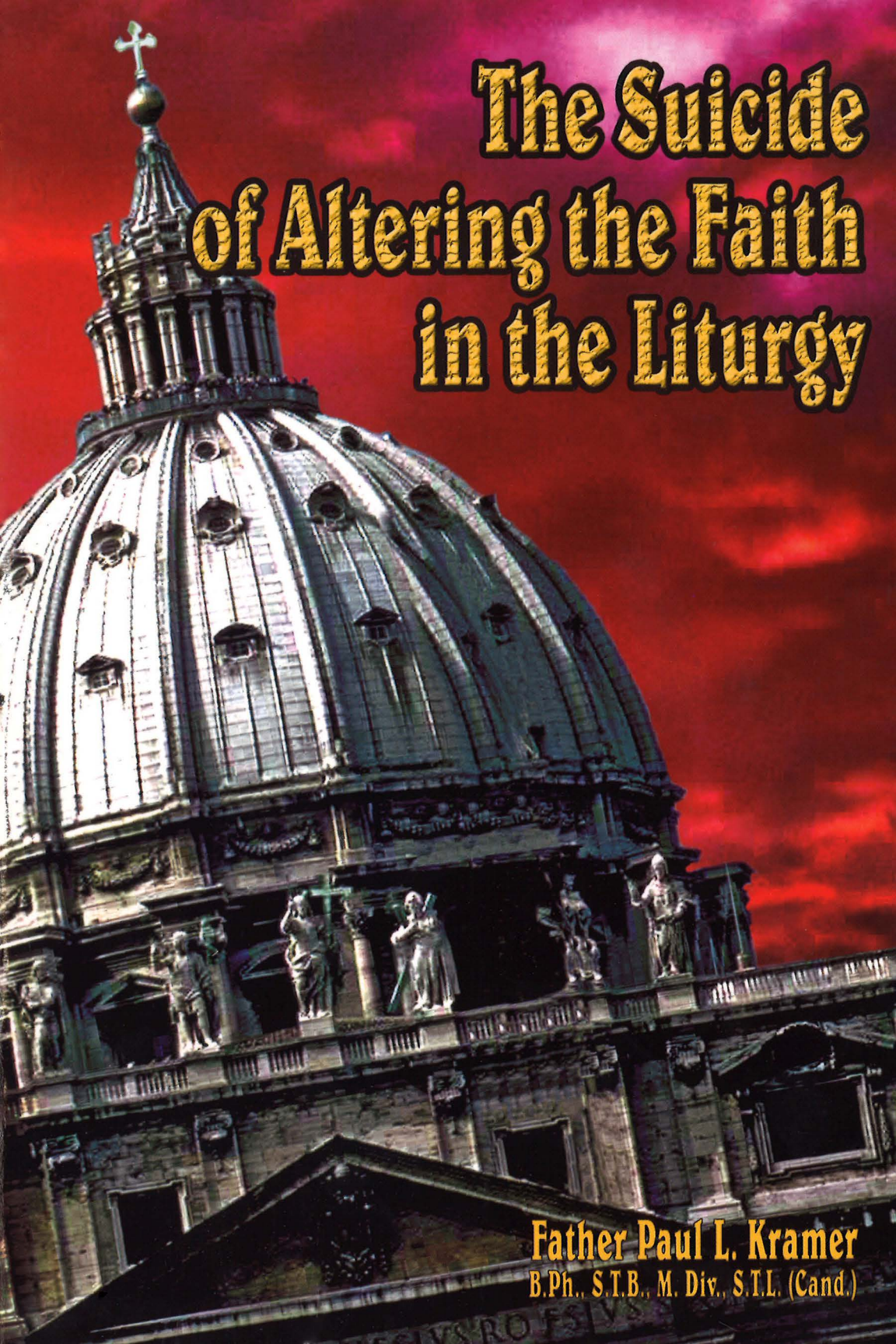
The Suicide
of Altering the Faith
in the Liturgy
Father Paul L. Kramer
B.Ph., S.T.B., M. Div., S.T.L. (Cand.)

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By
Father Paul L. Kramer

"I am worried by the Blessed Virgin's messages to Lucy of Fatima. This persistence of Mary about the dangers which menace the Church is a divine warning against **the suicide of altering the Faith in her liturgy...**"

...Pius XII Devant L'Histoire

"If anyone says that the received and approved rites of the Catholic Church customarily used in the solemn administration of the sacraments may be despised, or may be freely omitted by the ministers without sin, or may be changed into other new rites by any church pastor whomsoever, let him be anathema."

...Council of Trent, Sess. VII, Can. XIII
Pope Paul III, 3 March 1547 (D.S. 1613)

"... 'recalling it (the liturgy) to greater simplicity of rites, by expressing it in the vernacular language or by uttering it in a loud voice' as if the present order of the liturgy received and approved by the Church, had emanated in some part from the forgetfulness of the principles by which it should be regulated ... (is) rash, offensive to pious ears, insulting to the Church, favourable to the charges of heretics".

...Auctorem Fidei [33]
Pope Pius VI, 28 August 1794 (D.S. 2633)

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"Suppose, dear friend, that Communism [one of "the errors of Russia" mentioned in the Message of Fatima] was only the most visible of the instruments of subversion to be used against the Church and the traditions of Divine Revelation …

"I am worried by the Blessed Virgin's messages to Lucy of Fatima. **This persistence of Mary about the dangers which menace the Church is a divine warning against the suicide of altering the Faith, in her liturgy, her theology and her soul.** …

"I hear all around me innovators who wish to dismantle the Sacred Chapel, destroy the universal flame of the Church, reject her ornaments and make her feel remorse for her historical past.

"A day will come when the civilized world will deny its God, when the Church will doubt as Peter doubted. She will be tempted to believe that man has become God. In our churches, Christians will search in vain for the red lamp where God awaits them, like Mary Magdalene weeping before the empty tomb, they will ask, 'Where have they taken Him?'" (emphasis added)

. . . *Pope Pius XII*

Quoted in the book
Pius XII Devant L'Histoire, pp. 52-53
(by Msgr. Georges Roche)

Abbreviations:

CBCP = Catholic Bishops Conference of the Philippines

CIC = *Codex Iuris Canonici* (Code of Canon Law)

DS = Denzinger-Schönmetzer, *Enchiridion Symbolorum Definitionum et Declarationum,* 36th edition, Herder, 1976.

Dz. = Denzinger

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FOREWORD

The scope of this modest treatise is to refute the prevailing misconceptions about Liturgy, Tradition, Magisterium and Authority in the Church that are so pervasive and causing such confusion in the Church. Although volumes could be written on any one of these subjects, what is most lacking today is a clear understanding of what is most basic and fundamental about Church teaching concerning Liturgy, Tradition and Magisterium.

The Magisterium is the vehicle that accomplishes the actual 'handing down' of Tradition, and the Liturgy is the most important organ of the ordinary Magisterium. The confused notion of Magisterium that prevails in the post-conciliar Church underlies the doctrinal crisis and liturgical abuses which have become the principal marks of recognition for the so-called 'Conciliar Church'.

That the doctrinal confusion has reached its height is attested to by the fact that even a Cardinal of the Roman Church admits that the problem of the liturgy is "very disturbing", but then justifies the status quo with a vague appeal to obedience to the Magisterium. Yet it is precisely the teaching of the Church's past Magisterium which condemns the liturgy presently being used in our churches for not adequately professing the Catholic Faith, for not adhering to Catholic Tradition, and for compromising the validity of the sacraments.

Fundamentally new concepts of tradition and magisterium combined with a new liturgy have established a trend in the Church — a trend which has brought about a transformation of the formerly unmistakably recognisable Catholic Church into the evolving Church of the new Reformation. Unless that trend will have been checked and reversed, only a remnant of the former religion shall remain — a small, scattered but vital remnant of Catholicism surrounded by the colossus of Roman Protestantism.

It is my hope that this little book will be able to deliver, as a clear message, the answer to the rhetorical question asked some years ago by Archbishop Lefebvre: "Must we become Protestant in order to remain Catholic?" The Reformers were Catholics who became Protestant by abandoning the unchangeable Catholic Tradition. That is the essence of Protestantism. We may never abandon tradition in the name of an ill-conceived obedience, because we can only remain Catholic so long as we continue to "stand fast and hold the traditions". (2 Thessalonians 2:14)

PREFACE

Since the introduction of the New Rite of Mass into the Liturgy of the Catholic Church by Pope Paul VI, traditional Catholics who refuse to accept the legitimacy of the *Novus Ordo* have been subjected to ridicule, contempt and condemnation by ecclesiastical authorities and those who blindly follow their dictates. Traditionalists are said to be rebellious, insubordinate and blindly attached to obsolete forms of worship that have been replaced by new up-to-date forms instituted and mandated by the legitimate pastors of the Church.

Even now with the officially sanctioned *Ecclesia Dei* 'indult Masses' being celebrated far and wide, the division within the Church remains because traditional Catholics do not trust the hierarchy anymore. For some thirty years traditionalist Catholics have been labeled by the hierarchy as fanatics and schismatics — their adherence to the traditional "Order of the Liturgy received and approved by the Church" (Pius VI, *Auctorem Fidei* [33]) has been declared (in the infamous words of the late Cardinal Villot) to be "incompatible with authentic loyalty to the Church."

The national hierarchies and the Roman Curia, in spite of their addiction to dialogue, have displayed utter intransigence in their intolerant refusal to enter into any dialogue with traditional Catholics who have objections of conscience against the New Order of Mass. Yet these objections are not only theologically well founded, but are firmly grounded in the most solemn doctrinal definitions of the Church's extraordinary magisterium.

The Tridentine Profession of Faith of Pope Pius IV [*Iniunctum Nobis*] prescribes adherence to the "received and approved rites of the Catholic Church used in the solemn administration of the sacraments." The 'received and approved rites' are the rites established by

custom, and hence the Council of Trent refers to them as the "received and approved rites of the Catholic Church *customarily used* in the solemn administration of the sacraments." [Sess. VII, can. XIII]. Adherence to the customary rites received and approved by the Church is an infallibly defined doctrine: The Council of Florence defined that "priests ... must confect the body of the Lord, each one according to the custom of his Church" [*Decretum pro Graecis*], and therefore the Council of Trent solemnly condemned as heresy the proposition that "the received and approved rites of the Catholic Church customarily used in the solemn administration of the sacraments may be changed into other new rites by any ecclesiastical pastor whosoever" [Sess. VII, can. XIII]. Resting on this solid doctrinal foundation, Pope Pius VI condemned the idea that " 'recalling it (the liturgy) to greater simplicity of rites, by expressing it in the vernacular language or by uttering it in a loud voice' as if the present order of the liturgy received and approved by the Church, had emanated in some part from the forgetfulness of the principles by which it should be regulated" as ***"rash, offensive to pious ears, insulting to the Church, favourable to the charges of heretics". —*** *Auctorem Fidei* [33].

Incredibly, it was precisely what the Council of Trent anathematised and Pius VI condemned that Paul VI did: he appointed a curial commission which restructured the venerable Roman Rite into what Paul VI himself admitted was a "new rite of Mass." [Nov. 19, 1969] Since the liturgical reform instituted by Paul VI was said to be carried out according to the prescriptions of the Liturgy Constitution of Vatican II, the post-conciliar popes and hierarchy have steadfastly professed the reform to be legitimate. They have not yet grasped (because they refuse to open their minds to the problem) that the simplification and restructuring of the rites apparently prescribed by Vatican II violate not only the basic principles that that same Council set forth as guidelines for the liturgical revision, but they also violate the most solemn doctrinal pronouncements of the infallible Magisterium of the Church.

Unfortunately, the hierarchs of the post-conciliar Church ada-

mantly refuse to consider the objections, or even acknowledge the possibility of valid doctrinal objections to the new Liturgy. To do that would be tantamount to an admission that their own position *might* be wrong ... or even worse — that the Second Vatican Council might be wrong. Thus they have brought about a bitter division in the body of the Church by their blind refusal to hear or consider the serious objections of the traditionalists.

The hierarchs of the *Conciliar Church* have placed themselves in the position of being both the accusers and the judges — they presume to sit in judgement over the traditionalists, whom they accuse of disobedience, disloyalty and even schism, while refusing to allow the accused a hearing. Displaying an incredible blindness and intolerance, the *conciliar* popes and hierarchy have responded to the doctrinal objections of the traditionalists with a total and impenetrable silence, while preferring to condemn the person of the traditionalist, and to publish intellectually dishonest attacks against the traditionalist position.*

One of the first, and certainly the most visible and articulate of the objectors against the *Novus Ordo* liturgy was the late Archbishop Marcel Lefebvre. The Vatican's refusal to allow him a hearing, (to which he was entitled according to ecclesiastical law) is typical of the permanent policy of the post-conciliar Church to block all avenues of recourse and appeal to *anyone* who refuses to accept the post-conciliar reforms.

Lefebvre was one of the first, and certainly not the last, to reject the post-conciliar reforms as contrary to the Catholic Faith. If his position was the theologically correct one, then it quite logically follows that not only was his course of action the morally correct one,

* A splendid example of this sort of intellectual dishonesty appeared in the Nov. 9, 1996 issue of *30 Days.* Giovanni Riccardi attempts to defend the orthodoxy of Karol Wojtyla's theology by debunking a brief lecture of the German theologian, Fr. Johannes Dörmann. Riccardi focuses his attack entirely on the understandably scant material presented in Professor Dörmann's brief lecture, while steadfastly neglecting the overwhelming and copious evidence that Dörmann has presented in his three volumes of systematic theological analysis of Pope John Paul II's writings, *Der theologische Weg Johannes Pauls II's Zum Weltgebetstag der Religionen in Assisi* (Pope John Paul II's Theological Journey to the Prayer Meeting of Religions in Assisi).

but also, all those who refuse to accept the changes in the post-conciliar Church would likewise be morally justified in their rejection of the new Church and their strict adherence to Tradition.

In June of 1995, the Lefebvre case became a major issue in the Archdiocese of Manila. The Society of St. Pius X was gaining followers, a development which alarmed the local hierarchy. The Catholic Bishops Conference of the Philippines reissued its November 1992 *Admonition* against the Society. In great haste I composed my *Response* to the Philippine Bishops, and later that year I wrote my treatise on the Mass, *A Theological Vindication of Roman Catholic Traditionalism*, which contained a slightly revised edition of my *Response.* Father Jaime Achacoso provided me with the further opportunity to theologically develop the basic argument of my *Response* when he published his extremely dishonest attack on my *Response* in September 1995. My response to Father Achacoso first appeared in mid-1996.

I have completed a thorough revision of my most important work, *A Theological Vindication of Roman Catholic Traditionalism.* In this work I theologically demonstrate from the documents of the Church's infallible Magisterium that the *Novus Ordo* Mass is contrary to Divine Law and that the Second Vatican Council's doctrines on Ecumenism and Religious Liberty are heretical. My *Response to the CBCP Advisory of June 24, 1995,* follows, slightly revised again with the new title, *Response to CBCP Admonition of Nov. 18, 1992.* Finally my reply to Father Achacoso, which first appeared under the title, *Against the Errors of the Council,* appears in the second chapter of the second book of this volume newly revised and abridged with the new title, *Response to an Attack.*

I have decided to publish all three under the one title, *"The Suicide of Altering the Faith in the Liturgy"* since the three works together complement each other theologically on the questions of Schism and Excommunication as they relate not only to Archbishop Lefebvre and the Society he founded, but to all traditional Catholics, and most important, on the problem of the New Mass vs. the traditional Roman Rite, as well as the heterodox theology of Vatican II

and the post-conciliar Popes. Book I is *A Theological Vindication of Roman Catholic Traditionalism*; and Book II, which contains my responses to the Philippine Bishops Conference and to Father Achacoso, is entitled *A Catholic Answer to the Conciliar Church,* with the subtitle *On the Status of the Society of St. Pius X.* Finally, I have included the essay "The Ecumenical Church of the Third Millennium" by John Vennari, which illustrates in a concrete manner the points I make throughout the book.

It is my hope that this book might be of some help to bring about the long overdue dialogue with the hierarchs of the *Conciliar Church,* so that they in turn may examine their consciences and return to the traditions they have sworn to uphold.

Fr. Paul L. Kramer,
Terryville, Conn., USA, January 11, 1999.

BOOK I

A Theological Vindication of Roman Catholic Traditionalism

INTRODUCTION

The Liturgy Changes

In its *Admonition* of Nov. 18, 1992, the Catholic Bishops Conference of the Philippines reaffirmed the position of the *Conciliar Church,* namely, that the ***"changes in the liturgy"*** were ***"decreed by Vatican II"***. This statement is demonstrably false: The Council did not decree the suppression of the traditional Roman Rite of Mass and its replacement with a new rite of Mass. The institution of a new rite of Mass is a formal act of disobedience to the Council.[1] The Second Vatican Council decreed that the liturgy of the Roman Rite be revised. It did not decree a radical reform that would produce an entirely new rite of Mass. The Liturgy Constitution, *Sacrosanctum Concilium* states:

> The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as well as the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved. For this purpose the rites are to be simplified, due care being taken to preserve their substance ... (SC 50)

There are some key passages in this text and elsewhere in this conciliar document that must be examined in order to determine if the creation of a "New Rite of Mass" and the abolition of the traditional rite corresponds to the express wishes of the Second Vatican Council, or if it is rather a rejection of both that Council and the teaching and tradition of the Church.

The key passages are:

- 1. ***The rite of the Mass is to be revised ...***

The revision of the ancient Roman Rite is prescribed: it is not to

be transformed into a "new rite of Mass"[2], but "care must be taken that any new forms adopted should in some way grow organically from forms already existing." (SC 23) The rites are to ***"be revised carefully in the light of sound tradition ..."*** (SC 40), with ***"due care being taken to preserve their substance".*** (SC 23)

- 2. ***... the intrinsic nature and purpose of its several parts ... (to be) more clearly manifested ...***

The sacred mystery of the altar, which is to say, the propitiatory sacrifice and the real and substantial presence of Jesus Christ in the Blessed Sacrament must be clearly manifested; it must not be obscured in the sort of ambiguities with which the *Novus Ordo* abounds.

- 3. ***... restored according to the pristine norms of the holy Fathers ...***

Restoration "according to the pristine norms of the holy Fathers" means that the Church "allows and makes provision for some innovations in exterior forms, mostly when they are in conformity with the ancient past."[3] Radical changes with an ***"ecumenical dimension"*** and *a* ***"new foundation of eucharistic theology"***[4] violate the pristine norms of the holy Fathers.

- 4. ***Finally, in faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognised rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way.*** (SC 4)

Sacrosanctum Concilium stated that "the liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change". (SC 21) This does not mean that the "elements subject to change" may simply be discarded or radically modified. The customary liturgical rites of the Church must be preserved: it is a defined teaching of the Catholic Church that the Mass is to be offered according to the custom of the Church,[5] and therefore the Profession of Faith solemnly prescribes adherence to the traditional rites.[6] The

proposition that the traditional rite can be changed into a new rite by any church pastor whosoever[7] is a solemnly anathematised heresy: "If anyone says that the received and approved rites of the Catholic Church customarily used in the solemn administration of the sacraments may be despised, or may be freely omitted by the ministers without sin, *or may be changed into other new rites by any church pastor whosoever,* let him be anathema."[8]

It is not, as some have argued, that no one below the rank of Pope may change the customary rites into new rites, and that such new rites would be illicit unless the Pope approves them. First of all, the canon in question does not deal with the matter of who may change the rites into new rites, but rather it very clearly condemns the proposition that the rites can be changed by anyone (including the Pope), i.e. "by any ecclesiastical pastor whosoever". The Roman Pontiffs solemnly professed (*tibi profiteor beate Petre*) since the pontificate of St. Agatho (678-681) that it was their duty, and therefore they solemnly swore *(quam professionem meam ... propria manu subscripsi et tibi, beate Petre ... iureiurando sinceriter optuli)* to "guard undefiled the discipline and *rite* of the Church as I have found it handed down by my holy predecessors, *to preserve undiminished the state of the Church* and ... to diminish or change nothing of the preserved tradition which I have received from my most upright predecessors, or to allow any novelty."[9]

In obedience to the infallible teaching of the Church, the Council directed that "in faithful obedience to tradition ..." the rites be "revised carefully in the light of sound tradition" with ***"due care being taken to preserve their substance"***, and "any new forms adopted should in some way grow organically from forms already existing".

In order that changes in the liturgy be lawful, they must be done in the customary manner which preserves their substance. In order that the substance of the rites be preserved, changes may only take place according to the principle of organic development. Since "Custom is the best interpreter of the law":[10] the universal and perpetual custom of the Church is the criterion which determines what kind of changes in the liturgy may be considered lawful. Throughout the history of

the Church, changes in the liturgy have been the result of a gradual, organic development,[11] and therefore, gradual organic development is the only lawful manner in which changes in the liturgy of the Mass may take place.[12]

Since, as has been demonstrated above, adherence to the traditional liturgy is required by the dogma of the faith, and hence, as the Popes have professed in their oath of coronation, pertains to Divine Law as *divina et celestia mandata:* to break with the traditional liturgy of the Church would, therefore, constitute a schismatic act. Even a pope who would "not wish personally to follow the universal customs and rites of the Church" or would "change all the ecclesiastical ceremonies", by doing so would "go against the universal customs and rites of the Church" and would cease to "be in proper communion with the Church", and would therefore "fall into schism".[13]

In obedience to the infallible teaching of the Church, Pope St. Pius V declared in *Quo Primum:*

> Let all everywhere adopt and observe what has been handed down by the Holy Roman Church, the Mother and Teacher of the other churches, ***and let Masses not be sung or read according to any other formula than that of this Missal published by Us.***

In the next sentence, Pope St. Pius V ***decreed:***

> This ordinance applies henceforth, now, and forever, throughout all the provinces of the Christian world, to all Patriarchates, Cathedral Churches, Colleges and Parish Churches, be they secular or religious, both of men and of women, even of Military Orders, and Churches or Chapels without a specific congregation in which conventual Masses are sung aloud in choir or read privately in accord with the rites and customs of the Roman Church. ***This Missal is to be used by all Churches ...***
>
> Furthermore, by these presents (these laws), ***by Apostolic Authority,*** We grant and concede ***in perpetuity*** that, for the chanting or reading of the Mass in any church what-

soever, ***this Missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgement, or censure, and may freely and lawfully be used.*** Nor that superiors, Administrators, Canons, Chaplains, and other Secular Priests, or Religious, of whatever order or by whatever title designated, be obliged to celebrate the Mass otherwise than enjoined by Us: [here St. Pius V makes it indisputably clear that these are not mere ecclesiastical laws that can be revoked, but on the contrary, they are of their very nature permanent and irreformable, and therefore the Supreme Pontiff solemnly and infallibly declares ***ex cathedra:] "... we likewise [by apostolic authority] statute and declare*** that no one whosoever is to be forced or coerced to alter this Missal ***and that this present document cannot ever be revoked or modified at any time, but remains always valid and retains its full force."*** [emphasis mine]

It is luminously clear from the norms set forth in the text of *Sacrosanctum Concilium* that the Council envisaged a revision of the liturgy according to the customary norms established by Tradition. Michael Davies observes that, "By no possible stretch of the imagination can Vatican Council II be interpreted as mandating or sanctioning the destruction of the Roman Rite. It contained stipulations which appeared to make any drastic remodelling of the Traditional Mass impossible."[14] Not unlike the Council of Trent, Vatican II decreed the revision and preservation of the ancient Roman Rite.

* Here the Pope speaks with the charism of infallibility. (See Appendix I for commentary.)

CHAPTER I

A Question of Rites

The Vatican II document *Sacrosanctum Concilium* on the Sacred Liturgy said that a new rite of Mass was **not** to be created – the Roman Rite was only to be "revised" (i.e. without drastic changes being made). However, in spite of this, what resulted within a few short years after Vatican II was the existence of what is clearly two different rites of Mass within the Roman Catholic Church: the immemorial Roman Rite and the "new rite of Mass" announced by Pope Paul VI on Nov. 19, 1969. This chapter briefly analyzes how the "new rite" differs from the Roman Rite in the essentials.

The Immemorial Roman Rite

In 1570, Pope St. Pius V promulgated the revised and codified Roman Rite of Mass with the Bull *Quo Primum.* He did not promulgate a new rite, but he merely restored and codified the immemorial Roman Rite.[15] The Council of Trent had no intention to institute a new liturgy. "The Council of Trent (1545-1563)," Michael Davies observes, "did indeed appoint a commission to examine the Roman Missal, and to revise and restore it 'according to the custom and rite of the Holy Fathers.' The new missal was eventually promulgated by Pope St. Pius V in 1570 with the Bull *Quo Primum.*"

Pope Pius V did not institute a new rite of Mass. Davies has demonstrated this, citing eminent authorities: "... Father David Knowles, who was Britain's most distinguished scholar until his death in 1974, pointed out" that:

> The Missal of 1570 was indeed the result of instructions given at Trent, but it was, in fact, as regards the Ordinary, Canon, Proper of the time and much else a replica of the Roman Missal of 1474, which in its turn repeated in all the

> essentials the practice of the Roman Church of the epoch of Innocent III, which itself derived from the usage of Gregory the Great and his successors of the seventh century. In short, the Missal of 1570 was, in all essentials, the usage of the mainstream of medieval European liturgy which included England and all its rites.[16]

Although the rite continued to develop after the time of St. Gregory, Father Fortescue explains that:

> All later modifications were fitted into the old arrangement, and the most important parts were not touched. From, roughly, the time of St. Gregory we have the text of the Mass, in order and arrangement, as a sacred tradition that no one has ventured to touch except in unimportant details.[17]

> So our Mass goes back without essential change, to the age when it developed out of the oldest liturgy of all. It is still redolent of that liturgy, of the days when Caesar ruled the world ... The final result of our enquiry is that, in spite of unresolved problems, in spite of later changes, there is not in Christendom another rite so venerable as ours.[18]

The Roman Rite of Mass, as Jungmann says,[19] grew out of the apostolic traditions, and the Roman Canon, according to the Council of Trent, "is made up from the words of Our Lord from apostolic traditions, and from devout instructions of the holy pontiffs."[20] The Roman Rite developed in such a manner that the basic structure of the rite came to be enriched and adorned with components borrowed from the Gallican liturgy. It was truly and fully a profession of the faith of the Catholic Church because it was the product, the offspring of that faith and therefore "The entire teaching of the Church is contained in the liturgy."[21] Whence it follows, that "the law of prayer establishes the law of belief."[22]

The Council Fathers of Trent never dreamed of creating a new rite of Mass, nor did the majority of Council Fathers of Vatican II:[23] They knew only too well that "Liturgies are not made, they grow in the devotion of the centuries."[24] Elaborating on this theme, Davies

makes the important observation that:

> At no time in the history of the Roman Rite was there ever any question of a pope setting up a commission to compose new prayers and ceremonies. The ceremonies evolved almost imperceptibly, and in every case, codification, that is the incorporation of these prayers into the liturgical books, followed upon their development ... particular prayers and ceremonies were found in the Missal because they were being used in the Mass and not vice versa.[25]

This was pointed out by the Catholic Bishops of England in their *Vindication of the Bull "Apostolicæ Curæ":*

> That in earlier times local churches were permitted to add new prayers and ceremonies is acknowledged ... But that they were also permitted to subtract prayers and ceremonies in previous use, and even to remodel the existing rites in a most drastic manner, is a proposition for which we know of no historical foundation, and which appears to us as absolutely incredible.[26]

Pope Leo XIII explained in his constitution *Orientalium Dignitas* that the Church "allows and makes provision for some innovations in exterior forms, mostly when they are in conformity with the ancient past." Clearly Pope Leo was referring mainly to restorations. Clearly, it is the duty of the pope to regulate the liturgy, but it does not pertain to his office to suppress it and create new liturgies. Pope Pius XI summed up what has always been the mind of the Church regarding the pope's responsibilities towards the liturgy when he stated in *Divini Cultus* (1928):

> No wonder then, that the Roman Pontiffs have been so solicitous to ***safeguard and protect the liturgy.*** They have used the same care in making laws for the regulation of the liturgy, in ***preserving it from adulteration,*** as they have in giving accurate expression to the dogmas of the faith.

It is the duty of the hierarchy and especially the Pope to "safeguard and protect the liturgy" as well as "preserving it from adultera-

tion". The Council Fathers of Vatican II expressed their intention to remain faithful to their pastoral duties regarding the liturgy, but the commission appointed by Paul VI, the *Consilium,* subverted the Council's programme for legitimate liturgical revision, and brought about a new Protestant Reformation in the Church.[27]

A "Brand New Rite"

Pope Paul VI created the commission of bureaucrats that destroyed the Roman liturgy when he established the *Consilium ad Exequendam Constitutionem de Sacra Liturgia* by his Motu Proprio, *Sacram Liturgiam.* "Thus," says Michael Davies, "the notorious *Consilium* which destroyed the Roman Rite came into being ... Father Annibale Bugnini was appointed secretary of the *Consilium* ... it consisted of fifty bishops and two hundred consultors or advisers — the successors of the Council *periti*. (Father Peter Coughlin)"[28] The president of the *Consilium* was Cardinal Lercaro, who has been described as "Luther resurrected".[29]

Bugnini himself revealed his schismatical intentions to destroy the liturgy when he stated on May 7, 1967, "It is not simply a question of restoring a valuable masterpiece, in some cases *it will be necessary to provide new structures for entire rites ...* ***it will truly be a new creation."***[30] Joseph Gelineau S.J., "one of the most influential members of Archbishop Bugnini's *Consilium*, which actually composed the New Mass",[31] spoke of the Roman liturgy saying, "Let them compare it with the Mass we now have. Not only the words, the melodies and some of the gestures are different. To tell the truth, ***it is a different liturgy of the Mass.*** This needs to be said without ambiguity: ***the Roman Rite as we knew it no longer exists (Le rite romain tel que nous l'avons connu n'existe plus). It has been destroyed (il est detruit).*** Some walls of the former edifice have fallen while others have changed their appearance, to the extent that it appears today either as a ruin or the partial substructure of a different building."[32]

Father John A. Kiley stated the obvious when he said, "The new liturgy ... is not a revision of the old Mass ... it is a brand new rite."[33] Pope Paul VI himself acknowledged the fact the *Novus Ordo* was not

just a revision of the traditional rite when he announced in his general audience on November 19, 1969, that a change was "about to take place in the Latin Catholic Church", and he announced the "introduction of a new rite of Mass into the liturgy". During his discourse, the Pope commented, "We may well ask ourselves: how could such a change ever take place?" Indeed we may well ask ourselves how the Pope could ever allow such a change to take place, especially when we consider that the same pontiff acknowledged that the Church has professed the Mass to be "the traditional and untouchable expression of our authentic religious worship".[34]

I say the Pope allowed such a change to take place in the Church because he himself did not mandate the change of rite: Paul VI only published the new missal with his Motu Proprio of April 3, 1969, *Missale Romanum.* The Sacred Congregation for Divine Worship promulgated the new missal in April of 1970. That promulgation only allowed for the use of the new missal. After the publication of *Missale Romanum,* there appeared other documents emanating from the Sacred Congregation for Divine Worship: *Ordo Missæ* specifies the rubrics for the new rite, *Ordo Lectionum Missæ* presents the lectionary for the new rite, and there is also an instruction on October 20, 1969. All of this legislation is clearly invalid because it violates one of the most basic rules of law: *Inferior non potest tollere legem superioris* (an inferior cannot annul a superior's law).[35] This truly fundamental principle is also formally enshrined in the 1983 Code, in can. 135, § 2, which states, "... a law which is contrary to a higher law cannot be validly enacted by a lower level legislator".[36] The executive decrees of the Roman dicasteries do not have the authority to nullify the solemn decrees of *Quo Primum.*

Neither Pope Paul VI nor the Council nullified *Quo Primum,* and neither mandated the new rite, and therefore *Quo Primum* still has the force of law. Vatican II did not promulgate any new liturgical laws. It pertains to the very essence of law that "A law comes into existence when it is promulgated" (CIC 1983, c. 7), and therefore it is absurd for anyone to say that Vatican II is the basis for the authority of the New Missal or that Paul VI did not need to formally mandate

the use of the New Missal in order for it to have the force of law. Davies summed up the situation well when he wrote:

> The problem faced by the Vatican as a result of the widespread support for the Tridentine Mass was that it had condoned its almost universal suppression without giving formal and binding legal sanction to this suppression; and furthermore, this illegal suppression has been given support in documents emanating from the Sacred Congregation for Divine Worship.[37]

The traditionalists' steadfast adherence to the Tridentine Mass has earned for them the indignity of being labelled as "schismatics" because they refuse obedience to non-existent laws:[38] laws which, if they did exist, would be essentially schismatic, according to the infallible teaching of the Church. *"The Novus Ordo",* wrote Cardinal Ottaviani, "represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXII of the Council of Trent,"[39] and constitutes a "grave break with tradition".[40]

The doctrine reflected in the *lex orandi* (the law of praying) of the *Novus Ordo* is Protestant because the *lex credendi* (the law of believing) of its makers is Protestant. The definition of the Mass given in No. 7 of the *Institutio Generalis* of the *Novus Ordo* reads: "The Lord's Supper or Mass, is the sacred assembly or gathering together of the people of God, with a priest presiding, to celebrate the memorial of the Lord".[41] Thus the General Instruction to the *Novus Ordo* defines the Mass in such terms that specify its essence as a "memorial of the Lord": yet, the concept of the Mass as a mere memorial of the Lord is a solemnly anathematised heresy condemned by the Council of Trent.[42] This definition also expresses the Lutheran heresy[43] that all Christians are priests who offer the Lord's Supper together with the priest presiding since it attributes to the Mass the essential characteristic of an "assembly or gathering together of the people of God, with a priest presiding".[44]

Since the *Consilium* defined the Mass in strictly Protestant terms which constitute a denial of the propitiatory nature of the sacrifice, it

is no wonder that it systematically expunged from the liturgy nearly every reference to the ***propitiatory oblation,*** of which the Mass essentially consists.[45] The making of the new rite has followed the same pattern as the making of the Protestant liturgies. Professor J.P.M. van der Ploeg O.P., observes:

> It would be an exaggeration in most cases to claim that the Protestants composed completely new liturgical rites. They tended to adapt existing Catholic rites, but removed from them everything which was not compatible with the particular heresies they favoured.

In the above-mentioned *Vindication of "Apostolicæ Curæ",* the Catholic bishops of England explained exactly how this was done:

> To put the matter briefly, if the first Prayer Book of Edward VI is compared with the Missal, sixteen omissions can be detected, the evident purpose of which was to eliminate the idea of sacrifice ... even after that drastic treatment there still remained a few phrases and rubrics on which Gardiner could fasten, endeavouring to understand them as still asserting the real objective Presence and the True Sacrifice ...

With this in mind we can clearly see how the *Consilium* systematically mutilated the liturgy according to the same heretical pattern. The Roman Rite begins with the prayers at the foot of the altar. The priest says prayers to prepare himself to approach the altar *(introibo ad altare Dei)*, and enter the Holy of Holies *(ut ad sancta sanctorum puris mereamur mentibus introire ...)*[46]

The explicit mention of the altar and Holy of Holies clearly implies the reality of the propitiatory sacrifice about to take place. These prayers of the Roman Rite were replaced with a new introductory rite in the *Novus Ordo* in which the notion of oblation has been expunged:

> *Fratres, agnoscamus peccata nostra ut apti simus ad sacra mysteria celebranda.*

The English translation of this formula (and the other vernacular

translations) suggests even more strongly the Lutheran heresy of concelebration with the laity:

> My Brothers and Sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.

Not only is the notion of the sacrifice absent from the new formula, but in the new formula the celebrants also appear to be the entire congregation; whereas in the traditional rite, it is the priest who goes up to the altar of God, and it is he who enters the Holy of Holies to offer the sacrifice of the New and Everlasting Covenant. In the Roman Rite, the congregation clearly assists while it is the priest who offers the sacrifice. In the new rite, the prayers suggest that it is the entire congregation that celebrates and the priest only presides. This is the way the *Consilium* intended it to appear, i.e. strictly according to the Protestant definition of the Mass as set forth in no. 7 of the *Institutio Generalis*.[47]

There remains scarcely a trace of the Roman Offertory in the new rite, in spite of the fact that the Council specified that "care must be taken that any new forms adopted should in some way grow organically from forms already existing." The *Súscipe Sancte Pater* has been discarded in the new rite. *"Súscipe Sancte Pater"*, explains Pius Parsch, "'Receive, O holy Father, almighty, eternal God, this spotless host which I, Thy unworthy servant, offer unto Thee, my living and true God, for mine own countless sins, offences and negligences, and for all here present: as also for faithful Christians, living or dead, that it may avail for my own and for their salvation unto life everlasting. Amen.' This prayer — the richest in content of any of this part of the Mass — contains a whole world of dogmatic truth."

Similarly the prayer for offering of the chalice has also been removed: "We offer Thee the chalice of salvation, O Lord, beseeching Thy mercy that it may be as a sweet fragrance before Thy divine majesty for the salvation of us and the whole world."

The prayer for the 'presenting of the gifts', the rite that replaces the Offertory of the Roman Rite, reads:

> Blessed are You Lord God of all creation. Through Your goodness we have this bread (or wine) to offer, which earth has given (fruit of the vine) and human hands have made. It will become for us the bread of life (or spiritual drink).

"This prayer", Davies explains, "is ... acceptable not simply to Protestants but to Jews and would certainly fit in with the ethos of a Masonic hall." In spite of the fact that Vatican II decreed that "The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as well as the connection between them, may be more clearly manifested", the several prayers which clearly express the intrinsic nature and purpose of the ceremony have been removed, and replaced by a single new prayer that does not even offer a hint of the divine sacrifice that is about to take place.[48]

The new prayers for the 'Presentation of the Gifts', are, as Jungmann points out, "reconstructed" ancient Jewish prayers. They are not even Jewish liturgical prayers, but are "probably the very words used at the blessing of bread and wine in a Jewish meal at the time of Christ".[49] The Catholic emphasis on the oblation has been replaced with the Protestant emphasis on the supper, and it is quite obvious that the new prayers did not "grow organically from forms already existing" as paragraph 23 of the Liturgy Constitution requires.

It is not difficult to understand why the beautiful verses from Psalm 25 which constituted the *Lavabo* have been reduced to the following:

> "Lord, wash me of my iniquity, cleanse me from my sin."

Psalm 25 'had' to go: it contained a reference to the altar of sacrifice: ***et circuibo altare tuum Domine.***

The doctrinally rich *Súscipe Sancta Trinitas* was likewise intolerable because of its reference to the "oblation", and therefore had to be removed:

"Receive, O Holy Trinity this ***oblation ...***"

The *Veni Sanctificator* was also removed. About this the *Critical Study*[50] comments:

> The suppression of the invocation to the Third Person of the Most Holy Trinity that He may descend upon the oblations, as once before into the womb of the Most Blessed Virgin to accomplish the miracle of the divine Presence, is ***yet one more instance of the systematic and tacit negation of the Real Presence.***

Bearing in mind the directive of the Council, "There must be no innovations unless the good of the Church genuinely and certainly requires them...", Davies remarks: "It is surely more than coincidental that the good of the Church just happened 'genuinely and certainly' to require the discarding of almost every prayer which the Protestant Reformers had found unacceptable." Why all those prayers were unacceptable to the Reformers is best expressed in the words of Martin Luther, for whom "all that abomination called the Offertory, and from this point almost everything stinks of oblation."

The liturgical amputations in the Canon follow the same pattern as those earlier described. "The ancient formula of Consecration", says the *Critical Study,* "was properly a ***sacramental*** not a narrative one." It is, therefore, in virtue of the *modus significandi,* i.e. by the clear and unequivocal mode of signification of the words of Consecration, that the intention to confect the Body and Blood of Our Lord Jesus Christ according to the rite of the holy Roman Church is expressed.[51] In the *Novus Ordo,* "the narrative mode is now emphasised by the formula *'narratio institutionis'* (no. 55d) and repeated by the definition of the *anamnesis*,[52] in which it is said that *"Ecclesia* ***memoriam*** *ipsius Christi agit."* The new *anamnesis,* "Do this in memory of Me" lends itself to be understood in the merely narrative mode, whereas the traditional formula clearly expressed the sacramental mode.

"In short", the *Critical Study* concludes, "the theory put forth by the *epiclesis*,[53] the modification of the words of consecration and of the *anamnesis,* have the effect of modifying the ***modus significandi***

of the words of Consecration. The consecratory formulae are here pronounced by the priest as the constituents of a historical narrative and are no longer ***enunciated as expressing the categorical affirmation uttered by Him in whose Person the priest acts:*** *'Hoc est Corpus* ***meum'*** (not, *'Hoc est corpus* ***Christi'***)." **The pastoral consequence of having what clearly appears to be a narrative mode of expression for the words of Consecration is that the faithful no longer have the moral certitude that they are attending a valid Mass.**[54]

Concerning the modification of the words of consecration, in the Roman Rite, the chalice is consecrated with the words:

> **Hic est enim Calix Sanguinis mei, novi et æterni testamenti: *mysterium fidei:* qui pro vobis et pro multis effundetur in remissionem peccatorum**.

The insertion, *'mysterium fidei'*,[55] "was an immediate confession of the priest's faith in the mystery realised by the Church through the hierarchical priesthood." *(Critical Study).* In the New Mass, the words *'mysterium fidei'* have been removed from the consecration and they are said only after the elevation, where they no longer profess that the oblation on the altar is the Mystery of Faith, but, as a direct consequence of the displacement of the formula, they only profess belief in the historical salvific events of the passion, death and resurrection and future second coming. The former arrangement clearly reflects the entire mystery of faith as it is professed by the Catholic Church, both in history and on the altar, whereas the latter is a muted profession of faith, which clearly conveys only the non-Eucharistic aspect of the mystery of salvation as it is professed by Protestantism. The traditional formula is clearly an expression of the Catholic Dogma of the Mass, while the new formula lends itself to the Protestant idea of a mere narrative commemoration in which the Catholic dogmas of the propitiatory oblation and Transubstantiation have no place.

The Catholic understanding of the 'Mystery of Faith' has been elaborated by St. Thomas:

Transubstantiation:

> The whole Christ is present in the sacrament: by the power of the sacrament, the substance of the bread and wine are converted into the body and blood, and by natural concomitance the soul of Christ and the Godhead are united to the body.[55a]

Propitiatory Oblation:

> Since this is the sacrament of the Lord's passion, it contains in itself Christ in His passion, whence, whatever is the effect of the Lord's passion, that in its entirety is the effect of this sacrament. For this sacrament is nothing else than the application of the Lord's passion to us ... where it is manifest that the destruction of death, which dying Christ destroyed, and the restoration of life, which He accomplished by rising, is the effect of this sacrament.[55b]

The words *'Mysterium Fidei'* clearly designate the presence of this mystery on the altar in the Roman Rite. In the *Novus Ordo,* something else is intended: the signification of the formula is expressed in the acclamation that immediately follows:

1. Christ has died, Christ is risen, Christ will come again.
2. Dying You destroyed our death, rising You restored our life, Lord Jesus come in glory!
3. When we eat this bread and drink this cup we proclaim Your death Lord Jesus until You come in glory.

That which is signified in this acclamation of the mystery of faith is faith in the bloody redemptive sacrifice offered "once and for all" on Calvary, and the expectation of Christ's Second Coming. This is what the Protestants believe while they, in their heresy, deny the Catholic 'Mystery of Faith' expressed in the Roman Rite. Therefore the *Critical Study* correctly assesses the significance of the acclamation assigned to the people immediately after the consecration in the new rite: it "introduces yet again, under cover of eschatology, ***the same ambiguity concerning the Real Presence.*** Without interval or distinction, the expectation of Christ's Second Coming at the end of

time is proclaimed just at the moment when He is substantially present on the altar, almost as though the former, and not the latter, were the true Coming." **Thus the *Novus Ordo* accommodates the denial of the Real Presence of Christ in the Eucharist**.

The removal of the *Mysterium Fidei* from the formula of consecration follows exactly the pattern of liturgical restructuring carried out by Martin Luther. "Luther", explains Dr. Coomaraswamy, "added the phrase to the words of Consecration 'quod pro vobis traditur' and dropped both the *Mysterium Fidei* and the words *pro multis."* This is identical to what has been done in the *Novus Ordo*.[56]

It was also Luther who explained that food is served on a plate, but a sacrifice is offered on a corporal, and therefore he introduced the innovation of pronouncing the words of institution over the bread on the paten. This essentially Protestant innovation has been brought into the *Novus Ordo,* whose rubrics specify that the bread is to be similarly consecrated and placed on the paten.

Cranmer, in order to transform the Catholic Mass into the Anglican Communion Service replaced the altar with a table.[57] Bugnini's *Consilium* has done the same. The General Instruction for the *Novus Ordo* constantly refers to the altar as *mensa* i.e. 'table'. Even the name that the *Consilium* gave to the *Novus Ordo* is Protestant: *Mass or Lord's Supper* — That is what Cranmer called his 1549 Protestant service: *Masse or Lord's Supper!*[58]

The *Critical Study* pronounces a terrible verdict: "It is evident that the ***Novus Ordo* has no intention of presenting the Faith as taught by the Council of Trent, to which, nonetheless, the Catholic conscience is bound forever."** The *Novus Ordo,* therefore, is only the logical outcome of the labours of the *Consilium,* which defined the Mass in such a manner "that does not in the very least imply either the *Real Presence,* or the *reality of the sacrifice,* or the *Sacramental function* of the consecrating priest, or the *intrinsic value* of the Eucharistic Sacrifice independently of the people's presence." The *Novus Ordo,* therefore, is not only illicit insofar as it constitutes a break with tradition as a new rite, but it suffers the even more grave defect of not giving accurate expression to the dogmas of the Catholic Faith.

It is not sufficient that a liturgy merely be free from explicit error in order to be licit: the liturgy is not only an expression of worship, but it is also a profession of faith: Pope Pius XII explains:

> "In the liturgy we make explicit profession of our Catholic faith; ... the whole liturgy contains the Catholic faith, inasmuch as it is a public profession of the faith of the Church ... This is the origin of the well known and time honoured principle: 'the norm of prayer established the norm of belief'."[59]

In the Apostolic Constitution *Divini Cultus* (1928), Pius XI taught:

> There exists, therefore, a close relationship between dogma and the sacred liturgy, as also between the Christian cult and the sanctification of the people. This is why Pope Celestine I thought that the rule of faith is expressed in the ancient liturgical formulations; he said that the 'law of prayer establishes the law of belief' *(legem credendi lex statuit supplicandi).*

Elsewhere[60] the same Pontiff explained, "It (the Mass) ***is the most important organ of the Ordinary and Universal Magisterium*** of the Church"; and in his Encyclical, *Quas Primas* (1925) he explained that "people are instructed in the truths of the faith and brought to appreciate the inner joys of religion far more effectively by the ... celebration of our sacred mysteries than by any pronouncement, however weighty, made by the teaching of the Church."

CHAPTER II

An Examination of the Liturgy and the Sacraments

A comparison of the *Novus Ordo* rite with the Protestant liturgies in the 16th Century reveals many striking similarities. This chapter probes the Protestant nature of the *Novus Ordo*, the "new rite of Mass". It looks at how the *Novus Ordo* liturgy is defective in expressing and propagating the Catholic Faith. The right of the faithful to attend Holy Mass and receive the sacraments in accordance with the universal customs and rites of the Church is also examined in this chapter.

The *Novus Ordo:* A Protestant Construct

The *Novus Ordo* does not instruct the faithful in the truths of the faith, because it was constructed in the same manner as the heretical services of the Reformers, who adapted "existing Catholic rites, but removed from them everything which was not compatible with the particular heresies they favoured."[61] The pattern of adaptation of the traditional rite in the making of the *Novus Ordo* has been shown to be substantially identical to that employed by Thomas Cranmer in the making of the Protestant *Masse or Lord's Supper* of 1549.[62]

Cranmer's purpose for modifying the liturgy was doctrinal, as Belloc explains:

> ... to get rid of the Mass was the soul of the whole affair, because he hated it, especially ... its central doctrine ... the Real Presence of God upon the altar. ***... But it would be impossible to effect so complete a revolution at one***

blow ... it had to be done in two stages ...

> The first new service in the place of the Mass must be of a kind that men might mistake for something like a continuance of the Mass in another form.
>
> When that pretence had done its work and the measure of popular resistance taken, they could proceed to the second step and produce a final Service Book in which no trace of the old sanctities should remain.[63]

An Anglican scholar described Cranmer's *Masse* as "...'an ingenious essay in ambiguity', purposely worded in such a manner that the more conservative could place their own construction upon it and reconcile their consciences to using it, while the Reformers would interpret it in their own sense and would recognise it as an instrument for furthering the next stage of the religious revolution."[64]

Luther's liturgy also gave the appearance that nothing substantial had been changed, as Hartmann Grisar S.J. explains:

> One who entered the parish church at Wittenberg after Luther's victory discovered that the same vestments were used for divine service as of yore, and heard the same old Latin hymns. The Host was elevated and exhibited at the Consecration. In the eyes of the people it was the same Mass as before, despite the fact that Luther omitted all the prayers which represented the sacred function of the Sacrifice. The people were intentionally kept in the dark on this point. "We cannot draw the common people away from the Sacrament, and it will probably be thus until the Gospel is well understood," said Luther. The rite of celebration of the Mass, he explained, is a "purely external thing," and said further that "the damnable words referring to the Sacrifice could be omitted all the more readily, since the ordinary Christian would not notice the omission and hence there was no danger of scandal."[65]

The structuring of the *Novus Ordo* has followed the same pattern as that of the Protestant liturgies, and its makers have confessed a similar

doctrinal motive. Msgr. Bugnini declared, "The liturgical reform is a *major conquest of the Catholic Church*[66] and *has its ecumenical dimensions,* since the other churches and Christian denominations see in it not only something to be admired, but equally *a sign of further progress to come."*[67] What he meant by 'ecumenical dimensions' was more clearly elaborated in the above cited article of his *Consilium* collaborator, Fr. Lengeling, who explained that ***"an ecumenically-oriented sacramental theology for the celebration of the Mass emerged ... it leads us ... out of the dead end of the post-tridentine theories of sacrifice,*** and corresponds to the agreements signalled by many of last year's interfaith documents." Fr. Bugnini's assistant in the *Consilium,* Fr. Carlo Braga admitted that the *Novus Ordo* had been given ***"an entirely new foundation of eucharistic theology"*** resulting from a revision affecting *"not only form, but also* ***doctrinal reality",*** dictated by *"ecumenical requirements ...* ***in harmony with the Church's new positions".(!)***[68]

It is, therefore, manifestly evident why "the *Novus Ordo* **has no intention of presenting the Faith as taught by the Council of Trent",** since its fabricators constructed the new rite according to a Protestant *lex credendi,* rooted in a new eucharistic theology, dictated by ecumenical requirements, which does not conform to the traditional post-Tridentine eucharistic theology of sacrifice. The *Novus Ordo* does not appear to be an expression of Catholic faith, and it is certainly not an explicit profession of faith; hence it is incapable of instructing the faithful in the truths of the faith as the Magisterium of the Church requires the liturgy to do.

The *Novus Ordo* Missæ has seriously compromised the unity of the Church. The authors of the *Critical Study* warned a quarter of a century ago that "to abandon a liturgical tradition which for four centuries was both the sign and the pledge of unity of worship (and to replace it with another which cannot but be a sign of division by virtue of the countless liberties implicitly authorised, and which teems with insinuations or manifest errors against the integrity of the Catholic religion) is, we feel in conscience bound to proclaim, an incalculable error."

Of the four marks of the true Church, the first is that she is *One* — one in virtue of her unity: 1) unity of faith, 2) unity of cult, 3) unity under one visible head. Thus Canon Law states that "Those baptised are fully in communion with the Catholic Church on this earth who are joined with Christ in its visible structure by the bonds of profession of faith, of the sacraments and of ecclesiastical governance." (can. 205).

The *Novus Ordo* tends to destroy the bonds of profession of faith because, unlike the traditional rite, it is no longer an explicit profession of faith. The Mass, as Pius XI explained, is "the most important organ of the Ordinary and Universal Magisterium of the Church", and as such it was "an insurmountable barrier against any heresy which might attack the integrity of the mystery". *(Critical Study)*. The liturgical reformers of the post-council have followed the same procedure as the Reformers of the Sixteenth Century. What the Protestants did, Dom Gueranger explains, *"was to substitute new books and new formulas,* and their work was done. There was nothing that still bothered the new teachers, they could just go on preaching as they wished: ***the faith of the people was henceforth without defence."***

The post-conciliar reforms have been an unmitigated disaster for the faith. "What has gone wrong", asks Father Michael Napier, Superior of the London Oratory, "in the Church's public worship, that instead of being a source of joy and constant renewal, it has become for many only bitterness and wormwood, so that their spiritual lives have been crippled, and many alienated from the Church?"[69] Cardinal Ratzinger admitted, "It is incontrovertible that this period (post-conciliar) has definitely been unfavourable for the Catholic Church."[70] "So many of the changes," according to Edwin C. Haungs S.J., "introduced since the end of Vatican II with promises of enormous spiritual returns have proved in practice to be worse than useless. They have not only confused a large number of the people of God, they have angered many. A sizeable number, a truly frightening number have given up the practice of their faith."[71]

Cardinal Heenan wrote, "When on December 7, 1962, the Bishops voted overwhelmingly (1992 against 11) in favour of the first chapter of the Constitution on the Liturgy, they did not realise that they were initiating a process which after the Council would cause confusion and bitterness throughout the Church."[72] Another bishop who dared to admit that the New Mass is responsible for the destruction of the faith in the Church was Mgr. Gregoire, Archbishop of Montreal, who wrote: "We are greatly saddened to see parishes abandoned by a great number of the faithful. We attribute this, in great part, to the liturgical reform."[73]

What, therefore, has become of the unity of the Church? "The Church", said Cardinal Valerian Gracias, "is being threatened by a real disintegration which is taking place within ...". The first major damage to the Mass was inflicted on the Church by the Congregation for Divine Worship in 1967, when it issued the Instruction, *Tres Abhinc Annos*.[74] Only one year later, Paul VI lamented: "The Church finds herself in an hour of anxiety, self criticism, even auto-destruction. It is an interior upheaval, sharp and complex, which none expected after the Council. We looked forward to a flowering, a serene expansion of conceptions which matured in the great sessions of the Council. But ... one must notice above all the sorrowful aspect. ***It is as if the Church was destroying herself.***"[75] Cardinal Ottaviani bluntly attributed this sad state of affairs to the post-conciliar reforms in his above cited letter to Pope Paul VI: "recent reforms have amply demonstrated that *fresh changes in the liturgy could lead to nothing but complete bewilderment on the part of the faithful who are already showing signs of restiveness and of an indubitable lessening of faith."*

"Unless we are blind", Fr. Louis Bouyer has observed, *"we must even state bluntly that what we see looks less like the hoped-for regeneration of Catholicism than its accelerated decomposition."*[76] Says the great liturgist Mons. Klaus Gamber, *"The real destruction of the traditional Mass,* of the traditional Roman Rite, with a history of more than one thousand years, *is the wholesale destruction of the faith on which it was based."*[77] The present

doctrinal crisis, Fr. Cornelio Fabro has explained, is the gravest crisis that the Church has ever faced in all her history[78] — that crisis cannot be remedied by an ambiguous liturgy that undermines the faith by ambiguously professing the faith in the muted tones of an "uncertain bugle".

The *Novus Ordo* tends to destroy the unity of cult because: 1) it is an entirely new rite and as such is contrary to the universal customs and rites of the Church; 2) as the most important organ of the Ordinary Magisterium it does not effectively instruct the people in the truths of the faith; and 3) having been fashioned according to Protestant principles it bears a striking resemblance to Protestant services and like them it embodies a systematic and tacit negation of the Real Presence and the propitiatory sacrifice: all of which constitute for the faithful the grave obligation to refuse submission to the unlawful imposition of the *Novus Ordo* in order to remain united by obedience to Christ.

An additional burden on the conscience of the faithful is the above explained defective mode of signification of the words of consecration in the *Novus Ordo*: the intention to confect the real and substantial presence of Christ in the Blessed Sacrament is not clearly expressed in the *Novus Ordo*. The ambiguity is heightened when Canon II is used, since "it could be recited with perfect tranquillity of conscience by a priest who no longer believes either in Transubstantiation or in the sacrificial character of the Mass — hence even by a Protestant minister."[79] Therefore the *Critical Study*, in a passage quoted by Cardinal Siri, asks, "Will priests in the near future who have not received the traditional formation, and who rely on the *Novus Ordo* with the intention of 'doing what the Church does,' consecrate validly? One may be allowed to doubt it." **This state of incertitude destroys the presumption that the celebrant of the *Novus Ordo* properly intends to confect the Blessed Sacrament and offer the propitiatory oblation.**

It is the ordinary teaching of the Church that for the licit celebration of the sacraments, in all that pertains to their validity, moral certitude is required.[80] Moral certitude of the proper intention of

the priest was presumed in the traditional rite because the liturgy clearly expressed that intention. In the *Novus Ordo* that presumption has been destroyed by its "systematic and tacit negation of the Real Presence".[81] From this it follows that the faithful have the grave obligation to avoid any Mass celebrated according to the *Novus Ordo* unless there is sufficient positive evidence to establish moral certitude that the priest has properly formed the correct intention to confect the sacrament of the Eucharist according to the intention of the Holy Roman Church.* It is scandal and an outrage that the faithful be burdened with such a task.

The Right of the Faithful to Traditional Sacraments

The faithful have the right to receive sacraments that are certainly valid.[82] The Canon Law Society Commentary elaborates, "This right is rooted in baptism; it is not a privilege granted by Church authorities but a claim rooted in the action of Christ".[83] The Church may not impose new rites on the faithful, because Catholics have the "right to worship God according to the prescriptions of their own rite".[84] This right establishes on the part of the faithful an inviolable moral faculty according to which they can and must demand to be provided the goods and services of the Church according to their own custom and rite.

Since the Divine Law establishes the right and duty which constitutes an inviolable claim on the part of the faithful to receive the sacraments according to their own custom and rite, that claim may not be legitimately denied. It is in virtue of this inviolable claim, that if the faithful are unlawfully denied their traditional rites, then, in accord with the principle of equity, they may not be punished for availing themselves of the services of priests and bishops whose adherence to Tradition has earned for them the withdrawal or deprivation of their priestly faculties.[85] Such withdrawal of faculties

* In nearly all vernacular translations of the words of consecration of the chalice, there is a probable defect of form, and therefore there is positive and probable doubt about the validity of nearly all of the vernacular *Novus Ordo* Masses that are being celebrated. See Appendix II for a more detailed examination of this problem.

is unlawful, while the penal deprivation of faculties under such circumstances is certainly invalid, since such priests are guilty of nothing other than exercising their divinely commissioned ministry.[86]

It pertains to the very definition of law that it is ordered to the common good, and therefore, since authority is nothing other than the legitimate exercise of power,[87] the pastors of the Church do not possess the power to exercise their authority in such a manner that contravenes the Law of God.[88] They may not legislate an ecclesial suicide which denies the faithful their God-given rights while it forbids the priests to exercise the duties of their divine calling. The pastors of the Church may not suppress the traditional rites, and consequently they do not possess the authority to forbid the faithful to avail themselves of the traditional rites or to forbid the sacred ministers to administer them.[89] In order that the faithful be provided with the traditional rites there must be priests and bishops to celebrate the traditional liturgy and administer the sacraments according to the custom and rite of the Church. This, therefore, constitutes on the part of the faithful the inviolable claim on the "received and approved rites" of the seven sacraments and as a consequence, the strict necessity is thereby established on the part of the sacred ministers to provide them.

The Code of Canon Law recognised the validity of the principle of necessity *(necessitas non habet legem),* which has been elaborated by moral theologians insofar as it applies to the administration of the sacraments. Ordinarily jurisdictional faculties or a canonical mission are required for the licit administration or celebration of the sacraments of Baptism, Penance, Confirmation, Matrimony, Orders, and Extreme Unction, and for the habitual public celebration of the Mass. For the validity of Penance, Matrimony and Confirmation administered or solemnised by a priest, the proper jurisdiction or faculty is required. Nevertheless, the Code itself concedes that extraordinary forms may be used even outside of the danger of death: thus acknowledging that in extraordinary circumstances the rights of the faithful prevail over the formalities of

ecclesiastical law.

Thus, for example, Canon 1116 allows that "persons intending to enter a true marriage can validly and licitly contract it before witnesses alone … if the presence or access to a person who is competent to assist at marriages in accord with the norm of law is impossible without grave inconvenience". This may be done even outside the danger of death, "as long as it is prudently foreseen that such circumstances will continue for a month". This is one instance where the intention of the legislator not to allow the rigidity of statutory law to deny the rights of the faithful under extraordinary circumstances is thus formally enshrined in the Code.

The general application of this principle is found in canon 1323, which states that those who "have violated a law or precept" are "not subject to penalties" who acted "out of necessity or out of serious inconvenience, unless the act is intrinsically evil or verges on harm to souls". The principle of equity demands that where there is true necessity the law must yield to divine or natural law, since it is neither the intention of the legislator nor is it in his power to extend the application of a general statute to those extraordinary situations in which the obligation to observe the letter of the law would violate the rights and obligations that are rooted in divine or natural law. That would subvert the very purpose to which the law is ordered and therefore its application would be contrary to the very nature of the law itself.[90]

Canon 1323 expressly acknowledges that it is sometimes necessary to violate the letter of the law in order that rights be exercised and duties fulfilled. When there is a situation where necessity has certainly or probably been established, then 1) there can be no penalty (can. 1323); 2) positive doubt about the applicability of laws in question, constituting a "doubt of law" is thereby established, and under such circumstances those "laws do not bind even if they be nullifying and disqualifying ones" (can. 14); 3) "in positive and probable doubt about law or about fact, the Church supplies executive power of governance both for the external and for the internal forum". (can. 144) The provisions of these canons make it abun-

dantly clear that in circumstances of true necessity the Church supplies all necessary faculties.

The second section of canon 144 expressly applies the provision for supplied faculties to the sacraments of Confirmation, Penance and Marriage. The mention of only these three does not manifest the intention to limit the provision of supplied faculties to them alone, so as to prohibit the supply of faculties to other sacraments, since Baptism and Extreme Unction have their own extraordinary canonical provisions, and because silence does not have a nullifying effect: "Only those laws which expressly state that an act is null or that a person is incapable of acting are to be considered to be invalidating or incapacitating." (can. 10) Hence, in situations of certain or probable necessity, even those not foreseen by the legislator, it is certain that nullifying and incapacitating laws do not apply,[91] and the Church certainly supplies all necessary faculties, and power of governance.

The ultimate source of supplied faculties in cases of necessity is not the Code, but the Code itself merely acknowledges the principle of equity and yields to a higher law.[92] In *The Juridical Form of Marriage,*[93] John Carberry provides an example that illustrates the principle elaborated in the preceding paragraphs. Citing the authority of Gasparri and other canonists, the future Cardinal explains that, "In extraordinary circumstances, if no witnesses are available, marriage would be validly celebrated without them. In such cases, a marriage is valid because the natural right to marry will prevail over the ecclesiastical law which prescribes the canonical form; in such circumstances its validity does not arise from the use of canon 1098."

The "validity does not arise from the use of the canon": because the exceptional conditions under which the Code supplies the faculty have not been met, yet the sacrament is still valid and the nullifying laws do not apply. This is so because it pertains to the very essence of human law that as an "ordinance of reason" it is founded upon the natural law and divine positive law which are themselves derived from the eternal law. Since the eternal law is "the divine

wisdom insofar as it is directive of all actions and motions",[94] it is metaphysically impossible for an ordinance of reason to contradict it. Whence it follows that human positive law, whether ecclesiastical or civil, having the eternal law as its ultimate wellspring and foundation, must yield to the divine or natural law in order to remain in conformity with the eternal law, and therefore it may not and in fact is incapable of nullifying the rights, obligations or anything that the divine law has decreed. In such cases, therefore, divine law is the source of the supplied faculties which are furnished directly by Christ Himself.[95]

This principle is acknowledged in canon 844 § 2, wherein it is stated: *"Whenever necessity requires ...* it is lawful for the faithful for whom it is physically or morally impossible to approach a Catholic minister, to receive the sacraments of penance, Eucharist and anointing of the sick from non-Catholic ministers in whose churches these sacraments are valid." It is not the Code that makes it lawful but the necessity itself makes it lawful and valid, and this is simply acknowledged by the Code. No special faculty is needed on the part of the non-Catholic priest. If a traditional Catholic priest is available, to whom it is physically and morally possible for the faithful to approach, the canon itself makes it clear that such a one is to be preferred.[96] Due to necessity the priest possesses the necessary faculties in order to administer the sacraments that the canon acknowledges he may lawfully administer. This is so because wherever true necessity exists divine law necessarily concedes the faculty, since it is impossible for the God of infinite justice to deny what is just.

It is of the utmost necessity that the faithful remain in proper communion with the Church. The bond, however, of communion can only be preserved by steadfastly adhering to the "received and approved rites" which constitute our spiritual patrimony. Traditionalists have no need for any special indults to facilitate their full ecclesial communion, since their full ecclesial communion is accomplished when they "steadfastly admit and embrace Apostolic and Ecclesiastical Traditions".[97] It is those who have changed all

the ecclesiastical ceremonies who, in the objective order, are not in proper communion with the Church, since they do not follow the universal customs and rites of the Church, they violate the irrevocable decrees of *Quo Primum,* and they violate the solemn anathema of the Council of Trent (Sess. 7, can. 13) and the *Tridentine Profession of Faith.* When the pope divides the Church in this manner, he ruptures the bonds of communion because he destroys the unity of ecclesiastical charity.[98]

CHAPTER III

The Post-Conciliar Church in Light of the New Liturgy

This chapter examines how the *Novus Ordo* liturgy impacted the post-Vatican II church. It first explains how the *Novus Ordo* liturgy tends to cause divisiveness among the faithful and the hierarchy, thereby creating a crisis of authority within the Church. This crisis has been intensified by the disregard for Sacred Tradition. A thorough examination is made on the Church's age-old definition of Sacred Tradition and what is meant by the "unchangeable Tradition of the Church".

This chapter then explains how the crisis of authority was exacerbated by a confused understanding (by members of the hierarchy at the highest levels) of what constitutes "the Magisterium", which then made it possible for a new and erroneous definition of the Church to be foisted onto the faithful. A thorough clarification is made of the Church's dogmatically defined teachings concerning Magisterium and how the Church's infallible Magisterium is properly exercised. Finally, this chapter analyzes how the confused understanding of Magisterium was utilized to accommodate a "new definition" of Tradition (as well as a "new rite of Mass"), which, in turn, promoted the institutionalization of the other doctrinal novelties of Vatican II.

A Crisis of Authority

The *Novus Ordo* tends to destroy the bonds of ecclesiastical governance, because it is contrary to the universal customs and rites of the Church and therefore it constitutes a violation of the Divine Law that is of schismatic nature. This tends to destroy the unity of the

Church: "for above all the unity of the Church is dependent on its relationship with Christ." (Torquemada) By unlawfully enforcing the *Novus Ordo* on the Church, the pastors of the Church, in the objective order, separate themselves from Christ by disobedience. By disobeying the laws of Christ and by commanding what is against divine law, they separate themselves from the body of the Church, "because this body is itself linked to Christ by obedience."[99]

The faithful are left with an agonising and often perplexing crisis of conscience: Pope Boniface VIII solemnly defined the dogma of faith that "for every human creature it is entirely necessary for salvation to be subject to the Roman Pontiff."[100] On the other hand, "The Pope can separate himself from Christ by either disobeying the laws of Christ, or by commanding something that is against the divine or natural law." (Torquemada) If the pope were to command something that is against the divine law, then it would certainly be sinful for anyone to obey him, since the virtue of obedience is opposed not only by disobedience but is also violated by excessive or indiscreet obedience which is the sin of *servility.*[101]

It is necessary for salvation to be subject to the pope, but only to the extent that the pope is subject to God, because St. Peter and the apostles teach: "it is necessary to obey God rather than men." (Acts 6:29) "Anyone", says St. Thomas, "should be subject of a lower power only in so far as it preserves the order established by a power higher than itself: but if it (the lower power) departs from the order of the higher power, then it is not right for anyone to be subjected to that lower power, for example — if a proconsul ordered something to be done, when the emperor ordered the contrary."[102] From this it follows, according to Pope Innocent III, "that it is necessary to obey a Pope in all things as long as he does not go against the universal customs of the Church, but should he go against the universal customs of the Church, he need not be followed."[103]

When the Pope tells us to accept the *Novus Ordo* because "it is necessary to know how to welcome with humility and interior freedom what is innovative; one must break with the habitual attachment to what we used to designate as the unchangeable tradition of the

Church",[104] our Catholic conscience compels us to answer him in the words of the Apostles Peter and John: "whether it is right in the sight of God to listen to you rather than to God, you must judge". (Acts 4:19)

The Pope is the supreme head of the Church on earth, and therefore he possesses the *plenitudo potestatis.* The "fullness of power" is not an absolute power (that belongs to God alone), but only a power higher than any other on earth, and therefore supreme. The authority of the Pope exists within defined limits. The doctrinal authority of the Pope can only be exercised in accord with the principle set forth by the Fourth Council of Constantinople and reaffirmed by the First Vatican Council, namely: *Prima salus est rectæ fidei regulam custodire.* (DS 3066). That is, "Our first salvation is to guard the rule of right faith". Expressly in conformity with this principle, the same Vatican Council defined the dogma of papal infallibility, "adhering faithfully to the tradition received from the beginning of the Christian faith ..." (DS 3073, Vat. I, *Pastor Æternus*), and explaining that "... the Holy Spirit was not promised to the successors of Peter that by His revelation they might disclose new doctrine, but that by His help they might guard sacredly the revelation transmitted through the apostles and the deposit of faith, and might faithfully set it forth." (DS 3070).

Similarly, the disciplinary authority of the Roman Pontiff is not absolute: He may not suppress the "received and approved rites of the Catholic Church" or abolish the "ecclesiastical traditions" (Tridentine Profession of Faith); but he may only, as Pope St. Gelasius teaches, "balance the various decrees of canons, and limit the ordinances of his predecessors, insomuch as to relax something of their rigor, and modify them, after mature examination, according as the necessity of the times requires for the new wants of the Church."[105]

We must inquire to determine exactly what the official Magisterium of the Church understands *Tradition* to be, and then examining that definition, determine whether it is indeed unchangeable (as Archbishop Lefebvre professed) or if we no longer need to

designate it as unchangeable and break with it (as Pope Montini believed).

Sacred Tradition

Tradition as it is ordinarily understood is defined in the *Concise Catholic Dictionary* as, "The handing down by word of mouth from generation to generation doctrine or truths of the faith which were not written; the testimony of early nonscriptural writings and customs by which are known the various practices, the truths of faith, the moral teaching of Christianity, and the facts of the life and times of Christ; teaching of the Church transmitted orally which has been proclaimed to be correct and free from error in being handed down, a source of revelation or of faith."[106]

The Church has infallibly taught what it means by tradition. **The Council of Trent** declared:

> ... the purity itself of the Gospel is preserved in the Church, which, promised before through the Prophets in the Holy Scriptures, our Lord Jesus Christ the Son of God first promulgated with His own mouth, and then commanded "to be preached" by His apostles "to every creature" as the source of every saving truth and of instruction in morals [Matt. 28:19 ff., Mark 16:15], and [the Synod] clearly perceiving that this truth and instruction are contained in the written books and in the unwritten traditions, which have been received by the apostles from the mouth of Christ Himself, or from the apostles themselves, at the dictation of the Holy Spirit, have come down even to us, transmitted as it were from hand to hand, [the Synod] following the examples of the orthodox fathers, receives and holds in veneration with an equal affection of piety and reverence all the books both of the Old and of the New Testament, since one God is the author of both, and also the traditions themselves, those that appertain both to faith and to morals, as having been dictated either by Christ's own word of mouth, or by the Holy Spirit, and preserved in the Catholic Church by a continuous succession.[107]

The **First Vatican Council** "renewing the same decree" reaffirmed the teaching of Trent:

> Furthermore, this supernatural revelation, according to the faith of the universal Church, as declared by the holy synod of Trent, is contained "in the written books and in the unwritten traditions which have been received by the apostles from the mouth of Christ Himself; or, through the inspiration of the Holy Spirit have been handed down by the apostles themselves, and have thus come to us".[108]

Tradition is therefore both written and oral, as St. Paul teaches, "Stand fast and hold the traditions which ye have been taught, whether by word or by our epistle." Tradition, in the narrower sense of the term, is understood "the unwritten traditions", "received by the apostles from the Mouth of Christ", "or from the apostles themselves, at the dictation of the Holy Spirit". (Trent) Together the written and unwritten tradition form one "divine deposit" (Vatican I), and thus form what St. Athanasius called the "actual original tradition, teaching and faith of the Catholic Church, which the Lord bestowed, the apostles proclaimed and the Fathers safeguarded."[109]

Sacred Tradition is of its very nature *unchangeable:*

> For the doctrine of the faith which God has revealed ... has been entrusted as a divine deposit to the spouse of Christ, to be faithfully guarded and infallibly interpreted. Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be a recession from that meaning under the specious name of a deeper understanding.
>
> Therefore ... let the understanding, the knowledge, and wisdom of individuals as of all, of one man as of the whole Church, grow and progress strongly with the passage of the ages and the centuries; but let it be solely in its own genus, namely in the same dogma, with the same sense and the same understanding (St. Vincent of Lérins).[110]

"There exists," explains Pope Pius XII, "a patrimony of the

Church, which since its origin, is preserved intact, remaining unchanged in the course of the centuries ... It is principally made up of the Catholic Faith."[111] The same pontiff taught, "The Church never changes, not in her dogma, nor her strength: She is ineffaceable, indestructible, invincible. She is immutable, unalterable, according to the charter of her foundation, sealed with the Blood of the Son of God."[112] The proposition of Paul VI, namely, that "one must break with the habitual attachment to what we used to designate as the unchangeable tradition of the Church" is clearly contrary to the official teaching of the Church's infallible *Magisterium,* and is therefore heretical.* The First Vatican Council solemnly declared, that *"If* anyone shall have said that it is possible that to the dogmas declared by the Church a meaning must sometimes be attributed according to the progress of science, different from that which the Church has understood and understands: let him be anathema."[113]

Pope Gregory XVI set forth the Church's teaching to all the bishops of the Catholic world, declaring:

> This you will do perfectly if you watch over yourselves and your doctrine, as your office makes it your duty, repeating incessantly to yourselves that every novelty attempts to undermine the Universal Church and that, according to the *warning of the holy Pope Agatho, "nothing that has been regularly defined can bear diminution, or change*, or *addition, and repels every alteration of sense, or even of words*."[114]

The idea that we must break with what we once considered to be the unchangeable tradition of the Church is founded on the notion of *aggiornamento*, which denotes 'updating' and 'renewal'. On the topic of *aggiornamento,* Pope John Paul II has explained:

> The expression popularised by our venerable predeces-

* This does not necessarily imply that Paul VI was a formal heretic. A formal heretic is a person who is guilty of the sin of Heresy, which is "the obstinate post-baptismal denial of some truth which must be believed with divine and Catholic faith, or it is likewise an obstinate doubt concerning the same" (can. 751). To be a formal heretic one must obstinately deny what he knows to be the defined teaching of the Magisterium.

> sor John XXIII, viz *aggiornamento,* is always present to us to express the *leitmotif* of our programme. John XXIII, and after him, Paul VI, received from the Holy Ghost the charism of transforming the Church, thanks to which, as all know, she manifests herself the same and at the same time differently. This diversity does not mean a detachment from her proper nature, rather, a more profound penetration of this nature. It is a revelation of this figure of the Church, which was hidden in the past. It was necessary that across 'the signs of the times', acknowledged by the Council, it became manifest and visible, that it became a principle of life and action for the times in which we live and for those that will come ... The Pope who left us last year, the day of the Feast of the Transfiguration, received from the Holy Ghost the charism of his time. In fact, *if the transformation of the Church is to serve her renewal, it is necessary that he who undertakes it possesses a particularly strong consciousness of the identity of the Church.*[115]

First of all, the mere fact that someone would undertake the transformation of the Church in order to bring about her renewal already betrays a fundamental lack of understanding about the identity of the Church. This notion has been condemned by Pope Gregory XVI, who declared in *Mirari vos*, "Since to make use of the words of the Fathers of the Council of Trent, it is certain that the Church was instituted by Jesus Christ and His Apostles, and that the Holy Ghost by His daily assistance, will never fail to teach her all Truth, *it is the height of absurdity and outrage towards her to claim that restoration and regeneration have become necessary for her to assure her existence and her progress."*[116]

An Erroneous Definition of the Church

The lack of a strong consciousness of the identity of the Church is manifested in the notion of the Church expressed in the present pontiff's Code of Canon Law: "This Church, constituted and organised as a society in this world, *subsists in the Catholic Church,* governed by the successor of St. Peter."[117] To describe the Church as merely

subsisting *in* the Catholic Church implies that the Church of Christ is not to be simply identified *as* the Catholic Church, and consequently it may also be found elsewhere.* Such a notion of the Church destroys her essential unity, since the Church of God, being One, Holy, Catholic and Apostolic, is simply and essentially the Catholic Church, outside of which it is impossible to be saved, and therefore the Church cannot subsist anywhere outside of the Catholic Church.

In the Profession of Faith it is set forth: "By the heart we believe and by the mouth we confess the one Church, not of heretics but the Holy Roman, Catholic, and Apostolic (Church) outside of which we believe that no one is saved."[118] The Ecumenical Council of Florence professed:

> The sacrosanct Roman Church, founded by the voice of our Lord and Saviour, … firmly believes, professes, and preaches that "no one remaining outside the Catholic Church, not just pagans, but also Jews or heretics or schismatics, can become partakers of eternal life; but they will go to the 'everlasting fire which was prepared for the devil and his angels' [Matt. 25:41], unless before the end of life they are joined to the Church. For union with the body of the Church is of such importance that the sacraments of the Church are helpful to salvation only for those remaining in it; and fasts, almsgiving, other works of piety, and the exercise of Christian warfare bear eternal rewards for them alone. And no one can be saved, no matter how much alms he has given, even if he sheds his blood for the name of Christ, unless he remains in the bosom and the unity of the Catholic Church.[119]

Notwithstanding the most solemn dogmatic pronouncements of the Church's *Extraordinary Magisterium,* Karol Wojtyla plainly

*Here the CIC and *Lumen Gentium* accommodate the Anglican heresy that, "it is a mistake to refer, as many people do, to the various branches of the Church as 'religions'. If a church is a Christian church, it is part of the Christian religion. There is one Christian religion but there are many ways of expressing it, the ways of the various branches or 'communions' or denominations of the Christian church." — Charles W. F. Smith, *Discovering the Episcopal Church,* Forward Movement Publications, Cincinnati, 1989.

states, and does not hesitate to profess, that "The churches and separated communities, although we once believed that they suffered from deficiencies, are not totally deprived of importance and value in the mystery of salvation. ***The Spirit of Christ does not refuse to use them as means of salvation,*** through the strength deriving from the fullness of grace and truth which has been conferred on the Catholic Church."[120] If this proposition is understood according to the proper signification of its terms, then either the Church is not considered as constituted of the unique essential holiness that establishes it as the sole ark of salvation, and consequently one also could be saved in some other church or sect; or else the Church would be deprived of its essential unity, being considered to be united by some essential bond of communion with the other religions, and therefore distinguished from them not by essence but by degree.[121] *The proposition is heretical* because it professes salvation that is only conceivable in a context of either Pelagianism or a pluralistic *gnosis,* and therefore it is founded on a false notion of the Church that destroys the concept of the Church as the one, unique holy people, consecrated to the divine Spouse, and therefore sanctified and set apart from the world of false gods and false religions.

Karol Wojtyla's belief that "the new conception of a 'People of God' which has revised the old truth about the possibility of redemption outside the *visible* Church"[122] is rooted in an incomplete and contradictory notion of Magisterium. The Pope is perfectly correct in maintaining the doctrine of salvation outside the *visible* Church, as has been infallibly taught by the Church's extraordinary and ordinary Magisterium.[123] The *Catechism of the Council of Trent* teaches on the topic of those who die suddenly without Baptism: "should any unforeseen accident make it impossible for adults to be washed in the salutary waters, their intention and determination to receive Baptism and their repentance for past sins, will avail them to grace and righteousness."[124] The heresy is the "new conception of a 'People of God'" which is co-extensive with the entire human race in such a manner that all men are saved.[125] "All men, from the beginning of the world until its end, have been redeemed and justified by Christ

and His cross," *[Segno di Contradizione]*, so that Christ's Mystical Body is not exclusively identified with the Catholic Church.[126] Contrary to Pope John Paul II's heterodoxy, the *Catechism of the Council of Trent* teaches: "there are but three classes of persons excluded from the Church's pale: infidels, heretics and schismatics, and excommunicated persons. Infidels are outside the Church because they never belonged to, and never knew the Church, and were never made partakers of any of her sacraments. Heretics and schismatics are excluded from the Church, because they have separated from her and belong to her only as deserters belong to the army from which they have deserted. ... Finally, excommunicated persons are not members of the Church, because they have been cut off by her sentence from the number of her children and belong not to her communion until they repent."

Pope John Paul II teaches, according to the "new conception of a 'People of God'," as Father Dörmann observes, that:

> ... each human being has reached in Christ 'the dignity of both the grace of divine adoption and the inner truth of humanity.' (*Redemptor Hominis* 11,4) With equal clarity the Encyclical says elsewhere (RH 13,3) that each human being, from the first moment of his existence, 'keeps intact the image and likeness of God Himself,' and further, that 'with each one Christ has united Himself forever.' ... 'each man, *in virtue of his very human nature,* is called upon to partake of the fruits of the Redemption wrought by Christ, and even to share in Christ's own life.' *(Euntes in Mundum, OR,* dt., Mar. 25, 1988, p. 7, I, 2)

It is this unorthodox understanding of the nature of the Church, that places the entire human race within the Church, which constitutes John Paul II's "present-day consciousness of the Church" (RH).[127] The Pope erroneously professed this heterodox post-conciliar Ecclesiology to be the doctrine of the Magisterium of the Church. In his own thinking, Pope John Paul II has extended the notion of Magisterium beyond its properly defined boundaries. Msgr. Wojtyla explained, "Now the magisterium means the teaching

based on authority ... This is essential in dealing with questions of faith and morals. In one sense, acts of a doctrinal character accomplished by the Magisterium have a pastoral significance, and on the other, *the pastoral acts, by their profound integration in faith and morals have a doctrinal significance."* Msgr. Wojtyla is simply saying that the doctrinal underpinnings of essentially pastoral acts are expressions of the supreme doctrinal Magisterium of the Church!

Msgr. Wojtyla continues, "All this finds extraordinary confirmation in Vatican Council II."[128] What is it, we may ask, that finds such extraordinary confirmation in Vatican Council II? "... that in the history of the Church, each Council has indeed been pastoral ... ***Each is also an action of the supreme magisterium of the Church."***[129] The doctrine set forth in this proposition is incorrectly and badly stated insofar as it violates one of the most basic Catholic teachings on the nature of the Magisterium: it pertains to the very definition of the infallible Magisterium that in exercising it the Church authoritatively proposes only determined or defined doctrines to be believed with divine and Catholic faith. A council is an action of the supreme magisterium of the Church only when it teaches authoritatively in matters of faith or morals.

The Magisterium

By Magisterium, is meant, "The authority of the Church, by divine appointment, to teach the truths of religious belief; the commission of the Church to teach; the teaching office of the Church; the teaching and interpreting of the doctrines of faith carried on by the Church through the Pope and bishops and those commissioned by them. It may be *ordinary* when a doctrine is proclaimed throughout the Church as a part of divine revelation; or *extraordinary* when a general council defines a doctrine ratified by the Pope or when the Pope speaks as the official teacher of the Church (ex cathedra) proclaiming or defining a matter of faith or morals."[130] There is *infallible magisterium* only when the Church proclaims or *defines* doctrine in its extraordinary or universal and ordinary magisterium.

A precise and official formulation on *Magisterium* is to be found in the 1983 *Code of Canon Law.* Canon 749 declares:

- 1. "The Supreme Pontiff, in virtue of his office, possesses infallible teaching authority when, as supreme pastor and teacher of all the faithful ... he proclaims with a definitive act that a doctrine of faith or morals is to be held as such."
- 2. "The college of bishops also possesses infallible teaching authority when the bishops exercise their teaching office gathered together in an ecumenical council when, as teachers and judges of faith and morals, they declare that for the universal Church a doctrine of faith or morals must be definitively held; they also exercise it scattered throughout the world but united in a bond of communion among themselves and with the Successor of Peter when together with that same Roman Pontiff in their capacity as authentic teachers of faith and morals they agree on an opinion to be held as definitive."

It is to be noted that in both extraordinary and ordinary *Magisterium,* the doctrine must either be proclaimed with a *"definitive act"* (extraordinary) or it is agreed that it is *"to be held as definitive."* The teaching of both the extraordinary and the universal and ordinary Magisterium are *defined* doctrines. Any doctrine that is not defined *does not pertain to the infallible Magisterium of the Church.* Francisco Marin-Sola O.P. explains:

> The Church's doctrinal authority or magisterium has for its proper and specific purpose the *conservation* and *exposition* of the revealed deposit. To *determine* or to fix infallibly the true meaning of the divine deposit is called a *definition* of faith by the Church ...
>
> These two ways of exercising the magisterium on the content and the meaning of the revealed deposit are of equal dogmatic value, and both are true definitions of faith. Between them there exists only an accidental difference, to wit, that the magisterium exercised by the Ecumenical Council or by the Pope speaking *ex cathedra* is done with a greater solemnity and show of formulae and is easily discernible by all; on the other hand, the

> ordinary magisterium is exercised through the universal teaching of the Church without any special display or set formulae, and at times it is not so easy to determine its scope and signification.[131]

What is taught by the infallible Magisterium of the Church is to be believed *"with divine and Catholic Faith":*

> Further, by divine and Catholic faith, all those things must be believed which are contained in the written word of God and in tradition, and those which are proposed by the Church, either in a solemn pronouncement or in her ordinary and universal teaching power, to be believed as divinely revealed.[132]

The doctrinal novelties of the Second Vatican Council are not an expression of the magisterium of the Catholic Church, but are rather the heretical expression of the non-defined and sometimes merely implied counter-magisterium of the Conciliar Church, and the embodiment of its so-called "living tradition". The concept of an 'implied magisterium' such as that set forth by Karol Wojtyla is not only incomplete and contradictory, but is contrary to the defined teaching of the Magisterium of the Church, and is, therefore, clearly and without doubt heretical. Such a concept is broad enough to include within its parameters a multitude of modern theories and notions of doubtful orthodoxy either expressed in non-magisterial manner, touched upon in passing, or implied in some pastoral directive of the Second Vatican Council.

An implied magisterium, as has been conceived and elaborated by Karol Wojtyla, is not only capable of error but is particularly susceptible in that regard. "Vatican II," Archbishop Lefebvre explains, "was a pastoral council; John XXIII said so, Paul VI repeated it. During the course of the sittings we several times wanted to define a concept; but we were told: 'We are not here to define dogma and philosophy; we are here for pastoral purposes.' *What* is liberty? What is human dignity? What is collegiality? We are reduced to analysing the statements indefinitely in order to know what they mean, and we only come up with approximations because the terms are am-

biguous. And this was not through negligence or by chance. Fr. Schillebeeckx admitted it: *'We have used ambiguous terms during the Council and we know how we shall interpret them afterwards.*' These people knew what they were doing."[133]

A 'magisterium' thus conceived accommodates the notion of a *'living character of Tradition'* which includes within its broad parameters a *"charism of transforming the Church"* which, on the pretext of *"a more profound penetration of this nature* (of the Church)" reveals a *"figure of the Church, which was hidden in the past"*. A Church thus renewed according to an aggiornamento condemned by Pope Gregory XVI in *Mirari vos*, professes the heresy that we "must break with the habitual attachment to what we used to designate as the unchangeable tradition of the Church". The Conciliar Church has broken with the habitual attachment to its previous traditions by instituting a "New Rite of Mass" and by proclaiming the condemned doctrines of Ecumenism and Religious Liberty as an expression of its "living tradition".

The Catholic Faith utterly opposes and rejects a notion thus conceived of a *"living character of Tradition"* which deviates from that understanding of the sacred dogmas that must be perpetually retained and recedes from that meaning under the specious name of a deeper understanding. John Paul II has substituted fundamentally novel concepts of magisterium and tradition for the dogmatically defined concepts of Magisterium and Tradition. When the Pope accuses Mgr. Lefebvre of professing a "contradictory ... notion of Tradition which opposes the universal Magisterium of the Church", he inadvertently condemns a Catholic doctrinal tradition of nearly two millennia.[134]

The concept of a 'living tradition' that allows for the alteration of Church doctrine, or the introduction of novel teachings has been condemned by Pope St. Pius X. Here is what St. Pius X condemns:

> **Evolution of Dogma.** Proposition 13. Dogma is not only able, but ought to evolve and to be changed. This is strongly affirmed by the Modernists, and clearly flows from their principles. For among the chief points of their

> teaching is the following, which they deduce from the principle of *vital immanence,* namely, that *religious formulas,* if they are to be really *religious,* and not merely intellectual speculations, ought to be ***living*** and to live the life *of the religious sense* ... What is necessary is that the *religious sense* — with some modification when needful, should vitally assimilate them.[135]

Thus, the concept of "the living character of tradition", which Pope John Paul II invoked to justify the doctrinal deviations of Vatican II, has its origin in the condemned heresy of the Modernists. None of the Fathers speak of this "*living* tradition", but simply profess adherence to tradition — "παράδοσις ἐστι, μηδὲν πλέον ζήτει·" ("Is it Tradition, ask no more.")[136]

It was with the full and clear understanding of what constitutes a pronouncement of the *Infallible Magisterium* that Mgr. Lefebvre remarked, "... they think the Council was inspired by the Holy Ghost. Not necessarily. A non-dogmatic, pastoral council is not a recipe for infallibility. When, at the end of the sessions, we asked Cardinal Felici,[137] 'Can you not give us what the theologians call the theological note of the Council?' He replied, 'We have to distinguish according to the schemas and the chapters those which have already been the subject of dogmatic definitions in the past; *as for the declarations which have a novel character, we have to make reservations.'*"[138]

It is an error to think that we must uncritically accept every doctrinal opinion that has been expressed in the Council's documents* — and it is gravely erroneous to affirm that all of the doctrinal statements of the Council, no matter how vague or remotely implied, were an exercise of the Church's supreme or infallible Magisterium.[139]

The previous ecumenical councils imposed their teachings on the universal Church under pain of *anathema,* whereas *the Second Vatican Council deliberately refused to impose its teachings or condemn*

*The problem of when it is permissible and sometimes necessary to dissent from non-infallible magisterial pronouncements will be dealt with further on in this work.

anyone. Fr. Peter Scott correctly points out that the Council refused to "impose doctrine in the name of the Faith, and to oblige under the pain of sin by the means of contrary anathemas as previous councils had done."[140] In his opening discourse to the fourth session of the Second Vatican Council, Pope Paul VI declared: ***"The Council, instead of inflicting condemnations on anyone at all, will only have thoughts of goodness and peace."***

The Council not only refused to condemn any doctrine, but it actually taught doctrines condemned by previous popes. Archbishop Lefebvre has pointed this out in his book, *They Have Uncrowned Him.* In *Quanta Cura* Pope Pius IX *formally condemned* the propositions that "Liberty of Conscience and forms of worship is a right proper to every man. ... Which must be proclaimed and guaranteed in every correctly established society." *Dignitatis Humanæ* blasphemously proclaims this error: "The Council ... declares that the right to religious freedom is based on the very dignity of the human person *as known through the revealed word of God and by reason itself.* This right of the human person to religious freedom *must be given such recognition in the constitutional order of society as will make it a civil right".*[141]

CHAPTER IV

Doctrinal Novelties of the Post-Conciliar Church

This chapter examines two of the primary doctrinal novelties of Vatican II — religious liberty and ecumenism — in light of the perpetual and infallible teaching of the Catholic Church. This chapter demonstrates how those doctrinal novelties of Vatican II are actually contrary to what the Church has always taught and that those concepts have been repeatedly condemned by the previous popes down through the ages.

Religious Liberty

The Council does not limit itself to proclaiming a right to religious tolerance but positively sets forth the "right to religious liberty".[142] It has been maintained by some authors that *Dignitatis Humanae* defines the right to religious liberty strictly as the negative right not to be coerced,[143] as opposed to the positive right to practice the religion of one's choice according to one's conscience. An astute examination of the text and context of key passages of *Dignitatis Humanae* clearly shows that this is not the case.

In the report read by Bishop De Smedt during the second session of the Council, Father Wiltgen explained "Bishop De Smedt described religious freedom positively as 'the right of a human person to the free exercise of religion according to the dictates of his own conscience.' Negatively, it could be described as 'immunity from all external force in those personal relationships with God which are proper to the conscience of man'."[144] The cited conciliar passage is not a definition in the strict sense, but merely sets forth the negative description. A more positive formulation of the right to religious liberty is found further on in no. 4: *"Tandem in sociali*

hominis natura atque ***in ipsa indole religionis*** *fundatur ius quo homines,* ***suo ipsorum sensu religioso moti****, libere possunt conventus habere ...”** Here a positive right to religious liberty has clearly been set forth, since the positive rights set forth in this clause hinge directly and necessarily on the right to freely practice the religion of one’s conscience, and therefore it is a logical impossibility to entirely reduce the Council’s *ius ad libertatem religiosam* to a mere *immunitas a coërcitione* as the Council attempts to do with the deceptive formula *Libertas seu immunitas a coërcitione in re religiosa.***

That the Council is not merely upholding the right to profess the true Faith and practice the Catholic religion is clearly manifested in the proposition: “nor is anyone to be restrained from acting *in accordance with his convictions* in religious matters in private *or in public, alone or in associations with others.”*[145] The phrases, *“in accordance with his convictions”* and *“in public ... or in associations with others”* qualify the Council’s teaching in such a manner as to unmistakably identify the religious liberty of *Dignitatis Humanæ* with the “Liberty of Conscience and forms of worship” formally condemned by Pius IX.

Dignitatis Humanæ further specifies that the so-called ‘right’ to religious freedom “is the right of religious groups not to be prevented from freely demonstrating the special value of their teaching,”[146] and that “Religious communities have the further right *not to be prevented from publicly teaching and bearing witness to their beliefs by the spoken or written word.”*[147] Since the Council teaches that, “This right of the human person to religious freedom *must be given such recognition in the constitutional order of society as will make it a civil right”,* the “civil authority ... *if it presumes to control or restrict religious activity, it must be said to have ex-*

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* “Finally, rooted in the social nature of man and in the very nature of religion is the right of men, prompted by their own religious sense, freely to hold meetings...” —*Dignitatis Humanae* [4]. **Documents of Vatican II,** Austin P. Flannery, O.P.

** “right to religious liberty”, “immunity from coercion”, “liberty or immunity from coercion in religious matters” — *Dignitatis Humanae* [4], **Documents of Vatican II,** Austin P. Flannery, O. P.

ceeded the limits of its power."[148] The Council yet specifies further that if "special civil recognition is given to one religious community in the constitutional organisation of the State*, the right of all citizens and religious communities to religious freedom must be recognised and respected as well."*[149] Thus, the Council clearly and unequivocally professes the condemned error that the 'right' to "Liberty of Conscience and forms of worship … must be proclaimed and guaranteed in every correctly established society."

The Council proclaims the total liberty of conscience in religious matters when it blasphemously teaches: "It is therefore *fully in accordance with the nature of faith* that in religious matters, *every form of coercion by men should be excluded."*[150] This proposition is clearly heretical — indeed, if this proposition were to be accepted according to the proper signification of its terms, then not even the Pope would possess the power to lawfully compel anyone to obey him through the coercive power of the Holy Inquisition or by the assistance of the secular arm. The Council proclaims, "in religious matters the human person should be kept free from all manner of coercion in civil society."[151] In conformity with the perpetual tradition and teaching of the Church, Pope Pius IX teaches that the civil liberty of all these cults "propagates the pestilence of Indifferentism."[152]

It is beyond legitimate theological dispute that a person who has never been a Catholic may not be compelled to embrace the Catholic Faith. However, "religious liberty in society," which is in fact the "liberty of conscience and forms of worship" already condemned by the Church, is in fact nothing else than a licence to practice false religions and is in no manner to be likened to the "liberty of the act of Christian faith".[153]

Father Dörmann observes:

> The faith required in the Gospel is and remains a free, personal act of each man. He can refuse it. It is up to each man whether he converts or not. The preaching of Jesus and the apostles is addressed to man's freedom to choose. It is thus primarily a question of man's free will, which is

> required for any human act of the moral or religious order. Hence, in his attitude towards God, and Christ, man has the possibility to accept or refuse the Gospel, even God Himself and His commandments. Hence, for the free act of conversion, this freedom is essential, which the Gospel leaves intact. But does man also have the *moral right* to refuse God's will, especially since he has the obligation to follow God's commandments? The first three commandments are also included in the Decalogue. As man has the freedom, but not the right, to steal, to murder, to lie or to commit adultery, so also he has the freedom, but not the right, to do away with the commandments which concern his duties to God. If he had such a right, there would be no such thing as judgement day. Such a right is not "part" of divine revelation. Thus it cannot be founded on that revelation.[154]

Now let us consider the unequivocal and forceful condemnation of this most abominable error of religious liberty pronounced by the popes. Pope Gregory XVI in *Mirari vos* condemned liberty of conscience:

> From this poisoned source of Indifferentism is derived that false and absurd maxim or rather that delirium, that liberty of conscience must be procured and guaranteed for everyone. This is an error among the most contagious, to which the way is smoothed by this liberty of opinions, absolute and without restraint, which, for the ruin of the Church and the State, goes on spreading itself everywhere and which certain men, by the excess of impudence, do not fear to represent as advantageous to religion. "What death more fatal for souls than the freedom of error!" said St. Augustine.

In the *Syllabus*[155] of Pius IX, we read the solemn and infallible* condemnation of the following errors:

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* "Itaque omnes et singulas pravas opiniones ac doctrinas singillatim hisce litteris commemoratas auctoritate Nostra Apostolica reprobamus, proscribimus atque damnamus, easque ab omnibus catholicae Ecclesiae filiis veluti reprobatas, proscriptas atque damnatas omnino haberi volumus et mandamus." (D.S. 2896)

(Footnote continued on next page.)

77. In our time, it is no longer useful that the Catholic religion be considered as the only religion of the State, to *the exclusion of all the other cults.*

78. Therefore, it is with reason that, in some Catholic countries, the law has provided that the foreigners who go there enjoy the public exercise of their particular forms of worship there.

79. It is false that the civil liberty of all the cults and the full power left to all to manifest openly and publicly all their thoughts and all their opinions, throws the peoples more easily into corruption of morals and of the mind, and propagates the pestilence of Indifferentism.

Archbishop Lefebvre points out that "What is common to all these pontifical condemnations is religious liberty, designated under the name of '*freedom of conscience*,' or *'liberty of conscience and forms of worship*,' namely: **the right conceded to every man publicly to exercise the cult of the religion of his choice, without being disturbed by the civil power."**[156]

The human person does not possess the moral right to transgress the commandments of God, since, in issuing the commandments, God establishes a moral obligation for the human race to observe them. The first commandment sets forth the obligation to worship God according to the Catholic faith and religion,[157] and therefore the refusal to observe this commandment constitutes the sin of *infidelity.*[158] A 'right' to religious liberty, therefore, does not pertain to the Deposit of Faith and is not founded on divine revelation, but is contrary to the Faith and is heretical.[159] *"He who believes and is baptised shall be saved, but he who does not believe shall be condemned."* – St. Mark, 16:16.

"Therefore do We, by our Apostolic authority, reprobate, denounce, and condemn each and every evil opinion and doctrine individually mentioned in this Letter, and We will and command that they be held as reprobated, denounced, and condemned by all the children of the Catholic Church."

The solemn and definitive character of this pronouncement qualifies the theological note of the *Syllabus* as infallible. (Can. 750 §2 as revised by Pope John Paul II)

Ecumenism

Another striking example of doctrinal error in the Second Vatican Council is to be found in *Unitatis Redintegratio,* where we read: "It follows that the separated Churches and communities *as such, ...* have been by no means deprived of significance and importance *in the mystery of salvation.* For the Spirit of Christ *has not refrained from using them as means of salvation* which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church."[160]

About this text I already commented above. Archbishop Lefebvre has unequivocally denounced the heretical tenet of Ecumenism which holds that the Catholic Church is better than the others, but the others also are 'means of salvation'[161]: "If this is the case," says Mons. Lefebvre, "then the Church is merely useful; she is no longer indispensable. She is only one of the means of salvation."[162]

The Archbishop elaborates further:

> We must say it clearly: such a concept is radically opposed to Catholic dogma. The Church is the one ark of salvation, and we must not be afraid to affirm it. You have often heard it said, "Outside the Church there is no salvation" — a dictum which offends contemporary minds. It is easy to believe that this doctrine is no longer in effect, that it has been dropped. It seems excessively severe.
>
> Yet nothing, in fact, has changed; nothing can be changed in this area. Our Lord did not found a number of Churches: He founded only One. There is only one Cross by which we can be saved, and that Cross has been given to the Catholic Church. To His Church, His mystical bride, Christ has given all graces. No grace in the world, no grace in the history of humanity is distributed except through her.

Archbishop Lefebvre is, of course, entirely correct in professing the doctrine that "Outside the Church there is no salvation". In the Profession of Faith it is set forth: "By the heart we believe and by the mouth we confess the one Church, not of heretics but the Holy Ro-

man, Catholic, and Apostolic (Church) outside of which we believe that no one is saved."[163] There can be no salvation in a Protestant, fundamentalist or any other sect because the supernatural means of salvation, the word of God and the Sacraments which constitute our Sacred Tradition, have not been given to them but have been exclusively bestowed upon the Catholic Church by Christ. Justification is by faith: not by mere human works or by mere human faith but by divine and Catholic Faith — that justification which transforms us from children of wrath into children of God is brought about *ex opere operato* by the power of the sacrament of Baptism and by the Theological Virtue of Faith given to us, along with the indelible character conferred upon our souls that sets us apart and marks us heirs of the Kingdom of God and co-heirs with Jesus Christ Our Divine Lord and Saviour. There is only "One Lord, One Faith and One Baptism" (Eph. 4:5) — the One Lord is Jesus Christ, the one Faith is the one "divine deposit" (Vat. I), which constitutes "actual original tradition, teaching and faith of the Catholic Church, which the Lord bestowed, the apostles proclaimed and the Fathers safeguarded";[164] and the one Baptism is the divinely instituted sacrament by which we gain entry into the One, Holy, Catholic and Apostolic Church. At our Baptism we were asked "*Quid petis ab Ecclesia Dei?*" (What do you ask from the Church of God?), and the answer we gave was: "*Fidem*" (Faith). There is no salvation outside the Church because there is no Divine and Catholic Faith anywhere except within the bosom of the Catholic Church.

Baptism is a divinely instituted sacrament, instituted by Jesus Christ, by which we gain entry into His Church, the Catholic Church, and no other. The sacraments are the means of salvation which Christ has bestowed upon His Church, but they are of absolutely no use whatever for anyone who is outside of the Catholic Church.[165]

We receive the Faith from the Catholic Church, because the Catholic Church is the sole repository of the "divine Deposit" which it received from Christ. The word of God preached by the Church is the Gospel of Jesus Christ, and there is no other Gospel of salvation other

than that which is found in the Catholic Church. Even if an angel from Heaven should preach another gospel than that which we have received from the Church, he is to be condemned, says Saint Paul (Gal. 1:8-9). "Whoever would be saved," says the Athanasian Creed, "before all else it is necessary that he hold to the Catholic Faith; unless such a one preserves it integral and inviolate, without doubt he will perish in eternity."[166] God Himself, the primary Truth, is the object of Faith — that is why it is called a *Theological* Virtue, since, as St. Thomas explains, "it is faith that first unites us to God." That faith which unites us to God is the Catholic Faith, the "one faith" (Eph. 4:5), "which gives us eternal life".[167] We do not share that faith with any heretical church, sect or ecclesial community; nor can anyone be saved by the mere human *gnosis* — the profession of mere human faith which constitutes the creed of an heretical denomination.

The Church, therefore, exhorts all who would embrace that faith which justifies unto eternal life, to renounce whatever perfidious superstitions, errors or infidelity that previously defiled their souls:

- *Horresce idola, respue simulacra.*
- *Horresce Judaicum perfidiam, respue Hebraicam superstitionem.*
- *Horresce Mahumeticam perfidiam, respue pravam sectam infidelitatis.*
- *Horresce hæreticam pravitatem, respue nefarias sectas impiorum*. [N.][168]

When the Council, therefore, proclaims that the separate churches *as such* have some importance in the work of salvation, and that the "Spirit of Christ *has not refrained from using them as means of salvation,"* it blasphemes the Spirit of Christ and professes heresy. The same blasphemous outrage is to be found in the new Catechism which states in n. 819: "Christ's Spirit uses these Churches and ecclesial communities as means of salvation".[169] *Lumen Gentium* accommodates this heresy by setting forth its dubious formula that the Church of Christ "*subsists* in the Catholic Church" (n.

8), thereby making it appear possible for the Church to subsist outside the Catholic Church. The Catholic Church alone has been constituted by her divine Founder as the "universal sacrament of salvation"[170]: the Faith and Sacraments which constitute the Sacred Tradition of the Catholic Church are the divinely instituted *supernatural* means of salvation, and therefore the only means of salvation. Every other church is a human institution just as every other gospel is a human doctrine assented to by an act of human faith, and therefore one falls into the heresy of Pelagianism by professing such human institutions to be 'means of salvation'.

The heresy of Ecumenism is a consequence of the liberty of conscience proclaimed in *Dignitatis Humanæ.* The principle set forth in the first paragraph of that document, and which forms the basis for the doctrine of religious freedom, stinks of Masonry: "men should exercise fully their own judgement and a responsible freedom in their actions and should not be subject to the pressure of coercion but be inspired by a sense of duty." It is from the doctrine of the autonomy of the human conscience so plainly set forth in this classic formulation of Masonic dogma that the abominable errors of separation of Church and State, Indifferentism of the State, and constitutionally protected freedom for all religions flow.[171] This is a clear example of the 'principles of 1789' entering into the Church in the documents of Vatican II. Vatican II is truly, as Cardinal Suenens said, "The French Revolution in the Church."[172] "The Council," explains Archbishop Lefebvre, "was nothing other than an attempt to assimilate to the Church the principles of Liberalism, an attempt to unite the Church to Liberal principles ... they wished to bring into the Church a conception of religious liberty different from that of Tradition, and corresponding rather with the Liberal principles of the Revolution."[173] Vatican II, therefore, is not the Catholic Faith — it is contrary to the Catholic Faith.

Ecumenism has been formally condemned by the Roman Pontiff, Pope Pius XI, yet it has been vigorously promoted by Vatican II and by Pope John Paul II. In *Ut Unum Sint,* John Paul II says, "At the Second Vatican Council, the Catholic Church committed herself *ir-*

revocably to following the path of the ecumenical venture ..." (n. 3), yet John Paul II admits that "The Ecumenical movement really began within the Churches and Ecclesial Communities of the Reform."[174] What John Paul II neglects to mention is that the Ecumenical movement was condemned by Pope Pius XI on January 6, 1928, in his Encyclical Letter *Mortalium Animos,* on "Fostering True Religious Unity".

Pope John Paul II cites the teaching of the Council: "The Council states that the Church of Christ 'subsists in the Catholic Church, which is governed by the Successors of Peter and by the Bishops in communion with him', and at the same time acknowledges that 'many elements of sanctification and of truth can be found outside her visible structure. These elements, however, as gifts properly belonging to the Church of Christ, possess an inner dynamism toward Catholic unity'." With the exception of the above-mentioned dubious formula (i.e. 'subsists in the Catholic Church'), there is really not anything objectionable in this formulation. Even St. Augustine went so far as to say, "in the Catholic Church there is also something uncatholic ... (and) there can also exist that which is Catholic outside of the Catholic Church."[175]

John Paul II, however, then cites the above-mentioned heretical *non sequitur* of the Decree on Ecumenism, "It follows that these separated Churches and Communities, though we believe that they suffer from defects, have by no means been deprived of significance and value in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church." (n. 10) John Paul continues on doctrinally unorthodox ground stating, "To the extent that these elements are found in other Christian Communities, *the one Church of Christ is effectively present in them."* (n. 11) The above-cited decree of the Council of Florence categorically excludes such a notion from the Catholic Faith professing: "the unity of the ecclesiastical body is so strong that only to those remaining within it are the sacraments of the Church of benefit for salvation ... and that no one, whatever

almsgiving he has practiced, even if he shed his blood for the name of Christ, can be saved, unless he has remained in the bosom and unity of the Catholic Church."

In the name of Ecumenism, Pope John Paul II upholds the heretical opinion that in spite of the "doctrinal disagreements" between the Catholic Church and the Christian Sects, *"*the *communion of faith which already exists between Christians* provides a solid foundation for their joint action not only in the social field but also in the religious sphere." (n. 75) Notwithstanding that Pope St. Pius X labels the adherents of the Protestant sects as "heretics" in his Catechism,[176] John Paul II nevertheless states that they take part "in this movement which is called ecumenical ... not merely as individuals but also as members of the corporate groups *in which they have heard the Gospel ..."* (n. 7). John Paul II is telling us that the Lutheran, Calvinist or whatever heresy that these sectaries have heard in their so-called churches is ***the Gospel.*** The heresy of this proposition is so clearly evident as to need no further comment. Let it suffice to say that the 'gospel' of *scriptura sola* and 'private judgement' is not the Gospel of Christ but the heretical denial of the Catholic Faith. Such infernal doctrines invented by the depraved minds of the Reformers cannot sanctify and lead souls to Heaven, but on the contrary give occasion to every imaginable vice and bring souls to their eternal ruin. Yet Pope John Paul II does not blush when he asserts this most execrable heresy that the "*Saints* come from all the Churches and Ecclesial Communities *which gave them entrance into the communion of salvation."* (n. 84)[177] John Paul II dares to say that these damnable sects which are nothing but covens of corruption and cesspools of error have given the *Saints* "entrance into the communion of salvation."[178]

We do not share a "communion of faith" with the heretics, nor do we "share the Faith handed down from the Apostles" (n. 62) with the Orthodox.[179] Pope Pius XI explains in *Mortalium Animos* that we are of one faith with the *ancestors* of these "who are now entangled in the errors of Photius and of the Reformers". In that same Encyclical Pius XI explains, "The supernatural virtue of faith has as its for-

mal motive the authority of God revealing ...” This is the traditional teaching of the Church, set forth by St. Thomas: “the formal object of faith is the first truth in so far as it is manifested in the sacred scriptures and the doctrine of the Church. *Therefore, whoever does not adhere to the teaching of the Church as an infallible and divine rule,* which proceeds from the first truth in so far as it is revealed in the sacred scriptures, *does not have the habit of faith ...”*[180]

John Paul II professes the scandalous error that the love between those who are not in perfect communion with one another *“finds its most complete expression in common prayer.”* (n. 21) “The Second Vatican Council defines their prayer,” the Pope explains, *“as the soul of the whole ecumenical movement.”* (n. 21) The Catechism published by order of John Paul II says in n. 821 that one of the things required in order to respond adequately to the ecumenical call to unity is *“prayer in common,* because ‘change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name *spiritual ecumenism’; (Unitatis Redintegratio 8 §1.)*” Pope Pius XI echoes what the Church has always taught and condemns such practices of Ecumenism in *Mortalium Animos* explaining:

> These pan-Christians who strive for the union of the churches would appear to pursue the noblest of ideals in promoting charity among all Christians. But how should charity tend to the detriment of faith? Everyone knows that **John himself, Apostle of love,** who seems in his Gospel to have revealed the secrets of the Sacred Heart of Jesus, and who never ceased to impress upon the memory of his disciples the new commandment *“to love one another,”* nevertheless **strictly forbade any close social contact with those who professed a mutilated and corrupt form of Christ’s teaching: “If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed you.”** (II John 10)

Contrary to the perpetual tradition of the Church, *Unitatis*

Redintegratio teaches that 'worship in common' (*communicatio in sacris*[181]) is sometimes to be permitted, when "Grace to be obtained ... commends it." (n. 8) Our 'separated brethren' however, the heretics and schismatics, are spiritual lepers, who, as St. Augustine teaches, "are to be avoided" by Catholics and dealt with only from a distance.[182] "He who is within the sanctuary," says St. Ignatius of Antioch, "is pure. But he who is outside the sanctuary is unclean ... (and) not pure in conscience."[183] Such a one who is 'not in the sanctuary' is "someone who follows a maker of schism," or "one who walks in an alien doctrine" — and "does not communicate with the Passion" of Christ and "shall not inherit the Kingdom of Heaven".[184] "Whoever separates himself from the Church," St. Cyprian explains, "joins himself to an adulteress, and is separated from the promises of the Church ... he is a stranger, one who is profane, an enemy". Therefore the Church cannot worship or pray in common with such as these because "The Bride of Christ cannot commit adultery, she is pure and uncorrupted. She knows one dwelling, and she chastely guards the sanctity of the one nuptial chamber."[185]

The ecumenical dialogue, recommended by *Unitatis Redintegratio, Ut Unum Sint* and the new Catechism, which is to take place *"where each can treat with the other on an equal footing"* (*UR* n. 9) has been condemned as an error in *Mortalium Animos:*

> For the rest, while you may hear many non-Catholics loudly preaching brotherly communion in Jesus Christ, yet not one will you find to whom it ever occurs with devout submission to obey the Vicar of Christ in his capacity of teacher or ruler. Meanwhile, they assert their readiness to treat with the Church of Rome, *but on equal terms, as an equal 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 one fold of Christ.
>
> This being so, *it is clear that the Apostolic See can by no*

means take part in these assemblies, ***nor is it in any way lawful for Catholics to give such enterprises their encouragement or support.*** If they did so, they would be giving countenance to a false Christianity quite alien to the one Church of Christ ... For it is indeed a question of defending revealed truth. *Jesus Christ sent His Apostles into the whole world to declare the Faith of the Gospel to every nation, and to save them from error ...* The only-begotten Son of God not only bade His representatives to teach all nations; He also obliged all men to give credence to whatever was taught them by *"witnesses pre-ordained by God"* (Acts 10:41). Moreover, He enforced His command with this sanction: "He that believeth and is baptised shall be saved; *he that believeth not shall be condemned"* (Mark 16:16). **These two commands — the one to teach, the other to believe for salvation — must be obeyed.**

In the same document Pius XI teaches:

> The energy with which this scheme is being promoted has won for it many adherents, and even many Catholics are attracted by it, since it holds out the hope of a union apparently consonant with the wishes of Holy Mother Church, whose chief desire it is to recall her erring children and bring them back to her bosom. In reality, however, ***these fair and alluring words cloak a most grave error, subversive to the foundations of the Catholic Faith. ...***
>
> ***There is but one way in which the unity of Christians may be fostered, and that is by furthering the return to the one true Church of Christ of those who are separated from it; for far from that one true Church they have in the past fallen away ... If, as they constantly say, they long to be united with Us and Ours, why do they not hasten to enter the Church, "the mother and mistress of all Christ's faithful"? (Conc. Lateran. IV, C. 5). ...***
>
> Let our separated children, therefore, draw nigh to the Apostolic See, set up in the city which Peter and Paul, Princes of the Apostles, consecrated by their blood; ... and

> let them come, not with any intention nor hope that *"the Church of the living God, the pillar and ground of the truth"* (1 Tim. 3:15), will cast aside the integrity of the Faith and tolerate their errors, but to submit themselves to its teaching and government.

The depraved novelties of Vatican II, such as those briefly dealt with above, are errors repeatedly condemned by previous popes and universally shunned by the faithful down through the ages. This consideration alone should be enough to expose the heretical character of these novelties. St. Athanasius demonstrated the heresy of the Arians by pointing out that the traditional Catholic doctrine had been "handed down from Father to Father" (ἐκ πατὲρων εἰς πατὲρας διαβεβηκὲναι),[186] whereas the doctrinal novelty of the Arians was without precedent in the Church. The doctrinal novelties of Vatican II suffer the same defect. Mons. Lefebvre has demonstrated this in his above-cited work, yet Pope John Paul II condemned not the errors, but he condemned the one who sought to defend the Faith from the errors of Vatican II, by attributing to Archbishop Lefebvre "an incomplete and contradictory notion of Tradition."[187] The Church can never change its doctrine, so it is entirely useless and utterly futile for anyone to appeal to the undefined and doctrinally suspect concept of a *'living* character of Tradition' in order to justify the heretical novelties of Vatican II.

The Error of "Living Tradition"

Sacred Tradition is of its very nature unchangeable.[188] "Nothing new," says Pope Pius XI, "is ever added to the number of those truths which are at least implicitly contained within the deposit of revelation divinely committed to the Church".[189] Fr. Marin-Sola explains:

> ... growth or evolution in doctrines can ... happen two ways: 1) growth or evolution of formulae, the meaning of which remains the same; 2) growth or evolution of formulae, the meaning of which does not remain the same.
>
> In the first case the evolution is homogeneous; in the

second, transformistic.

> Hence, the preservation or the non-preservation of the same meaning is that which distinguishes homogeneous evolution from transformistic evolution in doctrines.
>
> Whence the traditional formula describing the homogeneous evolution of Catholic dogma enunciated by St. Vincent de Lérins, and consecrated by the Council of the Vatican [I]: ***"Crescant* igitur ... sed *in eodem sensu".****
>
> The meaning of a doctrine remains the same throughout different formulations when the meaning of the subsequent formulae does not originate from without, but is already *implicitly contained* in the earlier formulae. Otherwise the meaning does not remain the same. This occurs in those cases where the meaning of the subsequent formulae is not implicitly contained in, but is either *contrary* to, or at least *different* from, the meaning of the earlier formulae. ...
>
> Concepts are said to be *explicative* when they issue one from the other upon the one and only condition that our mind penetrates their *whole* content.[190]

A legitimate growth in the understanding of dogma is, therefore, explicative, and hence, St. Thomas refers to it as *'explicatio fidei'*. The Church, St. Thomas explains, "is united by faith in the profession of faith contained in the creed, professed by the person of the entire Church" (II^a II^{ae}, 1.9, ad 3^m). The same truths of faith are contained in the various creeds and formulae, which differ only in so far as one explains more fully that which is contained implicitly in another. Faith, for example, in the incarnation of the divine Word, strictly implies the union of the human and divine natures in the one *hypostasis* of the Word made flesh. (cf. II^a II^{ae}, 1.7, 1.9).

CHAPTER V

* Therefore ... let the understanding, the knowledge, and wisdom of individuals as of all, of one man as of the whole Church, grow and progress strongly with the passage of the ages and the centuries; but let it be solely in its own genus, namely in the same dogma, with the same sense and the same understanding (St. Vincent of Lérins). (See also Footnote 110 on p. 100.)

The Post-Conciliar Church: A Question of Schism

This chapter first examines whether the Council's novel pronouncements were indeed binding all members of the Church in conscience to adhere to these teachings or were these new pronouncements merely to be taken as suggestions.

This chapter then explains how many Catholics have gradually adopted a Protestant mind-set (over a period of decades) without ever even realizing it. And finally, this chapter explains the doctrine of Papal Infallibility, clarifying the specific conditions under which a Pope is infallible and explaining how a Pope may fall into error — even heresy.

The Status of Vatican II Documents

Archbishop Piamonte[191] says that those who reject Vatican II, in spite of the fact that Vatican II did not infallibly define any doctrine or condemn any proposition, can be punished for teaching doctrines condemned by the Church. It is in fact those who profess the errors of the Council who can be punished because the sin of heresy as well as the teaching of any condemned doctrine is a punishable offence. No Catholic can ever be obliged to accept the errors that the Popes have condemned, even if those errors are later taught by a pope or by a council exercising its non-infallible, *non-defining magisterium.* Even Cardinal Felici, Secretary General of the Council, made it clear that all of the Council's pronouncements were not obligatory for all Catholics to accept, when he clarified the Council's position about its own teachings, saying: "We have to distinguish according to the schemas and the chapters those which have already been the subject of dogmatic definitions in the past; *as for the declarations which have a novel character, we have to make reservations."*

It is not, as Archbishop Piamonte says, "those who profess their

allegiance to the Council of Trent and are openly defiant of the decrees of the Second Vatican Council" who are "running the risk of committing the serious offence of heresy," — but rather it is those who depart from the defined doctrines of the infallible *magisterium* of the Church in order to embrace the novel teachings of Vatican II who run the risk of committing the serious offence of heresy.

Heresy "is the obstinate post-baptismal denial of some truth which must be believed with divine and Catholic faith, or it is likewise the obstinate doubt concerning the same." (can. 751)[192] Canon 750 states, "All that is contained in the written word of God or in tradition, that is in the one deposit of faith entrusted to the Church and also proposed as divinely revealed either by the solemn magisterium of the Church or by its ordinary and universal magisterium, must be believed with divine and Catholic faith ..." From these premises it follows strictly that one cannot be convicted of heresy, as it is likewise clear that no one can be punished or declared to be schismatic merely for not accepting the novel and heterodox teachings which the Council refused to set forth with a definitive act or impose by exercising its authority to pronounce the contrary anathemas.

Modernist Rome has gone to absurd lengths to impose the heretical doctrinal novelties of Vatican II on the Catholic faithful. *Vatican II, however, did not define any point of doctrine,*[193] and therefore its teachings do not require an assent of Faith (can. 752), since they do not pertain to the formal object of faith (St. Thomas, *Summa Theol*., II^a II^{ae}, q5, a3).[194] From these premises it follows strictly that one cannot be said to have severed the bonds of communion with the Church for rejecting those Vatican II doctrines which clearly oppose the authoritative magisterial pronouncements of previous popes. Yet this is precisely the preposterous position of the Modernist Roman Curia: Those who refuse to be subject to a heretical conciliar *counter-magisterium* that did not define any doctrine or pronounce any anathema have been anathematised as schismatics.

In a document from the *Pontificia Commissio* "*Ecclesia Dei*", N. 117/95, dated 29 Sept., 1995, signed by Msgr. Camille Perl, it is stated:

> Father Peter R. Scott, District Superior of the Society in the United States,* has publicly stated that he deplores the 'liberalism' of 'those who refuse to condemn the New Mass as absolutely offensive** to God, or the religious liberty and ecumenism of the post-conciliar Church.' With such an attitude, the Society of St. Pius X is effectively tending to establish its own canons of orthodoxy and hence to separate itself from the magisterium of the Supreme Pontiff. According to canon 751 such "refusal of submission to the Roman Pontiff or the communion of the members of the Church subject to him" constitutes schism.

The malicious audacity of the Modernist in the Roman Curia who signed that document is plainly evident. I have already pointed out that Pope Pius VI condemned the proposal to make a '*Novus Ordo*', and the Council of Trent anathematised the proposition that the traditional rites could be changed into new rites. The Popes have forcefully condemned the doctrines and practices of religious liberty and ecumenism as well. These are not private "canons of orthodoxy" but authoritative pronouncements of the supreme magisterium of the Church which continue to bind the Catholic conscience. Msgr. Perl, however, states in an official protocol that such refusal to accept the conciliar errors and aberrations that the magisterial authority of the Church has condemned in the past constitutes schism! If Msgr. Perl is right, then it logically follows that we must become heretics in order to avoid becoming schismatics.

Roman Protestants

* When this was written, Father Peter Scott was U.S. District Superior of the SSPX.

** I do not intend here to deal at length with the problem of whether or not the *Novus Ordo* is intrinsically evil. What is absolutely offensive to God is the violation of divine law by replacing the received and approved rite of Mass with a vulgar, watered down and Protestantized rite of 'Masse'. Nevertheless, there is heresy in the Missal of Paul VI: In the Good Friday liturgy the *Conciliar Church* prays for the Jews, **"ut ... in sui fœderis fidelitate proficere."** The key word is *proficere,* i.e. to go forward, advance, continue ... Hence, the *Conciliar Church* prays: "Let us pray for the Jewish people ... that they may continue to grow in faithfulness to His covenant." Thus the *Conciliar Church* prays that the Jewish people continue on in the *sin of infidelity* by clinging to their obsolete Mosaic Covenant observance.

Fully grasping this doctrinal absurdity which is the end result of Modernist Rome's obsession for Vatican II, Bishop Salvador Lazo,[195] with his characteristic wit, once commented: "You say I am schismatic? But you are a heretic! What is worse — to be a schismatic, or to be a heretic, and therefore also a schismatic?"

It is those who profess the heterodox teachings of Vatican II who, as has been demonstrated above, have departed from the doctrine of the Catholic Faith and have, in the objective order, fallen into heresy. Likewise, as I have already demonstrated earlier, it is those who adhere to the *Novus Ordo* and spurn the traditional Roman Rite who have fallen into *schism*. The *Conciliar Church*[196] is not a renewed Catholic Church, but rather it is a *Reformed Church*[197] — a Church that has, by means of heretical Conciliar doctrines and schismatic reformed liturgy, undergone a transformistic evolution ... a metamorphosis that has effected the fulfilment of the Sixteenth Century Reformers' dream: ***Protestant Rome.***

Father Hubert Jedin, one of the premier historians of the modern era, already pointed out in 1968, that a new Protestant Reformation is taking place in the Church:

> We know that today the inner process of schism, the formation of a "Confession" (denomination), lasted not years, but decades. Melanchton and Calvin claimed to be "Catholic" until the end of their lives while the adherents of the old faith were calumniated as "Papists."*
>
> The faithful long clung to the Mass and their saints, and the church regulations introduced by Lutheran magistrates took over many Catholic customs — even processions and pilgrimages. The bulk of the simple faithful never understood that the "Reformation" was not a reform of the Church but the construction of a new Church set up on a different basis. In retrospect one must therefore maintain: *the schism of the Church succeeded by nothing so much as by the illusion that it did not exist.* The illusion was wide-

* Today the adherents of the old faith are called Traditionalists, whereas in fact they are the only true Catholics, while the Vatican II conciliar "Catholics" are Modernists, and therefore at least material heretics.

spread in Rome and in the German episcopate, among many theologians, among the majority of clergymen and among the people.

The parallels between now and then are obvious. ... The Church's present crisis ... is in its innermost essence, as in the 16th Century, a matter of uncertainty and disorientation in the Faith.[198]

The *Conciliar Church* of Rome, however, has not yet formalised its break with Catholicism *in so far as it has neither formally imposed its Conciliar heterodoxy on the faithful under pain of anathema nor has it formally mandated the celebration of its schismatic new rites*. By the grace of the infallibility bestowed upon the Church by Christ and preserved by the restraining presence of the Holy Ghost, neither the Council nor the post-conciliar Supreme Pontiffs have formally imposed their errors on the Universal Church. The formal condemnations by the popes of doctrines later professed by Vatican II, along with the solemn definitions and professions of faith that contradict the doctrinal novelties of Vatican II, make it luminously clear that no Catholic may in good conscience adhere to or profess the errors of Vatican II, since the errors of the Council truly constitute an abomination that has made the Church desolate.[199]

Papal Infallibility

Catholics are understandably confused, since they have always sought after secure moorings on the firm ground of papal doctrine to protect their faith from being diluted or washed away by the polluted waters of heresy. Some even refuse to admit that the Pope (or a council) can err, and follow him into error. That is gravely sinful because the Church teaches that in matters of faith and morals, we are bound to give assent to the infallible teaching of the Church, "established in the faith as ye have been taught" (Col. 2:7), rather than to the fallible and erroneous doctrines of an erring pope (or council). ***"Prima salus est rectæ fidei regulam custodire."*** (Our first salvation is to guard the rule of right faith.)[200] "But faith", St. Thomas explains, "holds all the articles of faith by means of one medium ... the First Truth pro-

posed to us in the scriptures *according to the sound understanding of the teaching of the Church,* and thus any man who falls short of this medium, is totally wanting in faith."[201]

The Pope is infallible when he defines a doctrine *ex cathedra,* but he is otherwise quite capable of making even the gravest of errors against the doctrine of the Faith. That a pope can personally fall into error in matters of faith, there can be no doubt. We know from history that it has already happened before.[202] *That Pope John Paul II had fallen into objective Christological heresy there can also be no doubt.*[203]

For Pope John Paul II, Christ's "descent into hell" refers not to His soul but His *body.* Elaborating on his understanding of the words, "He descended into hell", the Pope, in his General Audience of January 11, 1989, explained: "If the Letter to the Ephesians speaks of 'the lower parts of the earth', it is because the earth receives the human *body* after death and so it received the human body of Christ ... Christ passed through a real experience of death ... He was placed in the tomb. *It is a confirmation that this was a real, and not merely an apparent, death. His soul separated from the body, was glorified in God, but His body lay in the tomb as a corpse ... Jesus experienced the 'state of death', that is the separation of body and soul,* as in the case of all people. ***This is the primary meaning of the words 'He descended into hell'...***"[204]

If that is not clear enough, "This is precisely what the words about the descent into hell meant: the heart or the womb of the earth." In his belaboured exposition, the Pope explained "the words 'He descended into hell'; ... are linked to what Jesus Himself had foretold when ... He had said: 'For as Jonah was three days and three nights in the belly of the whale so will the Son of Man be three days and three nights in the heart of the earth' (Mt. 12:40)."

The Pope elaborated further, "the concept of the 'descent into hell' ... *It is Christ — laid in the tomb as regards the* ***body*** but glorified in His soul *admitted to the fullness of the beatific vision of God* ...". "... there was, on the one hand, the body in the state of a corpse, and on the other, the heavenly glorification of His soul from the very moment of His death."[205]

By contrast, the Catholic understanding of the Article of Faith, "He descended into hell" is as follows. The Fourth Lateran Council professed: "Firmly we believe and we confess simply ... the only begotten Son of God, Jesus Christ ... having suffered on the wood of the Cross and died, descended into hell ... ***But He descended in His soul*** ..."[206] The Profession of Faith teaches that the "descent into hell" does not refer to the body but to the soul.

For John Paul II, *the soul did not descend into hell* but "... in Christ's case also there was ... *the heavenly glorification of His soul from the very moment of His death."* Now one thing is certain, hell is not the same thing as heaven. The Profession of Faith says He "descended into hell ... He descended in His soul". John Paul II says there was "the heavenly glorification of His soul from the very moment of His death."

How does the Pope explain the words of St. Peter: "In spirit (Christ) went and preached to the spirits in prison" (1 Pt. 3:19)? — "This seems to indicate *metaphorically* the extension of Christ's salvation to the just men and women who had died before Him ... With the entrance of Christ's soul into the beatific vision in the bosom of the Trinity, the 'freeing from imprisonment' of the just who had descended to the realm of the dead before Christ, finds its point of reference and explanation."

The Pope explained further, "In this is manifested and put into effect the *salvific power* of Christ's sacrificial death which brought redemption to all, even to those who died before His coming and His 'descent into hell' *but who were contacted by His justifying grace."*

The Pope's explanation clearly expresses the heresy of Peter Abelard, whose condemned proposition reads: "That the soul of Christ did not descend to hell by itself but only by power."[207] It is also a most grievous and impious error to say that Christ's soul entered into the Beatific Vision, as though He were not already in full possession of the Beatific Vision from the first instant of His conception in the womb of His most holy Mother. The Church has formally censured the error that "It is not established that there was in the soul of Christ while living among men the knowledge which the blessed and the

comprehensors have [cf. Phil. 3:12,13]."[208]

When the Church professes that "He descended into hell", what is meant is that Christ's soul went to 'Limbo' — "the place of rest and natural happiness, where the souls of the just who died before the coming of Christ were kept in expectation of their redemption and triumphant entry with Our Lord into heaven on the day of His ascension. This place or state of existence is generally called Limbo ..."[209]

The same manual continues:

1. It is certain that He went to Limbo, which by His presence became a paradise. It was of this abode that the words addressed to the good thief were spoken: "This day shalt thou be with Me in paradise" (St. Luke 23:43).

2. It is also considered certain that He descended into Purgatory, to console and enlighten the holy souls, and to tell them of their expected redemption. This would seem to be implied by the words of Ecclesiasticus (24:45): "I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord."[210]

Pope Innocent III explains that a pope can fall into heresy:

> The Roman Pontiff has no superior but God. Who, therefore, (should a pope 'lose his savour') could cast him out or trample him under foot — since of the pope it is said 'gather thy flock into thy fold'? Truly, he should not flatter himself about his power, nor should he rashly glory in his honour and high estate, because the less he is judged by man, the more he is judged by God.
>
> Still the less can the Roman Pontiff glory because *he can be judged by men,* or rather, *can be shown to be already judged, if for example he should wither away into heresy;* because he who does not believe is already judged.
>
> In such a case it should be said of him: "If salt should lose its savour, it is good for nothing but to be cast out and trampled under foot by men."[211]

If the Pope and the bishops fall into heresy or schism, as nearly all

of them did during the Arian heresy,[212] the Catholic may wonder what he must do in order to remain safe from the poisonous contagion of error. "What then shall the Catholic do", St. Vincent of Lérins asks, "if some portion of the Church detaches itself from communion of the universal Faith? What other choice can he make if some new contagion attempts to poison, no longer a small part of the Church, but the whole Church at once, then his great concern will be to attach himself to antiquity which can no longer be led astray by any lying novelty."[213] "Hold firmly," says St. Thomas, "that our faith is identical with that of the ancients. Deny this and you dissolve the unity of the Church."

CHAPTER VI

Conclusion to Book I

The Conciliar Church has embarked on a course of its own destruction. The words of Paul VI to the Lombard Seminary bear eloquent witness to that undeniable yet desperately denied reality. The zealots of the *Novus Ordo* never tire of saying that the Holy Spirit guides the Church, like the ancient Israelites who ignored the warnings of the prophets, saying "The Temple, The Temple" — yet the Temple was destroyed. Our blessed Saviour's promise that the gates of hell will never prevail against the Church will avail them nothing, for it was not of *their* church that He spoke.

The churches of northern Africa departed from the orthodox tradition of Catholicism and were swept away in the tide of Islam. A church that breaks away from tradition is a branch that breaks away from the tree of life, and is therefore destined to perish. Such is the inevitable destiny that awaits the Conciliar Church — *It declared its own death sentence when it broke with Tradition.*

Our Lord's promise, "I am with you always, even unto the end of the world" is directed only to those who remain faithful to Tradition. His promise remains with them even though they be few in numbers, for "Even if Catholics faithful to tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ." (St. Athanasius)

Roman Catholicism seemed to lose its identity when its liturgy was Protestantised and systematically stripped of its unmistakable and immemorial Roman character, thus losing what was spiritually precious of its own. "The Catholic liturgy has been overthrown under the pretext of making it more acceptable to the secularised masses",[214] explained the great liturgist, Louis Bouyer; and even more bluntly the same Fr. Bouyer stated elsewhere, "... we must

speak plainly: there is practically no liturgy worthy of the name today in the Catholic Church."[215] "In the end", says another great liturgist, Mons. Klaus Gamber, "we will all have to recognise that the new liturgical forms ... did not provide the people with bread but with stones."[216] The Church's disintegrating unity will only be restored when the Roman Liturgy, "sign and pledge of unity of worship" *(Critical Study)*, will have been restored to its rightful place in the life of the Roman Church. "In the final analysis", says Mons. Gamber, "this means that in the future, the traditional rite of Mass must be retained in the Roman Catholic Church ... as the primary liturgical form for the celebration of Mass. It must become once more the norm of our faith and the symbol of Catholic unity throughout the world, a rock of stability in a period of upheaval and never-ending change."[217]

The infallible teaching of the Catholic Church strictly requires that the traditional rite of Mass be retained as the liturgical norm. *Quo Primum* has been infallibly declared to be *irreformable,* because ***Divine Law requires steadfast adherence to the traditional rites:***

> **Major Premise —** The Profession of Faith ***[Iniunctum Nobis]*** prescribes adherence to the "received and approved rites of the Catholic Church".
>
> **Minor Premise —** The Tridentine Rite is the received and approved rite of the Roman Church ***[Quo Primum]*** [218]; ***Auctorem Fidei [33].***
>
> **Conclusion —** The Profession of Faith, and therefore Divine Law, requires adherence to the Tridentine Mass, and therefore, Pope St. Pius V solemnly declared that *Quo Primum* ***"cannot ever be revoked or modified at any time".****

Corollaries:

1. Whoever, therefore, says that *Quo Primum* can be abrogated,

* The validity of the syllogism is beyond legitimate dispute since it is easily reducible to the standard form.

and that the Tridentine Mass may be abrogated, suppressed or otherwise abolished and replaced by a "new rite of Mass", departs from the solemnly defined teaching of the Catholic Church and falls into heresy.

2. Likewise, whoever abandons the Tridentine Mass, infallibly declared by St. Pius V to be perpetually and irrevocably normative, and adheres to a "new rite of Mass", withdraws from proper communion with the Church and falls into schism.

APPENDIX I

Quo Primum Has Not Been Revoked

"Neve Præsules, Administratores, Canonici, Capellani et alii quocumque nomine nuncupati Presbyteri sæculares, aut cujusvis Ordinis regularis, ad Missam aliter, quam a nobis statutum est, celebrandum teneantur: neque ad Missale hoc immutandum a quolibet cogi et compelli, præsentesve litteræ ullo umquam tempore revocari, aut moderari possint, sed firmæ semper et valide in suo existant robore, similiter [auctoritate apostolica] statuimus et declaramus."*

The most desperate arguments have been advanced in order to cast doubt on what is the clear and obvious meaning of this most solemn pronouncement. It is a time-honoured principle and rule that a law is to be understood according to the proper signification of its terms, and this principle is also enshrined in the present Code under Canon 17, which reads: "Ecclesiastical laws *are to be understood in accord with the proper meaning of the words* considered in their text and context." "The presumption", explains the Canon Law Society Commentary, "is that the legislator said what was meant; hence, the meaning of the text should not be changed on the bases of factors which are not expressed in the law itself." (p. 36)

The clear signification of the words in the solemn declaration leaves no room for any positive doubt about what is meant. The clause, ***"Neque ... præsentesve litteræ ullo umquam tempore***

* See p. 7 for the English translation of this portion of *Quo Primum.*

revocari, aut moderari possint, *sed firmæ semper et valide in suo exsistant robore,* ***similiter statuimus et declaramus"*,*** expresses a precise and univocal meaning: namely, that the ***document cannot ever be revoked or modified — it is an irreformable document.*** The clause ***cannot*** legitimately be construed to mean anything other than that which it clearly and unequivocally states. It cannot be legitimately maintained, for example, that ***"præsentesve litteræ ullo umquam tempore revocari aut moderari possint"***** means that no one under the rank of Pope may revoke or modify, but that a Pope can revoke or modify *Quo Primum,* since the statement does not refer to persons but to the document itself. The noun *presentesve* ***litteræ*** is the subject of the verbs *revocari* and *moderari* expressed in the passive voice: the *document itself,* therefore, is declared to be incapable of revocation or modification. *Quo Primum* is solemnly declared to be intrinsically incapable of revocation or modification: the irrevocability of *Quo Primum* is a proper attribute pertaining to the very nature of the document itself. By declaring definitively that *Quo Primum* can never be revoked or modified, St. Pius V has *infallibly taught* that ***Quo Primum is of itself irreformable.***

Furthermore, since the declaration was made in a solemn and definitive manner: if we must defer to the judgements of theologians, canonists and scholars, who will explain to us that the meaning of a solemn declaration is different from that meaning which it has

* "We likewise statute and declare that this present document cannot ever be revoked or modified at any time, but remains always firm and valid in its force." *Quo Primum.*

** German Translator's note: It is a grave error to accept this expression *in this context* as a merely juridical phrase. The argument that there have been other documents which contained the same phrase and were abrogated by later popes is not valid, since those documents (e.g. the suppression of the Jesuit order) dealt with purely disciplinary matters. The principle *par in parem potestatem non habet,* is applicable in the case of a pope and his successor only in matters of discipline and ecclesiastical governance. Substantial changes in the liturgy or the creation of a new liturgy is a matter of faith and not a merely disciplinary matter, as is clearly seen from the context of the papal oath of coronation, the principle *lex orandi - lex credendi,* the above quoted popes and papally approved theologians, the documents of the Council of Trent and various documents following *Quo Primum* in the Roman Missal. The very important distinction between the juridical and moral rights and obligations is, therefore, in its application to *Quo Primum,* purely academic.

clearly expressed, or will tell us which definitive pronouncements are infallible and which are not, then, without doubt, the concept of papal infallibility will have plainly collapsed and utterly failed. If the true meaning of a solemn papal declaration is to be construed as something in any manner different from or incompatible with the proper literal sense expressed in the declared formulation, then the declaration is, in the proper sense of the word, objectively erroneous. It is, therefore, inadmissible to attempt to interpret *Quo Primum* according to a sense that would give its solemn pronouncement any sense of meaning or qualification of meaning that is literally or logically incompatible with its properly expressed literal sense.

Quo Primum is no "merely ecclesiastical law" (can. 11) that can be revoked, but has been enacted into ecclesiastical law *as a particular application of divine law,* and therefore has been definitively declared to be irreformable. It has been solemnly and infallibly declared to be irrevocable. *Quo Primum* has been infallibly declared to be irreformable because the rite of Mass codified in the Tridentine Missal is the "received and approved rite" ***[Iniunctum nobis]*** of the Roman Church that has been "handed down by the Holy Roman Church" (*a sacrosancta Romana Ecclesia ... tradita*) ***[Quo Primum]***. The statutes of ***Quo Primum***, therefore, pertain to Divine Law insofar as they constitute a particular application of the Divine Law that has been expressed in its general formulation in the Tridentine Profession of Faith ***[Iniunctum nobis]***, the Council of Trent ***[Sess. VII, can. XIII]***, and the Council of Florence ***[Decretum pro Graecis]***. Hence, *Quo Primum* is far from being a mere disciplinary matter of ecclesiastical law, but is a definitive application of the Divine Law as has been expressed by the *extraordinary magisterium* of the Church, and therefore any attempt to revoke it, or to suppress the Roman Rite, would be an act that incurs the wrath of God and the holy apostles Peter and Paul.

APPENDIX II

The Doubtful Validity of the *Novus Ordo Missae*

There is the further problem of the doubtful validity of the *Novus Ordo Missae* due to a probable defect of form in the consecration of the wine in most vernacular versions of the *Novus Ordo* 'Roman' Missal. Although Pope Paul VI decreed in *Missale Romanum* that the words of consecration must be, *"Hic est enim calix sanguinis mei, novi et æterni testamenti, qui pro vobis et* ***pro multis*** *effundetur in remissionem peccatorum",* nevertheless, nearly all vernacular versions of the New Mass have translated the words *"pro multis"* (for many) as "for all".

In order that there be a valid consecration of the wine, Tanquerey[219] explains that the words "This is the chalice of My blood" or "This is My blood" are required, and that it is disputed whether those words suffice or whether it is necessary for validity to add the words "new and everlasting covenant, the mystery of faith, etc."

Many Thomists, Tanquerey explains, hold that the subsequent words are necessary for validity since most of them are set forth in the Gospel and others have been transmitted to us by tradition. This position is based on the opinion of St. Thomas Aquinas *(Summa Theol. III, q.78, 3c),* who citing the opinion of St. Albert the Great (*In Sent.* Lib. IV, dist. VIII, qu. 3, a. 2) explains that the subsequent words are necessary for validity because they pertain to the substance of the form.

The contrary opinion, held by other Thomists such as Cajetan, John of St. Thomas and Billuart, according to Tanquerey, is the more probable, namely, that the subsequent words are not necessary for

validity but are only required for the integrity of the form.

Similarly Merkelbach explains in the third volume of his *Summa Theologiae Moralis,* that the words *Hic est calix sanguinis mei* are *probably* the only essential words of the form so that the subsequent words in the consecration of the chalice pertain only to the integrity of the form [no. 225].

Aertnys and Damen[220] likewise acknowledge that *both opinions are probable,* as does Frassinetti, who explains: "It is doubtful whether the words *Hic est calix sanguinis mei* would be enough for the valid consecration of the wine, or if the remaining words are also required."[221]

In practice, Tanquerey explains, the subsequent words "must always be pronounced, and indeed *sub gravi,* * and if they are omitted, the consecration must be repeated conditionally"; and then he sets forth the doctrine of Pope Innocent XI, "for when one is dealing with validity, ***the safer course is to be followed."*** Even the post-conciliar theologian, Nicholas Halligan, O.P., says on this topic, "In practice it is seriously prescribed to pronounce the entire formula; if any words from "the blood of the new ..." on are omitted, the whole formula is to be repeated conditionally.[222]

Aertnys and Damen explain, that in practice the priest is obligated *sub gravi* to follow the safer opinion, and therefore, if he has pronounced only the first part of the formula, then he must repeat conditionally the entire formula as is prescribed in the Missal, *de defect., tit. 10. n. 3 (n. 223).*

In *De Defectibus* in the Roman Missal, in the section *De Defectibus Formae,* it is set forth, following the teaching of the Council of Florence *(DS 1352)* that "the words of consecration, which are the form of this sacrament are these: *For this is My Body.* And: *This is the Chalice of My Blood, of the new and eternal testament: the mystery of faith: which will be shed for you and for many unto the remission of sins."* The text goes on to explain: *"If someone diminishes or changes something in the form of the consecration of the Body and Blood, and in this changing of the words the same thing*

* "under grave obligation"

is not signified, the sacrament is not confected." According to this teaching, which for centuries has been the official teaching of the *ordinary magisterium* of the Roman Church, if someone changes the words "for many" to "for all", then the consecration of the chalice would be invalid since the word 'all' does not have the same signification as 'many'.

Contrary to the decree of Paul VI in *Missale Romanum* (and the decree of the Council of Florence as well [DS 1352]), the Sacred Congregation for Divine Worship unlawfully approved the translation of the words *'pro multis'* as **'for all'** in most vernacular versions of the new missal thereby, according to the traditional teaching of the Church of Rome, invalidating all vernacular Masses that use the illicit formula "for all".

It is important to bear in mind that in the vernacular versions of the *Novus Ordo* Mass, we are not dealing with a dubious but probable validity due to the *omission* of the words subsequent to the first part of the formula of consecration, but rather with a highly probable *invalidity* due to an *illicit change of words* in the form of the sacrament which, according to the doctrine set forth in the Roman Missal, effects an invalidating change of verbal signification. It has been falsely argued that rendering the expression *'pro multis'* in the vernacular as 'for all' does not effect a change of signification, since (it is argued) Our Lord at the Last Supper used an Aramaic word that means 'the multitude', a word which can include the whole or the totality of the human race. This argument is false because the notion of 'many' (a large number; a large but indefinite number) or 'multitude' (a great number) can — but *does not necessarily* — include the totality or 'all', while the notion of 'all' (the whole; every member of) is a different concept which *necessarily* denotes the collective whole, the totality. The *Roman Catechism* explains, giving the reason why Our Lord, in using the words "many" did not mean "all":

> The additional words "for you and for many", are taken, some from Matthew, some from Luke, but were joined together by the Catholic Church under the guidance of the Spirit of God. They serve to declare the fruit and ad-

> vantage of His Passion. For if we look to its value, we must confess that the Redeemer shed His blood for the salvation of all; but if we look to the fruit which mankind have received from it, we shall easily find that it pertains not unto all, but to many of the human race. When therefore (Our Lord) said: For you, He meant either those who were present, or those chosen from among the Jewish people, such as were, with the exception of Judas, the disciples with whom He was speaking. When He added, "and for many", He wished to be understood to mean the remainder of the elect from among the Jews or Gentiles.

Hence, the Apostles and Evangelists under divine inspiration correctly rendered Our Lord's words in Greek as 'ὑπὲρ πολλῶν' [Mk. 14:24], and 'περὶ πολλῶν' [Mt. 26:28] (i.e. 'pro multis', 'for many') and not for "all" (παντων) which has a different signification.

It needs to be emphasised that a Mass which is probably invalid or even probably valid, even if there is a relatively high probability of validity, is ***totally and gravely illicit,*** since the Church's moral doctrine, set forth by Pope Innocent XI (see Footnote 80, p. 97), clearly forbids probably valid sacraments. Thus, it is gravely sinful (in the objective moral order) for anyone to celebrate or attend Mass when the vernacular expression "for all" is used in the consecration of the chalice, since that formula of consecration is not certainly valid.

NOTES TO BOOK I

1. Louis Bouyer, *The Decomposition of Catholicism,* London, 1970, p. 99. The great liturgist, Fr. Louis Bouyer has stated that there is formal opposition between the liturgy we have and what the Council worked out. The observation of Michael Davies: "The New Mass is not an act of obedience to a decision of Vatican II, it is a calculated rejection of the Liturgy Constitution of that council."
2. This is what Paul VI called the *Novus Ordo* Mass on Nov. 19, 1969.
3. Pope Leo XIII in *Orientalium Dignitas.*
4. The expressions, "ecumenical dimension" and "new foundation of eucharistic theology" are those used by *Consilium* members A. Bugnini and C. Braga. They will be dealt with below.
5. "Item, (diffinimus) in azymo sive fermentato pane triticeo corpus Christi veraciter confici; sacerdotesque in altero ips(or)um Domini corpus conficere debere, unumquemque scilicet iuxta suæ Ecclesiæ sive occidentalis, sive orientalis consuetudinem." — Eugenius IV, Conc. Florentinum, *Decretum pro Græcis,* [Ex Bulla *"Lætentur cæli",* 6. Iulii 1439.]

   "Likewise (i.e. We define), whether in leavened or unleavened wheaten bread the Body of Christ truly to be confected, and priests, in either of them, must confect the Body of the Lord, each one according to the custom of his Church, whether occidental or oriental."

   It is, in the cited text, solemnly defined as a dogma of Faith that the priest must confect the Eucharist according to the custom of his own ritual church, and therefore the custom of the same determines which kind of bread must be used. The major premise upon which the dogma is founded and which is verbally contained within the dogmatic formula is: "Priests must confect the body of the Lord each according to the custom of his church", which in turn is founded on the major premise that "the priest must celebrate the Eucharist according to the custom of his church", or its more general formulation as a principle: "The law of custom governs the celebration of the liturgy". Upon these very same premises is also founded the dogma of Trent, according to which the faithful are bound by the profession of faith to the "received and approved rites" of the Church. Since the truth of the dogmatic proposition is founded on the principle which forms its major premise, it follows necessarily, i.e. with strict metaphysical certitude that the same major premise, i.e. that "the law of custom governs the celebration of the liturgy", pertains to the Deposit of Faith.

   The later cited passage from Cardinal Torquemada *(Response to CBCP Admonition* ... pp. 137-138) is founded upon the doctrine formulated and defined by the Council of Florence. Torquemada elaborates the above-mentioned principle upon which the dogma is founded, namely that it is of divine law that the custom and rite of the Church must be followed; and applies that principle to the particular case of a Pope: *"if he did not wish personally to follow the universal customs and rites of the Church",* arriving at the conclusions that 1) *"without doubt"* the Pope would *"fall into schism"* and 2) *"should he go against the universal customs of the Church, he need not be followed ..."*

   That Cardinal Torquemada has given a correct and orthodox elaboration of Catholic doctrine that is specifically in conformity with aforementioned Florentine dogma is attested to by the fact that the same Pope, Eugenius IV, who de-

fined that dogma also bestowed upon *Torquemada* the title of "Defender of the Faith". Torquemada was the official Papal Theologian during the pontificate of Eugenius IV, and was appointed as the official *Theologian* of the Council in Basel before it was transferred to Florence.

6. "Receptos quoque et approbatos Ecclesiæ catholicæ ritus in supradictorum omnium sacrametorum sollemni administratione recipio et admitto." *Professio fidei Tridentina,* [Ex Bulla Pii IV *"Iniunctum nobis"*, 13 Nov. 1564], Dz. 996.

   The "received and approved rites of the Catholic Church" are the *traditional rites,* since they are the customary rites (Conc. Trid., Session 7, can. 13) that have been received through the vehicle of *Tradition.*

7. *"disciplinam et ritum ecclesiæ, sicut inveni et a sanctis predecessoribus meis traditum reperi, inlibatum custodire, et indiminutas res ecclesiae conservare et ut indiminutae custodiantur operam dare; nihil de traditione quæ a probatissimis predecessoribus meis servatum reperi, diminuere vel mutare aut aliquam novitatem admittere."* [cf. *Liber Diurnus Romanorum Pontificum, Indiculum Pontificis]*
8. "*Si quis dixerit, receptos et approbatos Ecclesiæ catholicæ ritus in sollemni sacramentorum administratione adhiberi consuetos aut contemni, aut sine peccato a ministris pro libito ommitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari posse: anathema sit."* – Conc. Tridentinum, Session VII, Canon XIII. The Italian translation of this canon in the bilingual edition of *Denzinger* reads: "Se qualcuno afferma che i riti ricevuti e approvati nella chiesa cattolica e abitualmente usati nell'amministrazione solenne dei sacramenti, possono essere disprezzati o tralasciati dai ministri a loro piacere, senza che commettano peccato, o cambiati in altri nuovi da qualsiasi pastore ecclesiastico; sia anatema." – Denzinger, *Enchiridion Symbolorum, Definitionum et Declarationum de Rebus Fidei et Morum,* revised by Peter Hünermann, Bologna, 1995, p. 673.
9. *cf. Liber Diurnus Romanorum Pontificum, Indiculum Pontificis.*
10. "Consuetudo est optima legum interpres." (CIC 1983, c. 27.)
11. "...throughout the history of the development of the sacramental liturgy, the tendency has always been towards growth-additions and accretions, the effort to obtain a fuller, more perfect, more clearly significant symbolism." — Canon George Smith, *The Teaching of the Catholic Church,* ninth printing, 1955, p. 1056.
12. St. Peter Canisius, *Summa Doctrinæ Christianæ* – "It behooves us unanimously and inviolably to observe the ecclesiastical traditions, whether codified or simply retained by the customary practice of the Church."
13. cf. Suarez, *De Charitate, Disputatio XII de Schismate;* and Torquemada, *Summa de Ecclesia.*

    This doctrine elaborated by Juan de Torquemada O.P., named by Pope Eugenius IV as a "Defender of the Faith", and Francisco Suarez S.J., named by Pope Paul V "Doctor Eximius et Pius", is firmly rooted in the above-cited definitions of Pope Eugenius IV and Pope Pius IV and the solemn anathema of the Council of Trent. (Sess. 7, can. 13) The Popes, in their oath of coronation (see note 9) pronounced the ban against themselves should they dare to change or allow anyone to change the ecclesiastical rites which they professed to be of Divine Law (*divina et celestia mandata): "si præter hæc aliquod agere*

præsumpsero vel ut præsumatur permisero, eris (beate Petre) autem mihi in illa terribili die divini iudicii depropitius."

14. Michael Davies, *Liturgical Shipwreck,* TAN Books, 1987, p. 14.
15. The committee appointed by St. Pius V accomplished the restoration of the rite: "... ad pristinam Missale ipsum sanctorum Patrum normam ac ritum restituerunt." ***[Quo Primum]*** (they have restored the Missal itself to the original norm and rite of the holy Fathers.)
16. Michael Davies, *Cranmer's Godly Order,* The Angelus Press, 1980, p. 74. Davies quotes Father David Knowles, *The Tablet,* 24 July 1971, p. 724.
17. Fortescue, Adrian; *The Mass,* London, 1917, p. 173.
18. *Ibid.* p. 213.
19. Joseph A. Jungmann, S.J., *The Mass of the Roman Rite: Its Origin and Development,* New York, Benziger, 1950, vol. 1, p. 194.
20. DS 1745.
21. Jungmann in *Handing on the Faith.*
22. These words, "Legem credendi lex statuit supplicandi" written by Pope St. Celestine I to the bishops of Gaul in the year 422, have been repeated again and again by the popes, most recently by: Pius XI in *Divini Cultus* and Pius XII in *Mediator Dei.*
23. "Who dreamed on that day (when the council Fathers voted for the Liturgy Constitution) that within a few years, far less than a decade, the Latin past of the Church would be all but expunged, that it would be reduced to a memory fading in the middle distance? The thought of it would have horrified us, but it seemed so far beyond the realm of the possible as to be ridiculous. So we laughed it off." – Archbishop Robert J. Dwyer in *Twin Circle,* Oct. 26, 1973.
24. Owen Chadwick, *The Reformation,* London, 1972, p. 119.
25. Michael Davies, *The Eternal Sacrifice,* Long Prairie, 1987, p. 14.
26. The Cardinal Archbishop and the Bishops of the Province of Westminster, *A Vindication of the Bull Apostolicæ Curæ,* London 1898, pp. 42-43.
27. Fr. Anthony Cekada: "Is it stretching the plain meaning of the 1970 Instructions to claim that, even with all its traditional-sounding phrases, it *still* leads us away from the teaching of the Council of Trent and towards Protestantism? For an answer we turn to an article written five years later by a member of the Consilium, the Rev. Emil Joseph Lengeling: 'In the [original] 1969 General Instruction on the Missal, an ecumenically-oriented sacramental theology for the celebration of the Mass emerged. ... Despite the new 1970 edition forced by reactionary attacks — but which avoided the worst, thanks to the cleverness of its revisors — it leads us ... out of the dead end of the post-Tridentine theories of sacrifice, and corresponds to the agreements signalled by many of last year's interfaith documents.'" *(Tradition und Fortschritt in der Liturgie,* in *Liturgisches Jahrbuch,* 25, 1975, 218-9; quoted in *The Ottaviani Intervention* p. 15.)
28. Davies cites Father Peter Coughlin who was a member of the *Consilium.*
29. Father Cekada relates: "Cardinal Bacci had written a laudatory preface to a book which charged that the liturgical reform had betrayed the faith of the Council of Trent, and that the head of *Consilium*, Cardinal Lercaro, was 'Luther resurrected'." (That book was *La Tunica Stracciata* by Tito Casini, Rome 1967.)
30. *La Documentation Catholique,* no. 1493.

31. cf. Michael Davies, *Liturgical Shipwreck,* TAN Books, 1987, p.13. — "Father Gelineau was present at the Council as a liturgical expert. He performed the same function after the Council for the *Consilium,* the commission set up to implement the Constitution."
32. J. Gelineau, *Demain La Liturgie,* Paris, 1976, pp. 9-10.
33. *The Providence Visitor,* Sept. 17, 1971.
34. Pope Paul VI – "We used to believe the Mass to be the traditional and untouchable expression of our authentic religious worship". Nov. 19, 1969. Pope Pius VI condemned the proposal to reform the liturgy, "'by recalling it (the liturgy) to greater simplicity of rites, by expressing it in the vernacular language or by uttering it in a loud voice' as if the present order of the liturgy received and approved by the Church, had emanated in some part from the forgetfulness of the principles by which it should be regulated" as ***"rash, offensive to pious ears, insulting to the Church, favourable to the charges of heretics". —*** *Auctorem Fidei* [33].
35. "an inferior cannot annul a superior's law" – William Lyndwood, Dean of the Arches and chief official of the court of Canterbury during the reign of Pope Martin V (1417-1431), quoted this *regula iuris* in his comment on Archbishop Pekham's enforcing a decree of Cardinal Othobon using the words: *Praecipimus inviolabiliter observari* ('we order that they be inviolably observed'). The Rev. Benedict Allen, O.P. relates that "these words called forth the following comment from Lyndwood: Why is it here commanded that the constitution should be observed, when it is already sufficiently binding? This is an executive precept rather than an authoritative statute. The archbishop may add new penalties to a decree issued by the legate, but he cannot change or do away with these decrees, because *inferior non potest tollere legem Superioris,* and there is no doubt in Lyndwood's mind that the archbishop is inferior to the legate, just as the legate is to the Pope." – *The Application of Roman Canon Law* in *Medieval England,* Benedict Allen O.P., in *The Papacy,* C. Lattey S.J., London 1923, p. 168.
36. "A legislatore inferiore lex iuri superiori contraria valide ferri nequit." See also *Summa Theol. I-II, q. 96, a. 5.*
37. Davies, *The Legal Status of the Tridentine Mass,* Dickinson, 1982, p.35.
38. Cardinal Alfons Stickler in *The Latin Mass*, Summer 1995, p. 14: "Pope John Paul asked a commission of nine cardinals in 1986 two questions. Firstly, did Pope Paul VI or any other competent authority legally forbid the widespread celebration of the Tridentine Mass in the present day? No. He asked Benelli explicitly, 'Did Paul VI forbid the old Mass?' He never answered — never yes, never no. Why? He couldn't say, 'Yes, he forbade it.' He couldn't forbid a Mass which was from the beginning valid and was the Mass of thousands of saints and faithful. The difficulty for him was that he couldn't forbid it, but at the same time he wanted the new Mass to be said, to be accepted. And so he could only say, 'I want that the new Mass should be said.' This was the answer all the princes gave to the question asked. They said: the Holy Father wished that all follow the new Mass.

    "The answer given by eight [of the] cardinals in '86 was that, no, the Mass of St. Pius V has never been suppressed. I can say this: I was one of the cardinals. Only one was against ...

    "There was another question, very interesting. 'Can any bishop forbid any

priest in good standing from celebrating a Tridentine Mass again?' The nine cardinals *unanimously* agreed that no bishop may forbid a Catholic priest from saying the Tridentine Mass. We have no official prohibition and I think the Pope would never establish an official prohibition."

Several years ago *The Fatima Crusader* reported on the findings of the commission of nine cardinals. According to the report, the nine cardinals of the commission were Cardinals: Palazzini, Innocenti, Casaroli, Oddi, Ratzinger, Stickler, Mayer, Gantin, and Tomko.

39. Cf. DS 1636-37, 1739-41, 1746, 1752, 1753, 1756, 1758, 1759.
40. Letter of Cardinal Ottaviani to Pope Paul VI, Rome, Sept. 25, 1969. The magnitude of the break with Tradition becomes evident when one considers the findings of Fr. Cekada. A brief quotation will suffice here to manifest the enormity of what was done to the proper prayers of the Temporal Cycle in the name of *aggiornamento:* "When the revisers altered or abolished these prayers, they destroyed a tradition far more ancient than the 400-year-old Tridentine Missal. Each example cited above appears in the old Missal's Temporal Cycle, where the texts are between 1100 and 1600 years old. By effacing negative concepts from these orations, Paul VI's *Consilium* stripped from the Mass a doctrinal inheritance handed down from the patristic era of Saints Augustine, Ambrose and Jerome." (Rev. Anthony Cekada, *The Problems with the Prayers of the Modern Mass,* p.15.).
41. *Cena dominica sive Missa est sacra synaxis seu congregatio populi Dei in unum convenientis, sacerdote praeside, ad memoriale Domini celebrandum.*

"On 18 November 1969 *Consilium* issued a stiffly worded Declaration 'clarifying' the *General Instruction.* ***Consilium*** attempted to handle the (Ottaviani) *Intervention's* doctrinal objections to the *Novus Ordo* by claiming the general Instruction was not intended to be a doctrinal statement, but merely a *pastoral* or *rubrical* instruction ...

"Well before the dispute provoked by *The Ottaviani Intervention,* however, members of the *Consilium* subcommittee directly responsible for creating the New Order of Mass were telling a different story. Father Bugnini and the Rev. Peter Coughlan had already stated that the Instruction would treat of 'theological principles', constitute a 'full theological ... exposition' of the new rite, describe the New Mass 'from a doctrinal point of view', or serve as an 'introduction of a doctrinal character'." *(Background to the Ottaviani Intervention,* in *The Ottaviani Intervention,* p. 6.)

42. Si quis dixerit: Missæ sacrificium tantum esse laudis et gratiarum actiones aut nudam commemorationem sacrificii in cruce peracti, non autem propitiatorium; vel prodesse soli sumenti, neque pro vivis et defunctis, pro peccatis, pænis, satisfactionibus et aliis necessitatibus offerri debere, ***anathema sit."*** (DS 1753)

"If anyone says that the sacrifice of the Mass is only one of praise and thanksgiving, or that it is a mere commemoration of the sacrifice consummated on the Cross, but not one of propitiation; or that it is of profit to him alone who receives; or that it ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities: let him be anathema."

43. A. Tanquerey, *Synopsis theologiæ dogmaticæ,* vol. III, Desclee, 1930: "Omnes

et soli sacerdotes sunt, proprie loquendo, ministri secundarii sacrificii missæ. Christus est quidem principalis minister. Fideles mediate, non autem sensu strictu, per sacerdotes offerunt." (cf. Conc. Trid. XXII, Can. 2)

The *Catechism of the Council of Trent* teaches:

"The bloody and unbloody Victim are not two but one Victim only, whose Sacrifice is daily renewed in the Eucharist...

"The priest is also one and the same, Christ the Lord; for the ministers who offer the sacrifice, consecrate the holy mysteries, not in their own person, but in that of Christ, as the words of Consecration themselves make clear; for the priest does not say 'This is the Body of Christ,' but, 'This is my Body,' and thus acting in the person of Christ the Lord, he changes the substance of bread and wine into the substance of His Body and Blood."

The Short Critical Study also published under the title, *The Ottaviani Intervention,* was composed by a group of twelve Roman theologians. "The task of preparing a suitable text," Father Cekada relates, "fell to a Dominican theologian and philosopher, Father M.L. Guerard des Lauriers, then a professor at the Pontifical Lateran University in Rome ... Cardinal Ottaviani, for his part, composed a cover letter to Paul VI which supported the *Study's* conclusions." – *Background to the Ottaviani Intervention,* in *The Ottaviani Intervention,* p. 3).

44. The renowned Dominican lecturer, Manuel Piñon O.P. observes: "The *Novus Ordo* liturgy is essentially the liturgy framed and put up by the Anglican Archbishop Thomas Cranmer to implement Luther's inventions and to provide the Anglican Protestants their own liturgy."
45. It was in fact the intention of the *Consilium* to abolish the Roman Canon entirely, but only the intervention of Paul VI prevented this. In a footnote, Davies mentions that "according to Douglas Woodruff, the *Consilium* wanted this (the Roman Canon) abolished but Pope Paul VI ordered its retention". So clearly the *Consilium* really did its worst to entirely expunge the notion of a propitiatory sacrifice from the liturgy.
46. The use of the plural here is a reference to the other ordained ministers who accompany the priest in a Solemn High Mass. It is not a reference to the assisting laity.
47. The *Critical Study* makes the following observation:

    "In *Prex Eucharistica III* the following words are addressed to the Lord: 'populum tibi congregare non desinis *ut* a solis ortu usque ad occasum oblatio munda offeratur nomini tuo' (You do not cease to gather together a people to yourself *in order that* from the rising to the setting of the sun a pure oblation may be offered to Your name), the *in order that* making it appear that the people rather than the priest are the indispensable element in the celebration; and since not even here is it made clear who the offerer is, the people themselves appear to be invested with *autonomous priestly powers."*

48. The observation of the *Critical Study* is particularly relevant here: "The *Novus Ordo* changes the nature of the offering turning it into a sort of exchange of gifts between man and God: man brings the bread, and God turns it into the 'bread of life'; man brings the wine, and God turns it into a 'spiritual drink'.

    "There is no need to comment on the utter indeterminateness of the formulae 'panis vitae' and 'potus spiritalis', which might mean anything. **The same**

capital equivocation is repeated here, as in the definition of the Mass: there, Christ is present only spiritually among His own: here, bread and wine are only 'spiritually' (not substantially) changed."

49. On the other hand, Craig Heimbichner, in his article "The Talmudic Touch: The Real Story of the Offertory's Replacement" in the March 2003 edition of the *Catholic Family News*, explains that these Offertory Prayers of the *Novus Ordo* Mass actually appear to come not from the Old Testament, but from the Talmud itself.
50. The *Critical Study*, also known as *The Ottaviani Intervention*, was a document sent to Pope Paul VI in 1969 explaining why the New Mass should not be allowed. See also the last paragraph of Footnote 43.
51. "The punctuation and typographical lay-out: the full stop and new paragraph marking the passage from the narrative mode to the ***sacramental and affirmative*** one, the sacramental words in larger characters at the centre of the page and often in a different colour, clearly detached from the historical context. All combined to give the formula a *proper and autonomous value." (Critical Study)*
52. "The *anamnesis (Hæc quotiescumque feceritis in mei memoriam facietis)* which in Greek is *'eis ten emou anamnesin'* (directed to my memory). This referred to Christ *operating* and not to the mere memory of him, or of the event: an invitation to recall *what* He did (*hæc* ... in mei memoriam *facietis*) *in the way* He did it, not only His Person, or the Supper. The Pauline formula (Hoc facite in meam commemorationem) which will now take place of the old – proclaimed as it will be daily in vernacular languages – will irremediably cause the hearers to concentrate on the memory of Christ as the end of the Eucharistic action, while it is really the beginning." *(Critical Study)*
53. "In relation to the Church, the priest is now merely one member among others, someone taken from the people. In its treatment of the invocation to the Holy Ghost in the Eucharistic Prayer *(*the *epiclesis),* the General Instruction attributes the petitions anonymously to the Church. The priest's part has vanished." *(Critical Study)*
54. Footnote 15 of the *Critical Study*: "The words of Consecration as inserted in the context of the *Novus Ordo* can be valid by virtue of the minister's intention. They could also not be valid because they are no longer so *ex vi verborum* (by the force of the words themselves), or, more precisely, by virtue of the modus significandi they had in the Mass up to the present time." Father Manuel Piñon O.P. explains, "In the *Novus Ordo* Mass there is no longer the Consecration of the Eucharistic offerings of the Bread and Wine. *The new liturgical instruction that was given for its celebration, cautions that the priest has no consecrational role to perform, but only a narrative role as he relates the episode of the Lord's Last Supper"*... hence, "The Catholic Mass ceased to be valid when It was no longer a sacrifice ... There is no more transubstantiation of the sacramental offerings into the Body and Blood of Christ. The bread and wine remain as before bread and wine. There is no more Real Presence in the eucharistic species anymore. This is the *Novus Ordo* Mass ... I do not say that each and every *Novus Ordo* Mass is simply and automatically invalid, but that, from its nature and the explanation and instruction given for its celebration, and from the historical and situational circumstances attending it, chances are that the celebrating priest does not remedy the limitations I have mentioned and

therefore that the Mass is invalid whereas it is not so with the Latin Tridentine Mass, which has more guarantees that it is validly celebrated."

55. "Even for the *mysterium fidei* in the Consecration form, we have evidence from Innocent III, explicitly, at the inauguration of the Archbishop of Lyons. I don't know if the majority of liturgy reformers know about this fact. St. Thomas Aquinas in a special article justifies this *mysterium fidei.* And the Council of Florence explicitly confirmed the *mysterium fidei* in the Consecration form." – Cardinal Stickler in *The Latin Mass,* Summer 1995, p. 17. Cardinal Stickler cites *Summa Theol.* III, q. 78, a. 3, ad 5; and DS 1352.

55a. *Summa Theol.,* III, q. 76, a. 1.

55b. *Lect. in Io.6, lect. 6.*

56. cf. Rama P. Coomaraswamy, *The Problems with the Modern Mass,* TAN Books, 1990, p. 7. — In flagrant contempt of the decree of Paul VI in *Missale Romanum,* the vernacular missals of the New Rite have translated *pro multis* as 'for all'.

57. "The use of an altar is to make sacrifice upon it; the use of a table is to serve men to eat upon." – *The Works of Thomas Cranmer,* (London: Parker Society), v. 2 p. 254.

58. In the revised General Instruction the Mass is called *Mass or Lord's Supper* in order to appear less Protestant than the original name that appeared in the original *General Instruction: Cena dominica sive Missa (Lord's Supper or Mass).*

59. Pope Pius XII, *Mediator Dei* (1947) [35-36].

60. *Rev. Greg.,* 1937, p. 79.

61. J.P.M. van der Ploeg O.P.

62. In Volume Three of his *Liturgical Revolution,* Davies devotes an entire chapter to the comparison between Cranmer's 1549 *Masse or Lord's Supper* and Bugnini's 1969 *Mass or Lord's Supper.* Davies observes, "The extent to which the *Novus Ordo* departs from the theology of the Council of Trent can be best gauged by *comparing the prayers which the Consilium removed from the liturgy to those removed by Cranmer.* The coincidence is not simply striking, it is horrifying."

63. Hilaire Belloc, *Cranmer,* Philadelphia: Lippincott, 1931, p. 246.

64. T.M. Parker, an Anglican theologian:

> "The first Prayer Book of Edward VI could not be convicted of overt heresy, for it was adroitly framed and contained no express denial of pre-Reformation doctrine. It was, as an Anglican scholar put it, 'an ingenious essay in ambiguity,' purposely worded in such a manner that the more conservative could place their own construction upon it and reconcile their consciences to using it, while the Reformers would interpret it in their own sense and would recognise it as an instrument for furthering the next stage of the religious revolution." — cf. T.M. Parker, *The English Reformation to 1558,* Oxford, 1950, p. 130. Quoted by Davies in *Cranmer's Godly Order,* The Angelus Press, Dickinson, Texas, 1987.

65. Quoted in: Rama P. Coomaraswamy, *The Problems with the New Mass,* TAN Books, 1990, p. 18.

66. "a major conquest of the Catholic Church" — Who it was that conquered the Church becomes clear when one considers what the Protestants have said about the post-conciliar liturgical reform:

Dr. J.W. Charley: "Much of what Küng has called 'the valid demands of the Reformers' has now been met by the Church in the new Eucharistic Prayers ..."

Le Monde, 10 Sept. 1970, a French Protestant wrote: "If one takes account of the decisive evolution in the Eucharistic liturgy of the Catholic Church, ... of the expunging of the idea that the Mass is a sacrifice ... then there is no further justification for the Reformed Churches forbidding their members to assist at the Eucharist in a Catholic church."

67. *Notitiae,* no. 92, April 1974, p.126.
68. Carlo Braga, *Il 'Proprium de Sanctis', Ephemerides Liturgicae* 84 (1970), 419.
69. *Faith,* Jan. 1977, p.15.
70. *L'Osservatore Romano* (English edition), Dec. 24, 1984.
71. *Homiletic and Pastoral Review,* June 1978.
72. *A Crown of Thorns,* London 1974, p. 367.
73. Quoted by Archbishop Lefebvre, in *The Angelus,* June 1995.
74. *"Tres Abhinc Annos* (TAA) constituted a veritable onslaught on sacred signs and gestures of reverence throughout the rite, even in the most central and sacred places ... forbidding the celebrant to make the supremely important genuflection to Our Lord at the instant He becomes present upon the altar. HOC EST ENIM CORPUS MEUM — there is no longer bread upon the altar, only the body of Christ. Dogma and piety demand an immediate act of reverence — but TAA forbids this." – Michael Davies in *Pope Paul's New Mass,* p. 41.
75. Pope Paul VI, *Discourse to the Lombard Seminary in Rome,* December 7, 1968.
76. Louis Bouyer, *The Decomposition of Catholicism,* p.1.
77. Klaus Gamber, *The Reform of the Roman Liturgy,* p. 102. Cardinal Ratzinger has referred to Mons. Gamber as "the great German liturgist" in the preface to the second German edition of the cited work.
78. cf. Cornelio Fabro, *La problematica della teologia contemporanea.*
79. *Critical Study.*
80. "In conferring the sacraments, as also in the consecration in the Mass, it is never allowed to adopt a probable course of action as to validity and to abandon the safer course. The contrary was explicitly condemned by Pope Innocent XI [1670-1676]". — Fr. Henry Davis, S.J., *Moral and Pastoral Theology,* v.3, p. 27.
81. *Critical Study.*
82. "The Christian faithful have the right to receive assistance from the sacred pastors out of the spiritual goods of the Church, especially the word of God and the sacraments." — (can. 213)
83. James A. Coriden, Thomas J. Green, Donald E. Heintschel; *THE CODE OF CANON LAW, A Text and Commentary,* Commissioned by THE CANON LAW SOCIETY OF AMERICA, p. 147.
84. Canon 214. *The Catholic Encyclopedia* relates that the customary rite of Milan and Liguoria was the Ambrosian Rite: *"De Rebus Ecclesiasticis,* (xxii), speaking of various forms of the Mass says: 'Ambrosius quoque Mediolanensis episcopus tam missae quam ceterorum dispositionem officiorum suae ecclesiae et aliis Liguribus ordinavit quae et usque hodie in Mediolanensi tenentur ecclesia' (Ambrose, Bishop of Milan, also arranged a ceremonial for the Mass and other offices for his own church and for other parts of Liguoria, which is still observed in the Milanese Church). In the Eleventh Century Pope Nicholas II, who in 1060 had tried to abolish the Mozarabic Rite, wished also to

attack the Ambrosian and was aided by St. Peter Damian, but he was unsuccessful, and Alexander II, his successor, himself a Milanese, reversed his policy in this respect." Pope Alexander II, Dom Gueranger relates *(Institutiones Liturgiques),* reversed the decree of Nicholas II *and declared it to be unjust.*

85. "the Christian faithful ... have the right, if they are summoned to judgement by a competent authority, that they be judged in accord with the prescriptions of the law to be applied with equity." – can. 221, § 2.
86. "Presbyteri, quamvis pontificatus apicem non habeant et in exercenda sua potestate ab Episcopis pendeant, cum eis tamen *sacerdotali honore coniuncti sunt et vi sacramenti Ordinis,* ad imaginem Christi, summi atque æterni Sacerdotis (cf. Hebr. 5, 1-10; 7, 24; 9, 11-28), *ad Evangelium prædicandum fidelesque pascendos et ad divinum cultum celebrandum consecrantur, ut veri sacerdotes Novi Testamenti" — Lumen Gentium,* 28
87. James A. Provost, *The Hierarchical Constitution of the Church,* in Coriden et al., *Op. cit*., p. 258.
88. "Power in the Church is that of Christ, which means *all* power in the Church is truly vicarious, even that which the pope and bishops exercise properly as ordinaries (i.e. in virtue of their offices)". *Ibid.,* p. 261.
89. Canon 846 — "The ministers are to celebrate the sacraments according to their own rite." Custom establishes our traditional Roman Rite as our 'own rite': it belongs to us as our sacred patrimony.
90. "Lex tyrannica cum non sit secundum rationem non est simpliciter lex sed magis est quædam perversitas legis" — St. Thomas, *Summa Theol.,* I^a II^{ae}, q. 92, a. 1, ad 4.

    "A tyrannical law, through not being according to reason, is not a law, absolutely speaking, but rather a perversion of law".

91. If the pope should ever cease to be in proper communion with the Church, a situation which Pope Innocent III acknowledges can take place, then necessity would create a doubt of law regarding the applicability of canon 1382, thereby bringing about the supplied faculties envisaged in canon 144. Canon 844, § 2 provides supplied faculties for priests to absolve "whenever necessity requires or genuine spiritual advantage suggests". Therefore the opinion of Mons. Piamonte is false, according to which "it is only in danger of death that Lefebvre priests can validly absolve in the Archdiocese of Jaro". Canon 976 does indeed grant the faculty to absolve to all priests when there is danger of death, but it does not expressly state that the faculty is not supplied in other cases of necessity, hence, the provision of canon 10 is applicable. Piamonte's conclusion reflects an extreme form of legalism, which is "a sickness in the system; it places greater value on the observance of formalities than on the granting of true justice." (Coriden et al., p. 42) Mons. Piamonte quotes the first part of canon 966, which set forth the necessity of faculties for valid absolution, but he cleverly omits all mention of the second part of the canon, which states that "the priest can be given this faculty", not only by the "competent authority" but also "by the law itself", i.e. cann. 844 and 144.

    Mons. Piamonte errs further when he says, "There can be no doubt that they (Mons. Lefebvre and the four priests) have incurred the automatic excommunication, because it is the Supreme Legislator himself who gives the interpretation of the law." First of all, the Holy Father was not making a legislative

or judicial pronouncement: The expression "By my Apostolic Authority I declare the following" appears after the pope's remarks about 'excommunication' and 'schism'. It is not enough that the Supreme Legislator speaks, but he must also clearly indicate that he is acting in his capacity as legislator. Secondly, the Pope was not interpreting the law. No one has any doubt about the meaning of the law, nor does anyone contest the pope's understanding of it. The Holy Father simply overlooked the provisions of cann. 1323 and 1324. He did not clarify the meaning of the law, but only manifested his ignorance of it.

92. Coriden et al., *Op. cit.,* p. 42, 43: "There is a legal system, but it is not able to protect an important value or to give redress when injustice has been inflicted. Then the value is upheld on ethical or religious grounds, and the law is sentenced (so to say) to pay respect to that value and accommodate itself to that value. Authentic equity, therefore, comes into play when the law is unable to uphold a value important to the community."

    Epieikeia – "Its scope is to bring a corrective into the application of the law whenever it is so warranted. In other terms, the very nature of every law is such that, in some cases, it may grant imperfect justice only, or no justice at all. Then *epieikeia* must enter. 'The reason is that all law is universal, but about some things it is not possible to make a universal statement which shall be correct' *(Nicomachean Ethics* 1137b 12-14)."

93. J. Carberry, *The Juridical Form of Marriage,* Washington D.C., Catholic University of America, 1934, p. 142, 155.
94. "lex aeterna" St. Thomas explains, "est divina sapientia inquantum est directiva omnium actuum et motionum". — *Summa Theol.* I^{a} II^{ae}, q. 93, a. 1.

    "the eternal law is nothing else than the type of Divine Wisdom, as directing all actions and movements."

95. "The state of necessity and consequently the right of necessity, is one of the arguments put forward by Our Lord Jesus Christ when He wanted to demonstrate the innocence of His disciples, accused by the Pharisees of having broken the laws of the sabbatical rest by gathering ears of grain to allay their hunger: Jesus recalls the episode of David who, driven by the necessity of hunger, 'entered in the House of God, and ate the Loaves of Proposition, which was allowed to be eaten by the priests alone and not by him or those with him: (Matt. 12:3-4)." — *Neither Schismatic nor Excommunicated,* p. 14.
96. The canonical tradition of the Church makes it clear that wherever possible a Catholic minister is always to be preferred to a non-Catholic one. The *BAC* commentary plainly demonstrates that such has indeed been the constant canonical tradition of the Church. Canon 2261 of the 1917 Code established the principle that a non-Catholic minister cannot licitly administer sacraments, except when certain conditions are present, principally *(maxime)* when there is no Catholic minister available. The Holy Office ruling of August 20, 1671, establishes that schismatics may not baptise unless in case of necessity, *and in the absence of another Catholic person.*
97. *Tridentine Profession of Faith:* "Apostolicas et ecclesiasticas traditiones reliquiasque eiusdem Ecclesiæ observationes et constitutiones firmissime admitto et amplector."
98. "schisma autem per se opponitur unitati ecclesiasticæ caritatis." — St. Thomas, *Summa Theol.,* II-II, q. 39, a. 1, ad 3.

"Schism is essentially opposed to the unity of ecclesiastical charity."

99. The motion, therefore, approved in the Plenary Assembly of CBCP on Jan. 9, 1995, namely: "That the bishops are not giving, and where it has been given, they are withdrawing the faculties in the ministry from those who do not recognise the legitimacy of the '*Novus Ordo* Missæ', and that they are forbidding the people from participating in Masses celebrated by priests who deny the legitimacy of the '*Novus Ordo* Missæ'," is ***schismatic ex toto genere suo.***
100. "Porro subesse Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus et pronuntiamus omnino esse de necessitate salutis." — Bulla *Unam Sanctam*, 18. Nov. 1302.

    "Furthermore, we declare, say, define and pronounce to every human creature that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff."

101. "obedientiæ opponitur 1. *per excessum* servilitas seu obodientia indiscreta, quae scil. etiam in illicitis obtemperat ..." – Dominicus Prümmer, *Manuale Theologiæ Moralis,* vol. II, p. 457.
102. St. Thomas, *Summa Theol.* II-II, q. 104, a. 5.
103. Innocent III, *De Consuetudine,* quoted by Torquemada.
104. Paul VI, *La Croix,* Sept. 4, 1970.
105. Quoted by Pope Gregory XVI in *Mirari vos.*
106. Rev. L.J. Fallon, C.M., S.T.D., in *The Concise Catholic Dictionary,* 1943, p. 334.
107. DS 1501.
108. DS 3006.
109. Athanasius, *ad Serapion,* 1:28.
110. DS 3020, *Dogmatic Constitution Dei Filius* Vatican Council I. The Constitution quotes St. Vincent of Lérins, *Commonitorium primum* 23, n. 3.
111. Discourse of Dec. 8, 1950.
112. Pius XII, May 13, 1942.
113. DS 3043.
114. Pope Gregory XVI, *Mirari vos,* August 15, 1832.
115. *L'Osservatore Romano,* August 7, 1979.
116. *Mirari vos,* Aug. 15, 1832.
117. CIC 1983, c. 204, § 2. This canon quotes the Dogmatic Constitution *Lumen Gentium* [8] of the Second Vatican Council.
118. "Corde credimus et ore confitemur unam Ecclesiam non haereticorum, sed sanctam Romanam, catholicam et apostolicam, extra quam neminem salvari credimus." **Innocentius III** [Ex ep. *"eius exemplo"* ad archiepisc. Terraconensem, 18. Dec. 1208. DS 792]
119. "Sacrosancta Romana ecclesia, Domini et Salvatoris nostri voce fundata ... firmiter credit, profitetur et praedicat, nullos intra catholicam Ecclesiam non existentes, non solum paganos, sed nec Iudaeos aut haereticos atque schismaticos, æternæ vitæ fieri posse participes; sed in ignem æternum ituros, 'qui paratus est diabolo et angelis eius' [Mt. 25:41], nisi ante finem vitæ eidem fuerint aggregati: tantumque valere ecclesiastici corporis unitatem, ut solum in ea manentibus ad salutem ecclesiastica sacramenta proficiant, et ieiunia, eleemosynae ac cetera pietatis officia et exercitia militiae christianae praemia aeterna parturiant. Neminemque, quantascumque eleemosynas fecerit, etsi pro Christi nomine

sanguinem effuderit, posse salvari, nisi in catholicæ Ecclesiæ gremio et unitate permanserit." [Ex Bulla *Cantate Domino,* 4 Febr. 1441.] (DS 1351)

120. *Aux sources du renouveau,* p. 259 — Msgr. Wojtyla is quoting *Unitatis Redintegratio* almost verbatim: *"Proinde ipsæ Ecclesiæ et Communitates seiunctæ, etsi defectus illas pati credimus, nequaquam in mysterio salutis significatione et pondere exutæ sunt.* ***Iis enim Spiritus Christi uti non renuit tamquam salutis mediis,*** *quorum virtus derivatur ab ipsa plenitudine gratiæ et veritatis quæ Ecclesiæ catholicæ concredita est."* The same heretical proposition is found in Pope John Paul II's Encyclical, *Ut Unum Sint* (no. 10), and in the New Catechism, the *Catéchisme de L'Église Catholique,* n. 819, which states: *"L'Esprit du Christ se sert de ces Églises et communautés ecclésiales comme moyens de salut dont la force vient de la plénitude de grâce et de vérité que le Christ a confiée à l'Église Catholique."*
121. cf., Fr. Johannes Dörmann, *Pope John Paul II's Theological Journey to the Prayer Meeting of Religions in Assisi.* One of the many quotations reproduced and analysed by Father Johannes Dörmann in his withering critique of the heretical ecclesiology of Cardinal Wojtyla reads: "the love of Christ ... the love of the Bridegroom, goes out to every human being ..." The love of the Bridegroom is the Saviour's love for His Church. Karol Wojtyla's ecclesiology places the entire human race within the Church.
122. cf. Rev. Daniel Le Roux, *Peter Lovest Thou Me?,* p. 43.
123. cf. Denz.-Schön. 1524, 3869; *The Catechism of Pope St. Pius X,* Apostles Creed, Q. 29; The Sacraments, Q. 17.
124. *Catechism of the Council of Trent*, 1923, p. 179.
125. *L'Osservatore Romano,* 6 May 1980.
126. *L'Osservatore Romano,* 8 July 1980; *Ut Unum Sint:* the *"Saints* come from all the Churches and Ecclesial Communities *which gave them entrance into the communion of salvation."* [n. 84]
127. cf. Johannes Dörmann, *Der theologische Weg Johannes Pauls II. Zum Weltgebetstag der Religionen in Assisi.*
128. *Aux sources du renouveau,* p. 12.
129. On Jan. 12, 1966, Pope Paul VI declared: "In view of the pastoral character of the Council, it has avoided pronouncing in an extraordinary way dogmas carrying the note of infallibility." In his closing discourse to the Second Vatican Council, a document which pertains to the official acts of the Council, Pope Paul categorically declared that the Council did not define any doctrine — "Nunc vero animadvertere iuvat, Ecclesiam per suum *magisterium, quamvis nullum doctrinæ caput sententiis dogmaticis extraordinariis definire voluerit,* nihilominus circa plurimas questiones cum auctoritate doctrinam proposuisse suam ..." — ***Sacrosanctum Oecumenicum Concilium Vaticanum II Constitutiones, Decreta, Declarationes; Documenta****,* p. 1072.
130. Fallon, *Op. cit.,* p. 209.
131. Francisco Marin-Sola, O.P., *The Homogeneous Evolution of Catholic Dogma,* Manila, 1988, p. 288.
132. Dogmatic Constitution *Dei Filius,* Vatican Council I:

> "Porro fide divina et catholica ea omnia credenda sunt, quae in verbo Dei scripto vel tradito continentur et ab ecclesia sive sollemni iudicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur." — DS 3011.

133. Mgr. Marcel Lefebvre, *Op. cit.*, p. 133. That they knew *exactly* what they were doing has been well demonstrated and elaborated by Father John McKee in his exposé on contemporary Modernism, *The Enemy Within the Gate.* The quotation attributed by Archbishop Lefebvre (and Father McKee) to Father Schillebeeckx is not entirely accurate. Father Wiltgen elaborates: "As early as the second session, wrote Father Schillebeeckx, he had told a *peritus* on the Theological Commission that he was sorry to see in the schema what appeared to be the moderate liberal view on collegiality; he personally was in favour of the extreme liberal view. The *peritus* had replied, 'We are stating this in a diplomatic manner, but after the Council we shall draw the conclusions implicit in it.' Father Schillebeeckx had called such tactics 'unfair.' During the last month of the third session, he wrote, bishops and theologians had continued to speak of collegiality 'in a sense which was not expressed anywhere in the schema.' He pointed out that the minority had understood well that the vague phraseology of the schema would be interpreted after the Council in the strongest sense. The minority, he explained, had not been against collegiality as literally formulated in the text, but had been opposed 'to that orientation full of hope which the majority of the Theological Commission wished to convey through the text ...' The majority, he said, had resorted to a deliberately vague and excessively diplomatic parlance, and he recalled that even Father Congar had much earlier objected to a conciliar text's being 'deliberately ambiguous.' (cf. Father Ralph Wiltgen, *The Rhine flows into the Tiber,* p. 242.)

134. Pope John Paul II's charge against Mons. Lefebvre is pure calumny, since the Archbishop's elaboration of his notion of tradition was simply a recitation of the Church's doctrine as set forth by the magisterium.

In Chapter XVII of his book, *An Open Letter to Confused Catholics,* Mgr. Lefebvre briefly elaborates on the topic, "What is Tradition?" "Tradition," says Mgr. Lefebvre, "is defined as the Deposit of Faith transmitted by the Magisterium down through the centuries. This deposit is what has been given to us by revelation; that is to say, the Word of God entrusted to the Apostles and transmitted unfailingly by their successors."

The Archbishop elaborates further:

But now they want to get everyone inquiring, searching, as if we had not been given the Creed, or as if Our Lord had not come to bring us the Truth once and for all. What do they claim to discover with all this inquiry? Catholics upon whom they would impose these "questionings," after having made them "abandon their certainties," should remember this: the deposit of Revelation concluded at the death of the last Apostle. It is finished and cannot be touched until the end of time. Revelation is irreformable. The First Vatican Council re-stated this explicitly: "for the doctrine of faith which God has revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity; but has been delivered as a divine deposit to the Spouse of Christ (the Church) to be faithfully kept and infallibly declared."

135. Pope St. Pius X, *Pascendi Dominici Gregis,* n. 13.

136. S. Ioannes Chrysostomus, *In epiatulam II ad Thessalonicenses homiliae.*

137. Cardinal Pericle Felici was the General Secretary of the Council.

138. Mgr. Marcel Lefebvre, *An Open Letter to Confused Catholics,* p.134.

139. A very revealing observation of Mgr. Lefebvre is found on p. 126 of his *Open*

Letter to Confused Catholics: "Pere Congar, one of the artisans of the reforms, spoke likewise: 'The Church has had peacefully its October Revolution.' Fully aware of what he was saying, he remarked 'The Declaration on Religious Liberty states the opposite of the *Syllabus*.'"

Fr. Franz Schmidberger comments, "Vatican II's Declaration on Religious Freedom, *Dignitatis Humanae*, ... constitutes a direct denial of Catholic teaching on the sovereignty of the Word Incarnate over society. Thus we cannot but describe it as blasphemous, extremely detrimental to the dignity of the Church and harmful to the salvation of souls." (*The Episcopal Consecrations of 30 June 1988,* p. 9) Is he correct in this assessment?

Pope Gregory XVI teaches in *Mirari vos,* "From this poisoned source of Indifferentism is derived that false and absurd maxim or rather that delirium, that liberty of conscience must be procured and guaranteed for everyone." Indifferentism of the state is condemned: "For men living together in society are under the power of God no less than individuals are, ... since the chief duty of all men is to cling to religion in both its teaching and practice — not such religion that they may have a preference for, but the religion which God enjoins ... it is a public crime to act as though there were no God ... it is a sin not to have care for religion ..." (Pope Leo XIII, *Immortale Dei*) "To separate the state from the Church is a premise utterly false, a very pernicious error ... Thus, the Roman Pontiffs have, in season and out, refuted and condemned the doctrine of separation of Church and State ..." (Pope St. Pius X, *Vehementer,* 11 Feb. 1906)

The Magisterium of the Church categorically condemns both the liberty of conscience for the individual as well as Indifferentism on the part of the state. The post-conciliar Church aggressively promotes both these heresies. This is well demonstrated by Archbishop Lefebvre in *They have Uncrowned Him, An Open Letter to Confused Catholics* as well as in *Peter Lovest Thou Me,* by Father Daniel Le Roux. The heresy of *Dignitatis Humanae* deserves an entire study of its own, and therefore cannot be dealt with here at length.

140. Fr. Peter R. Scott, *Ut Unum Sint and Infallibility,* in *The Angelus,* October 1995, p. 26. On Jan. 12, 1966, Pope Paul VI declared: "In view of the pastoral character of the Council, it has avoided pronouncing in an extraordinary way dogmas carrying the note of infallibility." In his closing discourse to the Second Vatican Council, a document which pertains to the official acts of the Council, Pope Paul categorically declared that the Council did not define any doctrine — *"Nunc vero animadvertere iuvat, Ecclesiam per suum magisterium,* ***quamvis nullum doctrinæ caput sententiis dogmaticis extraordinariis definire voluerit,*** *nihilominus circa plurimas quæstiones cum auctoritate doctrinam proposuisse suam …"** — ***Sacrosanctum Oecumenicum Concilium Vaticanum II Constitutiones, Decreta, Declarationes; Documenta***, p. 1072.

141. "Insuper declarat ius ad libertatem religiosam esse revera fundatum in ipsa dignitate personæ humanæ, qualis et verbo Dei revelato et ipsa ratione cognoscitur. Hoc ius personæ humanæ ad libertatem religiosam in iuridica

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* "But now it is helpful to point out that the Church, while she wanted no principle of doctrine to be defined with extraordinary dogmatic pronouncements, she nevertheless proposed her doctrine with authority about many questions ..."

societatis ordinatione ita est agnoscendum, ut ius civile evadat." — *Dignitatis Humanae* [2]

142. "Haec Vaticana Synodus declarat personam humanum ius habere ad libertatem religiosam." — *Dignitatis Humanae* [2].*

143. "Huiusmodi libertas in eo consistit, quod omnes homines debent immunes esse a coërcitione ex parte sive singulorum sive cætuum socialium et cuiusvis potestatis humanæ, et ita quidem ut in re religiosa neque aliquis cogatur ad agendum contra suam conscientiam neque impediatur, quominus iuxta suam conscientiam agat privatim et publice, vel solus vel aliis consociatus, intra debitos limites." — *Dignitatis Humanae* [2].**

144. cf. Father Ralph Wiltgen, *The Rhine flows into the Tiber,* p. 161.

145. *Dignitatis Humanae* [2].

146. "Præterea ad libertatem religiosam spectat, quod communitates religiosæ non prohibeantur libere ostendere singularem suæ doctrinæ virtutem in ordinanda societate ac tota vivificanda activitate humana." — *Dignitatis Humanae* [4]

147. "Communitates religiosæ ius etiam habent, ne impediantur in sua fide ore et scripto publice docenda atque testanda." — *Dignitatis Humanae* [4]

148. "Potestas igitur civilis, cuius finis proprius est bonum commune temporale curare, religiosam quidem civium vitam agnoscere eique favere debet, sed limites suos excedere dicenda est, si actus religiosos dirigere vel impedire præsumat." — *Dignitatis Humanae* [3].

149. "Si attentis populorum circumstantiis peculiaribus uni communitati religiosæ specialis civilis agnitio in iuridica civitatis ordinatione tribuitur, necesse est ut simul omnibus civibus et communitatibus religiosis ius ad libertatem in re religiosa agnoscatur et observetur." — *Dignitatis Humanae* [6]

150. "Indoli ergo fidei plene consonum est ut, in re religiosa, quodvis genus coercitionis ex parte hominum excludatur." *Dignitatis Humanae* [10] Et similiter: "Immo haec doctrina de libertate radices habet in divina Revelatione, quapropter eo magis a Christianis sancte servanda est." — *Dignitatis Humanae* [9]

151. From this heretical premise it follows: "Hinc sequitur nefas esse potestati publicæ, per vim vel metum aut alia media civibus imponere professionem aut reiectionem cuiusvis religionis, vel impedire quominus quisquam communitatem religiosam aut ingreditur aut relinquat."*** Against these errors St. Thomas teaches: "Alii vero sunt infideles qui quandoque fidem

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* "This Vatican Synod declares that the human person has the right to religious liberty." — *Dignitatis Humanae [2],* **Documents of Vatican II**, Austin P. Flannery, O. P.

** "Freedom of this kind means that all men should be immune from coercion on the part of individuals, social groups and every human power so that, within due limits, nobody is forced to act against his convictions nor is anyone to be restrained from acting in accordance with his convictions in religious matters in private or in public, alone or in associations with others." — *Dignitatis Humanae [2],* **Documents of Vatican II**, Austin P. Flannery, O. P.

*** "From this it follows that it is wrong for a public authority to compel its citizens by force or fear or any other means to profess or repudiate any religion or to prevent anyone from joining or leaving a religious body." —*Dignitatis Humanae [6],* **Documents of Vatican II,** Austin P. Flannery, O.P.

susceperunt et eam profitentur: sicut hæretici vel quicumque apostatæ. Et tales sunt etiam corporaliter compellendi ut impleant quod promiserunt et teneant quod semel susceperunt." (II^aII^{ae}, q. 10, a. 8)

"Humanum regimen derivatur a divino regimine, et ipsum debet imitari. Deus autem, quamvis sit omnipotens et summæ bonus, permittit tamen aliqua mala fieri in universo, quae prohibere posset, ne, eis sublatis, maiora bona tollerentur, vel etiam peiora mala sequerentur. Sic igitur et in regimine humano illi qui præsunt recte aliqua mala tolerant, ne aliqua bona impediantur, vel etiam ne aliqua mala peiora incurrantur: sicut Augustinus dicit, in II *de Ordine: Aufer meretrices de rebus humanis, turbaveris omnia libidinibus.* Sic igitur, ***quamvis infideles in suis ritibus peccent, tolerari possunt*** vel propter aliquod bonum ex eis provenit, vel propter aliquod malum quod vitatur.

"Et hoc autem quod Iudei ritus suos observant, in quibus olim præfigurabatur veritas fidei quam tenemus, hoc bonum provenit quod testimonium fidei nostræ habemus ab hostibus, et quasi in figura nobis repræsentatur quod credimus. Et ideo in suis ritibus tolerantur. – ***Aliorum vero infidelium ritus, qui nihil veritatis aut utilitatis afferunt, non sunt aliqualiter tolerandi, nisi forte ad aliquod malum vitandum:*** Scilicet ad vitandum scandalum vel dissidium quod ex hoc posset provenire, vel impedimentum salutis eorum, qui paulatim, sic tolerati, convertuntur ad fidem. Propter hoc enim etiam ***hæreticorum et paganorum ritus aliquando Ecclesia toleravit,*** quando erat magna infidelium multitudo." (II^aII^{ae}, q. 10, a. 11)

"Human government is derived from the Divine government, and should imitate it. Now although God is all-powerful and supremely good, nevertheless He allows certain evils to take place in the universe, which He might prevent, lest, without them, greater goods might be forfeited, or greater evils ensue. Accordingly in human government also, those who are in authority, rightly tolerate certain evils, lest certain goods be lost, or certain greater evils be incurred: thus Augustine says (*De Ordine* ii. 4): *Aufer meretrices de rebus humanis, turbaveris omnia libidinibus*. Hence, though unbelievers sin in their rites, they may be tolerated, either on account of some good that ensues therefrom, or because of some evil avoided. Thus from the fact that the Jews observe their rites, which, of old, foreshadowed the truth of the faith which we hold, there follows this good — that our very enemies bear witness to our faith, and that our faith is represented in a figure, so to speak. For this reason they are tolerated in the observance of their rites.

"On the other hand, the rites of other unbelievers, which are neither truthful nor profitable are by no means to be tolerated, except perchance in order to avoid an evil, e.g. the scandal or disturbance that might ensue, or some hindrance to the salvation of those who if they were unmolested might gradually be converted to the faith. For this reason the Church, at times, has tolerated the rites even of heretics and pagans, when unbelievers were very numerous."

152. cf. below: *Syllabus,* n. 79.

153. "Presertim libertas religiosa in societate plene est cum libertate actus fidei christianæ congrua." — *Dignitatis Humanae* [9].

154. "Der im Evangelium geforderte Glaube ist und bleibt ein freiwilliger Akt des Menschen. Der Mensch kann ihn verweigern. Es liegt in der Freiheit des Menschen, ob er sich bekehrt oder nicht. Die Predigkt Jesu und der Apostel

zielt auf die freie Willensentscheidung. Es geht also zunächst um das Problem der Willensfreiheit des Menschen. Der Freie Wille des Menschen ist überhaupt die Voraussetzung dafür, daß wir von einem sittlichen und religiösen Handeln des Menschen und von einer sittlichen Ordnung reden können. Insofern hat der Mensch auch Christus und Gott gegenüber die freiheit, das Evangelium, Gott selbst und seine Gebote abzulehnen oder anzunehmen. Diese Freiheit ist auch für den freien Akt der Bekehrung konstiutiv und bleibt im Evangelium unangetastet. Aber hat der Mensch Gott gegenüber auch das *sittliche Recht* der Verweigerung, wenn er die Phlicht hat, das Gebot Gottes zu befolgen? Zum Dekalog gehören auch die ersten drei Gebote. Wie der Mensch zwar die Freiheit, aber kein Recht hat, zu stehlen, zu morden, zu lügen oder die Ehe zu brechen, so hat er auch die Freiheit, aber nicht das Recht, die ersten Gebote des Dekalogs zu liquidieren. Hätte er ein Recht dazu, Gäbe es auch kein Gericht. Ein derartiges Recht ist nicht 'Bestandteil der Offenbarung'. Es ist demnach auch nicht aus der Offenbarung zu begründen." (cf. Johannes Dörmann, *Der theologische Weg Johannes Pauls II. zum Weltgebetstag der Religionen in Assisi,* II/I (12.2), *Der Sendungsauftrag der ökumenischen Kirche und das Recht auf Religionsfreiheit,* Senden, Westf. 1992, pp. 160-170.

155. *Syllabus of the Principal Errors of Our Time,* published together with the Encyclical *Quanta Cura,* Dec. 8, 1864.

156. Archbishop Marcel Lefebvre, *They Have Uncrowned Him,* p. 73-74. Mons. Lefebvre provides extensive examples of papal condemnations of errors later taught by Vatican II. Lefebvre even quotes Yves Congar, later made Cardinal by Pope John Paul II, who admitted that *Dignitatis Humanae* says, "quite the opposite from the *Syllabus"* (*Documentation Catholique.* 1704, 789).

157. **St. Alphonsus de Liguori:** "Hoc primum praeceptum iubet dari Deo debitum cultum et honorem" – *Institutio Catechistica, Pars prima de præceptis decalogi, Cap. I, de primo præcepto: non habebis Deos alienos coram me.*

"Certum est hominem teneri ex lege naturali ad Deum per Fidem, Spem et Charitatem se convertere, et ideo elicere earum virtutum actus." *Opera Moralia, Lib. II, Tract. I, De Præcepto Fidei. cap. II.*

"Ad primum præceptum primo spectant virtutes theologicas, quae sunt Fides, Spes, et Charitas. (...) Fides definitur: *Est virtus theologica a Deo infusa, inclinans nos ad firmiter assentiendum ob divinam veracitatem omnibus, quæ Deus revelavit, et per Ecclesiam nobis credenda proposuit. (...)* Itaque *obiectum materiale* Fidei (nimirum id quod credere debemus) præcipuum est Deus, et inde cætera omnia a Deo revelata, ut dicit S. Thomas: *Fides quæ hominem divinæ cognitioni coniungit per assensum, ipsum Deum habet sicut principale obiectum. Alia vero sicut consequenter adiuncta.* Obiectum autem *formale* (sive motivum quo debemus credere) est Dei veritas." – *Homo Apostolicus,* Tractatus IV, Cap. I, *De virtutibus theologalibus.*

Pope St. Pius X: "Con le parole del primo comandamento: *Non avrai altro Dio avanti di me,* Iddio ci ordina di riconoscere, di adorare, di amare e servire Lui solo, come nostro supremo Signore. Il primo comandamento si adempie col'esercizio del culto interno ed esterno. (...) Il primo comandamento ci proibisce l'idolatria, la superstizione il sacrelegio, L'eresia ed ogni altro peccato contro la religione." – *Catechismo Maggiore,* Roma, Tipografia Vaticana, 1905, p. 89.

"With the words of the First Commandment: Thou shalt not have strange gods before Me, God orders us to recognize, to adore, to love and to serve Him only, as our supreme Lord. The First Commandment is fulfilled with acts of adoration both internal and external … The First Commandment prohibits us from doing idolatry, superstition and sacrilege, heresy and every sin against religion." – *Catechismo Maggiore*.

The Catechism of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa (1888): "The First Commandment of God is: *I am the Lord thy God, thou shalt not have strange gods before Me.* The first Commandment helps us to keep the great Commandment of the love of God, because it commands us to adore God alone. We adore God by faith, hope, and charity; and by the worship we give Him as Creator and Sovereign Master of all things.

"We break the first Commandment of God: ... by giving false worship to God; ... we sin against the first Commandment of God, when we sin against faith, hope, and charity.

"We sin against faith: 1. When we willfully doubt any revealed truth; 2. When we refuse to believe what God teaches us by His Church; 3. When we are ashamed to pass for a Christian, or when we formally deny our faith; 4. When we neglect to learn sufficiently the Christian doctrine.

"Heretics and infidels are they who refuse to believe what God teaches by His Church." (pp. 82-83)

158. **St. Thomas de Aquino:** "Virtuti contrariatur vitium. Sed fides est virtus cui contrariatur infidelitas. Ergo infidelitas est peccatum. ... potest intelligi infidelitas secundum contrarietatem ad fidem: quia scilicet aliquis repugnat auditui fidei, vel etiam contemnit ipsam ... et in hoc perficitur ratio infidelitatis. Et secundum hoc infidelitas est peccatum." – *Summa Theol.,* II^{a} II^{ae}, q. 10, a. 1.

Vice is opposed to virtue. Now faith is a virtue, and unbelief is opposed to it. Therefore unbelief is a sin.… unbelief may be taken by way of opposition to the faith; in which sense a man refuses to hear the faith, or despises it, according to Isa. liii. 1: *Who hath believed our report?* It is this that completes the notion of unbelief, and it is in this sense that unbelief is a sin."

St. Alphonsus: "Infidelitas generatim est triplex; *Prima* dicitur Negativa, secundum scilicet, qui nihil unquam de Fide audiverunt. Quæ non tam est peccatum, quam pœna peccati: quia, si fecissent quod in ipsis erat, Deus Fidem eis non abscondisset. *Secunda* dicitur Contraria, eorum scilicet, qui Fidem sibi sufficienter propositam vel contemnunt, vel ei contradicunt pertinaciter, ut Hæretici. *Tertia* dicitur Privativa, quod privative opponatur Fidei, & est culpabilis ignorantia, vel error circa res Fidei. *Thom. Sanch. Vasquez, Laym.* c. 10." – *Opera Moralia,* Lib. II. Tract. I. *De præcepto Fidei.,* caput IV, *De Infidelitate et vitiis Fidei oppositis.* Dubium I.

159. "Ein derartiges Recht ist nicht 'Bestandteil der Offenbarung'. Es ist demnach auch nicht aus der Offenbarung zu begründen." (Such a right is not "part" of divine revelation. Thus it cannot be founded on that revelation.) – Johannes Dörmann, *Op. Cit.,* p. 163.

160. "Proinde ipsae Ecclesiæ et Communitates seiunctæ, etsi defectus illas pati credimus, nequaquam in mysterio salutis significatione et pondere exutae sunt. Iis enim Spiritus Christi uti non renuit tamquam salutis mediis, quorum virtus

derivatur ab ipsa plenitudine gratiæ et veritatis quæ Ecclesiæ catholicæ concredita est." — *Unitatis Redintegratio* [3]

161. This false tenet of Ecumenism is entirely alien to the Christian Faith, and is of Jewish origin. The Eighteenth Century Jewish philosopher of Berlin, Moses Mendelssohn, explains: "Pursuant to the principles of my religion, I am not to seek to convert anyone who is not born according to our laws. This proneness to conversion, the origin of which some would fain tack on to the Jewish religion, is, nevertheless, diametrically opposed to it. Our rabbis unanimously teach that the written and oral laws which form conjointly our revealed religion are obligatory on our nation only. 'Moses commanded us a law, even the inheritance of the congregation of Jacob.' We believe that all other nations of the earth have been directed by God to adhere to the laws of nature, and to the religion of the patriarchs. Those who regulate their lives according to the precepts of this *religion of nature and of reason* are called virtuous men of other nations and are the children of eternal salvation. Our rabbis are so remote from Proselytomania, that they enjoin us to dissuade, by forcible remonstrances, everyone who comes forward to be converted. The Talmud says, '... proselytes are annoying to Israel like a scab.'" (*Memoirs of Moses Mendelssohn,* 1827, pp. 56, 57.

162. Archbishop Lefebvre, *An Open Letter to Confused Catholics*, p. 94.

163. "Corde credimus et ore confitemur unam Ecclesiam non hæreticorum, sed sanctam Romanam, catholicam et apostolicam, extra quam neminem salvari credimus." Innocentius III, Ex ep. *"eius exemplo"* ad archiepisc. Terraconensem, 18. Dec. 1208.

164. St. Athanasius, *ad Serapion* 1:28.

165. Eugenius IV, Council of Florence (DS 1351).

166 "Quicumque vult salvus esse ante omnia opus est ut teneat Catholicam fidem, quam nisi quisque integram inviolatamque servaverit, absque dubio in æternum peribit."

"Whoever wishes to be saved must before all else adhere to the Catholic faith. He must preserve this faith whole and untarnished; otherwise he shall most certainly perish forever."

167. "Fides quid tibi præstat? Vitam Æternam." (Rite of Baptism).

"What does Faith give you? Eternal life."

168. Rite of Baptism, Roman Ritual.

169. *Catéchisme de L'Église Catholique,* n. 819: *"L'Esprit du Christ se sert de ces Églises et communautés ecclésiales comme moyens de salut dont la force vient de la plénitude de grâce et de vérité que le Christ a confiée à l'Église catholique."*

170. "Christus ... Spiritum suum vivificantem in discipulos immisit et per eum Corpus suum quod est Ecclesia *ut universale salutis sacramentum constituit"; Lumen Gentium* 48.

171. Bonifatius VIII: "In hac eiusque potestate duos esse gladios, spiritualem videlicet et temporalem, evangelicis dictis instruimur *[Provocatur ad Lc 22, 38 et Mt 26, 52]* ... Uterque est in potestate Ecclesiæ, spiritualis scilicet gladius et materialis. Sed is quidem *pro* Ecclesia, ille vero *ab* Ecclesia exercendus. Ille sacerdotis, is manu regum et militum, sed ad nutum et patientiam sacerdotis, oportet autem gladium esse sub gladio, et temporalem auctoritatem spirituali

subici potestati. ... Spiritualem et dignitate et nobilitate terrenam quamlibet præcellere potestatem, oportet tanto clarius nos fateri, quanto spiritualia temporalia antecellunt. ... Nam Veritati testante, spiritualis potestas terrenam potestatem instituere habet, et iudicare (Hugo a S. Vitore, *De sacramentis* 1b II c.4, PL 176, 418), ..." **[ex Bulla *"Unam Sanctam"*, 18 Nov. 1302]**

"And we are taught by evangelical words that in this power of his are two swords, namely spiritual and temporal. [Lk 22:38 and Mt. 26:52] … Therefore, each is in the power of the Church, that is, a spiritual and a material sword. But the latter, indeed, must be exercised for the Church, the former by the Church. The former (by the hand) of the priest, the latter by the hand of kings and soldiers, but at the will and sufferance of the priest. For it is necessary that a sword be under a sword and that temporal authority be subject to spiritual power.… It is necessary that we confess the more clearly that spiritual power precedes any earthly power both in dignity and nobility, as spiritual matters themselves excel the temporal.... For, as truth testifies, spiritual power has to establish earthly power, and to judge if it was not good…."

Indifferentism of the state is condemned: "For men living together in society are under the power of God no less than individuals are, ... since the chief duty of all men is to cling to religion in both its teaching and practice, not such religion that they may have a preference for, but the religion which God enjoins ... it is a public crime to act as though there were no God ... it is a sin not to have care for religion ..." (Pope Leo XIII, *Immortale Dei*) "To separate the state from the Church is a premise utterly false, a very pernicious error ... Thus, the Roman Pontiffs have, in season and out, refuted and condemned the doctrine of separation of Church and State ..." (Pope St. Pius X, *Vehementer,* 11 Feb. 1906).

172. Quoted by Archbishop Lefebvre in: *Open Letter to Confused Catholics.*
173. Archbishop Lefebvre, *Liberalism.*
174. Encyclical Letter *Ut Unum Sint* of the Holy Father John Paul II, n. 65.
175. St. Augustine, *On the Visible and Invisible Church,* in Otto Karber, *Augustinus: Das Religiöse Leben,* München 1954, p. 249.
176. "Heretics are those of the baptised who obstinately refuse to believe some truth revealed by God and taught as an article of faith by the Catholic Church; for example, the Arians, the Nestorians and the various sects of Protestants." — *Catechismo Maggiore,* Q. 228, p. 59.
177. Bonifatius VIII: "Unam sanctam Ecclesiam catholicam et ipsam apostolicam urgente fide credere cogimur et tenere, nosque hanc firmiter credimus et simpliciter confitemur, *extra quam nec salus est nec remissio peccatorum ..."* **Bulla *"Unam Sanctam", 18 Nov. 1302.***

"With Faith urging us we are forced to believe and to hold the one, holy, Catholic Church and that, apostolic, and we firmly believe and simply confess this (Church) outside which there is no salvation nor remission of sin …"

178. *The Catechism of the Council of Trent:* "And just as this one Church cannot err in faith or morals, since it is guided by the Holy Ghost; so, on the contrary, all other societies arrogating to themselves the name of *church,* must necessarily, because guided by the spirit of the devil, be sunk in the most pernicious errors, both doctrinal and moral."
179. S. Augustinus: "non societate unius Ecclesiæ, vel unius fidei, sed societate solius nominis christiani in hoc mundo permiscentur bonis." *Liber Quæst.*

Evang. in Matth., cap. 11.

180. "Formale autem obiectum fidei est veritas prima secundum quod manifestatur in Scripturis sacris et doctrinae Ecclesiæ. Unde quicumque non inhæret, sicut infallibili et divinæ regulæ, doctrinæ Ecclesiæ, quæ procedit ex veritate prima in Scripturis sacris manifestata, ille non habet habitum fidei, sed ea quae sunt fidei alio modo tenet quam per fidem." St. Thomas, *Summa Theol.,* II^{a} II^{ae}, q. 5, a. 3.

"Now the formal object of faith is the First Truth, as manifested in Holy Writ and the teaching of the Church, which proceeds from the First Truth. Consequently whoever does not adhere, as to an infallible and Divine rule, to the teaching of the Church, which proceeds from the First Truth manifested in Holy Writ, has not the habit of faith, but holds that which is of faith otherwise than by faith."

181. Merkelbach: "Communicatio cum infidelibus et haereticis distinguitur duplex: I) *Civilis,* ... 2) *Religiosa,* in rebus sacris ad religionem pertinentibus, uti sunt ritus, dogmata, sacrificia, orationes, etc., et in rebus mixtis quatenus ad religionem spectant, v.g. in ritu religioso matrimonii vel funerum. Hæc spectari potest sive *ex parte infidelium* et hæreticorum, sive *ex parte fidelium,* et ex utraque parte potest esse *activa aut passiva.*

"De communicatione infidelium et hæreticorum cum catholicis dicendum : Infideles et hæretici possunt *passive* assistere non solum prædicationi verbi Dei sed et aliis officiis cultus publici, *non* tamen *active* iis participare, quia id rectae existimatur ut signum religiosæ unitatis. (...)

"De communicatione religiosa fidelium cum infidelibus aut acatholicis dicendum : Communicatio *Activa* seu participatio in ipsis sacris, scil. Cultus publici, est illicita, quia est implicita approbatio exercitii cultus et agnitio sectæ; *passiva* vero illicita est generatim, sed aliquando licita esse potest ob gravem rationem. Hinc: a) Si fiat cum *hæreticis* (vel schismaticis), ex iure naturali et ecclesiastico *per se* et *regulariter* est graviter illicita fidelibus 'vel ob periculum perversionis in fide catholica, vel ob periculum participationis in ritu hæretico, vel ob periculum et occasionem scandali aut seductionis[1]', vel ob speciem adhæsionis falsæ sectæ quam per se significat (Rom. 16:17; Tit. 3, 10). ...

c) Cum *infidelibus,* a fortiori est illicita, præsertim quod eorum cultus solet esse falsus et superstitiosus.

[1] Ita ex regula tradita missionariis a S.C. de P.F., 1729." – Merkelbach, *Op. Cit.*, vol. I, pp. 581-584.

St. Alphonsus: "Infidelium, & hæreticorum, sacris non licet ita interesse, ut ei communicare censearis; alioquin licet, v. Gr. Ut quis spectet tamquam comœdiam, aut famulatum praestet politicum domino suo, exemplo Naaman Syri, de quo vide *Bec. Fil. Sanch. 1. C. Laym. l. 2. t. I.* c. II.

"Si Princeps hæreticus mandet sub gravissima pœna omnibus subditis, adire conciones hæreticorum, etiamsi verbis dicat, se hac re aliud nihil exigere, quam obedientiam civilem, nec velle cogere ut a Fide discedant, cum tamen reipsa contrarium velle videatur (& hæc res ex se apta est Catholicos paulatim pervertere, & insuper conciliare auctoritatem hæresi, ac vilipensionem veræ fidei), non licet obedire. Atque ita bis rescripsit Anglis Pius V. Apud *Sanch.* l. 2. c. 4. n. 27. *Fill.; Azor. ll. cc." – Opera Moralia,* Lib. II. Tract. I. *De præcepto*

Fidei, Caput III.

182. "leprosi ergo non absurde intelligi possunt, qui scientiam veræ fidei non habentes, varias doctrinas profitentur erroris ... Hi tamen vitandi sunt Ecclesiæ, ut, si fieri potest, longius remoti, magno clamore Christum interpellant" St. Augustinus, *Liber II quaest. Evang.*, cap. 40.
183. St. Ignatius of Antioch, *Epistula ad Trallianos* — "Ὁ ἐντὸς θυσιαστηρίου ὢν καθαρὸς· Ὁ δὲ ἐκτὸς θυσιαστηρίου ὢν οὐ καθαρὸς εστιν·"
184. St. Ignatius of Antioch, *Epistula ad Philadelphenses.*
185. St. Cyprianus, *De catholicae ecclesiae unitate.*
186. St. Athanasius, *Adv. Arianos orationes IV.*
187. *Ecclesia Dei* [4].
188. Dogmatic Constitution *Dei Filius,* (DS 3020). The Constitution quotes St. Vincent of Lérins, *Commonitorium primum* 23, n. 3.
189. *Mortalium Animos,* n. 14.
190. *The Homogeneous Evolution of Catholic Dogma,* Francisco Marin-Sola, O.P., Manila, 1988; pp. 145-146.
191. Archbishop of Jaro, Iloilo, Philippines.
192. "Hæresis est error intellectus, et pertinax contra Fidem, in eo qui Fidem sucepit. ... Unde patet, ad Hæresim, ut et Apostasiam, duo requiri, 1. Judicium erroneum, quod est ejus quasi materiale. 2. Pertinaciam; quae est quasi formale. Porro pertinaciter errare non est hic acriter, et mordicus suum errorem tueri; sed est eum retinere, postquam contrarium est sufficienter propositum: sive quando scit contrarium teneri a reliqua universali Christi in terris Ecclesia, cui suum iudicium præferat" – St. Alphonsus M. De Liguori, *Lib. II. Tract. I. De præcepto Fidei.* Dubium III.
193. *Sacrosanctum Oecumenicum Concilium Vaticanum II Constitutiones, Decreta, Declarationes; Documenta,* p. 1072.
194. Pope John Paul II's defective understanding of the nature of the Church's magisterium has greatly reinforced the false notion of the infallibility of Vatican II's teachings. Father Dörmann comments on John Paul II's Encyclical *Redemptor Hominis:* "the council is acclaimed as the voice of the Holy Ghost. This acclaim raises a self-professed pastoral Council, twenty years after the fact, to the highest conceivable theological status. It is declared a 'super dogma,' which it by no means is (cf. Ratzinger)." cf. Dörmann, *op. cit.* p. 72.
195. Bishop Emeritus of San Fernando, La Union, Philippines.
196. The term *Conciliar Church,* coined by Cardinal Giovanni Benelli, very aptly designates the heretical post-conciliar Modernist Church begotten by the Second Vatican Council.
197. It is not just I, but even the liberal adherents of the Conciliar Church who refer to the post-conciliar church as a "reformed church". Father Richard P. McBrien, in *The Catholic Transcript* of June 21, 1996, wrote: "Opposition to this reformed liturgy and to the communal environment in which it occurs is, at root, opposition to the reformed church".
198. Hubert Jedin, *Letter to the German Bishops,* in *The Latin Mass,* Nov.-Dec.1994, p. 26.
199. S. Hieronymus: *"Abominatio desolationis* intelligi potest et omne dogma perversum: quod cum viderimus stare in loco sancto, hoc est in Ecclesia." **Liber IV, *Comment. in cap. XXIV Matthei*.**
200. "For the fathers of the fourth council of Constantinople, adhering to the ways of

the former ones, published this solemn profession: *'Our first salvation is to guard the rule of right faith'."* (Vatican Council I, Dogmatic Constitution *Pastor Æternus,* DS 3066.)

201. St. Thomas, *Summa Theol.,* II^{a} II^{æ}, q. 5, a. 3, ad 2.

202. Pope John XXII (1316-1334) professed the false teaching that the souls of the blessed do not behold the Beatific Vision until after the Last Judgement.

203. It is not my intention to bring the Holy Father into contempt. St. Thomas explains that "if the faith were endangered, a subject *must* rebuke his prelate even publicly ... Hence Paul, who was Peter's subject, rebuked him in public, on account of the imminent danger of scandal concerning the faith, and, as the gloss of Augustine says in Gal. 2:11, Peter gave an example to superiors, that if at any time they should happen to stray away from the straight path, they should not disdain to be reproved by their subjects." This sort of correction "is within the competency of everyone in respect of any person." – St. Thomas, *Summa Theol.,* II^{a}-II^{ae}, q. 33, a. 4.

204. "... it is to be observed", says the *Roman Catechism,* "that by the word *hell* is not here meant the sepulchre, as some have not less impiously than ignorantly imagined; for in the preceding Article we learnt that Christ the Lord was buried, and there was no reason why the Apostles, in delivering an Article of Faith, should repeat the same thing in other and more obscure terms."

205. The proposition that "there was ... the heavenly glorification of His soul from the very moment of His death", is heretical. The *Roman Catechism* explains that in the Article 'He descended into hell', "we profess that immediately after the death of Christ His soul descended into hell, and dwelt there as long as His body remained in the tomb; and also that the one Person of Christ was at the same time in hell and in the sepulchre."

206. "... qui etiam pro salute humani generis in ligno crucis passus et mortuus, descendit ad infernos, resurexit a mortuis et ascendit in cœlum: ***sed descendit in anima,*** et resurexit in carne ..." – *Conc. Lateranense IV* 1215, Innocentius III *[Definitio contra Albigenses aliosque hæreticos.]* (DS 801)

"… who, for the salvation of the human race, having suffered on the wood of the Cross and died, descended into hell, arose from the dead and ascended into heaven. But **He descended in soul**, and He arose in the flesh …"

207. Quod anima Christi per se non descendit ad inferos, sed per potentiam tantum. *[Conc. Senonense* (1140) *Errores Petri Abœlardi]* (DS 738)

208. "Non constat fuisse in anima Christi inter homines degentis scientiam, quam habent beati seu comprehensores." Condemned error in *Decretum S. Officii,* 5. Iunii 1918 (DS 3645).

Roman Catechism: "For God gave not to Him, as to others adorned with holiness and grace, His Spirit by measure, as St. John testifies (Jn. 3:34), but poured into His soul the plenitude of all graces so abundantly that *of His fullness we all have received."*

209. *A Manual of Instructions in Christian Doctrine,* Provost Wenham, W.J.B.; Richards D.D.; James Carr, Domestic Prelate to His Holiness; London, 1908, pp. 58-59.

210. This is the teaching of the universal and ordinary Magisterium. Some further examples:

"The fifth article of the *Creed* teaches us: that the soul of Jesus Christ, sepa-

rated as it was from the body, went to the Limbo of the holy Fathers, and on the third day it was united again to His body, never to be separated from it again. ... By *hell* is here intended the limbo of the holy Fathers which is the place where the souls of the just were kept while they waited for the redemption of Jesus Christ." — *Catechismo Maggiore promulgato da San Pio X,* Roma, 1905, *Tipografia Vaticana, pp. 35-36.*

"When Jesus died His soul departed from His body. But His Godhead remained united both to His soul and to His body.

"The soul of Jesus went down to the souls of the good men who had died, and were waiting for their redemption. Among these were the souls of Adam and Eve, of the patriarchs and prophets, and of John the Baptist. They had not as yet gone to heaven, because heaven was not open since Adam's sin. Now Jesus proclaimed that they were saved.

"The place where the souls of the good were is called hell in the Creed. This is because long ago the word hell meant the kingdom of the dead. This is not the same as the hell of the damned, so it has also another name and is called 'Limbo'." — *Catholic Catechism*, Manila, 1961, p. 85.

"After Christ's death His soul descended into hell. The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest called Limbo, where the souls of the just were waiting for Him."— *Baltimore Catechism,* Baltimore 1885, p. 18.

"Jesus Christ's soul, separated from His body, descended into hell, that is to say, into Limbo, where the souls of the just since the creation of the world, were detained. ... Jesus Christ descended into Limbo, to display His power, and to impart the fruits of His Passion to the souls of the just imprisoned there. ... While Jesus Christ's soul was in Limbo, His body was in the Holy Sepulchre." — *The Catechism of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa,* 1888, p.19.

211. Innocent III, *Sermo 4.* – Pope John Paul II has fallen into *objective heresy.* That alone does not make him a formal heretic. Subjective or *formal* heresy, i.e. the *sin* of heresy which is present when one obstinately denies or doubts what he knows to be the official teaching of the Magisterium, is required for one to be considered a formal heretic. Such a one, if he were pope would cease to be pope: "If ever a pope, as a private person, should fall into heresy, he would at once fall from the pontificate." – St. Alphonsus Liguori, *Oevres Completes.* 9:232.

"A Pope who is a manifest heretic automatically ceases to be pope and head, just as he ceases automatically to be a Christian and a member of the Church. Wherefore, he can be judged and punished by the Church. This is the teaching of all the ancient Fathers who teach that manifest heretics immediately lose all jurisdiction." – St. Robert Bellarmine, *De Romano Pontifice,* II.30.

The Canon Law Society of America Commentary: "Communion becomes a real issue when it is threatened or even lost. This occurs especially through heresy, apostasy and schism. Classical canonists discussed the question whether a pope, in his private or personal opinions, could go into heresy, apostasy or schism." The footnote refers to S. Sipos, *Enchiridion Iuris Canonici,* 7th ed. (Rome: Herder, 1960) "cites Bellarmine and Wernz in sup-

port of his position; this view, however, is termed 'antiquated' by F. Cappello, *Summa Iuris Canonici* (Rome: Pontificia Universitas Gregoriana, 1961), 297."

The *Commentary* continues, "If he were to do so in a notoriously and widely publicised manner, he would break communion and, according to an accepted opinion, lose his office ipso facto (c. 194 par. 1, n. 2). Since no one can judge the pope (c. 1404) no one could depose a pope for such crimes, and the authors are divided as to how his loss of office would be declared in such a way that a vacancy could then be filled by a new election." – Coriden et al., *Op. cit.,* p. 272.

212. "When the Arian poison had contaminated not only a limited area, but the whole world, almost all the bishops of the Latin Church fell into heresy. Forced by violence or deceived by guile. It was like a fog fallen upon the spirits and hiding which road to take. In order to be safe from this contagious plague, the true disciples of Christ had to prefer the ancient beliefs rather than all the false novelties." – St. Vincent of Lérins.
213. St. Vincent of Lérins, † ca. 445 a.d.
214. *Religieux et Clercs contre Dieu,* Paris, 1975, p. 12.
215. *The Decomposition of Catholicism,* London, 1970, p. 99.
216. Klaus Gamber, *The Reform of the Roman Liturgy,* New York: Roman Catholic Books, 1993, p. 109.
217. *Ibid.* p. 114.
218. "Ut autem a *sacrosancta Romana Ecclesia* ceterarum Ecclesiarum matre et magistra *tradita* ubique amplectantur omnes et observent, ne ... alias quam iuxta Missalis a Nobis editi formulam decantetur aut recitetur ..."

"Let all everywhere adopt and observe *what has been handed down by the Holy Roman Church,* the Mother and Teacher of the other churches, *and let Masses not be sung or read according to any other formula than that of this Missal published by Us."*

219. A. Tanquerey, *Synopsis Theologiae Dogmaticae, de SS. Eucharistia, 880. 2º* ***De forma super calicem pronuntianda.***
220. Aertnys and Damen, *Theologia Moralis,* vol. II, Lib. VI. Tract. IV. Pars I. Caput II. Articulus II. nº. 120.
221. Giuseppe Frassinetti, *Compendio della Teologia Morale di S. Alfonso M. de' Liguori,* vol. 1, n. 338.
222. Nicholas Halligan O.P., *The Sacraments and their Celebration,* New York, 1986, p. 67.

BOOK II

A Catholic Answer to the Conciliar Church

On the Status of the Society of St. Pius X

INTRODUCTION

An Explanatory Note

On June 24, 1995, the Catholic Bishops Conference of the Philippines, alarmed by the growing popularity and increased attendance at the Masses of the Society of St. Pius X, reiterated its earlier November 1992 *Admonition*, warning the faithful to stay away from the Society's Masses, falsely alleging that the Society of St. Pius X is schismatic and under the ban of excommunication. The bishops were simply affirming the position of Pope John Paul II's Motu Proprio, *Ecclesia Dei*.

Although I had decided earlier that month to retire from writing and to devote myself to prayer and solitude, I decided to allow for one exception when I saw the division, hostility and confusion that the Bishops of the Philippines had caused among the faithful by their *Admonition* which, in the name of the Church, publicly stated falsehood in the place of truth.

In order to refute the errors of the *Admonition* with a clear exposition of Catholic teaching on the topic of "Schism" and the Lefebvre case, I hastily composed an article that appeared as the pamphlet, *Response to the CBCP Advisory of June 24, 1995*. The pamphlet appeared about the third week of July, and was sent to every bishop and parish rectory in the Philippines. In an August 1 report in the *Manila Bulletin*, Bishop Nestor Cariño, secretary of the CBCP, announced that my *Response* had been sent to Rome to be examined by the Sacred Congregation for the Doctrine of the Faith, and the Pontifical Commission for the Authentic Interpretation of Canon Law. Since that time the CBCP has maintained total silence on the topic of my writings.

On September 29, Father Jaime Achacoso, a priest of the *Opus Dei,* and director of the Theological Centrum, published his not en-

tirely honest attempt to discredit my *Response* to the CBCP. By that time I was already nearing the end of my work on the doctrine on the liturgy of the Mass, *A Theological Vindication of Roman Catholic Traditionalism*, and therefore I was not able to publish my response to Father Achacoso until mid-1996.

In this Book II is presented, newly edited and revised, both of my responses. Chapter I is my response to the CBCP, under the new title of *Response to CBCP Admonition of Nov. 18, 1992;* and my response to Fr. Achacoso, under the new title of *Response to a Fraudulent Attack,* is found in Chapter II. Both responses should be read, not so much as in their local context, but for the sake of their general theological significance on the topics of Schism and Excommunication.

CHAPTER I

Response to CBCP Admonition of Nov. 18, 1992

The *Admonition* issued by the *Catholic Bishops Conference of the Philippines* on Nov. 18, 1992, contains errors that appear to be contrary to Catholic teaching and Tradition, and contrary to the Canon Law of the Church. As a Catholic priest, faithful to the Magisterium and Law of the Church, I feel it is necessary to comment with the following questions and answers, which I present, according to my right and duty, clearly set forth in Canon 748: "All persons are bound to seek the truth in matters concerning God and God's Church; ***by divine law they also are obliged and have the right to embrace and observe that truth which they have recognised***".

The bishops "***do not enjoy infallible teaching authority***" (can. 753), and therefore, since their teachings are not infallible, "and can be erroneous," as Coriden explains, "the principles of the pursuit of truth and the primacy of conscience still come into play. In other words, dissent is still possible because the teachers mentioned in the canon can be and *de facto* have been mistaken. To search for the truth is everyone's duty and right" (c. 748).[1] I therefore intend no disrespect to the magisterial office of the bishops, but I merely fulfil my right and duty in conscience to profess the true faith, to resist error, and to "obey God rather than men". (Acts 5:29)

Has the Society of St. Pius X Been Excommunicated?

TO THE STATEMENT, "Over the past 14 years, the group (Society of St. Pius X) has openly defied the admonition of the Holy See by ordaining bishops without pontifical mandate ***thereby incurring***

an automatic excommunication reserved to the Holy See ...", I ANSWER:

1) Was Archbishop Lefebvre, Bishop De Castro Mayer and the four bishops they ordained excommunicated?

According to can. 1382, "A bishop who consecrates someone a bishop and a person who receives such a consecration from a bishop without a pontifical mandate incur an automatic (*latæ sententiæ*) excommunication reserved to the Apostolic See".

This canon alone does not settle the matter. To determine whether or not the excommunication has been incurred, one must consider the factors which, according to law, remove or diminish imputability. Canon 1324, § 3 states that, "an accused is not bound by an automatic penalty (*latæ sententiæ*) in the presence of any of the circumstances enumerated in section one". One of those circumstances is the violation of a law or precept "by one who erroneously yet culpably thought one of the circumstances in can. 1323 nn. 4 and 5 was verified". Canon 1323, 4º refers to "a person who acted ... out of necessity or serious inconvenience unless the act is intrinsically evil or verges on harm to souls". It is, therefore, clearly set forth in the Law of the Church that one who even erroneously yet culpably thought that he was acting out of necessity does not incur any automatic penalty.

It is not the scope of this study to determine whether Archbishop Lefebvre et al. were correct in their judgement that the episcopal consecrations were necessary or not necessary: whether their judgements were erroneous and culpable, erroneous but not culpable, or neither erroneous nor culpable. What is certain is that Archbishop Lefebvre really believed that there did exist a truly grave necessity to consecrate the bishops even without papal mandate. His belief that there truly existed a case of necessity was set forth, as Mons. Lefebvre himself explained, in "an admirable study done by Professor Georg May, President of the Seminary of Canon Law in the University of Mainz in Germany, who marvellously explains why we are in a case of necessity ..." Canon 1323 clearly states that those acting "out of necessity" are "not subject to penalties", i.e. not subject to any penalty, and canon 1324, § 3 states that "one is not bound by an automatic (*latæ sententiæ*) penalty" ... "who erroneously yet cul-

pably thought" (1324 § 1, 8°) ... that he was acting "out of necessity or out of grave inconvenience ..." (1323 4°) Therefore the Law of the Church makes it indisputably clear that right or wrong, Archbishop Lefebvre and the four bishops consecrated by him did not incur any automatic (*latæ sententiæ*) penalty.

In spite of the declaration made by Lefebvre explaining why he believed it necessary to perform the episcopal consecrations, the July 1988 "decree" of Cardinal Gantin failed to take into account the above-mentioned provisions of cann. 1323 and 1324. If the Holy See really wanted to excommunicate Archbishop Lefebvre, it would have been necessary to proceed against him by imposing the penalty "*sententia ferenda*" after due process. The charge of Schism would certainly never have withstood the thorough investigation that due process demands,[2] and mitigating circumstances would almost certainly have required the imposition of a lesser penalty at most, or possibly no penalty at all (can. 1323, 4°) for the violation of can. 1382 — if due process had been followed. It is obvious that the Secretary of State did not want to run the risk of due process, and therefore the fraudulent procedure of issuing the incompetent decree of Cardinal Gantin was chosen instead.

Is the Society of St. Pius X in Schism?

TO THE STATEMENT, "We, the shepherds of the Catholic Church in the Philippines hereby admonish all our faithful not to join, support or participate in any of the religious rites or activities of ***the schismatic religious group***", I ANSWER:

2) Was Archbishop Lefebvre (and his followers) excommunicated for the offence of Schism?

Canon 751 defines Schism as the "refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him". The commentary on the Code of Canon Law, published with ecclesiastical approval by the Canon Law Society of America, explains that Schism is not merely a "simple refusal of subjection to the papal authority or of communion with the members of the Church, the revised canon speaks of a rejection (*detrectatio*), an adamant refusal to submit to the Pope or to remain in communion ..."

For one to be considered a schismatic, Cappello explains, "it is necessary that the one who withdraws from obedience or falls away from Catholic communion does so in a manner that is voluntary and pertinacious or formal, and hence gravely culpable ... (and) therefore whatever excuses from grave sin such as ignorance or good faith, also excuses from the crime of schism and as a consequence, from censure."[3]

It is not necessary that one give his name to or publicly adhere to a non-Catholic sect in order to be considered a schismatic. They are also schismatic who profess the Catholic faith and the primacy of the Roman Pontiff, but "who reject submission or communion."[4]

The Church does not consider all refusal of submission to be schismatic: the Canon Law Commentary of Wernz-Vidal explains, "Finally one cannot consider as schismatics those who refuse to obey the Roman Pontiff because they would hold his person suspect or, because of widespread rumours, doubtfully elected (as happened after the election of Urban VI) ..."[5]

Those, however, who profess their submission to the Roman Pontiff, but for reasons of conscience refuse obedience in order to adhere to the traditions to which the Catholic conscience is bound[6] are not considered by the Church to be schismatics merely because they refuse to obey rulings that they consider suspect. Such a refusal to obey is not an adamant rejection of the pope's authority nor is it a refusal to be subject to the pontiff: it is material disobedience without formal contempt either imperfect or perfect — a refusal to obey certain laws and precepts for reasons of conscience.

What the Church considers to be a schismatic act is not pertinacious disobedience, but pertinacious refusal to be subject to the Roman Pontiff. There is a huge difference between the two: a schismatic act is an act that rejects the authority or *imperium* of the Pope, whereas disobedience is a rejection only of that which has been commanded, as Cappello explains, citing the authority of Suarez[7] and Wilmers: "disobedience regards the matter itself of the precept, but not the *imperium* or the authority".[8]

It is of critical importance to understand what is meant by the ex-

pression, "one who withdraws from obedience" (*recessus ab obedientia*) to the Roman Pontiff. The Church understands this expression to refer to one who adamantly refuses to obey the Roman Pontiff with "perfect formal contempt", i.e. contempt of the pontiff and his authority, not merely contempt for the precept issued by the pontiff. "Formal contempt of a precept", as Prümmer explains the doctrine of St. Thomas Aquinas, "is called imperfect, whereas contempt of the one who issues the precept is called 'perfect formal contempt', and is much more grave than formal contempt of the precept".[9] Schismatics are those who "pertinaciously refuse obedience to the Roman Pontiff ***in so far as he is head of the Church***",[10] and hence, schismatic disobedience is an obstinate refusal to obey the Roman Pontiff with perfect formal contempt of the pontiff as supreme head of the Church. Mere contempt of a precept or law of the Pope, no matter how grave or obstinate, is mere disobedience of a precept, and therefore not schismatic in its essence, and hence, does not separate one from the Church.[11]

Archbishop Lefebvre (and the Society of St. Pius X which he founded) repeatedly professed his submission to the Roman Pontiff, and his willingness to obey laws and precepts that he in conscience considered to be legitimate and in conformity with Catholic tradition. What we saw in Lefebvre, and now see in his followers, is not an adamant refusal to submit to authority but an adamant refusal to accept innovations and reforms. Lefebvre summed up this attitude in his own words: "For our salvation, categorical refusal of the reform is the sole attitude of loyalty to the Church and to Catholic doctrine." This is an attitude of dissent — not of contempt, either imperfect or perfect — and certainly not an attitude of schism, but an attitude of dissent based on objections of conscience.

Was the Episcopal Consecration of June 1988 an Act of Schism?

3) Did Lefebvre or his followers fall into schism after the episcopal consecrations of June 1988?

A schismatic act in its very nature is something that separates the schismatic from the body of the Church, and hence the schismatic is

automatically excommunicated. "The Church," says the Canon Law Society Commentary, "does not expel persons from its midst. Essentially the ... schismatic withdraws those bonds (of full communion) by a personal act. The Church recognises this in declaring the bonds severed ..."[12] It is not always clear what such a formal act might be: "what such a formal act might be is not specified in the law, and in contemporary practice it may be difficult to determine."[13] A formal declaration of having left the Church would be a clear and indisputable act of severing the bonds of communion, and is therefore a formal, schismatic act. Likewise, the attempt to exercise episcopal jurisdiction by one who has not received an apostolic mission from the Pope would be guilty of a formally schismatic act, because such a usurpation of jurisdiction would constitute a rejection of the Pope's universal and ordinary jurisdiction over every diocese and every faithful Catholic in the world.

Such a rejection of the Pope's authority or imperium does not take place when a bishop performs an illicit episcopal consecration, but only the "*res ipsa præcepta*" the commanded thing itself is rejected, and it is therefore not a schismatic act. Thus, Fr. Patrick Valdrini, Dean of the Faculty of Canon Law of the *Institute Catholique* in Paris, explained that Archbishop Lefebvre did not commit a schismatic act because he did not deny the Pope's primacy with an act of usurpation of the universal and ordinary jurisdiction of the pontiff by attempting to confer an apostolic mission on the men he consecrated.[14]

In a similar vein, Cardinal Castillo Lara, President of the *Pontifical Commission for the Authentic Interpretation of Canon Law*, explained that, "The act of consecrating a bishop (without a pontifical mandate) is not in itself a schismatic act ... (because it is only) an offence against the exercise of a specific ministry ..."[15] Cardinal Lara went on to cite the example of Archbishop Ngo Dinh Thuc who consecrated bishops in 1976 and 1983 without papal mandate: "Although the Archbishop was excommunicated, he was not considered to have committed a schismatic act because there was no intention of a breach with the Church".[16]

It is manifestly evident from canonical tradition that the Church does not consider an act of episcopal consecration without papal mandate to be a schismatic act. The Church has always regarded a formally schismatic act as something which severs the perpetrator from the body of the Church, and therefore the act itself *ipso facto* effects the excommunication of the perpetrator of a schismatic act. In the 1917 Code of Canon Law, the crime of Schism effected the penalty of *ipso facto* excommunication.[17] In the 1917 Code, and in the previous legislation before the codification undertaken by Pope St. Pius X, the Church did not consider the ordination of a bishop without papal mandate to be a schismatic act. This is reflected in the fact the delict was not sanctioned with a *latæ sententiæ* excommunication, but was only punished with a suspension *a divinis* reserved to the Apostolic See.[18] If the Church considered such an act to be essentially schismatic, then it would certainly and necessarily have effected the automatic excommunication of the violator, although such a penalty in itself would not necessarily denote a schismatic act.

The 1983 Code of Canon Law does not depart from the canonical tradition according to which an episcopal consecration performed without papal mandate is not considered to be a schismatic act. This is manifestly evident in view of the fact that in Part II of Book Six of the Code, entitled "Penalties for Specific Offences", the crime of Schism is dealt with in Title One, "Offences against Religion and the Unity of the Church". Crimes of a specifically schismatic nature are crimes against the unity of the Church, and they are dealt with in this section. The crime of unauthorised episcopal consecration, however, is not found in this section of the Code that deals with crimes against the unity of the Church, but is rather to be found under a different heading.

Canon 1382 which imposes the censure of *latæ sententiæ* excommunication on "a bishop who consecrates someone a bishop and a person who receives such a consecration from a bishop without a pontifical mandate", is not listed as a crime against the unity of the Church, but is found under Title Three, "Usurpation of Ecclesiastical Function". Hence the Church, even in its present legislation en-

acted into law by our present Holy Father John Paul II, reflects the constant canonical tradition of the Church and does not regard the said offence to be an essentially schismatic act.[19]

The importance of assessing the canons of the 1983 Code in accord with canonical tradition is a matter of strict necessity, because the Law of the Church requires it: "The canons of this Code insofar as they refer to the old law are to be assessed also in accord with canonical tradition". (can. 6, § 2) If, then, canon 1382 is to be assessed in accord with the canonical tradition of the Church as the law requires, then clearly the offence dealt with in this canon may not legitimately be considered a schismatic act in itself.

It may then be asked, "did not the Pope refer to the unauthorised episcopal consecration performed by Mons. Lefebvre et al. as a schismatic act?" To which question the emphatic response must be given: "The Pope did not express his mind either in the form of a binding magisterial papal teaching nor did he express his will in a juridical act in his capacity as supreme judge and legislator." Both internal analysis and subsequent events demonstrate the truth of this statement beyond legitimate dispute.

It must first be emphasised that Catholics are not bound to give an assent of faith to every statement that the Pope makes on matters of faith and morals. Canon 749 states: "The Supreme Pontiff, in virtue of his office, possesses infallible teaching authority when, as supreme pastor and teacher of all the faithful ... he proclaims with a definitive act that a doctrine of faith or morals is to be held as such". The key words here are "***in virtue of his office***", and, "he proclaims ***with a definitive act*** that a doctrine of faith or morals ***is to be held as such***". It must be clear then, that the Pope is acting in his official capacity as supreme teacher and pastor, and he must use words that clearly denote "a definitive act" that a doctrine of faith or morals "is to be held as such". If there is any positive doubt about any of the above-stated conditions being verified, then it is to be presumed that the Pope has not made an infallible *ex cathedra* pronouncement, in accord with the principle *lex dubia non obligat* (a doubtful law does not bind), as is clearly set forth in the third paragraph of the same

canon (749): “No doctrine is understood to be infallibly defined unless it is clearly established as such”.

In his reference to the unauthorised episcopal consecrations as a “schismatic act”, the Holy Father nowhere employs any of the standard terms which must be used in order to clearly indicate that he is binding the conscience of the faithful by an exercise of his universal magisterium, i.e. his office of universal teacher of the Catholic faithful. When expressing his opinion in the matter, he did not use the expression, “By Our Apostolic Authority we declare” or any such similar standard formula that is traditionally used to denote an official papal magisterial pronouncement. Unless the Pope clearly expresses his intention to exercise the power of the keys to bind the conscience of the faithful with an official magisterial teaching or an official papal ruling, it is to be presumed that he did not exercise the power of the keys, according to the dictum: *lex dubia non obligat*. The Pope did not express any intention to bind the conscience of the faithful by the exercise of the power of the keys, and therefore it is manifest that he did not exercise the power of the keys in the form of a binding magisterial teaching or a pontifical ruling.

Similarly, it can be clearly seen that the Pope did not give any binding juridical expression to any reference he made concerning the topic of “schism” or “schismatic act” in the same above-mentioned *Motu Proprio*. The Pope did not employ any of the standard legal formulae which must be used in order to indicate a legislative or judicial act. The Pope did not use any such expression as “We statute”, “We decree”, “We declare” or “We have decided”, when he made reference to the “schismatic act”, and the “Schism”, and in particular when he stated that the six individuals involved in the unauthorised episcopal consecrations had incurred the penalty of excommunication. The only juridical act in *Ecclesia Dei*, whereby the Pope exercised the power of the keys, i.e. exercised his apostolic authority as successor of St. Peter, was the decree establishing the Pontifical Commission, “Ecclesia Dei”. The Pope clearly indicated his intention to exercise the papal prerogative to bind and loose when he declared: “By virtue of my Apostolic Authority I decree the fol-

lowing ..."[20]

It may still be objected by some that the Pope, in labelling the episcopal consecrations performed by Archbishop Lefebvre as a "schismatic act", was exercising the office of his *ordinary magisterium* when he said, "such disobedience ... which implies in practice the rejection of the Roman Primacy — constitutes a schismatic act". Another cautionary note is therefore in order: Canon 750 states, "All that is contained in the written word of God or in tradition, that is in the one deposit of faith entrusted to the Church and also proposed as divinely revealed either by the solemn magisterium of the Church or by its ordinary and universal magisterium, must be believed with divine and catholic faith ..." It is not enough that the Pope simply make the statement that he made by himself. In order that a doctrine be infallibly taught by the *universal and ordinary magisterium* of the Church, it must be proposed as divinely revealed, it must be in conformity with the teaching of scripture and sacred tradition and it must be universally and definitively taught by the bishops throughout the world united in a bond of communion among themselves and with the Roman Pontiff.[21] The Pope made no claim in *Ecclesia Dei* to be expounding any divinely revealed truth, and the statement, which does not cite any doctrinal source, clearly appears, as will be shown below, to be contrary to the traditional moral teaching of the Church.

The Pope admitted that the unauthorised episcopal consecrations were not intrinsically schismatic when he said, "In itself the act was one of disobedience to the Roman Pontiff in a very grave matter ..." However, when the Pope went on to say that the act of disobedience was a "matter of supreme importance for the unity of the Church ...", he seems to be implying that such disobedience is an offence against the unity of the Church, whereas in reality it is not that at all, but only "an offence against the exercise of a specific ministry".[22] The official canonical position of Pope John Paul II is contrary to what appears to be his stated opinion in *Ecclesia Dei*, since the Holy Father, when he signed the decree which conferred the force of law on the revised 1983 Code of Canon Law, placed canon 1382 in the section

which classifies the aforementioned offence as a "usurpation of ecclesiastical function", and not as an offence "against the unity of the Church".

The critical phrase in *Ecclesia Dei* is the statement that the unauthorised episcopal consecration, while considered in itself is essentially an act of disobedience: "such disobedience ... which implies in practice the rejection of the Roman Primacy — constitutes a schismatic act". This proposition is not to be found in the traditional expressions of Catholic Moral Theology. It can be stated that such an act *usually* constitutes a schismatic act because it is usually done by schismatics, i.e. those who reject the primacy of the pope. It cannot be legitimately maintained that such disobedience *always* implies a rejection of the Roman primacy, since, as Oratorian canonist T.C.G. Glover explains, "A mere act of disobedience to a superior does not imply denial that the superior holds office or has authority".[23] In order to be guilty of a schismatic act, Count Neri Capponi[24] explains, it is not enough that one merely consecrate a bishop without a papal mandate:

> He must do something more. For instance, had he set up a hierarchy of his own, it would have been a schismatic act. The fact is that Msgr. Lefebvre simply said: I'm creating bishops in order that my priestly association can continue. Therefore they have no jurisdiction. They do not take the place of other bishops. I'm not creating a parallel church. I'm simply giving the full sacrament of Orders to a certain number of people so that they can ordain others.
>
> Therefore, this act was not *per se* schismatic. Otherwise, it would not have been provided for in the code under a different canon. It would have been all grouped under schism.[25]

The act of unauthorised episcopal consecration does not imply a practical rejection of the Roman primacy unless there is present a circumstance which alters the specific nature of the act from disobedience to schism. The circumstance mentioned by the Pope, namely, the flouting of a formal canonical warning, does not alter the specific

nature of the offence, but only increases its gravity, since the essence of the disobedient act remains strictly a rejection of the *res ipsa præcepta,* i.e. mere disobedience to the precept: no matter how obstinate the disobedience and notwithstanding the number and solemnity of the warnings or precepts. In the absence of circumstances that alter the specific nature of the act, such disobedience never implies in practice a denial of the Roman primacy because such disobedience does not constitute a formal act whereby such an offender would "pertinaciously refuse obedience to the Roman Pontiff ***in so far as he is head of the Church***".[26]

The onus remains, therefore, on the Pope to specify the circumstance which changes the nature of the act from disobedience i.e., a rejection of the *res ipsa præcepta*, to a schismatic act of "perfect formal contempt", i.e. an act that is rooted in the *formal* rejection of the *imperium* or authority of the Pope, and therefore a practical rejection of the Roman primacy. The burden of proof remains with the Pope especially in view of the fact that Archbishop Lefebvre openly declared that he and the four ordinands had no intention whatever to sever the bonds of communion with the Church or to break with the Pope: Lefebvre declared, "We confirm our adherence and subjection to the Holy See and the Pope". Lefebvre and the bishops he ordained have repeatedly disclaimed any intention to set up a rival hierarchy. Everything that Lefebvre has done in disobedience was done for the sake of doing what he thought necessary for the survival of his priestly fraternity and traditional Catholicism. He justified his dissent on the principle: *Necessitas non habet legem* (Necessity knows no law). Right or wrong, that is not schism.

Finally, there is the ruling of the Holy Office (Sacred Congregation for the Doctrine of the Faith), emitted on June 28, 1993, which overturned the ruling of Bishop Ferrario, who declared that six persons in his diocese had "incurred ipso facto the grave censure of excommunication" for performing a "schismatic act" by "procuring the services of Bishop Williamson ... (and) by that very association with the aforementioned bishop". Bear in mind that Bishop Ferrario's decree was based on the July 1, 1988, decree of Cardinal

Gantin, Prefect of the Sacred Congregation for Bishops, which declared that Archbishop Lefebvre had performed a "schismatical act" by ordaining the four bishops, and warned "the priests and faithful ... not to support the schism of Monsignor Lefebvre, otherwise they shall incur the very grave penalty of excommunication". Cardinal Gantin cited canon 1364 § 1, which states: "... a schismatic incurs automatic (*latæ sententiæ*) excommunication ..." On the following day the Pope made a similar but non-juridical statement: "Everyone should be aware that formal adherence to the schism is a grave offence against God and carries the penalty of excommunication decreed by the Church's law (can. 1364)".

In spite of their formal adherence (pertinacious *communicatio in sacris*) to the "movement of Archbishop Lefebvre", the Holy Office declared that the six persons in question did not perform "schismatic acts in the strict sense, as they do not constitute the offence of schism; and therefore the Congregation holds that the Decree of May 1, 1991, (the declaration of excommunication) lacks foundation and hence validity."[27] It must be emphasised that pertinacious *communicatio in sacris* with a schismatic sect formally constitutes the crime of schism,[28] and therefore it is manifestly evident that the Church, in the competent ruling of the Sacred Congregation for the Doctrine of the Faith, does not consider the Society of St. Pius X to be a schismatic church.[29]

If the Pope had indeed issued a formal ruling in the matter of schism in *Ecclesia Dei*, and if the Pope had authorised the aforementioned decree of Cardinal Gantin, then it would be utterly inconceivable that the Holy Office should presume to issue a contrary ruling, since, as canon 333 states: "There is neither appeal nor recourse against a decision or decree of the Roman Pontiff". It is clear, therefore, that the Pope did not make an official ruling, and the decree of Cardinal Gantin lacked the necessary papal approval.

Canon 31 states that, "General executory decrees determine more precisely the methods to be observed in applying the law or themselves urge the observance of laws. Persons who possess executive power are able to issue such decrees ***within the limits of their com-***

petency". The competent dicastery to deal with the question of schism is the Holy Office, and therefore the aforementioned decree of Cardinal Gantin violates can. 31. If the same decree is to be considered a legislative act, a "general decree" described in canon 29, then it is in clear violation of canon 30 which states that "Persons who possess only executive power are not able to issue the general decrees mentioned in can. 29, unless in particular cases such power has expressly been granted to them by a competent legislator in accord with the norm of law ..."

If the Pope had authorised the Gantin decree, it would be considered a papal act and would therefore be "neither appeal nor recourse" (can. 333) against it. The clause referring to the "priests and faithful" incurring the "very grave penalty of excommunication" has been overturned by the competent dicastery of the Apostolic See, namely, The Sacred Congregation for the Doctrine of the Faith. Hence, the decree of July 1, 1988 of Cardinal Gantin was lacking in the necessary papal authorisation and jurisdiction which the Law of the Church (cann. 29, 30, 31) requires.

From all that is stated above, it is clear that neither the Pope nor the competent dicastery of the Apostolic See has declared the Society of St. Pius X, or their supporters, followers and adherents to be in schism.

Liturgical Changes Decreed by Vatican II

TO THE STATEMENT, "In the aftermath of the Second Vatican Council, there have been Catholics who, in their obsession and insistence to cling to the pre-Vatican II liturgical practices, have resisted ***certain changes in the liturgy decreed by Vatican II*** ...", I ANSWER:

For the last twenty-five years, the Catholic faithful have been misled into believing that the Second Vatican Council authorised the changes that have taken place in the Roman liturgy, and that Pope Paul VI formally enacted the new Mass into law as a mandatory replacement for the old rite. A careful examination of the conciliar, papal and curial documents that instituted the new liturgy reveals however that neither Pope nor Council have decreed the suppression

of the traditional Roman liturgy and its replacement by the new rite.

The Second Vatican Council did not issue any legislative decrees or canons on the liturgy, but merely laid down the general guidelines and principles for the revision of the liturgy. The constitution on the liturgy, *Sacrosanctum Concilium*, set forth that, "the rite of the Mass is to be revised ... (and) restored according to the pristine norms of the holy Fathers ... (and) in order that sound tradition be retained ... there must be no innovations unless the good of the Church genuinely and certainly requires them, and care must be taken that any new forms adopted should in some way grow organically from forms already existing."

The same constitution made it clear beyond legitimate dispute that no radical changes were to be made in the Mass when it stated:

- 1. "Finally, ***in faithful obedience to tradition***, the sacred Council declares that Holy Mother Church holds all lawfully recognised rites to be of equal right and dignity; that ***she wishes to preserve them in the future*** and to foster them in every way."
- 2."The Council also declares that, where necessary, the rites be revised carefully ***in the light of sound tradition*** ..."

From the above conciliar texts it is abundantly clear that the Council, although it issued no legislative canons or decrees on the liturgy, unequivocally stated its intention to preserve the traditional Roman Rite of the Mass. The Council had no intention to suppress the traditional Roman Rite of Mass and replace it with a "new rite of Mass"[30] which is substantially identical to the *Missa Normativa* that was rejected in 1967 by a Roman synod of bishops made up almost entirely of Vatican II council fathers.[31]

The Institution of the New Mass

A careful examination of the legislation that instituted the new rite of Mass will conclusively demonstrate that Pope Paul VI did not obrogate, abrogate, abolish or suppress the traditional Roman Rite of Mass, but he merely ***derogated*** some of the provisions of *Quo Primum Tempore* in order to allow for the use of the New Mass.

The fundamental document instituting the New Mass was *Missale Romanum*, published by Paul VI on April 3, 1969. It was published the following June in the *Acta Apostolicæ Sedis* with an additional clause added. The added clause contains the legal jargon that gives the constitution force of law for all that it decrees. It reads as follows: "*Quæ constitutione hac Nostra præscripsimus vigere incipient a XXX proximi mensis Novembris hoc anno, id est a Dominica I Adventus*". In English, "What we have ordered by this our constitution will begin to take effect as from 30th November of this year (1969), that is the first Sunday of Advent".

The key words in the preceding clause are, "what we have ordered" (*quæ ... præscripsimus*), because that is what determines exactly what it is that Paul VI decreed into law. The constitution contains only two decrees:

- 1."We have decided to add three new canons to the eucharistic prayer", and,
- 2."We have directed that the words of the Lord be identical in each form of the canon".

These two decrees are the only legislation that can be found in the document. Hence, the *clause de style* that concludes the paragraph, "We decree that these laws and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, the apostolic constitutions and ordinances issued by our predecessors and other prescriptions, even those deserving particular mention and ***derogation***", formally enacts into law only those two items.

The key word in the last clause is "derogation". The new Missal of Paul VI is only a derogation, an exception, a derogation to the previous laws which are still in force. Notwithstanding the Pope's personal wishes and opinions expressed in an unofficial non-legal manner, the legally expressed will of the Roman Pontiff did not impose the new rite of Mass on the Latin Patriarchate of the Church. *Missale Romanum* of Paul VI is only a derogation of some of the provisions of *Quo Primum* which remains in force.

It is, therefore, a misconception that the legislation instituting the

New Mass imposes the new rite on the Roman Church in an obligatory manner. Cardinal Silvio Oddi's interview in the August 1988 issue of *Valeurs Actuelles* made this clear when he said, "It needs to be said that the Mass of St. Pius V has in fact never been officially abrogated".

It is also a false opinion that maintains that *Missale Romanum* obrogates *Quo Primum* and therefore effectively suppresses the traditional rite of Mass. This opinion is false for two reasons:

- **1.** The mere publication of a new Missal does not effect the obrogation of previous legislation — there is no such thing as implied legislation. It must not be forgotten that it pertains to the very essence of law that 1) it must be preceptive in its wording if it is going to make something obligatory, 2) it must specify who are the subjects of the law, and it must specify where and when the law will be in force, 3) the law must be publicly promulgated in the manner specified by law, by the competent authority.

The legislation in *Missale Romanum* refers only to prayers and formulae to be printed in the new Missal. There is absolutely nothing of a disciplinary nature mandated in the document: the use of the new Missal is not prescribed for anyone at any time or any place. Hence the solemn decree of *Quo Primum* remains in force, according to which provisions "give and grant in perpetuity that for the singing or reading of Mass in any church whatsoever this Missal (the Tridentine Missal) may be followed absolutely, without any scruple of conscience, or fear of incurring any penalty, judgement or censure, and may be freely and lawfully used. Nor shall bishops, administrators, canons, chaplains and other secular priests, or religious of whatsoever order or by whatsoever title designated, be obliged to celebrate Mass otherwise than enjoined by us".

- **2.** It is clearly stated in Canon Law that an immemorial custom cannot be abrogated except by explicit mention in the new legislation.[32] No post-conciliar papal legislation has dared to presume to attempt the suppression of the

> venerable Roman Rite of Mass, which is more than just an immemorial custom but is the universal and perpetual custom of the Latin Patriarchate, the suppression of which, as shall be demonstrated below, would be contrary to the doctrine of the Faith.

The Sacred Congregation for Divine Worship has manifested its utter contempt of Ecclesiastical Law and the Catholic Faith by issuing and enforcing up to the present day its abusive and schismatic ruling of October 28, 1974, which denied that the Traditional Rite of Mass could be celebrated under "any pretext of custom, even immemorial custom".

It should come as no surprise that Paul VI did not obrogate or abrogate *Quo Primum* in order to suppress the traditional Roman Rite of Mass, since the Council explicitly decreed that all of the lawfully acknowledged rites, of which the most universal, most ancient and most venerable is the traditional Roman Rite, must be preserved in the future and fostered in every way. Indeed, it can scarcely be imagined that the Council could have decreed differently, since by decreeing the preservation of traditional liturgical rites the Council was only upholding the infallible doctrine of the Catholic Faith.

The New Mass in Light of Tradition

Since the earliest times, Sacred Tradition, whether Apostolic or Ecclesiastical, has been regarded as something to be preserved inviolate. For the Apostolic Fathers, Tradition was simply the "Rule of Faith" which no earthly authority could overrule. St. Polycarp flatly refused to obey the Pope's command to abandon his traditional liturgical custom and follow the Roman custom of Easter observance. St. John Chrysostom simply declared: "Is it Tradition? Ask no more."

The traditional Roman Rite of Mass is the universal and perpetual custom of the Latin Patriarchate, rooted in Apostolic Tradition, and therefore the Catholic Faith forbids that it ever be suppressed or abandoned. The proposition that the customary rites of the Roman Church can be suppressed and replaced with other new rites by any Church Pastor whosoever is a solemnly anathematised heresy[33] and is contrary to the Tridentine Profession of Faith solemnly issued by

Pope Pius IV in 1564, which states:

> "**I most steadfastly admit and embrace Apostolic and Ecclesiastical Traditions and all other observances and constitutions of the said Church ...**
>
> "**I also receive and admit the received and approved rites of the Catholic Church used in the solemn administration of the ... sacraments**".

St. Peter Canisius, a Doctor of the Church, wrote in his *Summa Doctrinæ Christianæ*, "It behooves us unanimously and inviolably to observe the ecclesiastical traditions, whether codified or simply retained by the customary practice of the Church". Similarly, St. Peter Damian, also a Doctor of the Church, teaches, "It is unlawful to alter the established customs of the Church ... Remove not the ancient landmarks which thy fathers have set".

The Second Council of Nicea condemned "those who dare, after the impious fashion of heretics, to deride the ecclesiastical traditions and to invent novelties of some kind or to endeavour by malice or craft to overthrow any one of the legitimate traditions of the Catholic Church". In the Twentieth Century, Pope Benedict XV repeated almost verbatim the words of Pope St. Stephen I, when he declared, "Do not innovate anything. Rest content with Tradition".[34]

Indeed it was the charism of the Petrine office that prevented Pope Paul VI from violating the teaching and tradition of the Church by mandating the use of the "new rite of Mass". A decree mandating the use of the new rite and the suppression of the traditional rite would constitute a schismatic act. Citing the doctrine of Pope Innocent III, Cardinal Juan de Torquemada (1388-1468), Papal Theologian of Pope Eugenius IV who was named *Defender of the Faith* by that same Pontiff, explained in his *Summa de Ecclesia*:

> By disobedience the Pope can separate himself from Christ despite the fact that he is head of the Church, for above all, the unity of the Church is dependent on its relationship with Christ. The Pope can separate himself from Christ by either disobeying the laws of Christ, or by com-

> manding something that is against the divine or natural law. By doing so, the Pope separates himself from the body of the Church because this body is itself linked to Christ by obedience. In this way the Pope could, without doubt, fall into schism ... ***Especially is this true with regard to the divine liturgy, as for example, if he did not wish personally to follow the universal customs and rites of the Church ... Thus it is that Innocent states*** *(De Consuetudine)* ***that, it is necessary to obey a Pope in all things as long as he does not himself go against the universal customs of the Church, but should he go against the universal customs of the Church, he need not be followed***.

Francisco Suarez S.J. (1548-1617), whose vast erudition and great orthodoxy earned him the honour of being named by Pope Paul V *Doctor Eximius et Pius*, in ***De Charitate, Disputatio XII de Schismate,*** explains that a Pope "falls into Schism if he departs himself from the body of the Church by refusing to be in communion with her ... The Pope can become a schismatic in this manner if he does not wish to be in proper communion with the body of the Church, a situation which would arise if he tried to excommunicate the entire Church, or, as both Cajetan and Torquemada observe, ***if he wished to change all the ecclesiastical ceremonies***, founded as they are on apostolic tradition".

As I explained above, Pope Paul VI did not himself commit the schismatic act of attempting to mandate the use of the "new rite of Mass" — that dubious distinction falls on his subordinates in the Sacred Congregation for Divine Worship and all the bishops who presume to forbid or place restrictions on the public celebration of the traditional rite of Mass.

After the publication of the New Missal, the Sacred Congregation for Divine Worship, by order of Paul VI, promulgated the new rite on March 26, 1970. Strangely the word "promulgation" had already appeared in the title of the Apostolic Constitution *Missale Romanum*, but that constitution did not actually promulgate the rite, but only announced the publication of the new Missal. Thus, the March 1970 promulgation seems to acknowledge that *Missale*

Romanum was not really a promulgation but only the publication of the new Missal when it uses the words "*approbatis textibus ad Missale Romanum pertinentibus per Constitutionem Apostolicam Missale Romanum*".* Thus, clearly there was the need for a second promulgation in order to validly effect the promulgation of the new Missal.

The March 1970 promulgation by the Sacred Congregation for Divine Worship allows for the immediate use of the Latin edition of Pope Paul's Missal upon publication, and conceded to the episcopal conferences the authority to establish when the vernacular editions may be used. This decree did not mandate the use of the new rite nor did it attempt to forbid the use of the old rite: it merely authorised the use of the new Missal. Up to this point, at least, the Sacred Congregation had not yet made its schismatic ruling.

Whence then comes the alleged obligation to use the new Missal of Paul VI? Michael Davies explains that "... Pope Paul VI himself stated in his Consistory Allocution of 24 May 1976 that 'the adoption of the (new) Ordo Missæ is certainly not left up to the free choice of priests or faithful.' This indicates that he himself believed the new Mass to be mandatory — but, astonishingly, as his authority for this opinion, he cited the 1971 *Instruction* and not his own Apostolic Constitution". That document was, in fact, not even an Instruction but merely a **Notification**!

Truth is indeed stranger than fiction. The Catholic faithful have been deceived by their own pastors who have been saying for twenty-five years that Vatican II and the Pope authorised the new rite of Mass to replace and suppress the old rite. Pope Paul VI indeed stated in his general audience of November 19, 1969, that a change was "about to take place in the Latin Catholic Church" — "the introduction of a new rite of Mass into the liturgy". It was, however, neither the Pope nor the Council who decreed the suppression of the old rite and its mandatory replacement by the new rite — that was brought about by a 1971 **Notification** which attempts to overrule the

* **"**the texts of the Roman Missal having been approved by the Apostolic Constitution *Missale Romanum*".

solemn decrees of Popes and the declarations of Councils. The Catholic faithful have been fed with lies by their pastors. The suppression of the Traditional Latin Mass is entirely illegal, schismatic and contrary to the Catholic Faith.

CHAPTER II

Response to an Attack

A Debunking of Father Achacoso's Fraudulent *Response to a Response*

On September 29, 1995, Father Jaime B. Achacoso published an article entitled *A Response to a Response*, *Dismantling Father Paul L. Kramer's Defence of the Society of St. Pius X*. The article displays a systematic and subtle distortion of facts I presented as well as an equally systematic falsification of the arguments I presented in my *Response* to the Catholic Bishops Conference of the Philippines **(CBCP)**.

A Case of Deception and Falsification

The deception begins on page one where Fr. Achacoso says, "the aforementioned 'advisory to the clergy' ... is non-existent." When I referred to the "Advisory to clergy and laity" in my *Response to CBCP*, I was referring specifically to the re-issuing of the CBCP "*Admonition*" of 1992, as reported in the *Manila Bulletin* on Sunday, June 25, 1995. The report quoted the CBCP secretary general, Bishop Nestor Cariño, who stated that the admonition was reiterated "for the proper guidance of the faithful."

Since I am not bound by the requirements of procedural law in a document that is not intended to be used in the courtroom, I did not see any need to refer to the original date of issue (18 Nov. 1992), nor did I refer to its proper title (*Admonition*), but I used the name by which the *Manila Bulletin* referred to it. While such may not be an acceptable practice in court, it is certainly acceptable in ordinary parlance and by no means beyond the pale of responsible journalism.

Fr. Achacoso seems to think it irresponsible that I do not adhere to the strict requirements of courtroom procedure even outside the court, and he therefore dismisses my article as irresponsible.

There appears, however, to be a malicious ulterior motive behind Fr. Achacoso's brazenly stated falsehood that the June 24, 1995 statement is "non-existent". He goes on to say that, "this *faux pas*, in a rebuttal which purports to question the acts of the CBCP, should be enough to simply disregard the whole paper as irresponsible." Clearly, Fr. Achacoso does not want the reader to examine my article carefully but to simply dismiss it as irresponsible, because a careful examination of both papers will reveal that Fr. Achacoso has systematically falsified and misrepresented all of my arguments.

Whenever Fr. Achacoso summarises my arguments, he cleverly conceals or changes altogether the basic principle upon which each of my arguments is founded. In this manner he fabricates a distorted caricature of each argument, and then he proceeds to attack the caricature — he refutes the counterfeit argument of his own making which he fraudulently attributes to me. Thus, when Fr. Achacoso says, "His (Fr. Kramer's) argument on this point (the alleged excommunication of Archbishop Lefebvre), can be outlined as follows", he then presents his own counterfeit summary of my argument:

> a) Canon Law states that a person who violates a law or precept, acting "out of necessity or out of serious inconvenience, unless the act is intrinsically evil or verges on harm to souls" is "not subject to penalties" (cf. c. 1323, 4°).
>
> b) Even "if the offence was intrinsically evil or verged on harm to souls", a person who violates a law or precept "forced through necessity or serious inconvenience ... is not exempt from a penalty but the penalty set by law or precept must be tempered or a penance substituted in its place" (cf. c. 1324, §1, 5°).
>
> c) "What is certain is that Archbishop Lefebvre really believed that there did exist a true grave necessity to consecrate the bishops even without papal mandate".

d) Therefore, "if the Holy See really wanted to excommunicate Archbishop Lefebvre, it would have been necessary to proceed *sententia ferenda* after due process."

The argument that I really presented in my article is as follows:

> Canon 1324 §3 states that, "an accused is not bound by an automatic penalty (*latæ sententiæ*) in the presence of any of the circumstances enumerated in §1". One of those circumstances is the violation of a law or precept "by one who erroneously yet culpably thought one of the circumstances in can. 1323 4° and 5° was verified". Canon 1323 4° refers to "a person who acted ... out of necessity or serious inconvenience unless the act is intrinsically evil or verges on harm to souls". **It is, therefore, clearly set forth in the Law of the Church that one who even erroneously yet culpably thought that he was acting out of necessity does not incur any automatic penalty**.
>
> *It is not the scope of this study to determine whether Archbishop Lefebvre et al. were correct in their judgement that the episcopal consecrations were necessary or not necessary:* whether their judgements were erroneous and culpable, erroneous but not culpable, or neither erroneous nor culpable. **What is certain is that Archbishop Lefebvre really believed that there did exist a truly grave necessity to consecrate the bishops even without papal mandate.** His belief that there truly existed a case of necessity was set forth, as Mons. Lefebvre himself explained, in "an admirable study done by Professor Georg May, President of the Seminary of Canon Law in the University of Mainz in Germany, who marvellously explains why we are in a case of necessity ..." ***Canon 1323 clearly states that those acting "out of necessity" are "not subject to penalties", i.e. not subject to any penalty, and canon 1324, §3 states that "one is not bound by an automatic (latæ sententiæ) penalty" ... "who erroneously yet culpably thought" (1324 §1, 8°) ... that he was acting "out of necessity or out of grave inconvenience ..." (1323 4°)*** Therefore the Law of the Church makes it indisputably clear that right or wrong, Archbishop

Lefebvre and the four bishops consecrated by him did not incur any automatic (*latæ sententiæ*) penalty.

Father Achacoso begins his fraudulent outline of my argument with a citation of Canon 1323, 4°: "... a person who violates a law or precept acting 'out of necessity or serious inconvenience ...' is 'not subject to penalties'." An argument founded on this clause of Canon 1323 is clearly an argument that justifies one who was acting out of necessity. Hence, Fr. Achacoso responds by stating his position that **"There was no objectively grave necessity for Archbishop Lefebvre to consecrate bishops without papal mandate."**

It is important to bear in mind that **nowhere in my argument did I claim that an objective state of necessity really existed**, but I did in fact state that ***"Archbishop Lefebvre really believed that there did exist a truly grave necessity to consecrate the bishops even without papal mandate."*** My argument that Mons. Lefebvre did not incur any *latæ sententiæ* penalty is founded on Canons 1324 §3; 1324 §1, 8°; 1323 4°. These canons clearly state that *one who even erroneously and culpably* ***thought*** *that he was acting out of necessity is not bound by any automatic penalty.*

Archbishop Lefebvre really believed that he was acting out of necessity. If he was indeed correct in his belief that it was really necessary to consecrate the bishops, then he would not be subject to any penalty whatever (cf. can. 1323, 4°). If he was in error and even if he was culpably in error in believing that it was necessary to consecrate bishops without a mandate from the Pope, then he still would not incur any automatic (*latæ sententiæ*) penalty (cf. can. 1324 § 3).

Archbishop Lefebvre expressed his belief that there was truly a case of necessity in his sermon of June 30, 1988, in which he cited "an admirable study done by Professor Georg May ... who marvellously explains why we are in a state of necessity." Fr. Achacoso claims that "*Kramer* cites 'an admirable study done by Professor Georg May' ... but fails to quote him or give the exact source", but in reality it was not I but Archbishop Lefebvre who not only cited Professor May's study, but distributed the full text of that study among the faithful who attended the Mass on that day.

Negotiations With Rome and the Question of 'grave necessity'

In his extremely one-sided and selective presentation of the facts of the case, Fr. Achacoso attempts to convince his readers that "the Protocol of 5 May 1988 showed how sincere the Holy See was in accommodating all the legitimate desires of the Society. Thus," he concludes, "the so-called 'grave necessity' could only have been due to the refusal of Lefebvre and the society to submit to the papal mandate."

It was, in fact, the *insincerity* of the Holy See which provoked Mons. Lefebvre to break off with the negotiations. In the above-mentioned sermon of June 30, 1988, Mons. Lefebvre asks, "And why, Archbishop, have you stopped these discussions which seemed to have had a certain degree of success?" His reply: "Well, precisely because, at the same time that I gave my signature to the Protocol, the envoy of Cardinal Ratzinger gave me a note in which I was asked to beg pardon for my errors."

Just when the negotiations were at the point of being successfully concluded, an agreement having been reached and the protocol already signed, then suddenly new conditions are added: Mons. Lefebvre must ask pardon for the ***error*** *of adhering to tradition*. But the Catholic faith requires that we hold fast to tradition. Pope Benedict XV taught in *Ad Beatissimi Apostolorum*: "Let there be no innovation; keep to what has been handed down." Pope St. Stephen I (254-257) taught: "Let them innovate in nothing but keep the traditions." Pope St. Pius X in *Pascendi*, citing the authority of an ecumenical council, taught: "For Catholics nothing will remove the authority of the Second Council of Nicea, where it condemns those '*who dare after the impious fashion of heretics, to deride ecclesiastical traditions,* ***to invent novelties of some kind,*** *or to endeavour by malice or craft* ***to overthrow any one of the legitimate traditions of the Catholic Church***'."

The *Tridentine Profession of Faith* specifically binds us to the "received and approved rites of the Catholic Church", and *Quo Primum* specifies that the Tridentine Mass is the received and approved

rite of the Roman Church and irrevocably decrees perpetual adherence to that rite.[35] The proposition that "the received and approved rites of the Catholic Church customarily used in the solemn administration of the sacraments may be despised, or may be freely omitted by the ministers without sin, *or may be changed into other new rites by any church pastor whosoever"* has been solemnly and infallibly anathematised by the Council of Trent.[36] It follows therefore that if Archbishop Lefebvre had asked pardon for the *error* of rejecting the "New Rite of Mass"[37] and adhering to the traditional and customary rite, ***that act would have been tantamount to a denial of the Catholic Faith.*** Therefore Archbishop Lefebvre wrote to the Pope in his letter of 2 June 1988:

> *It is to keep the Faith* of our Baptism intact that we have had to resist the spirit of Vatican II and the reforms inspired by it.
>
> The *false ecumenism which is at the origin of all the Council's innovations in the liturgy*, in the new relationship between the Church and the world, in the conception of the Church itself, is leading the Church to its ruin and Catholics to apostasy.
>
> *Being radically opposed to this destruction of our Faith and* ***determined to remain within the traditional doctrine and discipline of the Church***, especially as far as the formation of priests and the religious life is concerned, *we find ourselves in the absolute necessity* of having ecclesiastical authorities who embrace our concerns and will help us *to protect ourselves against the spirit of Vatican II* and the spirit of Assisi.
>
> *That is why we are asking for several bishops chosen from within Catholic Tradition,* and for a majority of the members on the projected Roman Commission for Tradition, in order to protect ourselves from all compromise.
>
> *Given the refusal to consider our requests*, and it being evident that the purpose of this reconciliation is not at all

> the same in the eyes of the Holy See as it is in our eyes, *we believe it preferable to wait for times more propitious for the return of Rome to Tradition*. That is why we shall give ourselves the means to carry out the work which Providence has entrusted to us ...

It is absolutely clear from what is stated in the letter that Mons. Lefebvre considered any compromise with the post-conciliar reforms to be morally wrong because those reforms compromise the Faith. The Holy See made it clear by its actions that no nomination or papal mandate would be forthcoming so long as Lefebvre maintained that position. Mons. Lefebvre refused to compromise with the reform, and therefore he declared, in his statement of March 29, 1988, "Now our disobedience is motivated by the need to keep the Catholic Faith." Thus it is luminously clear that Archbishop Lefebvre's dissent and disobedience was motivated by the dictates of his conscience and the sincere belief that there truly existed a case of necessity in the Church. Lefebvre's disobedience was not motivated by a schismatic intention to break with the Church, but rather out of a determination "***to remain within the traditional doctrine and discipline of the Church***," and to remedy a grave state of necessity in the Church. It is therefore quite obvious that Mons. Lefebvre did not act out of a schismatic contempt for papal authority, and it is equally clear that Lefebvre's belief that his violation of can. 1382 was justified by a state of necessity exempted him from any automatic (*latæ sententiæ*) penalty (cf. can. 1324 §3; 1324 §1, 8°).

Father Achacoso chooses to ignore these facts with a deafening silence, and limits himself to the hypocritical and defamatory remark that "*Lefebvre wanted to consecrate to the episcopate the persons of his choice at the time of his choice*, regardless of what the Holy See disposed," and expresses his agreement with the position that "the so-called *case of necessity* has been intentionally fabricated by Mons. Lefebvre in order to maintain an attitude of division within the Catholic Church". Thus, Fr. Achacoso displays contempt and intolerance toward those who for reasons of conscience refuse to accept the post-conciliar reforms.

Fr. Gerald Murray's Thesis on the Lefebvre Case

Fr. Achacoso's claim, that "the presence of grave necessity, as a ground of diminished imputability, is a matter for the competent authority to evaluate", while true in itself is scurrilously applied to the present case. I did not base my argument on the contention that an objectively grave necessity verified itself as a ground for diminished imputability (can. 1324 §1, 5°) as Fr. Achacoso fraudulently maintains. Nowhere in my entire article did I make any direct quotation or citation of can. 1324 §1, 5°, yet Fr. Achacoso, apparently not without malice, has fraudulently inserted this clause into the argument that he falsely attributes to me. My claim that "the Law of the Church makes it indisputably clear that right or wrong, Archbishop Lefebvre and the four bishops consecrated by him did not incur any automatic (*latæ sententiæ*) penalty" is founded on canons 1323, 4°, and 1324 §3.

Concerning these canons and their applicability to the Lefebvre case, Fr. Gerald Murray observes:

> This canon [1324] offers to Archbishop Lefebvre and to the bishops consecrated by him perhaps the strongest argument that they are not excommunicated. Number 8 of paragraph 1, like number 7 of Canon 1323, refers to the thoughts of the person who committed the offence. The legal value given to an individual's subjective estimation of the existence of a state of necessity by the CIC seemingly renders the incurring of a *latæ sententiæ* impossible in the case of a person who violated a law or precept, either culpably or not, and without malice, while thinking that the state of necessity required or simply permitted him to violate the law or precept.
>
> As to whether Archbishop Lefebvre acted from juridical malice, we can ask: Does the deliberate violation of some law, based on the previously alleged applicability of a provision of another law exempting one from a penalty for such violation, change the nature of the violation into a merely apparent violation? ...

In other words, if Law A allows one to violate Law B in certain circumstances with impunity, is a violation of Law B in those circumstances really a violation? It would seem not, since an act cannot be authorised and not punishable, and yet be prohibited at the same time. If there is no prohibition, then there can be no violation. Law B falls, Law A prevails, the act regulated by Law B is not subject to a prohibition or a penalty; hence its completion involves no deliberate violation and therefore malice is not involved.

Furthermore, if the judgement of the applicability of Law A is not legally reserved to a superior, but is rather left up to the individual judgement of the person who violates Law B, then his appeal to Law A is not illegitimate and cannot simply be gainsaid by the superior. The Code has given the person in question the capacity, if not the right, to judge the circumstances, and then mitigates or exempts him from the penalty attached to a violation of Law B based on the legal qualification of his subjective appeal to, for instance, necessity.

If this supposition is correct, then Archbishop Lefebvre cannot be alleged to have acted with malice. It can be plausibly maintained that his intent was not to violate a law, but rather to act, with legal sanction, in a way that would, according to his judgement, secure the good of the Church, by means of a necessary transgression of Canon 1382, in the extraordinary circumstances he alleged to exist in the life of the Church. This intent to obtain the good of the Church by means of disobeying in this particular instance, but not rejecting, the authority of the Supreme Pontiff and the submission due to him would also exclude any direct intent to commit a schismatic act.

If Archbishop Lefebvre thought even culpably, that he needed to act because of the necessity of the Church, he is furthermore not subject to a *latæ sententiæ* excommunication according to Canon 1324, §3. And as we saw, the CIC does not presume malice, but rather imputability (can. 1321, §3). This presumption of imputability falls "if it ap-

pears otherwise." Such an "appearance," indicating at least a possible lack of imputability, can reasonably be asserted to exist in this case.

Hence it would seem incumbent upon the competent authority first to establish Archbishop Lefebvre's imputability, and then his malice in performing the episcopal consecrations before declaring that the law has been violated in such a way as to incur a *latæ sententiæ* penalty. Whereas these two facts have not been established with juridical certainty, then there exists a well founded argument to reasonably contest the validity of the declaration of the *latæ sententiæ* excommunications against Archbishop Lefebvre and the other bishops involved.

The examination of the circumstances in which Archbishop Lefebvre performed the episcopal consecrations in the light of Canons 1321, 1323 and 1324 raises at the very least a significant doubt, if not a reasonably held certainty, against the validity of the declaration of excommunication pronounced by the Congregation for Bishops. The administrative declaration of the Holy See appears to have failed to take into proper account the revised penal law of the CIC, especially as regards the mitigation and exemption from *latæ sententiæ* penalties. Juridical malice has been presumed on the part of Archbishop Lefebvre and the bishops consecrated by him. Subjective convictions on their part as to an alleged state of necessity are simply dismissed in an unsigned communiqué (see *L'Osservatore Romano* 154, No. 38.874 [30 Giugno - 1 Luglio 1988], p.4.), whereas the CIC stipulates that holding and acting upon such a conviction, even erroneously, in effect prevents one from incurring a *latæ sententiæ* penalty.

The work that I have quoted at length is a Canon Law thesis[38] that earned Fr. Gerald Murray a J.C.L. from the Gregorian University *Summa Cum Laude*. Like Fr. Murray, I have quoted the same provisions of cann. 1323 and 1324 against the *latæ sententiæ* excommunication which the Congregation for Bishops declared against

Archbishop Lefebvre. The Canon Law faculty of the Gregorian University thought that the argument based on cann. 1323 and 1324 to be sufficiently well founded to award Fr. Murray a licentiate in Canon Law with highest honours, but when I cite the very same provisions of these canons in a simpler but substantially similar argument, Fr. Achacoso dismisses the argument as "without juridical foundation".

Count Capponi, recently retired Professor of Canon Law at the University of Florence, has also made a similar observation:

> But I would also argue that the excommunication *may* not in fact be valid, because the allowances for extenuating circumstances in the new code are such that Archbishop Lefebvre would have got easily away without being excommunicated. He could have argued state of necessity, he could have argued a host of extenuating circumstances.
>
> You can't have your cake and eat it. Rome wanted a lenient code, they filled the code with extenuating circumstances so that practically no penalty applies, but they have to pay the consequences. They can't go back to the 1917 code to punish Lefebvre when he committed his crime after 1983.[39]

The Declaration of Excommunication

Fr. Achacoso's observation that there is "no foundation" for my contention that "the charge of schism would certainly never have withstood the thorough investigation that due process demands" is absolute nonsense. He falsely attributes to me an "erroneous notion regarding the imposition of penalties in the Church". This erroneous attribution follows from the totally unfounded and gratuitous assumption that my position is founded on a notion of "separation of powers in the Church." Nevertheless, it needs to be pointed out here that while there is indeed no separation of powers in the Church, there does exist in the Roman Curia a well-defined division of delegated papal authority in its various institutions and dicasteries. Canon 360 states: "The Supreme Pontiff usually conducts the business of the Universal Church by means of the Roman Curia, which fulfils its duty in his name and by his authority ... it consists of the

Secretariat of State or the Papal Secretariat, the Council for the Public Affairs of the Church, congregations, tribunals and other institutions, ***whose structure and competency are defined by special law***."

Traditionally the ordinary power to inflict penal sanctions on bishops has resided within the competency of the Holy Office (renamed as the Sacred Congregation for the Doctrine of the Faith), not the Consistorial Council (renamed the Sacred Congregation for Bishops). Therefore, it is not really so obvious, as Fr. Achacoso maintains, that "the competent Church authority — in this case (is) the Sacred Congregation for Bishops". The lack of competency becomes particularly evident in the text of the declaration of excommunication of July 1, 1988, which states: "Monsignor Marcel Lefebvre ... has performed a schismatic act by the episcopal consecration of four priests without pontifical mandate and contrary to the will of the Supreme Pontiff, and has thereby incurred the penalty envisaged by can. 1364 par. 1 ..." Canon 1364 §1 states that "an apostate from the faith, a heretic or a schismatic incurs automatic (*latæ sententiæ*) excommunication ...". Clearly the competency for a declaration of this nature resides within the jurisdiction of the Sacred Congregation for the Doctrine of the Faith. This is the reason why I stated in my *Response*:

> The competent dicastery to deal with the question of schism is the Holy Office, and therefore the aforementioned decree of Cardinal Gantin violates can. 31. If the same decree is to be considered a legislative act, a "general decree" described in canon 29, then it is in clear violation of canon 30 which states that "Persons who possess only executive power are not able to issue the general decrees mentioned in can. 29, unless in particular cases such power has expressly been granted to them by a competent legislator in accord with the norm of law ..."

Fr. Achacoso claims that the Congregation for Bishops was "acting with the authority of the Holy Father", but that would only be true if the decree in question had been issued within the ordinary competency of the said Congregation as defined in special law, or if

in this particular case Pope John Paul II had expressly delegated such power to the Congregation for Bishops to be exercised according to the conditions stated in the act of the grant. There is, however, no phrase to be found in the decree in question which mentions previous consultation with, explicit approval of, or mandate from the Supreme Pontiff as one would usually find in a document of this nature. I stated in my *Response* the reason why it appears that the Holy Father did not grant the necessary jurisdiction to Cardinal Gantin's congregation:

> If the Pope had authorised the Gantin decree, it would be considered a papal act and there would therefore be "neither appeal nor recourse" (can. 333) against it. The clause referring to the "priests and faithful" incurring the "very grave penalty of excommunication" has been overturned by the competent dicastery of the Apostolic See, namely, The Sacred Congregation for the Doctrine of the Faith. Hence, the decree was lacking in the necessary papal authorisation and jurisdiction which the Law of the Church (cann. 29, 30, 31) requires.

A False Notion of Schism

The ultimate reason why the charge of schism would never have withstood the thorough investigation that due process demands has nothing whatever to do with the way that penalties are imposed in the Church. A thorough investigation would have shown that the charge is not only unfounded, but is rooted in a false notion of schism.

Schism is defined in Canon 751 as the "refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him". The commentary on the Code of Canon Law, published by the Canon Law Society of America, explains that Schism is not merely a "simple refusal of subjection to the papal authority or of communion with the members of the Church, the revised canon speaks of a rejection (detrectatio) an adamant refusal to submit to the Pope or to remain in communion ..."

For one to be considered a schismatic, Cappello explains, "it is necessary that the one who withdraws from obedience or falls away

from Catholic communion does so in a manner that is voluntary and pertinacious or ***formal***, and hence gravely culpable ... (and) therefore *whatever excuses from grave sin such as ignorance or* ***good faith***, *also excuses from the crime of schism and as a consequence, from censure*."[40]

The Church does not consider all refusal of submission to be schismatic: the Canon Law Commentary of Wernz-Vidal explains, "***Finally one cannot consider as schismatics those who refuse to obey the Roman Pontiff because they would hold his person suspect*** ..."[41] From these premises it follows that those who profess their submission to the Roman Pontiff but, ***for reasons of conscience, refuse obedience*** in order to adhere to the traditions to which the Catholic conscience is bound ***are not considered by the Church to be schismatics merely because they refuse to obey rulings that they consider suspect***. ***Such a refusal to obey is not an adamant rejection of the pope's authority nor is it a refusal to be subject to the pontiff:*** it is material disobedience without formal contempt either imperfect or perfect — ***a refusal to obey certain laws and precepts for reasons of conscience.***

Archbishop Lefebvre (and the Society of St. Pius X which he founded) repeatedly professed his submission to the Roman Pontiff, and his willingness to obey laws and precepts that he in conscience considered to be legitimate and in conformity with Catholic tradition. In his sermon at the Mass of episcopal consecration (June 30, 1988), Mons. Lefebvre declared: "There is no question of us separating ourselves from Rome ... nor of establishing a sort of parallel church. ... It is out of the question for us to do such things. Far from us be this miserable thought to separate ourselves from Rome."

What we saw in Lefebvre, and now see in his followers is not an adamant refusal to submit to authority or a rejection of papal authority, but a refusal to accept those innovations and reforms that violate their conscience. Lefebvre summed up this attitude in his own words: "For our salvation, categorical refusal of the reform is the sole attitude of loyalty to the Church and to Catholic doctrine." It is not the Pope's authority that Lefebvre rejected, but only the conciliar

doctrines and post-conciliar reforms that offended his conscience. The motive for Lefebvre's disobedience was not to deny the Pope's authority or to break with Rome, but rather, Lefebvre explained, "It is in order to manifest our attachment to the Eternal Rome, to the Pope, and to all those who have preceded these last popes who, unfortunately since the Second Vatican Council, have thought it their duty to adhere to grievous errors which are demolishing the Church and the Catholic Priesthood."

Lefebvre refused submission to the non-infallible conciliar teachings and post-conciliar disciplinary rulings which he in conscience judged to be "grievous errors". He did not deny or question that the Pope possesses authority and he did not disobey out of contempt for that authority, he did not refuse submission to the Pope's authority, but ***he refused submission to what he judged in conscience to be an illegitimate abuse of papal authority***.

I pointed out in my *Response* that what the Church considers to be a schismatic act is not pertinacious disobedience, but pertinacious refusal to be subject to the Roman Pontiff.[42] Bouscaren and Ellis explain that "The refusal, even the pertinacious refusal to obey the Pope in a particular instance does not constitute schism."[43] Even Yves Congar, in the *Dictionaire de Theologie Catholique*, says that "Schism and disobedience are often confused, every schism involves disobedience but not every act of disobedience is schismatic." A schismatic act is an act that rejects the authority or *imperium* of the Pope, whereas disobedience is a rejection only of that which has been commanded, as Cappello explains, citing the authority of Suarez and Wilmers: "disobedience regards the matter itself of the precept, but not the *imperium* or authority" of the Pope.[44] Father Matthæus Conte a Coronata explains that "simple disobedience to a precept from the Roman Pontiff is not sufficient for schism, but a refusal of subjection to the Roman Pontiff is required ... It is required for schism that obedience to the Roman Pontiff be denied to him as head of the Universal Church."[45] Merkelbach similarly explains that, "Schism is perfectly and completely understood to be that by which one refuses obedience to the Supreme Pontiff, but not simple disobedi-

ence nor contempt of a particular law."[46] Schismatics, therefore, according to Prümmer, are those who "pertinaciously refuse obedience to the Roman Pontiff *in so far as he is head of the Church*", and hence, ***schismatic disobedience is an obstinate refusal to obey the Roman Pontiff with perfect formal contempt of his authority as supreme head of the Church.***

Congar, in the above-cited work, explains that "Schism would be ascertained *if the refusal to obey attacked*, in the order received or the decision promulgated, *the authority itself* ... when someone rejects a precept or judgement of the Pope given in the function of his office, *not recognising him as superior*, although he believes this." Elaborating this point similarly, Conte a Coronata explains, "In order for disobedience to the Roman Pontiff to amount to the delict of schism ... such disobedience is required which is equivalent to a negation of the authority itself of the Roman Pontiff."

Bouscaren and Ellis explain that "The act of Schism is found primarily in the intention of the accused person. The guilt of Schism properly so-called is incurred only when a baptised Catholic intends wilfully and intentionally to sever himself from the unity of the Church."[47] This teaching is founded on the doctrine of St. Thomas Aquinas, who wrote: "Schismatics properly so called are those who wilfully and intentionally separate themselves from the unity of the Church."[48] Merkelbach elaborates on this teaching explaining that schism, "is the voluntary separation of one who has retained the profession of faith from the unity of the Church, or the voluntary separation of a baptised person from the Catholic Church."[49] Hence, Alphonse Borras explains that the delict "must be deliberate and voluntary, *and aims directly at the break*."[50] Thus Cardinal Castillo Lara commented on the case of Archbishop Ngo Dinh Thuc who consecrated bishops in 1976 and 1983 without papal mandate: "Although the Archbishop was excommunicated, *he was not considered to have committed a schismatic act because there was no intention of a breach with the Church*".

The same can certainly be said of Archbishop Lefebvre and the bishops he consecrated: ***They cannot be judged to have committed a***

schismatic act because there was no intention to break with the Church or to adamantly refuse submission to the Roman Pontiff. The act of Schism is found primarily in the intention of the perpetrator to wilfully separate himself from the Church by rejecting the authority of the Pope. Bearing this in mind, one must consider again the observation of Fr. Murray:

> It can be plausibly maintained that his intent was not to violate a law, but rather to act, with legal sanction, in a way that would, according to his judgement, secure the good of the Church, by means of a necessary transgression of Canon 1382, in the extraordinary circumstances he alleged to exist in the life of the Church. This intent to obtain the good of the Church by means of disobeying in this particular instance, but not rejecting, the authority of the Supreme Pontiff and the submission due to him would also exclude any direct intent to commit a schismatic act.

It was Archbishop Lefebvre's stated intention to secure the good of the Church by his act of disobedience, which he in conscience considered to be necessary in view of the grave doctrinal and disciplinary crisis in the Church. Disobedience committed in this context cannot be legitimately judged to be schismatic because neither is the act intrinsically schismatic nor is the motive schismatic, and therefore a circumstance that would alter the specific nature of the act from simple disobedience to schism is entirely lacking. This is why I wrote in my *Response* to the CBCP:

> The critical phrase in *Ecclesia Dei* is the statement that the unauthorised episcopal consecration, while considered in itself is essentially an act of disobedience: "such disobedience ... which implies in practice the rejection of the Roman Primacy — constitutes a schismatic act". This proposition is not to be found in the traditional expressions of Catholic Moral Theology. It can be stated that such an act *usually* constitutes a schismatic act because it is usually done by schismatics, i.e. those who reject the primacy of the pope. It cannot be legitimately maintained that such disobedience *always* implies a rejection of the Roman pri-

> macy, since, as Oratorian canonist T.C.G. Glover explains, "A mere act of disobedience to a superior does not imply denial that the superior holds office or has authority."... The act of unauthorised episcopal consecration does not imply a practical rejection of the Roman primacy unless there is present a circumstance which alters the specific nature of the act from disobedience to schism. The circumstance mentioned by the Pope, namely, the flouting of a formal canonical warning, does not alter the specific nature of the offence, but only increases its gravity, since the essence of the disobedient act remains strictly a rejection of the *res ipsa præcepta,* i.e. mere disobedience to the precept: no matter how obstinate the disobedience and notwithstanding the number and solemnity of the warnings or precepts. In the absence of circumstances that alter the specific nature of the act, such disobedience never implies in practice a denial of the Roman primacy because such disobedience does not constitute a formal act whereby such an offender would "pertinaciously refuse obedience to the Roman Pontiff ***in so far as he is head of the Church.***"

The *Conciliar Church* seems to have departed from the clear notion of what constitutes a schismatic act. Traditional Catholic Moral Theology holds that an act that is not schismatic *per se* does not become schismatic unless there is a circumstance that alters the species of the act. Rather than specify such a circumstance, which is difficult to establish juridically, Pope John Paul II simply avoided this difficulty in *Ecclesia Dei* by setting forth a doctrinal principle in a statement, which, as I have already pointed out in my *Response*, "does not cite any doctrinal source," and is "*contrary to the traditional moral teaching of the Church*." The doctrine that "such disobedience (the consecration of bishops without papal mandate) ... which implies in practice the rejection of the Roman Primacy — constitutes a schismatic act"[51] is false — it is an erroneous proposition. *Such* disobedience does not always and everywhere imply a rejection of the Roman Primacy and therefore it cannot be specifically maintained that *such* disobedience in practice constitutes a schismatic act.

That is something that can only be affirmed in particular cases when such disobedience takes place in which circumstances are verified which accordingly manifest the schismatic intent to break with the Church or directly attack the authority of the Pope.

Pope John Paul II, unfortunately, did not limit himself to a mere statement of apparent fact by stating that "*this* act was schismatic because particular circumstances manifest that it constituted an implicit denial of the Roman Primacy", but he premised the judgement on the erroneous principle that "*such* disobedience ... implies in practice the rejection of the Roman Primacy (and therefore) constitutes a schismatic act", and hence, the Pope reasoned, *this* act was, therefore, a schismatic act. The proposition in question, therefore, is a much more serious matter than a possible error of fact concerning the Lefebvre case — it is a *doctrinal error* set forth in the form of a general principle expressed in a *non-infallible* manner in an official papal document.

Magisterial Infallibility

The *magisterium* of the Pope is *not infallible* unless there is verified: 1) that the Pope, in virtue of his office as supreme pastor and teacher of all the faithful, 2) proclaims with a definitive act, 3) that a doctrine of faith or morals, 4) is to be held as such (cf. can. 749 §1). Similarly, the *magisterium* of a council is not infallible unless the bishops: 1) gathered in an ecumenical council together with the Pope, 2) exercise their teaching office as teachers and judges of faith and morals, 3) declare that for the universal Church, 4) a doctrine of faith or morals must be definitively held (cf. can. 749 §2). It is possible for papal and conciliar teachings which do not meet the above-enumerated requirements to be erroneous, and therefore Fr. Diekamp explains in his *Theologiæ Dogmaticæ Manuale* that, "Non-infallible acts of the Magisterium of the Roman Pontiff do not demand an absolute and definitive subjection ... the obligation to adhere to them could begin to cease in the case (to be rarely found) when a man capable of judging the question, after a very diligent and painstaking analysis of all the reasons, arrived at the conviction that error was introduced into the decision."[52]

Whatever doctrines the Church or the Pope teach infallibly "must be believed with divine and Catholic faith" (cf. can. 749), and therefore Catholics are bound to adhere to such teachings with an *assent of faith*. The Pope, however, does not exercise the charism of infallibility when making ordinary pronouncements of his *authentic magisterium*. There is the presumption that the Pope is teaching the truth, and therefore "A religious respect of intellect and will, *even if not the assent of faith*, is to be paid to the teaching which the Supreme Pontiff or the college of bishops enunciate on faith or morals when they exercise the authentic magisterium even if they do not intend to proclaim it with a definitive act ..." (cf. can. 752). If, therefore, the Pope or even a council should exercise the *authentic magisterium* without making a definitive act, an assent of faith is not required, but only a "religious respect of intellect and will". This "religious respect" is referred to in *Lumen Gentium* as a "loyal submission of the will and the intellect" that "must be given in a special way, to the authentic teaching authority of the Roman Pontiff ... in such a wise, indeed, that his supreme teaching authority be acknowledged with respect ...".

The "religious respect" referred to in canon 752 is not an absolute moral obligation, as Pesch explains: "Since the referred to religious assent is not based upon a metaphysical certainty, but only upon a moral and ample one, it does not exclude all fear of error. That is why, as soon as sufficient motives of doubt arise, the assent is prudently suspended."[53] Thus the moral obligation to maintain the 'loyal submission of the will and the intellect' can cease, as Merkelbach explains: "Where the Church does not teach with infallible authority, the proposed doctrine is not of itself irreformable, that is why, if *per accidens* in an hypothesis (albeit very rarely); after the most careful examination, there seems to be very grave reasons against the proposed teaching, it would be licit without temerity to suspend internal assent ..."[54]

Fr. Achacoso points out that the "Holy Father categorically classifies it (the episcopal consecrations of June 30, 1988) as a schismatic act", and he quotes the pope's questionable proposition: "'Such disobedience — which implies in practice the rejection of the Roman Pri-

macy — constitutes a schismatic act'." Fr. Achacoso errs, however, when he maintains that, "Even if ... the Pope did not use a solemn formula, the fact is such a formula is not necessary." If what the Pope teaches *is in conformity with the traditional teaching of the magisterium*, then certainly no such solemn formula would be necessary to obligate the Catholic faithful to adhere to the papal teaching with a *religious assent*, or with an *assent of faith* if the doctrine can be shown to be an expression of the "*ordinary and universal magisterium" (can. 750)* of the Church. If, however, it can be shown that the Pope, in exercising his authentic magisterium, has given expression to a novel teaching that not only appears to be contrary to traditional Catholic moral doctrine but also does not have its origin in any authentic doctrinal source, then one can safely judge that the obligation to assent with a 'loyal submission of the will and the intellect' already has ceased. I pointed out in my *Response*, that in setting forth the proposition in question, the Pope "does not cite any doctrinal source," and the proposition "appears ... to be *contrary to the traditional moral teaching of the Church."*

When an Episcopal Consecration is an Act of Schism

Father Achacoso tries to make it appear that it is only "Father Kramer who makes a distinction between simple episcopal ordination (which *according to him* does not attempt against the unity of the Church) and the assigning of jurisdiction (which is what really attempts against ecclesial unity)". In my *Response* to the CBCP, I cited several authorities:

- 1) Cardinal Castillo Lara, President of the Pontifical Commission for the Authentic Interpretation of Canon Law, who stated that "schism is a crime against the unity of the Church" whereas consecration of a bishop without pontifical mandate is "an offence against the exercise of a specific ministry" which is dealt with "in another section of the Code."
- 2) Professor of Canon Law at the University of Florence,

Count Neri Capponi, who explains that in order to be guilty of a schismatic act, it is not enough that one merely consecrate a bishop without a papal mandate:

> "He must do something more. For instance, had he set up a hierarchy of his own, it would have been a schismatic act. The fact is that Msgr. Lefebvre simply said: I'm creating bishops in order that my priestly association can continue. Therefore they have no jurisdiction. They do not take the place of other bishops. I'm not creating a parallel church. I'm simply giving the full sacrament of Orders to a certain number of people so that they can ordain others."

- 3) Oratorian canonist, Father T.C.G. Glover, who explains "A mere act of disobedience to a superior does not imply denial that the superior holds office or has authority", and therefore, the charge of schism "involves a large and unjustified mental leap."

- 4) Father Patrick Valdrini, Dean of the Faculty of Canon Law of the *Institute Catholique* in Paris, who explains that:

> "It is not the consecration of a bishop which creates the schism ... even if it is a grave *faux pas* against the discipline of the Church; what makes the schism a fact, is to give the bishop an apostolic mission ... For this usurpation of the powers of the Sovereign Pontiff proves that one has created a parallel Church."

Fr. Achacoso states that, "The matter of the precept and the authority or imperium behind it can be identified with each other in certain cases." The authorities that I have cited are all in agreement that such a case would indeed be verified if Lefebvre had attempted to assign jurisdiction or give an apostolic mission to the bishops he consecrated. That Lefebvre did not do because it was his stated intention *not* to create a parallel hierarchy. Lefebvre declared on June 30, 1988, "There is no question of us separating ourselves from Rome ... *nor of establishing a sort of parallel church* ...", yet Fr. Achacoso presumes to state the brazen and utterly unfounded

falsehood that "the reason for the consecrations was precisely to establish a hierarchy". In his *Letter to the Future Bishops* (29 August 1987), Mons. Lefebvre set forth his purpose for ordaining bishops:

> ***The main purpose of my passing on the episcopacy is that the grace of priestly orders be continued***, ***for the true Sacrifice of the Mass to be continued***, and that the grace of the Sacrament of Confirmation be bestowed upon children and upon the faithful who will ask you for it. ***I beseech you to remain attached to the See of Peter, to the Roman Church, Mother and Mistress of all Churches, in the integral Catholic Faith***, expressed in the various creeds of our Catholic Faith, in the Catechism of the Council of Trent, in conformity with what you were taught in your seminary. Remain faithful in the handing down of this Faith so that the Kingdom of Our Lord may come.

Did Archbishop Lefebvre Reject Papal Authority in June 1988?

Father Achacoso, displaying the irrational ravings of a fanatic, wildly charges that "Lefebvre explicitly stated his rejection of papal authority in his letter to Pope John Paul II, dated 2 June, 1988." It was that very letter which sets forth Lefebvre's motive for his disobedience: "***to keep the faith of our baptism***" and "***to remain within the traditional doctrine and discipline of the Church***". The four quotations that Fr. Achacoso cites as evidence of "explicitly stated ... rejection of papal authority" contain **no explicit rejection of papal authority**.[55] Rome has for a long time already displayed the same kind of dishonesty towards Lefebvre and the Society he founded as that manifested in the article of Fr. Achacoso. Mons. Lefebvre wrote of his "statement of 21 November 1974, which ... ended with these words: 'In doing so ... We are convinced of remaining loyal to the Catholic and Roman Church and to all the successors of Peter, and of being faithful dispensers of the Mysteries of Our Lord Jesus Christ.' When publishing the text, the *L'Osservatore Romano* ***omitted this paragraph*****.** For ten years and more our oppo-

nents have been set on casting us out of the Church's communion by presenting us as not accepting the Pope's authority ... ***I have not ceased repeating that if anyone separates himself from the Pope it will not be me***."[56]

Lefebvre rejected only the "spirit of Vatican II", i.e. the "false ecumenism which is at the origin of all the Council's innovations in the liturgy, in the new relationship between the Church and the world, in the conception of the Church itself, (which) is leading the Church to its ruin and Catholics to apostasy." In his statement of March 29, 1988, entitled *Can Obedience Oblige Us to Disobey*, Mons. Lefebvre explained what motivated his disobedience:

> Human authorities, even those instituted by God, have no authority other than to attain the end apportioned them by God and not to turn away from it. When an authority uses power in opposition to the law for which this power was given it, such an authority has no right to be obeyed and one must disobey it.
>
> This need to disobey is accepted with regard to a family father who would encourage his daughter to prostitute herself, with regard to the civil authority which would oblige doctors to perform abortions and kill innocent souls, yet people accept in every case the authority of the Pope, who is supposedly infallible in his government and in all words. Such an attitude betrays a sad ignorance of history and of the true nature of papal infallibility. ...
>
> And here is what Pope Leo XIII said in his Encyclical *Libertas Præstantissimum*, June 20, 1888: "If, then, by anyone in authority, something be sanctioned out of conformity with the principles of right reason, and consequently hurtful to the commonwealth, such an enactment can have no binding force of law." And a little further on, he says: "But where the power to command is wanting, or when a law is enacted contrary to reason, or to the eternal law, or to some ordinance of God, obedience is unlawful, lest while obeying man, we become disobedient to God."

Now our disobedience is motivated by the need to keep the Catholic Faith. The orders being given us clearly express that they are being given us in order to oblige us to submit without reserve to the Second Vatican Council, to the post-conciliar reforms, and to the prescriptions of the Holy See, that is to say, *to the orientations and acts which are undermining our Faith and destroying the Church*. It is impossible for us to do this. To collaborate in the destruction of the Church, is to betray the Church and to betray Our Lord Jesus Christ.

Now all the theologians worthy of this name teach that if the pope, by his acts, destroys the Church, we cannot obey him (Vitoria: *Obras*, pp. 486-487; Suarez: *De Fide*, disp. X, sec. VI, no. 16; St. Robert Bellarmine: *de Rom. Pont.*, Book 2, Ch. 29; Cornelius a Lapide: ad Gal. 2, 11, etc.) and he must be respectfully rebuked.

It is luminously clear from what is stated above, that Mons. Lefebvre had no intention to reject the Pope's authority or break away from the Catholic Church. Hence, Count Capponi states in the above-cited interview, "No, he would *still* not be considered a schismatic. ... *Lefebvre* was not in schism."

The Current Status of the Society of St. Pius X

Rome has modified its untenable July 1988 position that the Society of St. Pius X is a schismatic church. In 1988, Pope John Paul II warned in *Ecclesia Dei*: "Everyone should be aware that formal adherence to the schism is a grave offence against God and carries the penalty of excommunication decreed by the Church's law." (Although the document did not even name the Society of St. Pius X as the schismatic group!) The *decree* of Cardinal Gantin (July 1, 1988), which likewise did not mention the Society of St. Pius X by name, cautioned: "The priests and faithful are warned not to *support* the *schism of Monsignor Lefebvre*, otherwise they shall incur *ipso facto* the very grave penalty of excommunication." On June 28, 1993, the ruling of the Sacred Congregation for the Doctrine of the Faith, com-

municated that the six individuals in question, *adherents and supporters of the Society of St. Pius X*, did ***not*** perform "schismatic acts in the strict sense as they do not constitute the offence of schism; and therefore the Congregation holds that the Decree of May 1, 1991, (the decree of excommunication) lacks foundation and hence validity." Even more recently, Edward Cardinal Cassidy, President of the *Pontifical Council for the Promotion of Christian Unity*, in an official letter (Prot. N. 2336/94) dated May 3, 1994, declared: "I would point out at once that the Directory on Ecumenism is not concerned with the Society of St. Pius X. ***The situation of the members of this Society is an internal matter of the Catholic Church. The Society is not another Church or Ecclesial Community*** in the meaning used in the Directory."

Local Church leaders seem to be unwilling to accept the fact, already officially recognised by Rome, that the Society of St. Pius X is ***not*** schismatic. In his circular of Nov. 15, 1995, Cardinal Sin stubbornly insists that groups such as the Society of St. Pius X, "are not in communion with the Church of Rome" and "their ministers are not Catholic priests." Cardinal Sin even goes so far as to make the same reckless and libellous assertion about the "Order of Christ the King", which was canonically established under Pope John Paul II and continues to enjoy the canonical recognition of the presently reigning pontiff in Rome. Archbishop Alberto J. Piamonte similarly has not modified his position that "Archbishop Lefebvre and his group, the St. Pius X Fraternity, is a schismatic group and have been formally excommunicated."[57] There is not a single official document emanating from the Roman Curia that declares specifically and by name that the Society of St. Pius X has fallen into schism or that its members have incurred the penalty of excommunication: *Ecclesia Dei* and the *Decree* of Cardinal Gantin specify by name only the six individuals involved in the episcopal consecration as having incurred the penalty of excommunication, yet Archbishop Piamonte stubbornly persists in declaring this falsehood that the Society has been excommunicated for the offence of schism.

When Obedience Becomes a Sin

There is a time when obedience becomes a sin[58] — Pope Leo XIII (cited above) teaches, "when a law is enacted contrary to reason, or to the eternal law, or to some ordinance of God, obedience is unlawful, lest while obeying man, we become disobedient to God." This means that sometimes we must even disobey the Pope, as St. Robert Bellarmine teaches: "Thus, as it is lawful to resist a Pontiff who attacks the body, so it is lawful to resist a Pontiff who attacks the soul ... especially if one who would strive to destroy the Church. I say that it is lawful to resist him in not doing what he orders, and putting obstacles to the execution of his will."[59]

"There is a time," says St. Catherine of Siena, "when those who obey, obey to their own condemnation." That time has come. Indeed, that time already came just as soon as the Conciliar Church departed from the apostolic teaching and tradition of the Eternal Rome of SS. Peter and Paul — but only a few understood this at the time. One who understood was the late Father Victor Mrosz of Krakow, Poland — a disciple of St. Maximilian Kolbe. Fr. Mrosz related to me that St. Maximilian had admonished him to remain always faithful to Tradition. "The devil," St. Maximilian said, "has the Bible but he is in Hell. It is Tradition that will bring you to Heaven." St. Maximilian revealed to Fr. Mrosz in 1939 the number of days remaining in his (Fr. Mrosz's) life, and thus he knew since then on exactly which day in April 1992 he would be called to his eternal reward. St. Kolbe foretold that Fr. Mrosz would be an outcast in his later years, and the prophecy was fulfilled when Fr. Mrosz was expelled from the Franciscan order and eventually "excommunicated" for refusing to abandon the Tridentine Mass and adopt the *Novus Ordo*. Fr. Victor, however, recalled well the admonition that he had received from the Saint, never to abandon Tradition, and therefore he, in full tranquillity of conscience, continued to publicly exercise his priestly ministry until the day he died, as chaplain to the Society of St. Pius X *Holy Rosary Chapel* in Buffalo, New York.

Another who understood was Mons. Lefebvre. He understood that the Conciliar Church is *not* Catholic — not Catholic because its

new doctrines and new liturgy are not Catholic. This is why Mons. Lefebvre disobeyed:

> This is why we are convinced that, by the act of these consecrations today, we are obeying the call of these (pre-conciliar) Popes and as a consequence, the call of God ...
>
> Thus we find ourselves in a case of necessity. We have done all we could, trying to help Rome to understand that they had to come back to the attitudes of the holy Pius XII and all his predecessors ... We have tried by all these talks, by all these means, to succeed in making Rome understand that, since the Council and since *aggiornamento*, this change which has occurred in the Church is not Catholic, it is not in conformity with the doctrine of all times. This ecumenism and all these errors, this collegiality — all this is contrary to the Faith of the Church, and it is in the process of destroying the Church ...
>
> This is why we do this ceremony. Far be it from me to set myself up as pope! I am simply a bishop of the Catholic Church who is continuing to transmit Catholic doctrine ... it is in order to manifest our attachment to Rome that we are performing this ceremony ... It is in order to manifest our attachment to Eternal Rome, to the Pope, and to all those who have preceded these last Popes who, unfortunately, since the Second Vatican Council, have thought it their duty to adhere to grievous errors which are demolishing the Church and the Catholic Priesthood.

CHAPTER III

Conclusion to Book II

The adherents of the nominally Catholic but materially heretical *Conciliar Church* do not wish to see any crisis, any state of necessity in the Church, because that would impose on their deadened consciences the unpleasant task of renouncing their *sinful* adherence to the *Novus Ordo* and their *heretical* attachment to the doctrinal novelties of Vatican II.[60] With the blinders studiously kept in place, Fr. Achacoso expresses his agreement with the position that "the so-called *case of necessity* has been intentionally fabricated by Mons. Lefebvre in order to maintain an attitude of division within the Catholic Church". Fr. Achacoso maliciously imagines that Archbishop Lefebvre's statement, "We have deemed it our duty to oppose the spirit of Vatican II and the reforms inspired by it ...," is an *explicitly stated rejection of papal authority*, thus displaying the *hardness of heart* so typical of the hard-core Conciliar heretic.

It is the position of the Traditionalists to wholeheartedly adhere to the traditional teaching and liturgy of the Catholic Church as the Catholic Faith demands — to uphold the unity of the Church by preserving the bonds of the unity of faith, the unity of sacraments and the unity of ecclesiastical governance that have been undermined by the Council and its reforms. This can only be accomplished by disobedience to the unlawful Conciliar and post-conciliar doctrinal and liturgical reforms. Such disobedience cannot be considered sinful since, as Cardinal Newman explains, "If a man is sincerely convinced that what his superior commands is displeasing to God, he is not bound to obey."[61] "The history of the Church," explains Father Fernando Areas Rifan, "gives several examples of saints who, in order to remain faithful, have resisted Church authorities who were wrong. Thus St. Godefroy of Amiens, St. Hughes of Grenoble and Guy of Vienne

(who later became Pope Calixtus II), wrote to Pope Pascal II who was wavering concerning the 'investitures': 'If what we absolutely do not believe, you would choose another way and would — God forbid — refuse to confirm the decisions of our paternity, you would force us away from obeying you' (Bouix, *Tract. de Papa*, t. II, p. 650)."[62]

The whited sepulchres that constitute the majority of the Conciliar hierarchy simply do not wish to abandon their new religion, or even admit that it is a new religion.[63] This is why they do not see any state of necessity in the Church. Like the Lutherans and Anglicans, the hierarchs of the *Conciliar Church* see no need to return to *Catholic* Tradition. They *believe* in religious liberty, they *believe* in Ecumenism, they *believe* that one can be saved by another religion — *they do not believe in the Old Religion into which most of them were baptised before the Council*. They have lost the Faith.

Let them consider the sober warning of St. John Chrysostom:

> **I do not speak rashly, but as I feel and think. I do not think that many bishops are saved, but that those who perish are far more numerous. The reason is that the office requires a great soul. For there are many things to make a priest swerve from rectitude, and he requires great vigilance on every side.**

NOTES TO BOOK II

1. James A. Coriden, Thomas J. Green, Donald E. Heintschel; *THE CODE OF CANON LAW*, *A Text and Commentary*, Commissioned by THE CANON LAW SOCIETY OF AMERICA, p. 548.
2. "It is difficult to determine precisely when an individual or group is guilty of apostasy, heresy, or schism according to law ... In any event, juridical certainty about the existence and imputability of such offences presupposes a careful inquiry into the pertinent facts." *Ibid*, p. 920.
3. Felix Cappello, *Summa Iuris Canonici*, Vol. II, Pars II, Caput II, Articulus II de excommunicationibus speciali modo reservatis Ap. Sedi. p. 193.
4. *Ibid.*, p. 193.
5. Wernz-Vidal, *Ius Canonicum*, Rome, Gregorian Univ. 1937, Vol. II, p. 398.
6. The Tridentine Profession of Faith solemnly issued by Pope Pius IV in 1564, states:

   "**I most steadfastly admit and embrace Apostolic and Ecclesiastical Traditions and all other observances and constitutions of the said Church ...**

   "**I also receive and admit the received and approved rites of the Catholic Church used in the solemn administration of the ... sacraments**".
7. *De Fide*, disp. IX, sect. 1, n. 15.
8. Cappello, *op. cit*., p. 193 — "*inobedientia rem ipsam præceptam, non autem imperium sive auctoritatem respiceret*".
9. Dominicus Prümmer, *Manuale Theologiæ Moralis*, vol. II, p. 457; St. Thomas, *Summa Theol.*, II - II, q. 104, a. 5, q. 105, a. 2.
10. "Schismatici non solum sunt Græci non-uniti, Veteres Catholici, sed etiam illi baptizati, qui pertinaciter recusant obœdientiam Romano Pontifici in quantum est caput Ecclesiæ ..." (Prümmer, Vol. III, p. 364) and similarly Regatillo-Zalba: "**Schisma**, negatio subiectionis Romano Pontifici ut capiti supremo Ecclesiæ Christi ..." *Theologiae Moralis Summa*, vol. III, p. 946.
11. "... schisma autem per se opponitur unitati ecclesiasticæ caritatis. Et ideo sicut fides et caritas sunt diversæ virtutes, quamvis quicumque caret fide, careat caritate; ita etiam schisma et hærisis sunt diversa vitia...et hoc est quod S. Hieronymus dicit: 'Inter schisma et hæresim hoc interesse arbitror, quod hæresis perversum dogma habet, schisma ab Ecclesia separat'." — St. Thomas, *Summa Theol.*, II-II, q. 12, a. 1 ad 3.
12. Coriden, et al., *op. cit.* p. 128.
13. Ibid., p. 129.
14. "*It is not the consecration of a bishop which creates the schism* ... even if it is a grave faux pas against the discipline of the Church; what makes the schism a fact, is to give the bishop an apostolic mission.

    "For this usurpation of the powers of the Sovereign Pontiff proves that one has created a parallel Church." (*Question de Droit ou de confiance, L'Homme Nouveau*, 17 Feb. 1988.)
15. *La Repubblica*, October 7, 1988.
16. *Ibid.*
17. "Omnes a christiana fide apostatae et omnes et singuli haeretici aut schismatici ... Yincurrunt ipso facto excommunicationem." (CIC 1917, c. 2314, § 1, 1.)

18. "Episcopus aliquem consecrans in Episcopum, episcopi vel, loco Episcoporum, presbyteri assistentes, et qui consecrationem recepit sine apostolico mandato contra presciptum can. 953, ipso iure suspensi sunt, donec Sedes Apostolica eos dispensaverit". (*can. 2370*)
19. In the above-cited interview given by Cardinal Castillo Lara, His Eminence pointed out that schism is a crime against the unity of the Church, whereas another section of the Code deals with the offence of unauthorised episcopal consecration.
20. Furthermore, one must bear in mind that it pertains to the very essence of a law or juridical act that those subject to the ruling must be clearly specified. The reference to the "Schism" does not make any such clear specification, but only speaks of "the movement of Archbishop Lefebvre", and hence is defective in what regards the very essence of a juridical act. Theoretically considered, if the Pope had actually made a ruling, the reference to the "schismatic act" in the aforementioned Motu Proprio mentioning by name the six bishops involved in the unauthorised episcopal consecrations, in accord with the principle "odiosa sunt restringenda", according to which the strictest and narrowest literal application must be made, the references to schism would not legitimately be able to be applied to anyone beyond the six bishops named therein. Hence, the Law of the Church would not allow the attribution of the term "schism" in this particular reference to extend beyond the six bishops named in the document. (Canon 18: "*Laws which establish a penalty or restrict the free exercise of rights or which contain an exception to the law are subject to a strict interpretation*.")
21. cf. Vatican Council I, Dogmatic Constitution *Dei Filius, 3* (*DB 1792)*; Vatican Council II, Dogmatic Constitution *Lumen Gentium,* 25; *Code of Canon Law*, cann. 749, 750.
22. Cardinal Castillo Lara, in *La Repubblica*, Oct. 7, 1988.
23. T.C.G. Glover, *Schism and Archbishop Lefebvre.*
24. Count Neri Capponi is a recently retired professor of Canon Law and a canon lawyer accredited to argue cases before the Sacred Roman Rota.
25. *Church Law, Jargon Free; An Interview with Count Neri Capponi*, in *The Latin Mass* Magazine, May-June, 1993.
26. "Schismatici non solum sunt Graeci non-uniti, Veteres Catholici, sed etiam illi baptizati, qui pertinaciter recusant oboedientiam Romano Pontifici in quantum est caput Ecclesiae ..." (Prümmer, Vol. III, p. 364) and similarly Regatillo-Zalba: "*Schisma*, negatio subiectionis Romano Pontifici ut capiti supremo Ecclesiæ Christi ..." *Theologiae Moralis Summa*, vol. III, p. 946.
27. Letter of the Apostolic Pro-Nuncio Mons. Cacciavillan communicating the ruling of the Holy Office (June 28, 1993).
28. "Permanentia vel publica sectæ adhæsio, etsi sine adscriptione; ostendendo factis vel se ad sectam pertinere vel illam sibi placere; v. gr., conventibus sectæ interveniendo, eius doctrinam vel statuta defendendo, sectam promovendo." (Regatillo-Zalba, *Theologiae Moralis Summa*, vol. III, p. 947.)
29. Edward Cardinal Cassidy, President of the *Pontifical Council for the Promotion of Christian Unity*, in an official letter (Prot. N. 2336/94) dated May 3rd, 1994, declared: "I would point out at once that the Directory on Ecumenism is not concerned with the Society of St. Pius X. ***The situation of the members of this Society is an internal matter of the Catholic Church. The Society is not another Church or Ecclesial Community*** in the meaning used in the Direc-

tory."

30. This is the expression used by Paul VI in his general audience of November 19, 1969. It is a clear admission that the *Novus Ordo* liturgy is something more than a mere revision of the Roman Rite of Mass.
31. "Since the 'Normative mass', now reintroduced and imposed as the *Novus Ordo Missae*, was in substance rejected by the Synod of Bishops, was never submitted to the collegial judgement of the Episcopal conferences, and since the people — least of all in mission lands — have never asked for any reform of the Holy Mass whatsoever, one fails to comprehend the motives behind the new legislation which overthrows a tradition unchanged in the Church since the Fourth and Fifth centuries, as the Apostolic Constitution itself acknowledges. As no popular demand exists to support this reform, it appears devoid of any logical grounds to justify it and make it acceptable to the Catholic people." (from the *Critical Study* presented to Pope Paul VI by Cardinals Ottaviani and Bacci)
32. Canon 28 — "... unless it makes express mention of centenary or immemorial customs, a law does not revoke them, nor does a universal law revoke particular customs".
33. Council of Trent, Session VII, Canon XIII.
34. Pope St. Stephen I (254-257): "Let them innovate in nothing, but keep the traditions."
35. "Let all everywhere adopt and observe *what has been handed down by the Holy Roman Church*, the Mother and Teacher of the other churches, and *let Masses not be sung or read according to any other formula than that of this Missal published by Us*."
36. "S*i quis dixerit, receptos et approbatos Ecclesiæ catholicæ ritus in sollemni sacramentorum administratione adhiberi consuetos aut contemni, aut sine peccato a ministris pro libito ommitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari posse: anathema sit*. – Session VII Canon XIII**.**

    "If anyone shall say that the received and approved rites of the Catholic Church accustomed to be used in the solemn administration of the sacraments may be disdained or omitted by the minister without sin and at pleasure, or may be changed to other new ones by any pastor of the churches whomsoever: let him be anathema."

37. Pope Paul VI, Nov. 19, 1969.
38. *The Canonical Status of the Lay Faithful Associated with the Late Archbishop Marcel Lefebvre and the Society of St. Pius X: Are They Excommunicated as Schismatics?* The portion of this work which I have quoted was published in the Fall 1995 issue of *The Latin Mass*.
39. *The Latin Mass*, May-June 1993, "Church Law, Jargon-Free".
40. Felix Cappello, *Summa Iuris Canonici*, Vol. II, Pars II, Caput II, Articulus II de excommunicationibus speciali modo reservatis Ap. Sedi. p. 193.
41. Wernz-Vidal, *Ius Canonicum*, Rome, Gregorian Univ. 1937, Vol. II, p. 398.
42. cf. H. Noldin, *De Censuris*, 1940, pp. 55-56: "Qui non renuens quidem subesse capiti Ecclesiæ Romano Pontifici aliquid legitime praecipienti vel prohibenti, pertinaciter non obtemperet, schismaticus non est neque huic pœnae obnoxius."
43. Bouscaren and Ellis, quoted by M. Davies in his debate with E.M. Jones.
44. Cappello, *op. cit***.**, p. 193 — "*inobedientia rem ipsam præceptam, non autem*

imperium sive auctoritatem respiceret".

45. P. Matthæus Conte a Coronata O.F.M., *Institutiones Iuris Canonici ad usum utriusque cleri et scholarum*, vol. 4 *De Delictis et Poenis*, Turin and Rome, 1955, p. 301. (quoted by G. Murray)
46. "Schisma intelligitur perfectum et completum, quo quis renuit obedientiam S. Pontifici, non autem simplex inobedientia nec contemptus legis particularis, nec rebellio adversus episcopum." – Benedictus Henricus Merkelbach O.P., *Summa Theologiae Moralis*, Vol. I, p. 598.
47. Quoted by M. Davies.
48. St. Thomas, *Summa Theol.*, II-II, q. 39, a. 1: "... peccatum schismatis proprie est speciale peccatum ex eo quod intendit se ab unitate separare quam caritas facit ... Et ideo proprie schismatici dicuntur qui propria sponte et intentione se ab unitate Ecclesiae separant ..."
49. Benedictus Henricus Merkelbach O.P., *Ibid.*, p. 598.
50. Alphonse Borras, *Les Sanctions dans L'Eglise*, Paris 1990. p. 163. (quoted by G. Murray)
51. "talis inobedientia — secum quæ infert veram repudiationem Primatus Romani – actum *schismaticum* efficit" – *Ecclesia Dei* [3].
52. Diekamp, *Theologiae Dogmaticae Manuale*, Vol. I, p. 72.
53. Pesch, *Praelectiones Dogmaticae*, Vol. I, p. 315.
54. Merkelbach, *Op. cit.*, Vol. I, p. 601.
55. 1) "We have deemed it our duty to oppose the spirit of Vatican II and the reforms inspired by it ..."

    2) "We feel that it is absolutely necessary to have ecclesiastical authorities who share our concerns and help to protect us against the spirit of Vatican II ..."

    3) "Since our requests have been refused consideration ... we believe it preferable to await a more propitious time for Rome's return to Tradition ... This is why we ourselves will provide the means to continue the work which Providence has entrusted to us ..."

    4) "We shall continue to pray that the Rome of today, infested by modernism, will again become Catholic Rome ..."
56. Archbishop Marcel Lefebvre, *An Open Letter to Confused Catholics*, p. 186.
57. *Circular Letter* No. 8/93, Prot. No. 741/93, Dec. 8, 1993.
58. "obedientiæ opponitur 1. per excessum servilitas seu obœdientia indiscreta, quae scil. etiam in illicitis obtemperat ..." **[**Dominicus Prümmer, *Manuale Theologiae Moralis,* vol. II, p. 457.**]**
59. *De Romano Pontifici*, II, 29.
60. It is precisely because the traditional rite of Mass explicitly professes a faith that is radically opposed to the doctrinal novelties of Vatican II, that Modernist Rome remains so obstinate in its schismatical suppression of the Tridentine Mass and in its heretical attachment to the *Novus Ordo*. The *Conciliar Church is an Ecumenical Church*. Father Dörmann observes:

    The "new ecumenical orientation" is an *absolute novelty in the history of the Catholic Church and represents an undeniable break with pre-conciliar doctrine and practice*. (p. 96)

    The concept of an "ecumenical Church," which is gathered around Christ in a fuzzy pluralism of "Churches and Church communities" who find in Christ their fundamental, though imperfect unity, solemnly pleads ignorance of the

dogma of the visibility of Christ's Church, which is a historical reality in virtue of the Catholic faith (*unitas fidei*) and in the unity of the communion of the Catholic Church (*unitas communitatis*, i.e. hierarchical and liturgical unity).

The new definition of the Church's nature by the Second Vatican Council is a new dogma of the new Church, the "Conciliar Church." (Karol Wojtyla, [*Sign of Contradiction*], p. 28.) ... the Church is the "sacrament of unity of all mankind". (*Lumen Gentium* 1,1) (p. 79)

The declaration *Nostra Ætate* lays the theological foundation for the path of interreligious dialogue, which is the aim in view. The main idea is: that which is common to all men leads to unity among all men. In the area of religion, the motto runs: what is common to all religions leads to unity among all religions. Translated that means a one-world religion. (p. 145)

Thus it is only logical if the ecumenical efforts are directed towards the formulation of Eucharistic liturgies which all Christians can pray together. **"*Then the rejection of the Mass of St. Pius V is fully understandable, since the rite was so decidedly Catholic!*"** (p. 231) cf. Fr. Johannes Dörmann, *Pope John Paul II's Theological Journey to the Prayer Meeting of Religions in Assisi,* II/I.

61. cf. Michael Davies, *Apologia Pro Marcel Lefebvre*, vol. I, p. 415.
62. *Reflections Concerning the Consecrations*, in *The Angelus*, July, 1988, p. 43.
63. "This new religion is what countless bishops and priests all over the world, and nearly all of the most influential theologians, are pretending is the Catholic Faith as renewed by the Second Vatican Council." — Philip Trower, *The Church Learned and the Revolt of the Scholars,* p. 53.

    "... the 'historical turning point,' officially introduced into the Church since the Council: There is public talk of a 'new religion,' (Eugen Biser, Glaubenswende [Freiburg i. Br. 1987]) and not only of manifest innovations in theology and liturgy. This 'historical turning point' was in the making among theologians long before Vatican II, and was nowhere given more official status, as the 'new religion' of the Conciliar Church, than in Assisi under the Pope's leadership ..."

    Fr. Johannes Dörmann, *Pope John Paul II's Theological Journey to the Prayer Meeting of Religions in Assisi,* II/I, Angelus Press, 1996, p. 6-7.

AFTERWORD

The Ecumenical Church of the Third Millennium

by John Vennari

"We are still only in the early stages of Vatican II's ecumenical revolution. There are many more radical changes to come."

Note: This is an edited transcript of a portion of the speech delivered at the 3rd Annual *Catholic Family News* Conference (October 1997).

Our Lord Jesus Christ established the one true Church, outside of which there is no salvation. This has been taught from the very beginning. Our Lord Himself decreed "He who believes and is baptised shall be saved, but he who does not believe will be condemned." *(Mark 16:16)* Our Lord equates salvation with belief, that is, with accepting the truths that He has revealed to us. We must be part of the Church that Christ established in order to save our soul.

There are countless Saints who have taught this doctrine without ambiguity and without apology. If we wish to stand with the Saints, we must stand with this doctrine.

Just a few examples:

St. Augustine (d. 430) said "No man can find salvation except in the Catholic Church. Outside the Catholic Church one can have everything *except* salvation. One can have honour, one can have the sacraments, one can sing Alleluia, one can answer Amen, one can have faith in the name of the Father and of the Son and of the Holy Ghost, and preach it too, but *never* can one find salvation except **in** the Catholic Church."[1]

St. Louis de Montfort (d. 1716) said that "There is no salvation outside the Catholic Church. Anyone who resists this Truth per-

ishes."[2]

St. Alphonsus Liguori (d. 1787) taught that "The Holy, Roman, Catholic, and Apostolic Church is the only true Church, outside the pale of which no one can be saved."[3]

St. Francis of Assisi taught this as well. Even though Saint Francis is the saint whom everyone loves, nevertheless this humble saint was no ecumenical pushover, and was no liberal Catholic. He solemnly stated:

> All who have not believed that Jesus Christ was really the Son of God are doomed.
>
> Also all who see the Sacrament of the Body of Christ and do not believe it is really the most holy Body and Blood of the Lord ... these also are doomed![4]

There are three *ex cathedra* papal pronouncements that outside the Church there is no salvation. The most explicit and forceful of the three is from Pope Eugene IV (1431-1447) who infallibly taught at the Council of Florence:

> The Most Holy Roman Church firmly believes, professes and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews, heretics, and schismatics can ever be partakers of eternal life, but that they are to go into the eternal fire "which was prepared for the devil and his angels," (Mt. 25:41) unless before death they are joined with her; and that so important is the unity of this Ecclesiastical Body, that only those remaining within this unity can profit from the sacraments of the Church unto salvation, and that they alone can receive an eternal recompense for their fasts, alms deeds, and other works of Christian piety and duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved unless they abide within the bosom and unity of the Catholic Church.

This has been the consistent teaching of the Popes throughout the centuries.[5]

Why is this teaching so explicit? Because of the oft forgotten fact that those who reject a portion of God's revealed truth are in a state of heresy. And in the objective order, heresy is a sin. It is a sin against Faith.

In fact, not only is heresy a sin, but tradition tells us that heresy is the greatest of all sins.

The 1910 *Catholic Encyclopedia* contains a fascinating and lengthy entry about heresy. It quotes St. Thomas Aquinas' definition of heresy as:

> ... a species of infidelity in men who, having professed the faith of Christ, corrupt its dogmas.[6]

Regarding the *gravity* of the sin of heresy, the Encyclopedia teaches:

> Heresy is a sin because of its nature, it is destructive of the virtue of Christian faith. Its malice is to be measured therefore by the excellence of the good gift of which it deprives the soul. Now faith is the most precious possession of man, the root of his supernatural life, the pledge of eternal salvation. Privation of faith is therefore the greatest evil and deliberate rejection of faith is the greatest sin.[7]

"The Worst Enemies of the Church"

In the 19th Century, there arose what came to be called "liberal-Catholicism." It is the belief among Catholics that it is possible to find salvation in any religion simply because one is sincere. Venerable Pope Pius IX called liberal Catholics "the worst enemies of the Church".[8] Nevertheless, this sentimental religion spread like wildfire.

The Popes of the19th and first half of the 20th Century combated this liberalism with great vigor, but too few Catholics paid heed. In the 20th Century, the problem only grew worse. To make a very long story short, at the Second Vatican Council, we witnessed the triumph of liberal Catholicism within the Church. The tenets of liberal Catholicism became the guiding principles of the Vatican II revolution.

One progressive theologian, who has the reputation of being conservative, stated approvingly that at Vatican II, the Church re-defined its nature.[9] This re-definition of the Church was accomplished through the calculated use of ambiguous language.[10] One of the most striking examples is contained in the Council document, *Lumen Gentium.*

Pope Pius XII, along with the consistent teaching of the Popes, taught that the Church of Christ IS the Catholic Church.[11] But at Vatican II, the document *Lumen Gentium* teaches that the Church of Christ SUBSISTS in the Catholic Church.[12] The new, "accepted" understanding that has emerged from using the word "SUBSIST," is that the Church of Christ is not *exclusively* the Catholic Church, but the Church of Christ is actually *bigger* than the Catholic Church and includes the Catholic Church and other "Christian" denominations as well.[13]

Those who propagate this new definition attempt to justify the false idea that the Church of Christ comprises all denominations, including Catholics and non-Catholics, by saying that we now have a ***deeper understanding*** of what the Catholic Church is.

In making this claim, they run contrary to the teachings of the First Vatican Council, which was dogmatic, infallible, and of a much higher authority than the non-infallible *pastoral* Second Vatican Council.

Vatican I clearly taught that we may not disregard defined dogma in the name of a deeper understanding:

> The meaning of Sacred Dogmas, which must always be preserved is that which our Holy Mother the Church has determined. Never is it permissible to depart from this in the name of a deeper understanding.[14]

Yet this is precisely what has been done in the so-called re-definition of the Church that took place at Vatican II. They have departed from defined dogma by appealing to a 'deeper understanding' of what constitutes the Church of Christ.

Once they unlawfully redefine the Church and claim that all denominations are in some way part of the Church of Christ, then all

these denominations should not be at war with each other but must learn to ecumenically cooperate with each other. Ecumenism is a necessary consequence of this new (and false) definition of the Church.

We all know what havoc has been wrought in the Catholic Church in the name of ecumenism.

The New Mass was formed in the spirit of ecumenism. It was written with the help of six Protestant ministers.

The New Code of Canon Law is sprinkled with ecumenical flavouring.

The New Catechism of the Catholic Church is drenched in ecumenism.[15]

Yet despite all the destruction that ecumenism has caused over the past 30 years — ***we are still only in the early stages of Vatican II's ecumenical revolution***.

"A Long Way to Go"

In April of 1997, there was a scandalous ecumenical fiasco that took place at St. Mary's Cathedral in Wichita, Kansas. The Catholic Cathedral was allowed to be used by the Episcopal and Lutheran Churches to celebrate their inter-communion in a religious service. Catholic writer, Mary Jo Heiland complained to the Canon Law Society of America about it. A priest from the Canon Law Society, Father Patrick Cogan, responded to her letter and said that he completely disagreed with Mary Jo Heiland's outrage at the ecumenical event. After boasting that he was firmly committed to ecumenism, Cogan lamented:

> I regret that so many of the teachings of Vatican II have yet to be received or "filtered down" to the Christian faithful.[16]

At the 1985 Extraordinary Synod in Rome, Cardinal Basil Hume of England had this to say:

> There is still a long way to go before the teaching of the Council enters fully into our Catholic bloodstream.[17]

Hence, we are only in the early stages of the Vatican II revolution.

There are many more radical changes to come.

In the name of ecumenism, the highest authorities in our Church want to restructure the Papacy along ecumenical lines.[18] In the name of ecumenism, there is talk of a "common martyrology" that includes "saints" from Catholic, Orthodox and Protestant denominations.[19] In the name of ecumenism, we have "The Balamand Declaration," which is a joint statement between the Catholic Church and the schismatic Orthodox that claims that the Catholic and the schismatic Orthodox are now "Sister Churches" that should not proselytise each other.[20]

But the focus of this presentation is a Vatican document that was released in the early 1990's.

A New Ecumenical Directory

In 1993, a document was issued from the Pontifical Council for Promoting Christian Unity in Rome. It is called *The Directory for the Applications of the Principles and Norms of Ecumenism*. It claims to have the force of law, binding Catholics. But as we know, Catholics are only bound to obey laws that *serve* the Faith. We are never bound to obey laws that *work against* the Faith, because any law that works against the Faith is not a true law.

As will be demonstrated, this document is not going to promote or defend Catholicism. It is a document for the propagation of ecumenism at the *expense* of Catholicism. It will inaugurate another tidal wave of ecumenical destruction. It is a blueprint for the further dismantling of the Catholic Church.

This document calls for the application of ecumenism to be imposed everywhere. By this document, there will be no place in the Church for any one, or any organization, or any religious institutes, or any diocesan office, or any seminary, or any lay organization that is not firmly committed to believing and practicing interfaith ecumenism. Not even grade-school children are exempt.

It is this document that is the framework for the ecumenical Church of the Third Millennium.

A New Doctrine

Ecumenism, as practiced today, flies in the face of traditional Catholic doctrine and practice. It places the one true religion established by Our Lord on the same base level with false, man-made religions — something that the Popes throughout the centuries absolutely forbade Catholics to do. (For example, Pope Pius XI's *Mortalium Animos* which condemned Ecumenism.)

Ecumenism is a new doctrine. It runs contrary to Sacred Scripture, contrary to 2,000 years of Sacred Tradition, contrary to defined dogma, contrary to the consistent teaching of all the Popes up until the time of the Second Vatican Council.

One of the greatest proofs that ecumenism is a new doctrine is found right in the ecumenical Directory we will be quoting from. In the *Directory for the Application of the Principles and Norms of Ecumenism* there are 198 footnotes. Only nine of these are dated before the Second Vatican Council. This is because there is nothing in pre-Vatican II teaching that supports ecumenism. Of the nine footnotes that date before Vatican II, one of them is a quote from St. Ambrose that has nothing to do with ecumenism. The remaining eight footnotes are Biblical quotations, usually using Scripture in a way that the Catholic Church has never used it before.[21]

It is the dogmatic teaching of the Catholic Church that the duty of the Pope is not to promote a new doctrine (like ecumenism) but to faithfully preserve the traditional teaching. This is *de fide*. When Vatican I defined Papal Infallibility, it taught:

> The Holy Spirit was not promised to the successors of Peter that by the revelation of the Holy Spirit they might disclose new doctrine, but that by His help they might guard sacredly the revelation transmitted through the Apostles and the deposit of faith, and might faithfully set it forth.[22]

Today, however, we have new doctrines being taught that we must be on guard against.

A theologian named Father Joseph de Sainte-Marie, who died in 1985, was a loyal son of the reigning Pope. He collaborated with John Paul II on a number of occasions. But even he warned about the

present state of confusion within the highest offices in the Church. He said:

> In our day, and it is one of the most obvious signs of the extraordinarily abnormal character of the current state of the Church, it is very often the case that the acts of the Holy See demand of us prudence and discernment.[23]

What Father de Sainte-Marie has told us, in a gentle, dignified and elevated manner is that we have to be extremely careful these days even with documents emanating from Rome.

And if there is one document that demands of our prudence and discernment — and even our firm resistance — it is this Ecumenical Directory which commands Catholics to think and act in a manner that the Church has forbidden for two thousand years.

An entire book could be written outlining all the problems in this 1993 Ecumenical Directory. For our purpose, we will only spotlight some of the most troubling and alarming points.

The "Mandate"

Early in this document, we are given what could be called the "mandate" for ecumenism. Paragraph 22 states:

> Those who are baptised in the name of Christ are, by that very fact, called to commit themselves to the search for unity.

One point must be made clear from the very beginning: *Catholics do not **search** for the truth — and Catholics do not **search** for unity.* As Catholics, we possess the truth — the divine truth communicated by Christ through His Church. We can grow in knowledge and understanding of that truth, but we don't search for it. The same thing applies to unity. Christ established His Church as ONE. Since we have unity already, there is no need for Catholics to join with others in a search for unity. There **is** a need for Catholics to work and pray for the conversion of non-Catholics into the one true Church. But that is not *searching* for unity — we are inviting others into that unity divinely established by Christ.

In 1919, when the ecumenical movement was getting started, among non-Catholics, the Protestant ecumenists wanted Pope Benedict XV to get the Catholic Church involved. Benedict XV politely declined. This clear-thinking Pope explained that although it was his earnest desire for one fold and one shepherd, it would be impossible for the Catholic Church to join with others in search of unity. As for the Church of Christ, he explained, it is already one, and could not give the appearance of searching for itself or for its own unity.[24]

So, Catholics do not search for unity — we already have it. Yet over and over again in this document we read that we have to ***search*** for unity.

The Directory says:

> Where ecumenical work is not being done effectively, Catholics will seek to promote it. [#23]

Again, this is incorrect. Catholics are not bound to work for ecumenical unity. A Catholic's duty is to grow in holiness, fulfill his duties of state, defend the truth and combat error, especially the error that is contained in false religions, and to work and pray for the conversion of non-believers into the one true Church.

The document then calls for a

> ... change of heart and holiness of life, along with public and private prayer for the unity of Christians ... this is what Vatican II regards as "the soul of the ecumenical movement." [#25]

We see this scattered throughout the entire document — a call for a "change of heart", or "renewal of attitudes." In other words, we are expected to cast aside the defined truths of the faith regarding the one true Church of Christ in the name of ecumenism. That is really what is being said. A call for a "change of heart" and "renewal of attitudes" amounts to a call for a new mind-set.

It should also be noted that throughout this entire document, the drafters have inserted a number of what appears to be "safeguards". There are little guardrails here and there that give the **impression** that ecumenism does not threaten the integrity of the faith. The docu-

ment contains warnings against "indifferentism" and cautions against playing down or diminishing Catholic truth. These are actually useless warnings calculated to neutralise the unthinking from objecting to this document. *The entire ecumenical movement promotes indifferentism and plays down and diminishes Catholic truth.* So these apparent "safeguards" really mean nothing.

We especially know this because the documents of the Second Vatican Council contained these little safeguards too. But when the revolution gets rolling, all those guardrails are ploughed under. For example, Vatican II's Constitution on Liturgy clearly states that Gregorian Chant is to be given "pride of place",[25] "the use of the Latin language is to be preserved in Latin rites,"[26] etc. All that is cast aside when the cruel tyranny of *aggiornamento* takes over.

Likewise, the "safeguards" in this document will mean very little once the principles of this Directory become more and more implemented.

Ecumenism in Every Diocesan Structure

There is a section entitled "The Organization in the Catholic Church of the Service of Christian Unity". It is dedicated to working ecumenism into the structure of the Church.

On the diocesan level, the Directory states that each diocese is to have a diocesan ecumenical officer that will preside over a diocesan ecumenical commission. It is also noted that a number of dioceses may pool together and have one ecumenical commission that encompasses a group of dioceses. [#'s 44-49]

The purpose of the ecumenical officer and commission is to oversee and promote ecumenism and ecumenical dialogue within every diocese. This is a means of firmly embedding ecumenism into every diocesan structure.

The Document then calls for ecumenism to be firmly imbedded into religious life: convents, monasteries, religious houses. Now, religious are men and women who have left the world to consecrate their lives to Christ through the evangelical counsels of poverty, chastity and obedience. These poor consecrated souls will have their

Catholic peace shattered by being forced to engage in ecumenism.

The Directory commands that religious (monks, nuns, brothers, sisters) should get involved in the ecumenical movement by organizing meetings among "Christians" of various churches for liturgical prayer (praying in common), spiritual exercises [#50c]. They are encouraged to maintain relations with monasteries or religious communities of schismatic and Protestant denominations [#50d].

They are also told to "conduct their varied educational institutions with a view to ecumenical activity" [#50e]. This means that teaching-orders will be spouting ecumenism to their students. Implicit in all this is that it may be nearly impossible for a faithful religious to teach students that there is only one true Church outside of which there is no salvation.

The religious are called upon to collaborate with other denominations in areas of common work for social justice, economic development, progress in health and education, the safeguarding of creation (in other words, environmentalism) and peace and reconciliation among nations and communities [#50f]. Oftentimes, this document sounds like something that came right out of the United Nations.

Religious houses must also now provide an "ecumenical formation" for their members.[#51] Young people going into religious life will have to be taught a new concept of the Church and will be formed in ecumenism.

Our Lord taught that "narrow is the way" that leads to salvation. Ecumenism, however, teaches that *WIDE are the WAYS* that lead to salvation. Yet this is how the religious of the Third Millennium shall be formed. They will be formed in the principles of liberalism.

A New Clergy

There is a section on the formation of priests. This is cause for concern because, as Scripture says, if the salt loses its flavour, it is good for nothing. Likewise, if the Catholic priesthood becomes ecumenical, then in most places in the world, Catholicism will evaporate — because the Faith is taught to us through the priests. But if the priests are trained in liberal doctrines, they will not know true doctrine, they will have no defence against the poison of error, and by

their false teaching and bad example, they will lead the faithful out of Catholicism and into a new ecumenical "common-Christianity".

Before Vatican II, all the Popes were of one accord in commanding that bishops must ensure that their seminarians, their future priests, were thoroughly trained to adhere to the purity of Catholic doctrine.[27] Purity of doctrine was always paramount. And purity of doctrine necessitates not only adhering to truth, but also uncompromising refutation of error. That's all gone. This Directory commands that priests become thoroughly ecumenical.

It says that priests are to be formed in the ecumenical spirit. They are to be formed with "a capacity for dialogue so as to acquire an authentically ecumenical disposition" [#70]. Once again, we see the *removal* of the Catholic mind-set and the adoption of the ecumenical mind-set.

The Directory says that Episcopal conferences (bishops) must ensure that plans of study for seminarians give an ecumenical dimension to *each* subject, and provide especially for the study of ecumenism [#72].

Paragraph 76 states that "ecumenical openness is a constitutive dimension of the formation of future priests and deacons." In other words, ecumenism is a necessary ingredient in the make-up of the future priest. If you're not ecumenical, you're not going to get ordained.

The Directory calls for "Specific courses in ecumenism" — and says that these courses "should be compulsory" [#79].

We then move from ecumenical *study* to ecumenical *practice* in the seminaries.

The Directory encourages seminaries to **invite non-Catholics to lecture at the seminary** [#81] and also encourages meetings with seminarians and theology students of false religions [#83].

It is not hard to imagine how warped these men will turn out after spending *six years* in this type of environment. This is also a means of weeding out seminarians who are opposed to ecumenism — they will leave the seminary rather than compromise themselves. Hence, only the ecumenical will be ordained.

Now, what about *after* their ordination?

Paragraph #91 calls for **"Continuous *Aggiornamento* of ordained ministers and pastoral workers in view of the *continual evolution* within the ecumenical movement."** The key words here are "continual evolution." The whole movement will keep evolving — not towards Catholicism. It will become more radical with Catholicism becoming increasingly marginalized. This Directory unlawfully commands that priests must be involved with this continual updating.

The Directory tells priests that it is good to invite ministers of other religions to discuss pastoral problems that are common to all [#91a]. It also encourages interconfessional meetings aimed at improving relations and trying to resolve pastoral problems together [#91b]. The Directory further states that there should also be interconfessional sharing of elements of spirituality held in common [#91e]. This is placing the one true religion of Jesus Christ on the same level as false, man-made religions.

Ecumenical Formation for ALL the Faithful, Including Children

The Directory calls for "Ecumenical Formation of All the Faithful" in the Catholic Church. It says:

> All the faithful are called upon to make a personal commitment toward promoting and increasing communion with other Christians [#55].

We have already covered why this notion is wrong. The Catholic is called upon to sanctify his soul and to work for the conversion of non-Catholics. But conversion is not the goal here. Again and again, this document discourages Catholics from any sort of proselytising.[28]

As for the laity, the Directory says "The objective of ecumenical formation is that all Christians be animated by the ecumenical spirit" [#58]. The goal of this document is for *everybody* to be ecumenical, including children.

Paragraph #61 states that catechesis should have an ecumenical dimension — that children and young people must receive an ecumenical formation in catechesis.

It teaches that "schools of every kind and grade should give an ecumenical dimension to their religious teaching" [#68], and that schools should contain "education for dialogue, peace and personal relationships" [#68]. Again it sounds more like training for the United Nations.

Further on, the document teaches that "groups, associations and ecclesial movements should be imbued with a solid ecumenical spirit" [#69]. This will have direct implications on such groups as the Third Order of St. Francis, Legion of Mary, Knights of Columbus, etc.

Ecumenism and the Parish Church

The Parish Church has also received a new mandate.

The document states that "the great task of the parish is to educate its members in the ecumenical spirit" [#67]. It urges the parish to plan ecumenical activity and to collaborate with non-Catholics in various areas. All sorts of previously condemned activities will now be encouraged and permitted to take place in the parish.

The Directory recommends "SHARING SPIRITUAL ACTIVITIES AND RESOURCES" [#102-103] in which Catholics are encouraged to join in prayer with non-Catholics [#108]. They are encouraged to have common prayer services and shared liturgical worship in each other's churches [#112]. In these joint activities, ministers of various religions are encouraged to wear their own religious garb [#113]. This is an in-your-face expression of "unity in diversity."

Spiritual sharing is recommended, that is, common days of recollection and "common spiritual exercises" with false religions [#114].

Also, the bishop may now permit a member of another religion to take on the task of reading in Catholic churches.[#133] Any one who attends the parish church may now see a Baptist, etc. in the sanctuary reading the epistle. Not only is this a further development of ecumenism, but also of "lay ministries". The lay ministries of lay Catholics within the Church is now expanding to lay ministries for *non-Catholics* within the Catholic Church. Likewise, the document

gives a green light for Catholics to serve as readers in non-Catholic services [#118].

Paragraph #137 permits Catholics, with the approval of the bishop, **to lend out their parish churches to non-Catholics**. So don't be surprised if you find out that your bishop has allowed your parish church to be used by a group of Methodists, Baptists, etc. for their prayer services.

But this is not the worst of it.

In Paragraph #138, a revolutionary precedent is set. It reads:

> *the shared ownership or use of a church premises over an extended period of time may be a matter of practical interest.*

There you have it. **This document calls for a single church to be owned and used by both Catholics and non-Catholics.**

And what about the Blessed Sacrament in these churches? The Directory counsels that in these shared churches, in deference to the sensibilities of non-Catholics, the Blessed Sacrament should be placed in a separate chapel or separate room [#139]. In other words, Catholic leaders are calling upon Catholics to get the Blessed Sacrament out of this common church because it irritates non-believers.

This is catering to disbelief. It is the cuddling and pampering of sins against the one true Faith. It is the promotion of a brand new religion.

A Quick Look at the Sacraments

The section on the sacraments will be covered quickly.

The Directory allows Protestants who have not converted to receive the Eucharist in certain limited circumstances [#131] and to go to confession in certain limited circumstances [#129].

There is also a section on mixed marriages that is simply atrocious. In this Directory, as well as the new Code of Canon Law, the non-Catholic spouse no longer has to promise to raise the children Catholic. The document states its preference that the children be raised Catholic, but the non-Catholic no longer has to promise to do so [#150].

It must be remembered that the primary purpose of marriage is

the begetting and education of children. According to the consistent teaching of the Popes throughout the ages, these children must be educated as members of Christ — that is as Catholics.[29] Also in a mixed marriage, the Catholic spouse is bound to work and pray for the conversion of the non-Catholic into the one true Catholic Church.[30] Thus, the Ecumenical Directory is unfaithful to the traditional Catholic teaching regarding mixed-marriages.

The Directory states that, if there is a mixed marriage, a Catholic priest or deacon may take part in the marriage ceremony that is celebrated in a non-Catholic Church [#157]. Likewise, at a mixed marriage, the priest may invite the non-Catholic minister to be present at the Catholic wedding. The non-Catholic clergy person (I say this because these days, it may be a woman — it may be a Methodist ministerette) may conduct a reading, may deliver a brief exhortation, and give a "blessing" to the bride and groom [#158].

In the section on Baptism, the document states that a non-Catholic minister may not participate in the actual baptising, but he may join in the ceremony by conducting a reading or offering a prayer [#97]. A non-Catholic cannot be a godparent for a Catholic yet, but can be a witness and vice versa [#98a].

The Directory concludes by encouraging:

- Catholics to become involved with Councils of Churches and Christian Councils;
- Ecumenical Dialogue;
- Common Bible Work — wherein Catholics and non-Catholics should produce joint publications of the Bible [#185]. It also encourages Catholics to take part in Bible Study with non-Catholics [#186]. In other words, it is encouraging Catholics to recklessly endanger their faith.

St. John Damascene always used to pray before he studied the writings of the heretics because he knew that he too could fall into heretical ideas and imperil his soul. Contrary to the example of the saints, this Directory promotes Catholics and non-Catholics to study Scripture together, without giving Catholics any warning to the dangers of being infected with heresy.

The Directory further calls for:

- Ecumenical Cooperation in Catechesis;
- Pastoral cooperation in certain areas;
- Cooperation in Mission Activity;
- Ecumenical Cooperation in Social and Cultural Life.

Under the heading "Cooperation in Mission Activity," there is a statement about the supposed *non-necessity* of the conversion of the non-Catholic:

> Catholics would want all who are called to Christian faith to join with them in that fullness of communion they believe to exist in the Catholic Church, yet they recognise that in the Providence of God some will live out their Christian lives in churches and ecclesial Communities that do not provide such full communion. They should be careful to respect the lively faith of other churches and ecclesial Communities which preach the Gospel, and rejoice in the grace of God that is at work in them [#206].

Rejoice in the grace of God that is at work in them?

In his 1864 *Syllabus of Errors*, Venerable Pope Pius IX taught that it is **an error** to entertain good hope for the salvation of those who live and die outside the Catholic Church [Proposition #18]. It is consistent papal teaching that in the objective order, we can't even entertain **good hope** for the salvation of those who live and die outside the Church.

Further, when Pope Pius X condemned the *Sillon* in 1910, he taught:

> Catholic doctrine tells us that the primary duty of charity does not lie in the toleration of false ideas, however sincere they may be, nor in theoretical or practical indifference towards errors and vices in which we see our brethren plunged, but in zeal for the intellectual and moral improvement as well as for their material well-being.[31]

Yet this Directory tells us that if non-Catholics refuse to convert, we should rejoice anyway. It is implicitly teaching the false doctrine that it really doesn't matter whether they convert or not.

Such then is a brief overview of this 1993 Ecumenical Directory.

"We Don't Know Where We're Going"

One of the most disturbing factors about today's ecumenical movement is that even our Church leaders seem to be in a fog as to where they're headed.

Cardinal Ratzinger himself admitted this when he remarked:

> ... the end of all ecumenical effort is to attain the true unity of the Church ... For the moment, I wouldn't dare venture to suggest any concrete realisation, possible or imaginable, of this future Church ... We are at an intermediate stage of unity in diversity.[32]

This is a horrifying statement. In essence, he is saying, "We don't know where we're going."

Notice too, whenever we read any of these ecumenical documents, including this 1993 Directory, we are never clearly told the final construct that they are working towards. We are told that we have to be involved with ecumenism, but we are never told what this future ecumenical Church is going to look like. We're kept completely in the dark.

Back in 1910, however, Pope St. Pius X was certainly not in the dark. He knew exactly what was being planned. When Pius X condemned the *Sillon*, which was a Catholic movement in France that held many of the errors similar to today — particularly in regard to the inter-denominational unity — Pius X warned that this whole operation is part of

> ... a great movement of apostasy being organised in every country for the establishment of a One-World church which shall have neither dogmas, nor hierarchy, nor discipline for the mind, nor curb for the passions, and which, under the pretext of freedom and *human dignity,* would bring back to the world the reign of legalised cunning and force, the oppression of the weak, and of those who toil and suffer.[33]

Saint Pius X, a *truly* prophetic Pope, foresaw this in 1910.

And what do we have now? We have forces openly working for the establishment of this One World Church of apostasy. And one of the great apostles of this One World Church (that mingles all religions) is the so-called "Catholic theologian" Hans Küng who was one of the principal architects of the great ecumenical updating that took place at Vatican II.[34] The One World Church of apostasy is the logical conclusion of interfaith ecumenism.

Remain Faithful to Tradition

In closing, we must remember that ecumenism is a new doctrine contrary to 2,000 years of Catholic teaching that is working continual destruction on the Catholic Church. In the face of this, Catholics have a duty to firmly resist ecumenism in all its varied and evolving forms. No authority in the Church, no matter how well-meaning, no matter how highly-placed, may lawfully command a Catholic to take part in any movement that wars against defined dogma and the purity of the Faith.

Our duty is to remain faithful to the unchanging teaching and tradition of the Holy Catholic Church. On this point, St. Vincent of Lérins has given us firm direction:

> What shall a Catholic do if some portion of the Church detaches itself from communion of the universal Faith? What other choice can he make if some new contagion attempts to poison, no longer a small part of the Church, but the whole Church at once, then his great concern will be to attach himself to antiquity which can no longer be led astray by any lying novelty."[35]

(This article was taken from the January 1998 issue of *Catholic Family News*.)[36]

NOTES TO AFTERWORD

1. *Sermo ad Caesariensis Ecclesia plebem.*
2. Cited from *Hail Mary, Full of Grace*, Still River, MA, 1957, p. 107.
3. *Instructions on the Commandments and Sacraments*.
4. Jorgensen, Johannes, *St. Francis of Assisi*, (London, Longman Green Co., 1912), p. 55.
5. Anyone wishing a list of 33 quotations from Popes throughout the ages reaffirming this doctrine, please send a self-addressed stamped business envelope to *Catholic Family News,* M.P.O. Box 743, Niagara Falls, N.Y. 14302.
6. *Summa, II-II Q. Xi a. 1* — cited from *Catholic Encyclopedia*, (Robert Appleton Co., New York, 1910) Vol. VII, p. 256.
7. *Ibid,* p. 257.
8. Lefebvre, *They Have Uncrowned Him,* (Angelus Press, Kansas City, 1988), p. 222.
9. Wojtyla, *Sign of Contradiction*, original Italian edition, p. 26.
10. For a thorough examination of the deliberate ambiguities in Vatican II, see *In the Murky Waters of Vatican II*, by Atila Sinke Guimarães, especially Chapters III and IV.
11. See *Pope John's Council*, Michael Davies, (Angelus Press, Kansas City,) pp. 60-61.
12. Vatican II, *Lumen Gentium,* 8.
13. The progressive Father Avery Dulles, S.J. expounds on this novelty: "The Church of Jesus Christ is not exclusively identical with the Roman Catholic Church. It does indeed subsist in Roman Catholicism, but it is also present in varying modes and degrees in other Christian communities to the extent that they too are faithful to what God initiated in Jesus and are obedient to the inspirations of Christ's Spirit. As a result of their common sharing in the reality of the one Church, the several Christian communities already have with another a real but imperfect communion." — taken from *Toward Vatican III, The Work That Needs to Be Done* — edited by: David Tracy with Hans Küng and Johann B. Metz, (Concilium, Seabury Press, NY, 1978,) p. 91.
14. Vatican I, Session III, Chap. IV, Faith and Reason.
15. Consult the audio cassette *Is the 'New Catechism' a Source of Hope?* by John Vennari, Olytn Library Services, 2316 Delaware Ave, PMB 325, Buffalo, NY 14216.
16. Correspondence from Fr. Cogan (Canon Law Association) to Mary Jo Heiland, June 26, 1997.
17. *Origins* (NC Documentary News Service, Washington, D.C.) Dec. 19, 1985.
18. *Ut Unum Sint, #95*.
19. *Ibid., #84*.
20. For a brief overview of this unprecedented Declaration, see Chapter IX of *Fatima Priest* by Francis Alban, available from Good Counsel Publications, PO Box 203, Pound Ridge, NY 10578.
21. For a fuller explanation, consult the audio lecture *The Ecumenical Church of the Third Millennium* by John Vennari.
22. Vatican I, Session IV, Chapter IV. Dz. 1836, DS 3070.
23. Cited from *Apropos*, Isle of Skye, Scotland, Issue No. 16, 1994, p. 5.

24. *Catholic Encyclopedia for School and Home*, McGraw Hill, New York, 1965, Vol 3, p. 670.
25. Vatican II, *Sacrosanctum concilium, #36.*
26. *Ibid., #116.*
27. Consult *E Supremi* by St. Pius X.
28. *The Directory for the Applications of the Principle and Norms of Ecumenism,* #'s 23, 79, 81, 125.
29. See *The Kingship of Christ and Organized Naturalism*, by Father Denis Fahey for Papal quotes that stress this imperative. (Regina Publications, Dublin, 1943), pp. 18-21.
30. *The Handbook of Moral Theology* by Father Dominic Prummer, O.P. teaches "The non-Catholic party must promise to remove all danger of perversions of the Catholic party, and both parties promise that all their children shall be baptised and brought up as Catholics: such promises are normally made in writing." — and — "The Catholic party (in a mixed marriage) must prudently endeavour to convert the non-Catholic partner (c. 1062), e.g., by prayer, by the good example of a Christian life, by exhortation, etc." (P.J. Kennedy & Sons, New York, 1955) p. 430.
31. Cited from *Against the Heresies*, (Angelus Press, 1997) p. 263.
32. Cited from "Ecumenical Leprosy", Fr. Phillipe Marcille, *The Angelus*, March, 1994, p. 24.
33. Pope St. Pius X, "Our Apostolic Mandate", (Instauratio Press) p. 21.
34. See the articles on the One World Church and Global Ethic by Cornelia Ferreira in *Catholic Family News* issues: October, 1996; June, 1997; July, 1997; November, 1997.
35. St. Vincent of Lérins + ca. 445, a.d., op. cit. *A Theological Vindication of Roman Catholic Traditionalism* (1st edition), Father Paul Kramer, (Manila, 1995) p. 79.
36. *Catholic Family News*, MPO Box 743, Niagara Falls, NY 14302.

Father Paul Leonard Kramer

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- M.Div., Holy Apostles College, Cromwell, Connecticut, U.S.A., 1987-1988.
- Ordained priest by Mons. Vittorio M. Costanini O.F.M. Conv., on April 20, 1980, Basilica Cathedral of Sessa Aurunca, Sessa Aurunca, Italy.
- 1982-1987 Philippines, Laguna Province, 1990-1995 Manila.
- 1986-1995 Canada, The Fatima Crusader.
- 1996-1999 Lawrence, Massachusetts, U.S.A. and Woonsocket, Rhode Island, U.S.A.
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- 2005-2006 Galway, Ireland

About This Book

In 1969, Pope Paul VI introduced a new rite of Mass for the Latin Rite Church that was apparently binding on all Catholics – priests, bishops, religious and laypeople. It was then – and is now still to a great extent – widely believed that it has been forbidden for a priest to say the old rite of the Latin Mass – commonly referred to as the Tridentine Mass – unless he had special permission to do so, with a document called an "Indult."

This introduction of a new rite has caused widespread confusion, discouragement, division, disillusionment and destruction – even the suicide of large portions of the Catholic Church. Hundreds of churches across North America have been closed – even sold off – and more than half of the Catholics in North America have stopped going to Mass altogether since the new rite of Mass was imposed de facto.

The false impression was created throughout almost all the world by very high Vatican officials (at times even including Pope Paul VI and Pope John Paul II) that by virtue of holy obedience all priests after 1969 had to offer the Holy Sacrifice of the Mass according to the Novus Ordo Missae – the new rite of the Mass.

More recently, it has been acknowledged by the highest authorities in the Church that: 1) the old Mass was never forbidden to be said by a Catholic priest in good standing; and furthermore, 2) no one – not even a religious superior, bishop or Cardinal – could forbid a priest from saying the old Mass.

This acknowledgement of the law that the old Mass could be said was stated in 1986 by the Commission of the nine Cardinals (namely, Cardinals Ratzinger, Mayer, Oddi, Stickler, Casaroli, Gantin, Innocenti, Palazzini and Tomko) appointed by Pope John Paul II to address issues concerning the old rite. This Commission's findings were known to a small circle but not very widely published at the time as it should have been.

Continued on next page

About This Book — *continued from back cover*

The very existence of the Commission as well as its findings was publicly acknowledged and expounded upon by Cardinal Alphons Stickler on May 20, 1995 in a publicly reported (and tape recorded) Question and Answer session in Fort Lee, New Jersey, USA.

In fact, Cardinal Stickler stated for the record that all nine Curial Cardinals on that Commission (all 9 had Doctorates in Canon Law) agreed and declared that **NO** bishop, Cardinal or religious superior had the legal authority to ever forbid a Catholic priest (in good standing of the Roman Rite) from offering the Tridentine Mass in public or private.

More recently, Cardinal Dario Castrillón Hoyos (Prefect of the Congregation for the Clergy) in 2006 has stated that the old Mass has not been forbidden; and the new Archbishop Secretary of the Congregation for Divine Worship, Archbishop Malcolm Ranjith, as recently as June 2006 publicly acknowledged that the Tridentine Mass has never been forbidden.

In this book, first published in 1996 and augmented in 1999, Father Paul Kramer makes the case for the Tridentine Mass as not only not being forbidden, but in fact being the *only* Mass that is the "received and approved" rite of the Latin Rite – it is not just **approved** by Church authority (i.e. Popes and Ecumenical Councils), but it was also **received**. That means, that it has been handed on (*traditio*) from the previous generations of the Church, going back not just as far as the Council of Trent, but going back to Pope Gregory the Great (590-604 AD), back to the Apostles. It is part of Catholic Tradition with a capital "T". Catholic Tradition is also part of the Deposit of Faith.

So when Pope St. Pius V, in his bull *Quo Primum*, commands that this Mass is to be said and that no one – not even a Pope, much less a Cardinal, bishop or religious superior – can impose or command another rite of Mass to be said by any priest of the Latin Rite, he was not simply making a canonical law – that is, a law of the Church – which could be changed by a subsequent lawgiver – that is, another Pope. No, this decree of *Quo Primum* is making a dogmatic statement of

the Catholic Faith – an infallible definition that cannot be changed by any subsequent Pope or any subsequent Pope together with a Council. That is why Canon XIII of Session VII of the Council of Trent solemnly defines, "If anyone shall say that the **received** and **approved** rites of the Catholic Church accustomed to be used in the solemn administration of the sacraments may be … changed to other new ones by any pastor of the churches whomsoever: let him be anathema."*

What Pope St. Pius V was saying was that this rite (now known as the Tridentine Rite) – that is, the book that is attached to the bull *Quo Primum* – is *the* **received and approved** rite. *This rite* cannot be changed into another and different one, as the Council of Trent has already dogmatically defined. And that is also why *Quo Primum* is binding on the Church for all time.

What all this means in a few words is that the true, faithful, obedient Roman Catholic priest must offer the Tridentine Mass and it *only* – unless he is bi-ritual and can licitly (legally) offer the Byzantine liturgy as well. It also says that the true Catholic faithful of the Latin Rite must attend the Tridentine Mass and attend it only – unless they are visiting a Byzantine Rite Mass. And, it further means that those Catholics who have prided themselves as being faithful and obedient to legitimate authority by going to the New Mass have, in fact, been misled. With the knowledge that this book brings, all *Novus Ordo* Catholics must reform themselves by going only to the Tridentine Mass from now on.

This book explains these points at length and proves the truth of the above statements. Father Kramer ably appeals to reason, Sacred Scripture, Holy Tradition as well as the solemn definitions of the Roman Catholic Church over many centuries to prove his case. Any Catholic who has an elementary training in Sacred Theology, after attentively (and without prejudice) reading this book, must agree that Father Kramer has proven his case. It is hoped that all will agree

* "Si quis dixerit, receptos et approbatos Ecclesiae catholicae ritus in sollemni sacramentorum administratione adhiberi consuetos aut contemni, aut sine peccato a ministries pro libito ommitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari posse: anathema sit." (D.S. 1613)

with him about this issue which has so divided Catholics for more than 35 years.

This book is meant for all Catholics of good will who love the truth and will embrace the consequences of discovering the truth no matter how painful it may feel for them initially. Once they have overcome the initial shock, they will rejoice to find that they have come home to the only true Latin Rite liturgy of the Catholic Church of all time.

As the above truths about the changes in the Mass – which appear to have been predicted and warned against in the Third part of the Secret of Fatima – becomes wider known, more Catholics – laypeople, priests, bishops and religious – will return to the liturgical tradition that they are bound to embrace by their profession of faith. From this return will come many graces of conversion, advancement in the spiritual life and, above all, many more souls being saved.

The whole world will receive spiritual benefits as well as temporal benefits from what is hoped will soon be a widespread return to the Latin Tridentine Mass of all times.

"This is a superb book. Using clear definitions and sound reason, Sacred Scripture and the traditional teachings of the Popes and the Church Fathers (as well as common sense), Father Kramer brings clarity and truth to the muddled confusion of the post-conciliar Church. This book is a brilliant beam of light that cuts through the fog and murk that shroud modern Rome to reveal the eternal glory of our Catholic Faith."

David Allen White, Ph.D.
Professor of English
United States Naval Academy

"Father Kramer's book should be read, re-read, and thoroughly understood by anyone professing to be a Roman Catholic. No one can afford to be ignorant of the issues presented with such clarity and scholarship in this long-awaited work. Is the Tradition of the Church, including her immemorial liturgy, just one of many options which a Catholic in our day and age is free to choose from? Some will find this book an informative confirmation of what they already believe and practice. Others will find it a means to discover and accept the inescapable Truth that its flawless logic will lead them to. Still others will brush off the compelling message of this work and continue to fiddle while Rome burns. Pray. Read. Learn."

Father Patrick J. Perez

"Father Kramer's work is excellent! He gives a complete and convincing argument explaining a major cause of the current crisis in the Church today as only a theologian of his high caliber could. His insights into the mind of the Church regarding her Law and her Liturgy are clear and absolutely penetrating. His candidness in explaining why the hierarchy **still** fails to do anything about the current situation leads me to the logical and inevitable conclusion that they condemn themselves!"

Father Paul S. Petko

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