

# ANIMUS DELENDI - I

*(Desire to Destroy)*

COLLECTION ELI, ELI, LAMMA SABACTHANI?  
VOLUME IV

**Atila Sinke Guimarães**

Translated and Edited by

**Marian Therese Horvat, Ph.D.**







COLLECTION

*Eli, Eli, lamma sabacthani?*

Volume IV

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by

Atila Sinke Guimarães

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## DEDICATION



I dedicate this work to Professor Plinio Corrêa de Oliveira, my esteemed mentor to whom I owe all my Catholic formation. Foreseeing the great difficulties that would arise to publish this Collection, he advised me to put it under the protection of *Madonna del Miracolo*. Therefore, as this new volume comes to light, I present her and him my most filial homage and gratitude.



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**"If the Church were not divine,  
this Council would have buried her." <sup>1</sup>**

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<sup>1</sup> Cardinal Giuseppe Siri, Statement, *apud* Lucio Brunelli, "Todos os segredos de un quase Papa," *30 Dias*, September 1993, p. 50.



## A WORD TO THE READER

It would be reasonable for the Reader to wonder why the second volume of this Collection to be published is not Volume II, but Volume IV. The motive is simple to explain.

In a collection as extensive as this one, it is not unusual for the various volumes to be published in a sequence different from what was originally planned. For example, in the well known *History of the Church*, edited by Augustin Fliche and Victor Martin, publication followed the order in which the various collaborators turned in their finished works rather than the original sequence in which the material was assigned. In that collection, it seems that volume XI was never published, and volume XII, which was being coordinated by Prof. Gabriel Le Bras, was never even finished because of the death of the author. Thus, in a large work published in series, practical considerations often take priority over the original intentions of the coordinators. This has been the case in the Collection *Eli, Eli, lamma sabacthani?* [My God, my God, why hast Thou forsaken Me?]

The full 11-volume Collection was already written and completed when Volume I was published.<sup>1</sup> However, neither the Author nor his publisher had the resources to publish and distribute all eleven volumes of the Collection at one time. Moreover, the public would find it difficult to assimilate the complete Collection *en masse*. Since it could not be released as a single work, the tasks of updating the work by the Author and translating the new parts into English imposed themselves. The work of translation alone has been subject to contingencies beyond the Author's immediate control. Given that the updating and translation of Volume IV were closer to being finalized, it was decided that Volume IV should be released before Volume II.

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<sup>1</sup> *In the Murky Waters of Vatican II* (Metairie: Maeta, 1997), General Introduction, §§ 4, 26-29.

This change should not cause any substantial difficulty for the Reader. The four volumes following Volume I (Vols. II-V) all deal with the spirit of the Council. The second and third volumes do so from a certain point of view, thus forming a pair. The fourth and fifth volumes deal with the spirit of the Council from a different perspective and thus compose another set. So, publishing Volume IV before Volume II merely shifts the first focus to the second, no more than this. It only becomes necessary to publish Volume V after Volume IV in order to deal fully with the topic and to complete the set. After this, Volumes II and III will be published.

For the Reader to understand the scope of the four volumes regarding the spirit of the Council, the general explanation that was included in the Introduction to Volume II will be repeated here. This explanation will appear again in Volume II for the benefit of those who wish to keep the Collection in the same order in which it was originally conceived, as well as to facilitate future references. The repetition of this Introduction at the beginnings of this Volume and the forthcoming Volume II will be the only annoyance caused by the change in sequence of publication. For this unavoidable inconvenience, the Author begs the understanding of the Reader.

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## FOREWORD

by

Marian Therese Horvat, Ph.D.

In the masterful work *In the Murky Waters of Vatican II* – already proclaimed a classic study on the Council – Atila Sinke Guimarães demonstrated how the ambiguity of the Council’s texts lend themselves to disparate interpretations by conflicting currents. This ambiguity obviously opens the door to a progressivist interpretation.

This next volume of the 11-volume Collection *Eli, Eli, lamma sabacthani?* begins to study the spirit of the Council. It is a logical procedure, first, to study the letter of Vatican Council II, and then to look at the state of spirit, or mentality, that directed the application of the reforms that have changed the face of Catholic Church in the last 38 years. In *Animus Delendi - I* (Desire to Destroy), Guimarães defines this state of spirit as one of tolerance toward error, a tolerance preached by the four last Popes that supposes the virtual disappearance of the prior militant and missionary Catholic spirit. It has also fostered general hostility toward the sacral and hierarchical characteristics of the Holy Church.

Guimarães supports his thesis with the words of the most important persons who inspired and applied the conciliar principles. They were the ones who knew what was taking place on the inside, who were directing the “new winds” that came into the Church with Vatican II. The result: a superbly documented work that is devastating in its delivery and conclusions. As a good friend who was pre-reading the text remarked, “If *Murky Waters* was a rude awakening, *Animus Delendi I* is a trumpet blast!”

An eloquent and dignified trumpet blast, may I add. Guimarães’ elevated tone and polished exposition are indispensable given the gravity of the topic addressed and denunciation made – to bring to the public domain the planned self-destruction of the Holy Roman Catholic Church, as designed and executed by the conciliar progressivist theologians and Prelates. The Author indicates that the plot of self-destruction flows logically from the spirit of Vatican Council II.

From the beginning, Guimarães raises important questions: Did Pius XII foresee a plan of the self-destruction of the Church? Did John XXIII announce this plan with the express design “to shake off the imperial dust that has fallen on the throne of St. Peter since the times of Constantine”? Did Paul VI admit it when he stated that the Church was experiencing “a mysterious process of auto-demolition”? To these questions, Guimarães raises a clarifying hypothesis.

The *Agenda to Destroy* expounded in this work, which is being executed by the progressivists, aims ultimately at nothing less than to close one era and to open another. From the blueprint of the architects of self-destruction, we can follow the attempt to put an end to Christendom, the grand polemics of the Counter-Reformation, and the glorious epoch of the Church’s great missionary adventures and militant crusades. The proponents of this drastic change claim that Vatican II put an end to the Church’s hierarchically detailed organization, the procedures of control and vigilance that safeguarded Catholic Doctrine, the rubrics that regulated worship in the liturgy, the Latin language that symbolizes much of the cultural, juridical and artistic heritage of the past. All this is being swept away by the “new winds” that entered the Church with the Council.

The era that opened with Vatican II was one of self-criticism, public confession of faults and errors, and a decentralized and democratized structure. Further, Guimaraes brings to light the strange theory of *kenosis*, upon which the progressivists base their concept of why the Church not only should, but must, voluntarily annihilate herself. This bizarre doctrine demands that the Church fall and be dissolved – so that she can rise again, integrating all the world’s disunited elements in a final glorification. Thus, according to this progressivist theory, it is not only desired, but necessary, for the Church to be despoiled of her property, her privileges, the power to define doctrine or shape culture, and her political state and influence. What is so appalling is that this auto-demolition is a process that is being carried out by the Church’s own sons, who publicly denounce her “stains and blemishes” and surpass the eloquence of the anti-clericalists of days past.

It is my belief that the most shocking feature of what these pages reveal is the real hatred unleashed by the progressivist conciliar current. Perhaps one of the weakest points of the good throughout History, but especially in our times when

modern man is so infected with the liberal Enlightenment principle that man is essentially good, is the failure of the good to recognize the malice of evil. Following false liberal thinking, kind-hearted “good” Catholics always try to think the best of everyone and every situation. Thus, they find it difficult to believe that there could have really been an infiltration inside the Church at the highest levels; that there could really be such an evil plan to destroy and the intent to carry it out to the end; that a Council could be misdirected, and that the new winds it brought into the Church could be malevolent. This naivete of the good has been its greatest weakness and has allowed the progressivist revolution inside the Church to progress to a point literally unimaginable 40 years ago.

With this, I am reminded of the profound and moving meditation of Prof. Plinio Corrêa de Oliveira, the mentor of author Atila Sinke Guimarães and the one who directed his work on the Council, truly one of the great Catholic thinkers and men of action of the 20<sup>th</sup> century. Reflecting on the Eleventh Station, *Jesus Is Nailed to the Cross*, Prof. Plinio commented on the immense hatred of the evil for Our Lord, and asked if there were not a lesson to be learned for us from this scene? I transcribe his words with the hope that the good will take them to heart, and apply them to the dark and mysterious desire to destroy that has infiltrated the Holy Church in our days and ask for the courage to see and combat this evil:

“Between Thee and the devil, between good and evil, between truth and error, there is a profound, irreconcilable, eternal hatred. Darkness hates the light, the children of darkness hate the children of light; the fight between the two sides will endure until the consummation of the ages, and there will never be peace between the race of the Woman and the race of the Serpent.

“In order to understand the immeasurable extension and immensity of this hatred, it is necessary to contemplate all that it dared to do. There is the Son of God, transformed, in the words of Scripture, into a leper in whom nothing is sound; a being who writhes like a worm under the effect of the pain; detested, abandoned, nailed to a cross between two common thieves. The Son of God: what grandeur – infinite, unimaginable, absolute – is contained in these words! Behold, in spite of all, what hatred has dared to do against the Son of God!

“The whole History of the world, the whole History of the Church is nothing but this inexorable struggle between those who are of God and those who are of the devil, between those who are of the Virgin and those who are of the Serpent. It is a struggle in which there are not merely mistakes of the intellect or simple weakness in the angelic and human hosts that follow Satan, but also malice – deliberate, culpable, sinful malice. It is this which needs to be said, commented on, remembered, emphasized, proclaimed, and once again, remembered at the foot of the Cross. For we are such, and liberalism has disfigured us to such a point that we are always inclined to forget this truth which is absolutely inseparable from the contemplation of the Passion.”

*Tradition In Action* publishes *Animus Delendi - 1* with the hope that it will serve to illuminate the often dark and difficult path – which serious Catholics have been treading these last 40 years – with a truth that takes courage to face. Atila Sinke Guimaraes has written a dauntless and bold work, absent of any critical revolt or spirit of despair, aimed to do a good for the Holy Catholic Church in this hour of crisis. May it serve to fire the courage and indignation of the Readers, who are witnesses of this second great betrayal in History. The first was the delivery of the God-man by Judas to the Sanhedrin. What Guimaraes unmasks is a new attempt of an analogous crime, the deliverance of the Holy Catholic Church from within to her centuries-old enemies. Such a situation demands that the courage, zeal and dedication of the Catholic Counter-Revolution be greater than the desire to destroy that is fueling the Conciliar Revolution exposed in these pages.

\* \* \*

## INTRODUCTION

§ 1           Volume I of this Collection, *In the Murky Waters of Vatican II*, dealt with the Council's ambiguity with regard to its official documents. This volume will study the much discussed *spirit of the Council*, indispensable for those who desire a more profound knowledge of the underlying meaning of these texts as well as a broader vision of the conciliar movement.

§ 2           How does one study the spirit of documents such as those of Vatican II? Or of movements like the progressivist one, which influenced it and was consecrated by it?

§ 3           Theoretically and generically, the spirit of a law, rule, code or constitution is the set of principles that inspire it and govern its application. When these principles are not clearly spelled out within the law or set of laws in question, they can usually be defined by considering the body of thought of the legislator himself or by the defined thinking of the authors who influenced it. For example, the work of Montesquieu, *De l'esprit des lois*, which influenced the foundation of the Modern State, sets out the fundamental principles of its laws and institutions.

When a declared statement of principles of the legislators or those who inspired them is unknown, the spirit of the law normally can be determined by studying how it has been applied by the courts and obeyed by the people.

Thus, the spirit of a law is a certain unity of thinking that is not necessarily expressed; it is a more or less explicit given body of doctrine. Under normal circumstances, it will go through various stages and become a legal doctrine, a moral doctrine and, finally, a philosophical doctrine. By analogy, the spirit of a movement can be determined by distinguishing the thinking that inspires it.

To make explicit the body of doctrine that influences a given set of laws or that characterizes a given movement is to determine its spirit.

If we were to adopt this procedure, the entire Collection *Eli, Eli, lamma sabacthani?* – from this Volume on – would be an attempt to define the spirit of the Vatican II documents and

the spirit of the progressivist movement. This is not, however, the direction that will be followed here.

§ 4           **The analysis of the *spirit of the Council* in Volumes II to V will consider the expression in an analogical sense, that is, it will consider less the body of doctrine that inspired it, and much more the state of spirit that it inspired and the mentality that has become increasingly manifest within the Church ever since.** That is, this study will attempt to understand its spirit in its analogical sense.

§ 5           Although, in theory, it can be a simplification to understand “spirit” to mean “state of spirit,” it seems that in the specific case of the Council, the first and most important thing to do is to determine its state of spirit or mentality. Far more than being a mere codification of rules or laws, the conciliar documents have propitiated the greatest change in the Holy Church and in the religious mentality of Catholics as a whole that History has ever seen. Therefore, to determine the broader meaning of these documents, they must be considered together with the changes to which they gave rise. To know these two things, it is indispensable to become familiar with the conciliar mentality.

§ 6           How can this mentality, or state of spirit, be defined?

§ 7           **First, this state of spirit can be defined as the assumption of an attitude of tolerance toward error and evil, as well as toward their agents, by conciliar and post-conciliar ecclesiastical leaders.**

In the Council's opening speech, John XXIII described this new position as one that “shows mercy” for those in error and that “spreads everywhere” the Church’s love for the “brotherly unity of all” – that is, the world and the false religions.”<sup>1</sup>

Inevitably, tolerance for error and evil generated hostility toward pre-conciliar Catholic militancy. That is, it created hostility toward the main characteristic of the Holy Catholic Church,<sup>2</sup> which forms the perfect likeness of Our Lord who

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<sup>1</sup> John XXIII, Opening Speech of the Council, October 11, 1962, in Walter M. Abbott, S.J., *The Documents of Vatican II* (Piscataway, NJ: New Century Publishers), 1966, pp. 716-7.

<sup>2</sup> See Volume II, *Animus injuriandi – I*, Chap. II.

said: “I came not to bring peace, but the sword.” (Mt 10:34; Lk 12:51)

§ 8 ***Second, the state of spirit born at the Council can be defined as the adoption of a generally hostile attitude toward the militancy of the Catholic Church – both past and present.***

Once tolerance toward error and evil have been admitted, it is simple to see why the meaning of *aggiornamento*, the adaptation of the Church to the world, would no longer imply combating the fundamental errors of the world. On the contrary, it implies a combat with the sacral and hierarchical characteristics of the Holy Church, qualities diametrically opposed to the vulgarity and egalitarianism of the modern world.

§ 9 ***Third, the state of spirit born at the Council can be defined as the adoption of a general hostility toward the sacral and hierarchical characteristics of the Holy Catholic Church.***

§ 10 This description of the state of spirit of the Council – tolerance for evil and hostility toward Catholic militancy and the sacral and hierarchical characteristics of the Church – is in my view the best possible definition of the *spirit of the Council*.

This will be confirmed by the following general arguments that will be analyzed over the course of this Collection:

§ 11 1. It is consistent with the general orientation of the pontificate of John XXIII, which was faithfully followed by Paul VI and John Paul II;

§ 12 2. It explains the dogmatic relativism and moral laxity that have pervaded the interpretation of Catholic doctrine since the Council;

§ 13 3. It explains the general climate of the conciliar reforms with regard to both the de-sacralization of the Church and the dissolution of her hierarchical structure;

§ 14 4. It explains ecumenism and secularization – the adaptation of the Church to the world and other religions – both notable characteristics of the conciliar era;

§ 15 5. It sheds light on innumerable ambiguities in the official documents of Vatican II.

§ 16

For these reasons, the Author has adopted this definition of *spirit of the Council*: tolerance for evil, and hostility toward Catholic militancy, and hostility toward sacred and hierarchical characteristics of the Church.<sup>3</sup>

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<sup>3</sup> A demanding Reader could ask for a more detailed explanation of the expression *spirit of the Council*. In order to oblige, the following considerations are offered.

It is clearly understood that the expression *spirit of the Council* can be understood in various ways. For example, it can be understood from two different standpoints: by looking at the areas to which it is usually applied, or by considering the expression itself.

**With regard to its normal application**, the expression may be understood as:

- a. An ambiguous interpretation of excerpts from dogmatic, moral or social doctrine that are used in the conciliar documents. As a rule, this interpretation reflects a body of doctrine that does not appear *per se* in the excerpts, but that exists elsewhere. In this sense, the *spirit of the Council* would refer to a clear and coherent doctrine – progressivist thinking as a whole – expressed outside of the conciliar texts.
- b. The spirit of the authors who inspired the conciliar documents. In this sense, the *spirit of the Council* would be preponderantly that of the progressivist current, to which a large number of these authors belong.
- c. The spirit of the pastoral norms contained in the conciliar documents. In this sense, the *spirit of the Council* would be closely linked to the texts.
- d. The general lines of the institutional reforms initiated by John XXIII and carried on by Paul VI and John Paul II, which usually are founded on the progressivist interpretation of ambiguous Vatican II texts. In this sense, the *spirit of the Council* would be a certain intention that becomes clear in its application and that acts as a kind of common denominator.
- e. A blurred mirage of hopes for the future that generally coincide with progressivist aims. In this sense, the *spirit of the Council* would have little to do with the texts of the conciliar documents.
- f. A state of spirit of adaptation to the modern world and other religions. In this sense, the *spirit of the Council* would be the reflection of a certain mentality.

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Obviously, the expression can have many meanings, and it is necessary to define the meaning that we will be examining.

**With regard to precision of terms**, the expression is inappropriate on two counts:

g. Based on its normal application to various fields, the expression *spirit of the Council* could mean a number of things: the *spirit of the doctrinal excerpts* used in Council documents; the *spirit of the authors* who wrote the conciliar documents; the *spirit of the pastoral guidelines* of the Council; the *spirit of the reforms* of the Council; the *spirit of the ardent supporters* of the Council, or the *state of spirit of adaptation* to the modern world and other religions.

What is meant by the use of the word *spirit* is a kind of common denominator of the various parts of a group of laws or guidelines to a general framework of principles. This common denominator or general framework permits the more indistinct passages to be better understood. However, to search for this kind of spirit is more suited to fields of an inductive nature, such as Law. It is much less appropriate for matters of a deductive nature, such as Theology.

Thus, some of the above applications of the *spirit of the Council* do not seem appropriate. Rather than *the spirit of the authors*, it seems more fitting to say *the thinking of the authors*; rather than *the spirit of its supporters*, it is better to say *the doctrinal aims of its supporters*. To take *state of spirit* or *mentality* to mean *spirit* also seems an inappropriate simplification. Instead of in its proper sense, the expression is used in its analogical sense – as we explained in the text.

The expression would be appropriate only in two of its applications that deal with matters of an inductive nature: It would seem correct to use the *spirit of the pastoral guidelines* of the Council and the *spirit of the reforms* of the Council.

h. The instability and fluidity of the term *spirit of the Council* also makes it unsatisfactory. If, in fact, it would be inappropriate to use the word *spirit*, it would be even worse to package all the meanings together under the generic expression *spirit of the Council*. This would make it prey to a fundamental inaccuracy, rendering the term particularly unfit for interpreting documents as important as those of Vatican II.

i. For these reasons, the use of the expression *spirit of the Council* would seem to demand some kind of typographical device to indicate our reservations. However, with the explanation in this Note of the exact acceptance in which this Collection adopts the expression, we will dispense with the need to italicize or underscore the term.

§ 17 In addition to the general intent expressed by John XXIII in the opening speech of Vatican II, two actions of Paul VI mark the institutionalization of tolerance in the Conciliar Church: the abolition of the *Index librorum prohibitorum* [Index of Forbidden Books] and the establishment of the International Theological Commission (ITC).

§ 18 On the day before the Council closed, December 7, 1965, Paul VI reformed the Sacred Congregation of the Holy Office and abolished the *Index* by means of the *Motu proprio Integrae servandae*.<sup>4</sup> This action was intended to signify the establishment of freedom of thought and expression within the Church. Henceforth, anyone could think, say or write whatever he wanted without fear of anathemas. That is to say, everything unorthodox, immoral and dishonorable that has been said and written regarding Holy Mother Church from that time until today can be said to evoke the papal authority of Paul VI. The body of post-conciliar work is, therefore, the authorized expression of the *spirit of the Council* inasmuch as it reflects tolerance.

§ 19 The same could be said about Paul VI's establishment of the International Theological Commission (ITC) in 1969 as an organ in some ways parallel to the Congregation for the Doctrine of the Faith. Prior to its establishment, the Holy Office – the Congregation responsible for vigilance and maintaining the unity of Faith and the purity of Morals – traditionally referred to a group of advisers should the need arise. Founding a new commission with privileges and special rights autonomous from the authority of the Congregation for the Doctrine of the Faith signified the end of doctrinal unity in the

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j. In order to avoid various nuances of meaning beyond those necessary in studying the expression *spirit of the Council*, we will ignore other common usages in the Church – such as the spirit of a religious order, the spirit of a founder, the spirit of spiritual exercises, the spirit of mercy, etc. – even though the *spirit of the Council* can sometimes be close in meaning.

<sup>4</sup> The document, dated December 5, 1965, was published in *L'Osservatore Romano*, December 6-7, 1965.

Catholic Church and the establishment of freedom of opinion in religious matters.<sup>5</sup>

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<sup>5</sup> a. The International Theological Commission (ITC) was set up by Paul VI *ad experimentum* on April 11, 1969 (“Comissionis Theologicae statuta ‘ad experimentum,’” AAS, August 8, 1969, pp. 540-1). It was established definitively by John Paul II on August 6, 1982 by means of *Motu proprio Tredecim anni iam (Insegnamenti di Giovanni Paolo II)*, Libreria Editrice Vaticana, vol. 3, pp. 183-187). Its purpose was to legitimize theological pluralism.

b. The 1967 Synod of Bishops, which studied research standards for theologians, affirmed the following: “In order for theologians to carry out their mission in a normal way, they must be assured the freedom both to open new trails and to update the older bodies of learning.” (*La Documentation Catholique*, 64, 1967, 1986, in Joseph Comblin, “La Théologie Catholique depuis la fin du pontificat de Pie XII,” V.A., *Bilan de la théologie au XXe. siècle*, Tournai/Paris: Casterman, 1970, vol. 1, p. 480).

c. At the same Synod, Cardinal Leo Jozef Suenens proposed the establishment of the ITC (*ibid.*, p. 481; L. J. Suenens, *Souvenirs et espérances*, Paris: Fayard, 1991, pp. 64, 152-3, 190).

d. Toward the end of 1968, a few months before Paul VI actually set up the ITC, a petition signed by theologians associated with the magazine *Concilium* made this request: “**The undersigned theologians find themselves constrained to openly and gravely call attention to the fact that the liberty of theologians and of theology in the service of the Church, which was restored by the Vatican Council II, should not be imperiled ....** Well aware that we, as theologians, can be led astray in our theology, we are convinced nonetheless that **erroneous theological ideas cannot be corrected by coercive measures.** Today, **they can be corrected effectively only by means of objective scientific discussion free of any coercion**, where the truth can conquer by its own merits .... **Any type of inquisition**, however subtle it may be, **injures the development of a sound theology**, as well as seriously damages the credibility of the entire Church in today’s world .... Today, as we face the growing possibility of a new threat to unimpeded theological studies, **we find ourselves compelled to present a series of constructive proposals. It seems to us imperative they be carried out** so that the Pope and the Bishops will be able to fulfill properly and honorably their mission regarding their function as theologians in the Church.

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“[Proposal] 1. Even after the internationalization (of the Curia) inaugurated by Pope Paul VI, **various organs of the Roman Curia, and especially the Congregation for the Doctrine of the Faith, will have to stop giving the impression of favoring a certain theological school of thought, so long as the composition of its members does not reflect the legitimate plurality of the contemporary schools and modern theological thinking** ... [Proposal] 4. **The International Theological Commission proposed by the Bishops' synod should be established immediately in a way that proportionately integrates the various theological tendencies and schools of thought.** The Congregation of the Faith should collaborate closely with this commission. Further, with regard to questions of the Faith, **the juridical powers of the Congregation, like that of the Bishops' commissions ... should be legally delimited in explicit terms**” (V.A., “Declaration,” supplement of *Concilium*, Portuguese ed., January 1969).

Among those who signed this “Declaration” were Fathers Karl Rahner, Yves Congar, Marie-Dominique Chenu, Edward Schillebeeckx, Hans Küng, Joseph Ratzinger, Walter Kasper, Johann Baptist Metz, Piet Schoonenberg and Pierre Benoît.

Everything leads one to believe that Paul VI established the International Theological Commission to satisfy the aims of the '67 Synod and the requests of these theologians.

e. Cardinal Suenens, who originated the idea of founding the Commission, addressed the question of the ITC's independence from the unity of teaching of the Magisterium, represented by the Congregation for the Doctrine of the Faith. He said: “On my first trip (to Canada in 1967), **I advised that an international theological commission be established in Rome with the aim of eventually freeing ourselves from the monopoly of advisers chosen too exclusively by the Holy See. With this, we would broaden our information base and increase the credibility of Rome's doctrinal interventions.** The text of this speech appeared in the *Minutes of the Congress*, as well as in the final chapter of my book *La corresponsabilité dans l'Église d'aujourd'hui*. The proposal was acted upon: today it is a reality. The international body was formed and we already owe to it some important and invaluable studies” (*Souvenirs et espérances*, p. 190). Even more explicitly, he stated, “**At a post-conciliar Synod, I proposed the creation of an international theological commission with the precise aim of breaking this monopoly (of the Holy Office) that hindered free dialogue at the highest level**” (*ibid.*, p. 64; pp. 152-3).

§ 20 These were, then, the two milestones that established tolerance within the Church. It was these two attitudes that released the brakes that restrained doctrinal abuse and sustained the unity of Faith and Morals (2 Thes 2:6).

§ 21 Thus, Paul VI cut “the silver cord” that bound the “Aeolian bag” which guarded the riotous winds of error and heterodoxy from escaping into the Church.<sup>6</sup> Who should bear

f. During an interview, Fr. Chenu made this comment: “You know that the idea of creating a theological commission was based on the desire of the Council and came after much consideration. After all, the Pope already has his own theological commission, the Congregation for the Doctrine of the Faith, formerly known as the Holy Office. They are experts entirely at his service. **Creating another theological commission, therefore, was to allow for autonomous research ....**

“**Question – Isn't this commission somewhat out of line with the Magisterium?**“

**Answer – It tends to be”** (*Jacques Duquesne interroge le Père Chenu*, p. 5).

g. Msgr. Philippe Delhaye, secretary-general of the ITC from 1973 to 1988, spoke to the Author of this Work about the growing pluralism of the organization. He said that when the Commission was founded, there were about 30 members and “we all had more or less the same way of thinking about problems. There were several more forward – looking thinkers, but the majority thought about the same. **Today, however, for thirty people there are thirty opinions**” (Louvain-la-Neuve, March 1, 1983).

h. Nevertheless, there are those who think that the ITC adopts the exemplary behavior of submission to the Congregation for the Doctrine of the Faith (Gino Concetti, “La Teologia al servizio del Magistero,” *L'Osservatore Romano*, December 23, 1988, p. 3). However, even if this opinion were objective, it seems clear that there is still the potential for autonomy. Further, nothing stands in the way for it to realize *in tempore oportuno* the objectives for which the ITC was created.

<sup>6</sup> During his adventures after leaving Troy, Ulysses received from Aeolus, the son of a god, a bag that contained all the winds that could disturb Ulysses' return trip to his island home of Ithaca. The bag was closed with a cord of shining silver tied so tightly that not so much as a tiny breeze could escape. With Ithaca in sight, the mythological hero allowed himself a brief repose. During his sleep,

responsibility for the tempests that were unleashed when it opened? The winds themselves, or the one who unleashed them?

§ 22 Four months after founding the ITC, Paul VI expressed his intent with regard to tolerance, which was very similar to the program already being followed: **“We will have, therefore, a period in the life of the Church, and consequently in that of each of its children, of greater liberty, that is, of fewer legal obligations and internal inhibitions. The former discipline will be reduced, arbitrary intolerance and despotism abolished, the prevailing laws simplified, and the exercise of authority tempered.** That sense of Christian liberty which so marked the first generation of Christians when they understood they were exonerated from observing the Mosaic law and the complicated ritual precepts will be fostered (Gal 5:1).”<sup>7</sup>

§ 23 In fact, symbolically John XXIII had already blazed the path for Paul VI to adopt this attitude. In his journal of the Council, Henri Fesquet noted: “Some time ago, when receiving a visitor who asked him what he hoped from the Council, John XXIII pointed to the window and said, “A current of fresh air in the Church.””<sup>8</sup>

Everything leads one to believe, therefore, that the responsibility for releasing the new winds that are ravaging the Catholic Church should be attributed to John XXIII and Paul VI.

§ 24 Although he does not agree with this interpretation of the problem, Cardinal Ratzinger nonetheless provided evidence that confirmed it when he spoke about the devastation being wrought in the Church by “latent forces” contrary to the tradi-

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his crew, moved by curiosity and envy, opened the sack. The winds that were released carried the ship away from the shore and out to the high sea. Ulysses would undergo another nine years of trials before he would finally find his way home (Homer, *The Odyssey*, translated by E. V. Rieu, New York: Penguin Books, 1982, cant. X, 1-100).

<sup>7</sup> Paul VI, Speech to the National Federation of Schools for Obstetricians on July 9, 1969, *Insegnamenti di Paolo VI*, Tipografia Poliglotta Vaticana, vol. 7, p. 1004.

<sup>8</sup> Henri Fesquet, *Le Journal du Concile* (Forcalquier: Robert Morel, 1966), p. 44.

tional way of being. Would this process have been possible without the tolerance of John XXIII, Paul VI and other authorities of the conciliar Church? Even though he did not answer these questions, the Cardinal added, “It is my impression that **the devastation that the Church has suffered** these last 20 years **is due** not so much to the Council itself, but **to the chain reaction set off within it, of latent forces that are aggressive, polemic, centrifugal and perhaps irresponsible.**”<sup>9</sup>

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§ 25           The volumes studying the *spirit of the Council* will provide examples from all the corners of the Church where conciliar winds are blowing. There will be quotes from persons directly or indirectly linked to Vatican II. Even the latter are expressive of the spirit of the Council, since they reflect the tolerance shown by the highest authorities toward a hostility for the militancy, sacrality and hierarchical character of the Church.

§ 26           Undoubtedly, there have been incidences here and there where the Holy See has “condemned” certain theological abuses, such as in the cases of Hans Küng, Edward Schillebeeckx, Leonardo Boff, Pedro Casaldáliga, Raymond Hunthausen, Charles Curran, John McNeill and, more recently, some Catholic theologians from the East. These “condemnations,” however, stopped short of declaring the strange theories of these authors as heterodox, or of applying the corresponding sanctions of excommunication and the suspension of orders.<sup>10</sup>

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<sup>9</sup> Joseph Ratzinger, “Ecco perchè la fede è in crisi,” interview by Vittorio Messori, *in Jesus* (Milan), November 1984, p. 70.

<sup>10</sup> We have in our hands the text of the “Alocucion a los Obispos en Colombia – Reflexiones sobre el caso de Monseñor Marcel Lefebvre [Speech to the Bishops in Colombia – Reflections about the case of Monsignor Marcel Lefebvre],” a speech delivered by Cardinal Joseph Ratzinger during the *Curso de Profundizacion Teologica para los Señores Obispos* (July 11-22, 1988). The text is duly authenticated by the seal of the Colombian Bishops' Conference. Referring to the “condemnation” of the progressivists, the Cardinal stated: “**The myth that the Vatican shows a hard hand toward progressivism is false reasoning.** Right up to the very date [of Msgr. Lefebvre's break on June 30, 1988], basically **only admonishments were issued,**

In general they were admonishments about partial aspects of the doctrines spread by these authors, and the sanctions applied were light. This Volume in particular will examine the mildness or inefficacy of the Vatican's "condemnations."<sup>11</sup>

§ 27

Vatican sanctions no longer sound like doctrinal condemnations; they seem more like prudential censures made by "moderates" of the official Vatican line against the *arditi* of the extreme left progressivist current. Thus, it seems that both are striving to reach the same goal and only disagree about methodology. Did not the *Gironde* and the *Montaigne* parties fight each other during the French Revolution? Yet once the river of blood under Robespierre and the tornado of gunpowder under Napoleon had passed, it was the "*Girondist* spirit" that installed the revolutionary *Jacobin* victories in the new institutions and, consequently, in the minds of the people.<sup>12</sup> Therefore, despite

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**never canonical penalties in the proper sense**" (*El Catolicismo*, Bogotá, August 28, 1988, p. 12).

<sup>11</sup> Among the various "condemnations" made by the Congregation for the Doctrine of the Faith is the paradigmatic case involving Fr. Hans Küng, which will be analyzed in Chap. III.1. This analysis seems to provide a sufficient example of the Holy See's supposed "rigor" with regard to post-Council abuses. The cases of Archbishop Hunthausen and Fr. McNeill will be studied in Vol. III, *Animus injuriandi-II*, Chap. III.3; the instance of Msgr. Casaldáliga in Vol. V, *Animus delendi-II*, Part I, Chap. V, and that of Fr. Leonardo Boff in the Introduction of Vol. V. The Holy See's unequivocal desire to be mild and tolerant and to avoid taking punishments to their final consequences is quite obvious in all of these "condemnations."

<sup>12</sup> a. By *Girondist* spirit we mean the mentality of the "moderates" who took positions analogous to those advocated by the *Gironde* before the Terror. We do not, however, mean to affiliate post-revolutionary "moderates" with the *Girondist* party, as described, for instance, by Alphonse de Lamartine in his well-known *Histoire des Girondins*.

b. In this sense, the "spirit of the *Girondists*" or "moderates" survived even during the Restoration and played a part in the victory of the revolutionary principles. This is described by the celebrated writer Victor Hugo: "During the Restoration, the nation became accustomed to calm debates, which were lacking during the Republic, and to a peaceful grandeur, which was absent during the Empire. A strong and free France was an encouraging spectacle for the other peoples of Europe. The Revolution spoke under Robespierre; the cannon,

episodic clashes in some phases, the radical and moderate currents complemented each other through the course of the revolutionary process.<sup>13</sup> The “condemnations” by the Vatican

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under Bonaparte; under Louis XVIII and Charles X intelligence had its turn. Then the winds stopped blowing and the torch was relighted. We saw, sparkling from its serene heights, the pure light of the mind. A magnificent, opportune and enchanting spectacle. For 15 years, in perfect peace and in broad daylight, we witnessed the action of these great principles – so old for the thinker, so new for the statesman: equality before the law; liberty of conscience, speech and the press; open access for all to any office. So it was until 1830” (*Les Misérables*, Paris: Garnier-Flammarion, 1967, vol. 2, p. 353).

c. François-René de Chateaubriand affirmed essentially the same thing: “The Restoration gave a stimulus to the intelligence; it liberated the thinking repressed by Bonaparte. The mind, like a caryatid relieved of the building weighing over it, raised its head once more. The Empire had struck France dumb; restored freedom touched it and returned its power of speech. Gifted orators appeared who took up where the Mirabeaus and Cazalès' had left off, and the Revolution continued on its course” (*Memoires d'outre tombe*, Librairie Générale Française, 1973, vol. 2, p. 447).

<sup>13</sup> In *Revolution and Counter-Revolution*, Prof. Plinio Corrêa de Oliveira uses the upheavals of 1789 to exemplify the metamorphoses of the revolutionary process: “The revolutionary process is the development by stages of certain disorderly tendencies of Western and Christian man and of the errors to which they have given rise. In each stage, these tendencies and errors have a particular characteristic. The Revolution, therefore, makes metamorphoses in the course of History. The metamorphoses observed in the great general lines of the Revolution recur on a smaller scale within each of its great episodes. Hence, the spirit of the French Revolution, in its first phase, used an aristocratic and even ecclesiastical mask and language. It frequented the court and sat at the table of the royal council. Later, it became bourgeois and worked for a bloodless abolition of the monarchy and nobility and for a veiled and pacific suppression of the Catholic Church. As soon as it could, it became Jacobin and inebriated itself with blood in the Terror. But the excesses committed by the Jacobin faction stirred up reactions. The Revolution turned back, going through the same stages in reverse. From Jacobin it became bourgeois with the Directory. With Napoleon, it extended its hand to the Church and opened its doors to the exiled nobility. Finally, it cheered the returning Bourbons. Although the French Revolution ended, the revolutionary process did not end. It erupted again with the fall of Charles X and the rise of Louis Philippe, and thus through successive metamorphoses, taking advantage of

“moderates” of the post-conciliar *arditi* seem to follow this same pattern.

§ 28 In any case, when citing statements of *arditi* theologians, this Collection will pay special attention to the points that were not “condemned.” If, at times, statements are used that have been the target of recriminations, it will be as part of an ensemble that includes assertions by renowned theologians who have not been censured. This comparison, where the same opinions are “condemned” in some cases and accepted or even praised in others, will reveal conciliar tolerance and the superficiality of Vatican leadership in dealing with such censures.

§ 29 Thus, presenting statements by theologians from various points on the spectrum of conciliar theology will reflect the tolerance of Vatican II, and this will help to define its spirit.

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§ 30 To what extent, one may ask, does this exposition of the spirit of the Council reflect the spirit of the progressivist current? To the degree that the spirit of the Council is tolerant of the progressivist current, the statements of the latter will reflect and express the former.

§ 31 However, the position of Vatican II toward progressivism is not just one of tolerance, but also of sympathy. The pontiffs from John XXIII until today have made no secret of their ardent support for progressivist thinking.<sup>14</sup> It was their mentors,

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its successes and even its failures, it reached its present state of paroxysm. The Revolution, then, uses its metamorphoses not only to advance but also to carry out the tactical retreats that have so frequently been necessary (York: American Society for the Defense of Tradition, Family and Property, 1993, pp. 24-5).

<sup>14</sup> a. Trying to find the middle road between the “right” and “left” positions of John XXIII, journalist Silvio Tramontin made this commentary that reflected a general opinion: “From time to time, he [John XXIII] has been defined by the progressivists as a standard-bearer, a demiurge, to which they attribute not only the summoning of the Council, but all the progress made by today's Church” (“Giovanni XXIII: di 'destra' o di 'sinistra'?” *Avvenire*, June 1, 1993). Further on, he provided these facts from the life of Angelo Roncalli: “The progressivists and those who see the person and work of Pope John as ‘progressivist’ can find many signs of such behavior since his youth:

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his union activity (which is quite significant, given that it took place at a time when Pius X was not favorable toward Christian labor unions); his solidarity with the Ranica strikers; his correspondence with Adelaide Coari, one of the most controversial exponents of Catholic feminism; the reprimand of Cardinal de Lai for the materials he was reading (especially Duchesne's *Storia della Chiesa antica*), and a suspicion of Modernism because of his friendship with Buonaiuti" (*ibid.*). Tramontin also dealt with his term as Pope: "As Pope, he granted an audience to Kruschew's son-in-law and his wife, an incident that probably gained votes for the Italian Communist Party in the 1963 elections. Above all, he called the Council, which restored a voice to the Bishops" (*ibid.*).

Archbishop Emeritus of Trent Alessandro Maria Gottardi, a long-standing disciple of John XXIII, reported some of the vanguard actions of the Patriarch of Venice: "What drove Cardinal Roncalli, as he was at that time, was his desire for the people to be an active part of the Church. This explains his efforts, for example, to facilitate the participation of the faithful in the religious functions at St. Mark's Basilica. I also remember when a conference of the Italian Socialist Party, dominated by the figure of Pietro Nenni, was held at the Venice Lido in 1956. Roncalli invited all the faithful to give a warm welcome to the socialists. One needs to remember that political divisions were very strong at that time" (Personal Memories, *apud* Massimo Iondini, "L'Angelo della semplicità," *Avvenire*, June 1, 1993).

b. It is difficult to deny that John XXIII opened the doors of the Church to the modernist-progressivist movement. Condemned by St. Pius X at the beginning of the century and later by Pius XII during the 40's, this movement had continued to spread surreptitiously during the period preceding the Council. Alluding to this "opening," Cardinal Congar stated: "Pius X was the pope who confronted the modernist movement, understood as 'the theoretical and practical subordination of Catholicism to the modern spirit.' The crisis was contained, but problems remained. The movement's studies continued to follow its irrepressible course, both from outside and within, at times meeting with resistance, problems, controls and restraints. Later, the situation changed profoundly. There was John XXIII (1958-1963), the Council (1962-1965), *aggiornamento...*" (Yves Congar, *Église Catholique et France moderne*, Paris: Hachette, 1978, pp. 37-8).

c. In this "changed situation," John XXIII rehabilitated various theologians formerly considered suspect by the Holy See or even condemned for heterodoxy. Some of them were exponents of the *Nouvelle Théologie* (New Theology). Philippe Levillain wrote: "Among the advisers [of the theological commission that prepared the Council], one noted the presence of Frs. Congar, de Lubac, Hans Küng and

others. The whole group of theologians implicitly condemned by the Encyclical *Humani generis* in 1950 had been called to Rome at the behest of John XXIII” (*La mécanique politique du Vatican II*, Paris: Beauchesne, 1975, p. 77). The list of the most important exponents of the *Nouvelle Théologie* that became prominent under John XXIII includes Karl Rahner, Yves Congar, Henri de Lubac, Marie-Dominique Chenu, Edward Schillebeeckx, Hans Küng and Joseph Ratzinger.

Cardinal Congar confirmed the words of Levillain: “Fr. de Lubac later told me that it was John XXIII himself who had insisted that we both become members of this commission [that prepared the Council]” (*Jean Puyo interroge le Père Congar – Une vie pour la vérité*, Paris: Centurion, 1975, p. 124; see also Karl Heinz Neufeld, “Au service du Concile, Évêques et théologiens,” V.A., *Vatican II: Bilan et perspectives, vingt-cinq ans après – 1962-1987*, ed. R. Latourelle, Montreal/Paris: Bellarmin/Cerf, 1988, vol. 1, pp. 110f.).

d. The opening speech of Vatican II and the papal intervention that caused the schema *De fontibus Revelationis* to be withdrawn from the debates of the Council Assembly contributed powerfully to the predominance of the progressivist current (Vol. I, *In the Murky Waters of Vatican II*, Chap. IV. § 2, Note 2; Chap. VI, §§ 49, 52–55, 83, Note 47).

e. Likewise, the plan to reformulate Vatican II, as well as the Council's most progressivist Constitution *Gaudium et spes*, counted on John XXIII's personal support, as attested by Msgr. Philippe Delhaye: “At the end of November 1962, John XXIII asked Cardinals Montini and Suenens to propose a new program involving the study of relations between the Church and the modern world. After reviewing the plan, the Holy Father approved it and asked the Cardinal of Malines to propose these suggestions to the assembly. This was done on Monday, December 3. The Prelate gave no indication that the initiative came from above, but the authority and precision of the suggestions were such that many suspected what was later confirmed about the papal origin of the plan for the Council and the schema to study the Church and the modern world (“Histoire des textes de la Constitution pastorale,” V.A., *L'Église dans le monde de ce temps – Constitution pastorale Gaudium et spes*, Paris: Cerf, 1967, vol. 1, p. 217).

f. According to Cardinal Franz König, the *Pastoral Constitution on the Church in The Modern World (Gaudium et spes)* marks a turnabout in the Church in the opposite direction of the *Syllabus* of Pius IX and the Encyclical *Pascendi* of Saint Pius X, which condemned Modernism: “Much importance is attached to the fringe group [that is, the *arditi*, hotheads] who tried to push forward, even in face of the opposi-

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tion to the authentic progress that the Vatican was making for the first time in the Church by recognizing the positive character of History, the sciences and the arts; in sum, human categories that the *Syllabus* had condemned less than 100 years ago and that *Pascendi* had again censured less than 48 years ago .... This document [*Gaudium et spes*] represents an about-face in the Church's conception of History and closes the era of the *Syllabus* and *Pascendi*" (*Chiesa dove vai? – Gianni Licheri interroga il Cardinale Franz König*, Rome: Borla, 1985, pp. 104, 108).

g. It also befell John XXIII to inaugurate a new way of being in the Church when he proposed ridding it of "its imperial mantle." "Did John XXIII not explicitly propose ridding the Church of 'its imperial mantle?'" asked Msgr. Ignace Ziade, the Maronite Archbishop of Beirut ("Un nouveau style de papauté," V.A., *La nouvelle image de l'Église – Bilan du Concile Vatican II*, Paris: Mame, 1967, p. 131). There was also the emergence of the expression "Church of the poor," a term used by John XXIII himself in his message of September 11, 1962 (Yves Congar, *Le Concile au jour le jour – Deuxième session*, Paris: Cerf, 1964, p. 51). On the egalitarian and desacralizing character of the "Church of the poor," see in this Volume Chap. VII, §§ 2, 4, *passim*, Notes 2-4; Volume II, *Animus injuriandi-I*, Chap. III, Appendix II.

h. Thus it comes as no surprise to hear Lucio Lombardi of the Italian Communist Party praising the Pontiff: "We finally arrived at the brief but resplendent pontificate of John XXIII. We saw the explosion of a thirst for justice, a craving for freedom, a rejection of the 'consecration' of the capitalist regime and the 'excommunication' of socialism, an ardent desire for fraternal dialogue with the 'infidels'" (Eulogies of John XXIII, V.A., *Il dialogo alla prova*, Firenze: Vallecchi, 1964, p. 91, *apud* Philippe de la Trinite, *Dialogue avec le marxisme? – Ecclesiam suam et Vatican II*, Paris: Cèdre, 1966, p. 50).

i. As for Paul VI, "the Pope of the Council and the post-Council," according to *L'Osservatore Romano* (November 21, 1985, p. 6), it is well known that he belonged to the group of Cardinals who led the progressivist wing, with whom he frequently met. Cardinal König attested to this in an interview with G. Licheri: "I, along with my whole group – Suenens, Döpfner, Liénart, Frings – frequently met with the Archbishop of Milan [Cardinal Montini] to discuss and exchange ideas. He was completely on our side" (*Chiesa dove vai?*, pp. 24-5).

Another quote of the former Archbishop of Vienna reveals the same idea: "The Council truly renovated the face of the Church, opened its doors to the modern world and overcame many prejudices. I returned to Vienna very satisfied because something that seemed impossible had been accomplished, and this was due as much to the

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merit of Pope John as to Paul VI, who, even before being elected, had joined the Cardinals in emphatically upholding the need to continue on the path established by John" (*ibid.*, p. 43).

j. Like his predecessor, Paul VI vigorously supported the harbingers of the *Nouvelle Théologie*. Even before he became pope, Msgr. Montini had a great admiration for some of these liberal theologians, such as Fr. de Lubac. In fact, *Méditations sur l'Église* by the French Jesuit "was so dear to Msgr. Montini that he read the book until it was worn out" (Giacomo Martina, "Le contexte historique dans lequel a surgi l'idée d'un nouveau Concile Oecuménique," V.A., *Vatican II: Bilan et perspectives*, vol.1, p. 71). After he was elected pope, Paul VI chose to honor de Lubac by inviting the theologian to concelebrate High Mass in the Basilica of St. Peter with him, twelve heads of religious orders and ten other *periti*. ("Paolo VI annunzia l'inizio dei processi di beatificazione di Pio XII e Giovanni XXIII," November 18, 1965, *Insegnamenti di Paolo VI*, Tipografia Poliglotta Vaticana, vol. 3, pp. 625-6; J. Ratzinger, *Problemi e risultati del Concilio Vaticano II*, Brescia: Queriniana, 1967, pp. 151-2; H. Fesquet, *Le journal du Concile*, p. 1063; K. H. Neufeld, *Au service du Concile*, pp. 109, 115). On February 2, 1965, Paul VI cited de Lubac publicly in order to "pay special honor and homage" to him (*ibid.*, p. 117; H. Fesquet, *op. cit.*, p. 993). He also invited him to dinner following the closing ceremony of the Council (K. H. Neufeld, *op. cit.*, p. 122).

k. Paul VI also received Fr. Karl Rahner on a number of occasions, praised his work and encouraged him to proceed with it. For example, on November 7, 1963, the Pontiff told Rahner to "continue to enrich Catholic theology with your sincerity and your science" (from a biographical note inside the cover of K. Rahner, *Escritos de teología*, Madrid: Taurus, 1964, vol. 4). He also thanked the theologian for his contribution to the conciliar work (Battista Mondin, *Os grandes teólogos do século vinte*, São Paulo: Paulinas, 1979, vol. 1, p. 98; Antoine Wenger, *L'Église de son temps – Vatican II – Chronique*, Paris: Centurion, 1964, vol. 2, p. 254).

l. On two occasions he granted private audiences to Fr. Yves Congar, which increased his prestige and standing (*Jean Puyo interroge le Père Congar*, p. 118; H. Fesquet, *Le journal du Concile*, pp. 280, 297). On one of these occasions, he referred to Fr. Congar as "one of the theologians who contributed most to prepare Vatican II and whose thinking is held in the highest esteem by the Council Fathers" (H. Fesquet, *Le journal du Concile*, p. 280). In his journal on the Council, Fesquet commented on Paul VI's support for Congar: "During a private audience, the Supreme Pontiff clearly supported Fr. Congar, thus silencing all the unfavorable comments of those who .... were trying to discredit the thinking of one of the greatest Catholic

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theologians of our times" (*ibid.*, p. 297). Congar himself testified to the Pontiff's esteem: "One day Paul VI solemnly told me, 'I thank you for what you have done for the Church. I do this not in my name, that is, that of the Pope, but in the name of Jesus Christ'" (Y. Congar, "O Papa também obedece," interview by Stefano Pacci, *30 Dias*, March 1993, p. 26).

m. Paul VI gave prestige to an *avante-garde* progressivist work by Fr. Marie-Dominique Chenu, *Pour une Théologie du Travail* – formerly viewed with reservations on the part of Rome – by summarizing it in a chapter of the Encyclical *Populorum progressio* (*Jacques Duquesne interroge le Père Chenu – Une théologie en liberté*, Paris: Centurion, 1975, p. 114).

Paul VI appointed Rahner, Congar, de Lubac, Joseph Ratzinger and von Balthasar to the International Theological Commission. The same Pontiff also sanctioned and honored the theological work of Fr. Jean Daniélou by making him a Cardinal.

n. In contrast, during the Council Paul VI did not give the conservative wing any prestige whatsoever and consistently turned a deaf ear to their requests. Moreover, he censured them through his Secretary of State, Cardinal Cicognani, for trying to "make other 'alliances' to the detriment of the conciliar assembly" (Ralph Wiltgen, *The Rhine Flows into the Tiber*, Devon/England: Augustine, 1978, p. 248). For more information on the openly hostile action of Paul VI against the program of the conservatives, see Vol. I, *In the Murky Waters of Vatican II*, Chap. VI. §§ 85-102.

o. John Paul II also harbored a blatant admiration for the *Nouvelle Théologie* and its vanguard thinkers. Fr. Malinski, a close friend of Msgr. Wojtyła, noted that in a study circle that met at the Polish College during the Council, Wojtyła stated: "Eminent theologians such as Henri de Lubac, J. Daniélou, Y. Congar, Hans Küng, R. Lombardi, K. Rahner and others played an extraordinary role in these preparatory works [for the Council]" (Mieczyslaw Malinski, *Mon ami Karol Wojtyła*, Paris: Centurion, 1980, p. 189).

p. "In reference to personal encounters between John Paul II and Fr. de Lubac before the latter was elevated to the Cardinalate, one can recall two episodes: The first was about the preface that de Lubac wrote, at the author's request, for the French translation of Karol Wojtyła's *Amour et responsabilité* (Paris, 1965, pp. 7f.). The second was in May 1980. While speaking during a papal visit to the *Institut Catholique* in Paris, John Paul II became aware that Fr. de Lubac was present in the room. He paused in his speech and said, 'Let me pay my respects to Father de Lubac'" (Giovanni Marchesi, "L'influsso

condemned or suspected of heterodoxy before the Council,<sup>15</sup> who laid the foundation of conciliar doctrine and applied it

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di de Lubac su von Balthasar," *La Civiltà Cattolica*, May 17, 1997, p. 368, note 2).

q. Rocco Buttiglione, a professor at Rome's Lateran University and the University of Urbino and considered an expert on the life and thinking of John Paul II, affirmed that Msgr. Wojtyla aligned himself with the progressivist wing of the Council by taking a stand in favor of the *Nouvelle Théologie* against the "right-wing Roman theology" (R. Buttiglione, *Il pensiero di Karol Wojtyla*, Milan: Jaca Books, 1982, pp. 226f.).

r. John Paul II raised Frs. de Lubac, von Balthasar and Congar to the Cardinalate, thereby honoring the progressivist current of thinking that they represented. To Cardinal Ratzinger – also formerly under suspicion – he entrusted the direction of the Congregation for the Doctrine of the Faith (Alain Woodrow, "A Rome: Trente théologiens du monde entier pour accomplir le Concile," *Information Catholique Internationales*, May 15, 1969, p. 9).

s. John Paul II should be credited for the letter written in his name by Cardinal Agostino Casaroli to Msgr. Paul Poupard, Rector of the *Institut Catholique* of Paris. This letter praised the work of the Jesuit priest Pierre Teilhard de Chardin, one of the most controversial representatives of the *Nouvelle Théologie* ("Lettera del Card. Casaroli al Rettore dell'Istituto Cattolico di Parigi," *L'Osservatore Romano*, June 10, 1981, p. 1).

t. On the occasion of Fr. Rahner's birthday in 1984, John Paul II sent the Jesuit theologian "a warm message of congratulations to express his personal esteem" ("Message of congratulations on the 80<sup>th</sup> birthday of Karl Rahner," *apud L'Osservatore Romano*, "Il teologo gesuita Karl Rahner morto in una clinica di Innsbruck," May 1, 1984, p. 4).

<sup>15</sup> The encyclical *Humani generis* of Pius XII (1950) was generically opposed to the *Nouvelle Théologie*. The encyclical crystallized the widespread reaction in the '40s against progressivism. Some of the exponents of the *Nouvelle Théologie* were punished both before and after the document was released.

a. Fr. Chenu's book, *Une école de théologie: Le Saulchoir*, was published in 1937 and placed on the *Index* in 1942 (*Jacques Duquesne interroge le Père Chenu*, p. 120). He also lost the rectorship of the Dominican College of Le Saulchoir.

b. In the '50s, Fr. Congar was prohibited from re-editing and translating his book *Vraie et fausse réforme dans l'Église*. Further, he was

with the open support of the highest echelons of the Conciliar Church.<sup>16</sup>

§ 32 Thus, the spirit of the progressivist current reflects the spirit of the Council to a considerably large degree.

Based on what this Introduction has demonstrated, the spirit of the Council differs from the spirit of the progressivist current only in the points that were explicitly and consistently condemned by the Vatican in the post-conciliar period. In all other points, one must suppose the Vatican's sympathy or, at the very least, its tolerance.

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§ 33 In addition to examining conciliar tolerance, the Volumes of this Collection that study the spirit of the Council will analyze the hostility of that spirit toward various characteristics of the Catholic Church, notably its militancy and its sacred and hierarchical nature.

§ 34 The exposition of this hostility will be divided into two major parts: *First*, a presentation of the *animus injuriandi* [desire to harm], and *second*, a presentation of the *animus delendi* [desire to destroy].

The presentation of the *animus injuriandi* will describe the principal offenses against the Holy Church made during the post-conciliar period (Volume II), and the offenses perpetrated against the Catholic Faith in the same period (Volume III).

removed to Jerusalem, thence to Cambridge, and finally to Strasbourg (*Jean Puyo interroge le Père Congar*, pp. 106, 108-9, 111-2).

c. Cardinal de Lubac's *Catholicisme* (1938) was, in the Cardinal's own words, "the object of the strongest suspicions." Moreover, the theologian lost his chair at the University of Lyon-Fourvière (Angelo Scola, "Viaggio nel Concilio e dintorni," in *30 Giorni*, July 1985, p. 11).

d. Rahner and Ratzinger were also under suspicion of heterodoxy by the Holy Office (A. Woodrow, "A Rome: Trente théologiens du monde entier pour accomplir le Concile," p. 9).

<sup>16</sup> In addition to citing quotations, this volume will try to show how the attitude of the ecclesiastical structure favored each of these authors. This will allow the Reader to better evaluate the veracity of this statement.

This division is not a rigorous one, since many offenses overlap into both spheres indiscriminately. For example, the denial of the virginity of Our Lady, which could be treated as an offense against the Faith, has been placed with offenses against the sacredness of the Church and its devotional practices in Chapter III of Volume II.

§ 35           What is meant by the word offense? In this Collection, offense refers to any affront to the honor of the Church and the honor of its doctrine.

§ 36           An affront to the honor of the Church is an offense to the love which the Church has for herself: that is, the love that the parts of the Mystical Body of Christ – the Hierarchy and the faithful – mutually give to one another, as well as the love for the sacred institution which they comprise. An affront to the honor of the Church may range from a simple slight to the gravest blasphemy. The Introduction to Volume III will explain that praising heretics is included among this type of offense.

§ 37           An affront to the honor of Catholic doctrine is anything that tries to debase or denigrate the high degree of love and veneration that the Catholic Church has for revealed truths and for the body of doctrines distilled from those truths with the continuous divine assistance of the Holy Ghost. An affront to the honor of Catholic doctrine habitually reveals itself as an explosion of hatred, quite often devoid of clear, calm reasoning. At times, however, it dons the deceitful guise of sophistry. In such cases, a brief overview of Catholic doctrine on the subject will be presented to provide the reader with criteria to gauge the *animus injuriandi* that inspired it.

§ 38           It is not the intention of the Author to consider every error that tarnishes a doctrine as an offense against the honor of the doctrine. If this were the case, almost all of this Collection would have to be devoted to only this. For this reason, the Author will emphasize **offenses against the honor of doctrine**, and not merely **offenses against doctrine**. Offenses against the honor of doctrine are insults directed against the love that Catholics nurture for the doctrine, more than against the Faith in its content.<sup>17</sup> As such, offenses against the love of

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<sup>17</sup> Attacks against the Faith will be studied in Volumes VI to XI of this Collection.

doctrine express the *animus injuriandi* of those who perpetrate them.

§ 39 The presentation of the *animus delendi* will examine the planned auto-demolition, or self-destruction, of the Holy Church, as conceived and executed by the conciliar progressivists. This Volume IV will deal with the plan of auto-demolition as a whole. Volume V will focus on the two main initiatives of the Council – secularization and ecumenism – that aim at destroying the position that the Church has held for over two millennia with regard to the world and false religions. Exposing this planned self-destruction of the Church and the reforms relating to secularization and ecumenism aims to reveal the *animus delendi* of the authors cited. As such, it seems expressive of the spirit of the Council.

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§ 40 It is not the habit of Catholics to judge intentions: *de internis nec Ecclesia* [the Church does not judge intentions]. How then, does this Work intend to judge the outrageous and destructive intentions of the authors cited?

Once intentions are expressed openly, they leave the realm of hidden thoughts and unexpressed aims and enter the public domain. Thus the aphorism no longer applies to them.

The volumes dealing with the spirit of the Council will consider the *animus* of the conciliar current inasmuch as it has been revealed, and not on the basis of what secretly underlies the thinking of each author mentioned. With this, the objection is answered.

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§ 41 Basic common sense tells us that in matters of affronts and insults, nuances and subtleties are of little account. For example, when a person accuses another in public, “You are, perhaps, a thief,” the use of the “perhaps” has little effect. What sticks in the minds of those who are listening is the accusation: the victim's honor has been questioned, the label of “thief” has stained his good name and moral integrity. If this is a serious affront in the case of an individual, it becomes even more serious when the person attacked represents a people. Thus, if someone were to say publicly about a queen, “She is, perhaps,

a promiscuous woman,” what remains in the mind of the hearers is the accusation of “promiscuous woman,” which insults the queen and, by extension, the whole kingdom. Someone who would argue that the use of the word “perhaps” diminishes the gravity of the insult would only show his total lack of common sense, sense of honor and sense of propriety. If this applies to private individuals and public figures, it also clearly applies to the Holy Catholic Church. Therefore, in the analysis of the *Animus injuriandi* of the conciliar progressivists in Volume II, the nuances and subtleties that color the insults of the offenders are of little account.

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§ 42           Volume I systematically analyzed the impossibility of studying the letter of the Council documents because of an inherent and intentional ambiguity. The nature of the spirit of the Council is analyzed in Volumes II and III, *Animus injuriandi-I* and *II*, which shows the sacrilegious and hostile attitude of representatives of the progressivist current toward the Holy Church and the Catholic Faith.

§ 43           What plays a decisive role in determining the spirit of the Council – its state of mind or its mentality – is the intentions of those who directed the Council intellectually and politically. Therefore, this Volume IV, *Animus delendi-I*, set out to analyze the self-destructive designs of numerous Council leaders.

In the search for the expressed intentions of progressive theologians, a veritable plan of auto-demolition appears. Hence, the self-destruction of the Church appears to be almost a by-product of the spirit of the Council. It is, however, a consequence of such importance that, without this distinction, one could erroneously suppose that the Author had abandoned the aim of studying the spirit of the Council.

§ 44           Thus this Volume will consider the *animus delendi*, the intent to destroy.<sup>18</sup> Clearly, exposing the plan for the auto-demolition of the Church lies entirely within the objective of this Collection.

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<sup>18</sup> Vol. I, *In the Murky Waters of Vatican II*, General Introduction, §§ 4, 22.

§ 45 The proof of this self-destruction can be found almost everywhere, as fruits of the Council. Beginning with Volume VI of the Collection, various important doctrinal fruits will be analyzed in detail.

§ 46 In this Volume, the Reader will become acquainted with the plan of numerous conciliar and post-conciliar progressivists to destroy the sacred institution of the Catholic Church, a structure that developed organically over two thousand years of History: the Mystical Body of Christ.<sup>19</sup> This plan will become clear through the Chapters of this Volume, and will thus allow the Reader to understand the magnitude of the progressivist offensive against the Catholic Church.

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§ 47 Chapter I of this Volume will show how the self-destruction of the Church is a design of the progressivist current. Could there be a doctrine that tries to justify the self-imposed despoiling of the richness, pomp and other important characteristics of the Church? A despoiling encouraged by so many Prelates – and even conciliar Popes? The question is opportune. In response, Chapter II confirms the existence of such a doctrine and explains an internal consistency in what is being carried out against the Catholic Church. Chapter III presents a sketch of the progressivist plan for the destruction of the Church. Chapter IV examines the demolition of the monarchical character of the Church with the aim of establishing a new ecclesiastical structure of a democratic nature. Chapter V will study the intent to suppress the Church's teaching authority, and especially papal infallibility. Chapter VI will analyze the design to destroy the Church in her holy, sacral and Roman characteristics. Finally, Chapter VII will show how certain

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<sup>19</sup> The doctrine of the Mystical Body of Christ adopted here has nothing in common with modern conceptions, such as the pneumatological doctrine defended by Johann Adam Möhler. The doctrine adopted by this Collection is the same as defined in the traditional doctrine of the Church, expressed in the Encyclicals *Satis cognitum* of Leo XIII, nn. 10, 22, 25, and *Mystici Corporis* of Pius XII, *passim*, interpreted in harmony with the perennial teaching of the Magisterium up to Vatican II.

progressivists, in their sketches for the Church of the future, continue to find new pretexts to attack the 2,000-year-old structure of the Holy Church.

§ 48 By the time the Reader reaches the final Chapter of this Book, he will be able to gauge the degree of boldness of countless modernist–progressivists in their rage to destroy. Adding to this the frightful roll of offenses expounded in Volumes II and III, he will have a general idea of what the spirit of the Council is all about. The picture becomes complete with the important additions made in Volume V.

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## Chapter I

### THE SELF-DESTRUCTION OF THE CHURCH: THE INTENT OF THE PROGRESSIVIST CURRENT

#### 1. Mysterious Statements by Recent Popes

##### A. Pontifical Pronouncements

§ 1 The convening of Vatican Council II at the beginning of John XXIII's pontificate leads one to believe that meticulous preparations must have been made during the reign of Pius XII. In fact, this was the case.<sup>1</sup> Perhaps aware of the progressivist

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<sup>1</sup> a. Msgr. Roger Etchegaray, then Cardinal Archbishop of Marseilles, testified to the fact that "Pius XII also opened the way to conciliar renewal. Many are unaware that toward the end of 1948, with the greatest secrecy given the audacity of such an initiative, he established a commission to prepare an ecumenical Council. It was this work that gave John XXIII the idea of a Council embracing the whole Church" ("Ha aperto le vie al rinnovamento," *L'Osservatore Romano*, October 8, 1983, p. 3).

b. Sister M. Pascalina Lehnert, personal secretary of Pius XII, related in her memoirs that she saw the Pope and his pro-Secretary of State, Msgr. Tardini, talking in private. The subject they were addressing – preparations for the Council – was confided to her by the future Cardinal. She wrote: "I remember very well that the Holy Father said to Msgr. Tardini just after the evening audience: 'And now, Monsignor, 20 years of intense preparation will be needed before it can begin. By then I will no longer be alive, and perhaps you won't be either.' Msgr. [Tardini] laughed cordially and left. I heard these last words because Pius XII had rung the bell [calling me]. I accompanied Msgr. as he left the room and asked him in amazement, 'What could require 20 years of preparation, Your Excellency?' He replied, 'The Holy Father was speaking of a future Council that he is preparing, and he believes that a lot of intensive hard work will be needed for it to be done really well. You know how Pius XII likes to

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do everything to perfection” (*Ich durfte ihm dienen – Erinnerungen an Papst Pius XII*, Würzburg: Naumann, 1983, p. 127).

c. Cardinal Giuseppe Siri, in an interview with a reporter from *30 Giorni*, confirmed this:

“*Question* – The idea of convening a Council arose during the pontificate of Pius XII. Why was it put aside?”

“*Answer* – Yes, the idea came up at that time, but Pius XII never talked to me about it, even though we were very close. I was told that he had said that ‘at least 20 years would be needed to prepare a Council. That’s why I will not call it. My successor will.’ And he was right, because the Council was convened by John XXIII. The one who suggested it to him, or at least reminded him about it, was Cardinal Ruffini on December 16, 1958, two months after his election. The Pope was enthusiastic and agreed... But the idea of holding a Council was already circulating. Pius XII had set up a small commission to study the proposal quietly. It was an idea that was maturing” (Stefano Paci - Paolo Biondi, “Assim falou o Cardeal ‘guerreiro,’” *30 Dias*, June 1989, p. 69).

d. Cardinal Suenens recalled the influence of a well known Belgian Benedictine over Msgr. Angelo Roncalli, the future John XXIII, in the preparation of the Council: “The role Fr. Lambert Beauduin played in the decision to convene a Council cannot be underestimated. He often spoke to us of the need to complete Vatican I and for a better equilibrium between the Primacy and collegiality. He had long conversations with Msgr. Roncalli, who was then the apostolic delegate in the Balkans. In this context, I think it would be useful to quote from a speech by Cardinal Roncalli at the Palermo Congress on Christian Unity in 1957, in which the future Pope said these words: ‘The principal deficiency of the unionist effort at the present moment is that it is very poorly divulged among the masses. Nevertheless, they would be able to appreciate it. My old Belgian friend, the Benedictine Lambert Beauduin, has been saying since 1926, when I was just beginning my work of cooperation [with other religions] in the Near East, that ‘it is necessary to create a parallel organization in the West, a body similar to that of the Propagation of the Faith, to foster union of the separated churches.’ I have just finished reformulating the work of the Propagation of the Faith under the stimulus of the new Pope, Pius XI, and I believe that it is necessary to go back to the idea of Fr. Lambert Beauduin.’ After his death had been announced, John XXIII told me, ‘Now he will see from heaven what he dreamed of here.’ For his part, Fr. Lambert confided to a close friend, ‘If Roncalli becomes Pope, there will be a Council’” (*Souvenirs et espérances*, p. 62).

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e. Fr. Giacomo Martina, S.J., also contradicted the interpretation that John XXIII had a sudden inspiration to convene Vatican II. In an interview for *30 Giorni*, he said, "The Pope affirmed in his *Diary of a Soul* that the decision to convene the Council came from a sudden inspiration on January 20, 1959 during a conversation with the Secretary of State, Cardinal Tardini. But it is historically confirmed, as we have already mentioned, that John XXIII had been thinking about doing this since November of 1958" ("O Concílio na visão de Roncalli," interview by Lucio Brunelli, *30 Giorni*, June 1988, p. 69).

f. In his chronicle, Fr. René Laurentin said that the action of Pius XII paved the way for the acceptance of the great initiatives of Vatican II. He stated: "This reversal of tendencies [represented by the Council] did not occur suddenly. It was predicted and prepared well in advance, a fruit of the liturgical *ressourcement* [return to the sources], which had been seeking this for more than 20 years. Let us look at a few of the nuances of this. Pius XII accepted and sometimes applied (during Holy Week, for example) the beginnings of a liturgical adaptation .... Regarding the restoration of the [collegial role of the] Episcopate, Pius XII was concerned about this and even predicted it in a certain way. Thus, for example, he made a point of defending the rights of the Bishops and upholding the theology of the Episcopate. He reacted against episcopal promotions of an honorary nature that tend to obscure the true nature of the Episcopate: he continued to decrease the number of Bishops among the papal Nuncios and functionaries of the Roman Congregations. In this regard, the rigor was not maintained. With respect to collegiality, he favored establishing national Bishops' Conferences, even in France, despite negative memories of a defunct 'Gallicanism.' This measure undoubtedly was a part of a whole plan that included a reform of the Roman Curia, which could not come to term. The reform remained very limited: these conferences had no legislative power whatsoever" (*Bilan de la première session*, in *L'enjeu et le bilan du Concile*, Paris: Seuil, 1962-1966, vol. 1, pp. 80-1).

g. The authoritative testimony of John Paul II about the role of Pius XII in the future Council can also be cited. On March 18, 1979, he said: "We cannot forget the great contribution of Pius XII in the theological preparation of Vatican Council II, especially with regard to [new] Church doctrine, the first liturgical reforms, the new impulse given to biblical studies and the great attention paid to the problems of the contemporary world. It is our natural debt [of gratitude] to remember this great soul" (*apud* Tommaso Ricci, "A verdadeira guerra de Pio XII," *30 Dias*, January 1992, pp. 47-8). This article also speaks (p. 50) about Pius XII's contribution to the new conciliar ecclesiology, especially in the preparation of *Lumen gentium*.

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h. However, the most conclusive statement that provides detailed evidence of the long-term preparation of Vatican II is a report by Msgr. Gerard Philips. In his study, the author mentioned the plan of Pope Pius XI to update Vatican I. This attempt, however, never went far beyond examining the archives and sounding out the Bishops. Msgr. Philips described the plan of Pius XII as follows: "In 1948, new voices were raised in favor of the idea of a council. Understandably alarmed by the unspeakable horrors of World War II and the rising tide of Communism, these voices called attention to these multiple problems and the need to build a dike to hold back the torrent of errors in various fields: philosophical, moral and social. It is particularly interesting to note that the ones who made this cry of alert were Cardinals Ruffini and Ottaviani. That same year, Pius XII set underway the preliminary work. At the beginning of 1948, a private commission began to meet at the Palace of the Holy Office. It included Fr. Hürth and Fr. Tromp, probably the only members to reappear at the side of the above-mentioned Cardinals in the 1962-65 sessions. The central commission, made up exclusively of members of the Curia, soon surrounded itself with various work groups. From the archives of the Holy Office, it selected the most urgent problems and most flagrant horrors:

"The list of doctrinal themes featured on the agenda is highly instructive. What is most noteworthy is their great similarity to the first plans made for Vatican II during the period of 1960-62. These are the titles: erroneous philosophical systems: Idealism, Existentialism, Neognosticism; relations between the Magisterium and Tradition; methods of theological research – above all with respect to the separated churches: dogmatic minimalism, the harmonization of orthodox and heterodox dogmas, the origin of episcopal jurisdiction; original sin and polygenism; errors relating to the Mystical Body; the veracity of Scriptures and literary genres of ancient Eastern historiography; Mary as Co-redemptrix .... the bodily Assumption of the Virgin. At the same time, other commissions divided among themselves various aspects of practical life, such as conjugal morality and problems relating to war and peace. There were also legal and missionary sections. Another group devoted itself to cultural problems and what would later be called the Church in the modern world. In certain works, it dealt briefly with restoring the diaconate or exempting from celibacy converted Protestants and Anglicans who aspired to the priesthood. As one can see, the conciliar program of John XXIII did not fall from the heavens like a meteor ....

"In 1949, the Pope confirmed the nomination of Fr. Charles as secretary general, and confided the presidency to Cardinal Borgongini Duca. Among its members .... we again find Frs. Tromp and Hürth, along with Msgr. Parente and Fr. Bea, the future 'ecumenical' Cardi-

plans, or perhaps due to some premonition, Pius XII is supposed to have stated, “I will be the last Pope to maintain everything as it is now.”<sup>2</sup>

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nal. They arranged for a restricted smaller group of 65 bishops to attend the (top-secret) consultations. The main focus of the topics would shift successively with the growing need to ‘complete’ Vatican I by addressing controversial contemporary issues .... At the beginning of 1951, the secretary general stated, ‘We have selected an enormous number of topics, perhaps too many for a single council.’ During the course of the meetings, a division grew among the members of the central commission over the proceedings of the future council. Some wanted to draw up a clear and concise declaration that would not provoke any public discussion but, on the contrary, could be adopted by general acclaim .... This was the opinion of the president, among others, who proposed a single session of three or four weeks. Others thought that following the preparations, which would necessarily last for some years, and after sessions involving the participation of only some delegated Bishops, the Bishops of the world should meet for the solemn promulgation. In face of this disagreement over the extent and form [of the future council], that same year Pius XII decided to call off the preparations. It seems that he felt he was too old and feeble to carry this crushing burden on his fragile shoulders. Ten years later John XXIII reinitiated the project .... It is necessary to point out that various topics which Vatican II focused on were taken from the plans of Pius XII. For example, the question of peace, both social and international; the apostolate of the laity; the diaconate; the reform of the *Code of Canon Law*; the development of ecumenical sense and, finally, the reform of the Roman Curia. The plans from the ‘50s, however, did not take into consideration the sacramentality of the Episcopate” (*La Chiesa e il suo mistero nel Concilio Vaticano II – Storia, testo e commento della Costituzione Lumen gentium*, Milan: Jaca Books, 1975, pp. 590-593).

<sup>2</sup> a. This tragic commentary attributed to Pius XII can be found in a work by Cardinal Yves Congar: “The following statement is attributed to Pius XII: ‘I will be the last Pope to maintain everything as it is now.’” “To keep everything as it is,” Congar explained, “meant to retain a certain theology, the Roman system, including the Church’s structures of political influence, especially in Italy” (*Jean Puyo interroge le Père Congar*, p. 219).

b. See also Robert Graham, “Eugenio Pacelli, o último Monarca,” 30 *Dias*, January 1990, pp. 64f. This review summarizes the book by Jean Chelini, *L’Église sous Pie XII. L’après guerre 1945-1958* (Paris: Fayard, 1990).

§ 2            Soon after John XXIII assumed the papal throne and convened Vatican II, the mysterious prediction of Pius XII began to be fulfilled. The intent to finish with the prior era inside the Church, to which Pius XII was probably referring, was expressed as well by John XXIII: “We must shake off the imperial dust that has been accumulating on the throne of Peter since the time of Constantine.”<sup>3</sup>

On the day that John XXIII died, June 3, 1963, Jesuit Karl Rahner commented upon the significant role of this Pontiff: “This transitional Pope has made the transition of the Church to the future.”<sup>4</sup>

§ 3            With Paul VI, new metaphors appear, this time delivered in official speeches. He referred to a “mysterious process of self-destruction” that had befallen the Church.<sup>5</sup> On another occasion, he affirmed that he had the sensation that “through some crack, the smoke of Satan has penetrated the temple of God.”<sup>6</sup> Such enigmatic figurative statements – both veiled and revealing – seem to refer to the great progressivist onslaught that triumphed at Vatican II.<sup>7</sup>

§ 4            In a speech in December of 1965, Paul VI asked: “Once the Council has ended, will everything return to the way it was

c. The words of a commentator from *30 Dias* are also expressive: “The identification of Pius XII as the last pre-conciliar Pontiff corresponded to the truth from a historical point of view .... It is no coincidence that today one finds that after the Holy Scriptures, the teachings of Pius XII constitute the source most cited in conciliar documents, with 219 references, and that people are beginning to speak of ‘the presence of Pius XII in the Council’” (Marina Ricci, “Deportem o Papa, disse o Fuhrer,” *30 Dias*, April 1989, p. 82).

<sup>3</sup> John XXIII spoke these words to an ambassador, *apud* Y. Congar, *Le Concile au jour le jour – Deuxième session*, p. 44.

<sup>4</sup> Karl Rahner, Commentary on John XXIII, *apud* Giancarlo Zizola, “Dans les secrets du Conclave,” *L’Actualité Religieuse*, Special edition, March 1995, p. 31.

<sup>5</sup> Allocution to the Lombard Seminary on December 7, 1968, *Insegnamenti di Paolo VI*, vol. 6, 1968, p. 1188.

<sup>6</sup> Allocution of June 29, 1972, *ibid* vol. 10, 1972, p. 707.

<sup>7</sup> See Vol. I, *In the Murky Waters of Vatican II*, Chaps. V, VI, VII, IX.

before? Appearances and habits would say ‘yes.’ The spirit of the Council would reply ‘no.’”<sup>8</sup> This somewhat enigmatic statement about the changes that the spirit of Vatican II would cause within the Church could also be understood as a triumph of progressivism.

§ 5 Since the purpose of this Volume is to study the plans and designs of those who promoted the Council, it is fitting to linger a moment in an analysis of these mysterious words of the Pontiffs.

§ 6 After serious reflection, the Author of this work can find no impediment of conscience to prevent him from scrutinizing – with all respect and honesty – these papal statements. He draws assurance from the teaching of the Church, which has foreseen such cases,<sup>9</sup> and is encouraged by the example of numerous saints who have done the same.<sup>10</sup>

## **B. Statements about the Inroads Made by the Progressivist Movement during and after the Council**

§ 7 The fog that cloaks such pontifical statements makes one want to see things more clearly. For this, an investigation into the nature of this evil seems indispensable.

§ 8 The previous Volumes have shown how the progressivist current triumphed in Vatican II by inserting ambiguity into the texts of the official documents.<sup>11</sup> They also have pointed out the hatred towards the Holy Church that drove a large number of Prelates and progressivist theologians both during and after the Council.<sup>12</sup>

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<sup>8</sup> Paul VI, Discourse of December 6, 1965, *apud* Michelle Zappella, “Il senso di un pontificato,” *L’Osservatore Romano*, June 21, 1998.

<sup>9</sup> Vol. I, *In the Murky Waters of Vatican II*, General Introduction, §§ 6-11, 13, 16, 29; Notes 3, 4.

<sup>10</sup> *Ibid.*, §§ 11, 16.

<sup>11</sup> *Ibid.*, *passim*.

<sup>12</sup> Vols. II and III, *Animus injuriandi–I and II*, *passim*.

§ 9 Even without further proof,<sup>13</sup> what has been demonstrated thus far would suffice to show that the “smoke of Satan” that penetrated the Church of God in fact corresponds to the intentions of the progressivists. And that the mysterious process of “self-destruction” is being carried out by progressivist Prelates and theologians, some of whom have held and today still hold high positions in the Church.

§ 10 Independent of what has been shown, simple hindsight demonstrates that the fundamental factor for the self-destruction of the Catholic Church, from the time of the Pontiffs’ statements to this day, has been the daring and persistent action of the progressivist current.

Thus, by either deduction or verification, one must conclude that these mysterious statements of the Popes appear to refer to the irruption of the progressivist movement in the Council and to its consequences in the post-conciliar period.

### C. Paul VI’s Confirmation of the Self-Destruction of the Church: A Condemnation or a Futile Lament?

§ 11 Among the promoters of the “conciliar revolution,”<sup>14</sup> John XXIII and Paul VI hold prominent places. In fact, during

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<sup>13</sup> In addition to describing the spirit, fruits and thinking of the Council, the following Volumes will demonstrate that the self-destruction of the Church is being carried out by the progressivist current.

<sup>14</sup> The expression “conciliar revolution” was applied to Vatican II by some of its leading protagonists. Cardinal L. J. Suenens said, “The Council is [the Revolution of] 1789 in the Church” (A. Schifferle, *Marcel Lefebvre – Ärger und Besinnung – Fragen an das Traditionsverständnis der Kirche*, Kevelaer: Butzon & Bercker, 1983, p. 190, note 579). Suenens used the expression “Copernican revolution” to express the significance of *Lumen gentium* (see in this Volume, Chap. IV, § 2). Cardinal Y. Congar was referring to the Communist Revolution of 1917 when he affirmed that with the Council, the Church would “peacefully make its October Revolution” (*Le concile au jour le jour – Deuxième session*, p. 115). H. Küng affirmed that the Church, by means of “a revolution within the order,” had “changed its course in an extraordinary way” (*Veracidade – O futuro da Igreja*, São Paulo: Herder, 1969, p. 131).

their pontificates, these two Popes gave the progressivist current every possible support.<sup>15</sup>

In view of these facts, it is difficult to imagine that Paul VI would have wanted to censure the “conciliar revolution” for its doctrinal essence or historical timeliness. With such a censure, he would have been blatantly condemning John XXIII, who “opened the windows” of the Church<sup>16</sup> to the winds that would “shake the imperial dust” off Peter’s throne. Moreover, Paul VI would be censuring himself, since he had helped to strengthen the progressivist current even more than John XXIII. The hypothesis of such a self-condemnation is difficult to accept.

§ 12 In his Allocution *Resistite fortes in fide* of June 29, 1972, Paul VI stated he had the sensation that “through some crack the smoke of Satan had entered the temple of God. There is doubt, uncertainty, a mass of problems, disquiet, dissatisfaction, confrontation. The Church is no longer trusted... Doubt has entered our consciences, and it has done so through the windows that should be open to the light. From science, whose purpose is to offer us truths that do not distance us from God but lead us to seek him more diligently and to glorify him more intensely, has instead come criticism, doubt .... This state of uncertainty also reigns within the Church. It was believed that, after the Council, a sunny day would come in the History of the Church. Instead, there came a day filled with clouds, tempest, darkness, questions, uncertainty. We preach ecumenism and distance ourselves ever more from one another. We have sought to dig chasms instead of filling them.”<sup>17</sup>

§ 13 How can these words be interpreted? Should they be understood as a real denunciation? A strong reaction? Or merely a futile lament?

§ 14 Unfortunately, events have shown that these words did not lead to the remedial action that one would have expected. On the contrary, Paul VI’s conduct before and after this statement remained the same.<sup>18</sup> Nor was there any change in his

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<sup>15</sup> Introduction, §§ 20, 31, Note 14.

<sup>16</sup> H. Fesquet, *Le journal du Concile*, p. 44.

<sup>17</sup> *Insegnamenti di Paolo VI*, vol. 10, 1972, pp. 707-8.

<sup>18</sup> For more on Paul VI, see Chapter IV, §§ 9-23.

doctrinal position in order to combat in any significant way the progressivist innovations,<sup>19</sup> the real reason why the Church was being plunged into abysses and darkness.

#### D. Some Veils are Partially Lifted from the Mystery

§ 15 Since Paul VI's words did not lead to effective measures to save the Church from self-destruction and this "smoke of Satan," then why did he say them? Was he merely "letting off steam" over his helplessness in the face of a force greater than his own? In this case, would he be a victim? But a victim of whom, given that during his pontificate, he was possibly the most dynamic promoter of the progressivist current? Could he be then, paradoxically, a victim of himself? Accepting this unusual hypothesis as true, what would this self-immolation of the Papacy mean? Something mystical? Something doctrinal?

§ 16 According to certain theories, little known to the faithful but increasingly divulged in progressivist circles, there ought to be a voluntary immolation of the Church and the Papacy. Such ideas are presented under the name "*kenosis* of the Church."<sup>20</sup>

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<sup>19</sup> The launching of *Humanae vitae*, a somewhat conservative encyclical condemning artificial methods of birth control, constitutes no exception to this rule. Perhaps more important than the directives of Paul VI contained in the document has been the insubordination of entire Episcopates to which they gave rise (see Vol. I, *In the Murky Waters of Vatican II*, Chap. X, Note 24). The weak stance of the Pope in face of the rebels projected the figure of a sickly Papacy on the point of death, rather than the image of a firm Pope, faithful to tradition. The latter impression could easily be taken by a less well-informed observer, who would only consider only the words of the encyclical in the *Humanae vitae* affair.

<sup>20</sup> The Greek term *kenosis* means an emptying, divestiture, annihilation. St. Paul used the word in his *Epistle to the Philippians* (2:7) to express the humility and abnegation of Our Lord Jesus Christ, who took on the role of a slave and made Himself obedient unto death on the Cross. The term is, therefore, perfectly legitimate. Today, however, this term is being used to designate a dogmatic system of Lutheran inspiration that seeks to explain the mystery of the union of the divine and human natures in a human "earthly Christ" by means

§ 17 Could it be that John XXIII and Paul VI were, like so many progressivist leaders, followers of a doctrine that preached the self-immolation of the Church as a goal to be attained through the specific action of the Popes themselves?

It is a hypothesis whose elements, for the time being, are like a thin veil. However, like a fine covering, it can begin to be drawn away to reveal the real meaning of the enigmatic words of the Pontiffs, permitting a glimpse of an interpretation.

### E. The Mysterious Relationship Between Vatican II and the Scourging of the *Apocalypse*

§ 18 Finally, in an investigation of the intent of Paul VI with regard to the self-destruction of the Church, one should note his words to writer Jean Guitton regarding the Council's solemn closing ceremony. They are words also wrapped in an impenetrable mystery, but certainly not devoid of interest.

“It was the final session of the Council,” Guitton wrote, “the most essential, in which the Pope was to bestow upon all humanity the teachings of the Council. He announced this to me on that day with these words, ‘I am about to blow the seven trumpets of the *Apocalypse*.’”<sup>21</sup>

But the seven trumpets of the *Apocalypse* herald great calamities for humanity, culminating in the end of the world (Apoc 8-9, 11:14-19).<sup>22</sup>

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of a divestiture, a limitation, a diminution of His divinity (A. Gaudel, *Kénose*, DTC, vol. 8, col. 2339).

For more information on the progressivist doctrine of *kenosis*, see Chapter II.

<sup>21</sup> Jean Guitton, “Nel segno dei Dodici,” interview by Maurizio Blondet, *Avvenire*, October 11, 1992.

<sup>22</sup> Soon after revealing this quote of Paul VI, Jean Guitton tried to temper its tragic aspect. He said, “The *Apocalypse* is a book filled with enigmas, but the final pages speak of the triumph of the Lamb of God. They speak of the triumph of the Church” (*ibid.*).

However, the French writer forgot that the trumpets do not appear in the “final pages” but in the middle of the *Apocalypse*. And even though the seventh and last trumpet refers to the end of the world

Why would Paul VI have chosen such a tragic symbol to mark the legacy of Vatican II? Did he have a clear notion then of the process of self-destruction that would be installed afterward in the Holy City? Did he understand its immensity, such that he compared it to the chastisement foretold in Holy Scriptures?

Or was the mention of the trumpets of the *Apocalypse* simply a naive or unfortunate metaphor used by the Pontiff who failed to realize the final consequences that could be drawn from these words?

§ 19 Putting aside here the mysteries and considerations surrounding the hypothesis of a voluntary immolation of the Church and the Papacy, the main conclusion of this Item is clear: the self-destruction of the Church was foreseen by Pius XII, initiated by John XXIII and continued by Paul VI. Furthermore, Paul VI deliberately decided to make its existence public and notorious.

## 2. Famous Theologians Applaud the Self-Destruction of the Church that began in the Council

§ 20 **“The entire Catholic Church underwent this change of direction in an extraordinary way by means of a .... ‘revolution within the order.’ It would be difficult to find a similar process of such proportions in the History of the Church.”**<sup>23</sup> This statement, by the well-known conciliar theologian Hans Küng,<sup>24</sup> adeptly summarizes the progressivist view

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and, in this sense, heralds the final judgment and the triumph of Our Lord Jesus Christ, the trumpets as a whole refer to the scourges inflicted by God on humanity. That is, the first four trumpets relate to the chastisements upon the earth, the oceans, the rivers and the heavenly bodies (Apoc 8:7-13); the fifth trumpet predicts the plague of grasshoppers (Apoc 9:1-13); the sixth prophesies an invasion of an army on horseback (Apoc 9:13-20); the seventh announces the end of the world, accompanied by lightning, earthquakes and great hailstorms (Apoc 11:19).

<sup>23</sup> H. Küng, *Veracidade – O futuro da Igreja*, p. 131.

<sup>24</sup> On the position of prestige and relative immunity that Hans Küng enjoys, see Chapter III.1 of this Volume.

of the “conciliar revolution,” which has been nothing less than the self-destruction of the Church. This will be confirmed below.

### A. “The Church Militant Might As Well Die”

§ 21 Fr. Louis Bouyer, a French *peritus* at the Council and former member of the International Theological Commission, assumed a surprisingly radical position against the combative character of the Church: **“As for what is called ‘Catholicism’, a word that only appeared, if I am not mistaken, in the 17<sup>th</sup> century, if it is understood as the artificial system forged by the Counter-Reformation and hardened by the repressive blows of Modernism, then this indeed might as well die. There is even a strong probability that it is already dead, even though we have not yet fully realized it.”**<sup>25</sup>

§ 22 The expression “Church of the Counter-Reformation” is a symbolic way of designating the Church in its militant aspect. From a certain standpoint, the two most glorious phases of Catholic militancy were the struggles against Protestantism in the 16<sup>th</sup> century and against the liberals and modernists in the 19<sup>th</sup> century.<sup>26</sup> For this reason, these periods have been the special target of the hatred of the progressivists, who often identify the Church’s militant character with its most outstanding manifestations. In a similar way, they label the Militant Church as “the Church of the Crusades,” or simply the “Medieval Church.”

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<sup>25</sup> L. Bouyer, *A decomposição do Catolicismo* (Lisbon: Sampedro, n.d.), p. 215.

<sup>26</sup> The 19<sup>th</sup> century most characterized the valorous ultramontane Catholic movement, whose symbolic landmarks were the pontificate of Pius IX and Vatican Council I. Still, the most notable clash of this struggle took place in the early 20<sup>th</sup> century with the anti-modernist campaign waged by St. Pius X.

An erudite history of the French, English and Irish Catholics in the 19<sup>th</sup> century was written by Prof. Fernando Furquim de Almeida in a series of articles entitled “19<sup>th</sup>-Century Catholics” published in the monthly *Catolicismo* (Brazil) between 1951 and 1960 (The first year he wrote under the pseudonym Bertrand de Poulengy.)

§ 23 Speaking in this context is Cardinal Suenens, moderator of the Council and without doubt the one who most influenced the direction of the Council:<sup>27</sup> **“The Vatican Council II marked the end of an epoch, or even of many epochs, depending on the historical perspective. It brought to a close the Constantinian age, the era of ‘Christendom’ in the medieval sense, the era of the Counter-Reformation and the era of Vatican I. In reference to *that* past, it marks a turning point in the History of the Church.”**<sup>28</sup>

§ 24 In a later work, he confirmed this view when he referred to what would unfold in Vatican II: **“We would live through the ending of an epoch, the legacy of a long history: from Constantine (4<sup>th</sup> century) to the Council of Trent (16<sup>th</sup> century) and after this, to Vatican I (19<sup>th</sup> century). Obviously, this would take place with an essential continuity, but also with a new perspective that would bring to the fore a vision of the Church enriched by a return to her roots. The theologians who had caused concern [before Vatican II] to the Holy Office (Congar, Danielou, de Lubac, Rahner...), as *periti* [at the Council] would help to clarify this picture, creating yet another paradox.”**<sup>29</sup>

This general subject addressed by Cardinal Suenens was carefully studied by Fr. Küng. He calculated how far the Conciliar Church had already gone in destroying the Catholic Church by comparing the attitude of the Church at the time of the Counter-Reformation and the attitude of the Conciliar Church toward heretics and the world at large. These were his words: **“Compared to the post-tridentine Church of the**

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<sup>27</sup> During the Council, Cardinal Suenens stood out for his strong defense of *aggiornamento* and the adaptation of the Church to the world. He distinguished himself from the very beginning as one of the leaders of the progressivist wing. The Cardinal played a significant role, for example, in the preparation of the Constitution *Gaudium et spes* (Philip Delhaye, *L'Église dans le monde de ce temps*, vol. 1, p. 217). For more on this topic, see Vol. III, *Animus injuriandi-II*, Chapter II.1.

<sup>28</sup> L. J. Suenens, “Co-Responsibility: Dominating Idea of the Council and its Pastoral Consequences,” V.A., *Theology of Renewal*, vol. 2, p. 7.

<sup>29</sup> L. J. Suenens, *Souvenirs et espérances*, pp. 63-4.

**Counter-Reformation, Vatican Council II represents, in its fundamental characteristics ... a 180-degree turn ... It is a new Church that has sprung up from Vatican Council II. One of her fundamental tendencies in the past, ... that is, at the time of the post-tridentine Counter-Reformation, was an introversion, by which the Catholic Church was absorbed in herself. Now, there is an opening to others. Then, there were condemnations and excommunications of those with other religious beliefs. Now, there is dialogue with them.**

**“Then, there was a rejection of any serious official self-critique. Now, there is an admission of guilt and various errors by the Pope and the Council. Then, an idealistic assertion of a Church without blemishes or wrinkles. Now, a demand for extensive reform and renewal. In the past, a pharisaic demand for the return of heretics and schismatics. Now, an ecumenical movement with our brothers in Christ and the other Christian churches and a growing awareness of their interests. Then, an arrogant isolation from the modern world. Now, a clear dialogue with the modern world and contemporary man outside the Church. In the past, the virtue of a monolithic ecclesiastical unity, and the power and cohesiveness of the Catholic body were extolled. Now, there is a call to leave the ghetto and to tear down many of these bastions. Then, there was an admiration for the efficient, compact juridical system and strong organization of the Catholic Church. Now, there is a reaction against legalism and demands for a self-examination. Then, there was a personality cult among ecclesiastic dignitaries at all levels. Now, an opposition has risen against clericalism and there are demands for fraternity among all Christians and for ecclesiastic offices to be viewed as services rendered to a common brethren.**

**“Then, the Church was venerated as a divine-human being, a consummation of heaven and earth that could identify herself as the kingdom of God. Now, she speaks out against triumphalism and calls for a Christian realism that sees the Church as being made up of men and sinners, as a people of God on pilgrimage through the darkness of error and sin moving toward the future kingdom of God.”<sup>30</sup>**

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<sup>30</sup> H. Küng, *Veracidade*, pp. 112f.

§ 25 *La Civiltà Cattolica* has also tried to certify the end of the “Tridentine age” brought about by Vatican II: **“With Vatican Council II, the Tridentine age was brought to a close for the Church ... It was not merely a matter of superficial changes, but of radical alterations in the ways of thinking, feeling and living. It was not a new civilization, but a new man that was born. The Church, after going through a difficult and painful labour, has profoundly renewed herself, and new ways of living the Faith and being Christian have appeared.”**<sup>31</sup>

§ 26 Speaking about the entrance of the Conciliar Church into the modern world, Cardinal Congar emphasized how this represented a rupture with the “medieval Church”: **“With the Declaration on religious freedom and the pastoral Constitution *Gaudium et spes*, about the Church in the modern world – a meaningful title! – the Church of Vatican II clearly placed herself in today’s pluralistic world. Without renouncing her past greatness, she cut the ropes that had kept her anchored to the shores of the Middle Ages.”**<sup>32</sup>

According to Congar, during the Council **“the besieged City lowered her drawbridges and razed her ramparts. She offered her services. She accepted the idea of receiving, through ecumenism, [the contribution of] ‘others’: Christians, the world, peoples and cultures. She adopted a policy of dialogue, and she equipped her central offices for this.”**<sup>33</sup>

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<sup>31</sup> “Essere gesuiti oggi,” Editorial, *La Civiltà Cattolica*, September 3, 1983, p. 355.

<sup>32</sup> Y. Congar, *La crisi nella Chiesa e Mons. Lefebvre* (Brescia: Queriniana, 1976), p. 52.

<sup>33</sup> Y. Congar, *Église Catholique et France moderne*, p. 47.

In a footnote Congar lists ecumenical organizations earmarked to carry out the policy of “lowering the drawbridges”: “There are the Roman Secretariats for the promotion of Christian unity, for the non-Christian religions (with the Jewish religion being assigned to this one), and for non-believers. There are also the Secretariats for the Lay Apostolate, the Justice and Peace Commission, and so on. To these should be added the joint commissions, which included the World Council of Churches, the World Lutheran Federation, the World Reformed Alliance, Methodism, the Anglican Communion, etc.” (*ibid.*, p. 59).

§ 27

Fr. Bartolomeo Sorge, for some time an indirect spokesman for the thinking of the Society of Jesus, used words that expressed the same thinking of Cardinal Congar. Fr. Sorge said this about Vatican II: “The more the Council recedes into the past .... the more it becomes clear what it really was: a great demonstration of the Church’s love for the world. It is no coincidence that the last conciliar document, approved on December 7, 1965, the very day that all the conciliar work was brought to an end, was the Constitution on the Church in the Modern World. With this final vote, **the Priests solemnly sanctioned the effort for a new presence of the Church in our secularized society as the ripe fruit not only of the three years of the Council, but of a long historical period in the life of the Church that came to a close with the Council**”.<sup>34</sup>

Later, combating the “medieval cultural experience,” Fr. Sorge emphasized the rupture with Church tradition that the Council represented. He affirmed: “There are developments in the modern world that are already irreversible, such as the pluralism of cultures and visions of life, or the autonomous laic nature of the temporal realities. They make it impossible to achieve, or even propose, the kind of cultural homogeneity typical of ‘medieval Christendom,’ founded on the coinciding of the spheres of Faith and socio-politics. At the same time, **the Church’s awareness of her own nature and mission has also grown and matured profoundly, to the point where the medieval concept of Church-world relations is no longer viable**. As for the rest, the history of the ‘modern world’ and its crisis should serve to eliminate any doubt. **The presence of a Church that long remained anchored in the paradigm of the ‘medieval cultural experience’ only caused an even more serious fracture with the modern world. Condemnation of the ‘so-called freedom of conscience,’ defined as a ‘delirium’ (*deliramentum*) by Gregory XVI, the *Syllabus* of Pius IX and the antimodernism of the days of Pius X – notwithstanding their historical justification – did nothing to help the ‘modern world’ open itself to the whole truth. Instead, it was left in its contradictions and crisis. For this reason, at the dawn of the post-modern world, the Council took into consideration the changes that had occurred and personal-**

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<sup>34</sup> Bartolomeo Sorge, “I cristiani nel mondo postmoderno,” *La Civiltà Cattolica*, May 7, 1983, p. 243.

ized the new behavior of the Church with dialogue and mediation [a position of synthesis].”<sup>35</sup>

§ 28

Hans Küng made a surprising comparison between the documents of Vatican II and the *Syllabus* of Pius IX, clearly showing the destructive work of the Council. He irrefutably demonstrated that what took place was not an “evolution” of the doctrine – as a certain sophism of the “moderates” would have it – but a frontal and deliberate offensive against the perennial thinking of the Church. His words are rich in meaning: “The schema of development [defended by the ‘moderates’] reveals its limits precisely when the opposite is explicitly affirmed. **The affirmation of modern progress, modern liberal conquests and modern culture made in the Constitution on Church in the Modern World, *Gaudium et spes* (1965) cannot be interpreted as an ‘evolution’ of the doctrine of 1864 that solemnly condemns [the notion] that ‘the Pope can be reconciled and become friends with progress, liberalism and the new culture (*civilitas*)’ (D 1780).**

“Here also the familiar pair of opposites – *expliciter* (explicitly) and *impliciter* (implicitly) – break down. **The affirmation of religious liberty in Vatican II is not contained, either explicitly or implicitly, in the condemnation of religious liberty by Pius IX. Nor can the situation be resolved by claiming that times have changed and that in the past the intention was to condemn only the negative excesses of religious liberty (and of similar modern conquests). A simple reading of the condemnations suffices: ‘77<sup>th</sup> error: In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of religion. (D 1777). ‘78<sup>th</sup> error: Hence it has been wisely decided by law, in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own worship, whatever it may be’ (D 1778). ‘79<sup>th</sup> error: Moreover, it is false that the civil liberty of every form of worship, and the full power, given to all, of overtly and publicly manifesting any opinions and thoughts whatsoever, conduce more easily to corrupt the morals and minds of the people, and to propagate the pest of indifferentism.’ (D 1779).**

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<sup>35</sup> *Ibid.*, p. 249.

“Something similar could be said about other judgments, although perhaps less literally. For example, on the Church’s doubtful pretension to temporal power and dominion and the need for a strong papal state (*D* 1717, 1724, 1734, 1755, 1775, 1776; cf. in all the documents of Vatican II the general emphasis now is on the Church as a spiritual force present in the world not to dominate but to serve); on the repudiation of a shared culpability of the Popes for the Schism of the Eastern churches (*D* 1738; cf. now there is a confession of guilt by the Pope and the Council in the two great Schisms, both in the East and in the West); on the condemnation of any solid hope of salvation for all those outside the true Church of Christ (*D* 1717; cf. in Vatican II’s Dogmatic Constitution on the Church, there is now the express affirmation of the possibility of salvation for all mankind, including those outside the Catholic Church, even for honestly convinced atheists), etc.”<sup>36</sup>

§ 29 Cardinal Suenens summed up this thinking concisely, “I remember a speech I gave on *Tomorrow’s Church*, about the need to free the Church from the burden and customs of another era that needed to be buried.”<sup>37</sup>

These statements by famous theologians – Suenens, Congar, Bouyer, Sorge, Küng – serve to demonstrate the progressivist desire to destroy the militant character of the Church.

### B. “The Death of the Church as an Institution, as a *Societas Perfecta*, Must Be Proclaimed”

§ 30 The impressive statement on the death of the *societas perfecta*<sup>38</sup> in this subtitle was made by the well-known French

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<sup>36</sup> H. Küng, *Veracidade*, pp. 133-4.

<sup>37</sup> L. J. Suenens, *Souvenirs et espérances*, p. 125.

<sup>38</sup> a. It seems opportune to recall here that in the 19<sup>th</sup> proposition of the *Syllabus*, Pope Pius IX condemned the very error contained in the wording of this subtitle. The Pontiff censured the opinion, “The Church is not a true and perfect society, entirely free.”

b. In his Apostolic Letter *Cum Catholica* of March 26, 1860, the same Pius IX argued with ironclad logic in favor of the Church’s temporal

Dominican, Fr. Pierre Albert Liégé, who was a professor at *Le Salchoir* and the *Institut Catholique de Paris*. “Finally,” Liégé affirmed, “we would like to diminish sin in the Church, cutting off its sources and destroying its opportunities. **It often dawns on certain Christians that the institution of the Church herself, in all its forms, carries a heavy liability of anti-evangelism. It would be necessary, therefore, to place her under a permanent suspicion in order to liberate the charisma of sanctity in the Christian people. Would it perhaps be necessary to proclaim the death of the Church-institution, just as the purifying voice of atheism proclaimed the death of God? This would be a simple suggestion, which would inspire a plan of radical reform of the Church that would strive finally to open the doors to an evangelical existence free from all restraints. This old**

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political power as a mark of her condition as a perfect society. He taught: “The Catholic Church, founded and instituted by Our Lord Jesus Christ to procure the eternal salvation of mankind, took on the form of a perfect society, by reason of her divine institution. In order to act freely, as justice would require, she lacked the assistance proper to the condition and needs of the times. It was, then, through a special decree of Divine Providence on the occasion of the fall of the Roman Empire and its division into many kingdoms, that the Roman Pontiff, ordained by Christ as the head and center of His Church, acquired a civil principality. Surely it was by the most wise design of God Himself that, among the great multitude and society of temporal princes, the Supreme Pontiff enjoyed this political liberty, so necessary for his spiritual power, authority and jurisdiction to be exercised, free of obstruction, throughout the universe ....

“Now then, it is easy to understand how this principality of the Church, notwithstanding its temporal nature, takes on a spiritual character by virtue of her sacred end and this strict bond which links her to the highest interests of Christianity .... With the principality of which we speak having as its objective the well-being and general good of the Church, it is not surprising that its enemies should strive to employ every type of snare and initiative to destabilize and destroy it” (*Recueil des allocutions*, p. 401).

c. In his Allocution *Multis gravibusque* of December 17, 1860, Pius IX made this masterful statement: “The Church, as a true and perfect society, was ordained by her divine author in such a way that she is not bound by the limits of any region on earth, is not subject to any secular government and is able to exercise freely her powers and rights for the salvation of mankind everywhere” (*ibid.*, pp. 425f.).

dream of the reformers will become a reality, we hope, in the Church of the future. For now it would suffice to take a closer look in order to purify the Church of her sin.”<sup>39</sup>

§ 31

Cardinal Congar verified that the Church is divesting herself of her power. In his final remarks, he insinuated that there would be even greater transformations than those carried out by the Council: **“Ideally, little by little, here and there, the Church will renounce her power everywhere.** In the past the Church imagined and defined herself as a *‘societas perfecta*, a complete and autonomous society’ with all the attributes of a sovereign society. Later, she identified herself as the ‘Body of Christ,’ and at the Council as the ‘people of God’ in the day-to-day life of man. She is the Church of Christ and the Apostles, the same Church as always, but she realizes herself differently in History. How can the characteristics of tomorrow’s Church be pre-announced today?”<sup>40</sup>

§ 32

In another book Congar made a quick summary of the Council’s role in the present crisis of the Church. That the work of Vatican II is splintering the institutional unity of the Church was clearly admitted: **“We do not deny .... that the Council has had an influence on the way that the crisis has developed,** which can be viewed in four ways:

“1. There were arguments. This occurs normally in every council, but this time there were many more repercussions. **The largely fictitious notion of a monolithic and self-assured Church that has an answer for everything was exploded.** 2. **The Church opened its doors and windows. Fresh air swept through them ....** 3. With its frank and open debates, **the Council put an end to everything that could be referred to as the ineluctability of the system.** What we understand by ‘system’ is a consistent set of codified teachings, of defined rules of behavior established by casuistry; a minutely detailed and very hierarchical organization; tight control and surveillance procedures; and rubrics that regulate worship. All of this was inherited from Scholasticism, the Counter-Reformation and the Catholic restoration of the 19<sup>th</sup> century and subjected to an efficient Roman

<sup>39</sup> P. A. Liegé, “A Igreja diante de seu pecado,” V.A., *A Igreja do futuro* (Petrópolis: Vozes, 1973), p. 120.

<sup>40</sup> Y. Congar, *Église Catholique et France moderne*, pp. 61-2.

**regulation.** Pius XII is reported to have said, ‘I will be the last Pope to keep everything as it is now.’ And, in fact, **John XXIII ... conveyed a totally different image of the Papacy.** The profound contacts established in the Council, the meetings, the information provided about many issues, the necessary advance of *aggiornamento* determined the end of what we call the unconditionality of the system.”<sup>41</sup>

§ 33 Congar became even clearer when he described the Council’s “liquidation” of the ecclesiastical “system” and the liberation of underground elements heretofore kept at bay: **“The Council destroyed what I would call the unconditionality of the system. What I understand by ‘system’ is a complete and very coherent body of ideas transmitted by the teachings of the Roman Universities, codified by Canon Law, protected by the strict and quite efficient vigilance of Pius XII, with reports, admonitions, the submission of writings to Roman censors, etc., in short, a whole ‘system.’ With the Council, this was broken up. Tongues were loosened. The underground elements surfaced: some, very classical, are valid; others perhaps are more reckless. In fact, it was like a thaw.”**<sup>42</sup>

§ 34 Suenens also attributed to Vatican II the abandonment of the juridical, scholastic and militant characters proper to the Church as a *societas perfecta*, which were still reflected in the first conciliar projects. The Belgian Cardinal stated: **“Those who lived through the day-to-day activity of the Council can only marvel at the impetus of the Holy Spirit that guided us on the long path necessary for disengagement from the excessively scholastic, legal and defensive tendencies present in the initial projects.”**<sup>43</sup>

Further on he added, **“Vatican II did away with the image of an institutional Church and opened the doors to**

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<sup>41</sup> Y. Congar, *La crisi nella Chiesa e Mons. Lefebvre* (Brescia: Queriniana, 1976), pp. 57-8.

<sup>42</sup> Jean Puyo *interroge le Père Congar*, p. 220.

<sup>43</sup> L. J. Suenens, “Un nuovo battesimo per la Cristianità,” interview by Silvano Stracca, *Avvenire*, October 23, 1992.

an evolution that should neither be minimized nor exaggerated.”<sup>44</sup>

In another work he became even more explicit: **“For too long we tolerated the static image of a Church defined in terms of a juridically ‘perfect’ society. Thank God, now we no longer see the Church in legalistic terms, but as a vivid reality, animated by the presence and life of Christ, which follows her course through time and History, from Easter to the Lord’s coming; like a pilgrim, she advances step by step on an unfinished road.** The history in *Exodus* teaches us that it is not God’s way to provide stocks of provisions for his people, yet He watches over them and assures them of their daily manna. **We have acquired the habit of accumulating a lot of clutter and of building houses of stone or cement rather than being satisfied with mobile tents that can be folded up to leave us free to move on.** A Church that returns to a [living] History is better able to stimulate her followers to a greater readiness and docility, and to teach them the duty of being simultaneously faithful to the past, present and future.”<sup>45</sup>

§ 35

Bishop Boaventura Kloppenburg – a conciliar *peritus*, member of the International Theological Commission and author of a chronicle on the Council – cited many excerpts from conciliar documents in order to justify reform in the Church. The Bishop affirmed that some Catholics today are more daring in their critiques than the anticlericalists of times

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<sup>44</sup> *Ibid.*

<sup>45</sup> L. J. Suenens, *Souvenirs et espérances*, p. 131.

An article in *La Civiltà Cattolica* gave the background history of this assault against the Church as a self-sufficient society separate from the world. Among the Jesuits of the *Nouvelle Théologie* who are mentioned, there are several other notable figures: “Von Balthasar was introduced by Fr. de Lubac – together with other young Jesuits who would become well-known theologians: Bouillard, Daniélou, Fessard – to the study of the Greek and Latin writings of the Church Fathers. **This group felt impassioned to liberate the Church from the wall that she had raised around herself and to make her re-discover her original mission with regard to the whole world**” (Giovanni Marchesi, “Hans Urs von Balthasar e la sinfonia della verità cristiana,” *La Civiltà Cattolica*, July 21, 1984, p. 120).

past. He ended his report by citing a document in which Gregory XVI reaffirmed the purity of the Church in its divine aspect. A comparison of the texts of Vatican II and the Encyclical of Gregory XVI clearly demonstrates the general *tonus* of the movement for self-destruction that has invaded the Holy Church since the Council.

“Today”, Kloppenburg stated, “we are particularly sensitive to the Church’s failings and shortcomings. We feel the wrinkles and blemishes of the Bride of Christ as though they were our own. We have overcome the attitude of apologists who charitably endeavoured to cover or excuse imperfections and infidelities. **Now it is the Church’s children themselves, rather than her adversaries, who publicly denounce her stains and blots. And in this eagerness to uncover defects and improprieties, they often seem to surpass in eloquence the anticlericalists of old. This attitude was more widespread after the Council and undoubtedly was due to the example of the conciliar Fathers and the statements, confessions and proposals contained in the final documents of Vatican II.**

“Today the Church herself is conscious of being at the same time holy and always in need of purification: *sancta simul et semper purificanda* (LG 8c). She states her desire for a ‘renewal of the whole Church’ (OT preface), ‘a renewal within the Church’ (PO 12d). She proclaims her own need of ‘purification and renewal’ (LG 15), that she must ‘ceaselessly renew and purify herself’ (GS 21e), and that, as a human and earthly institution, she ‘is called to a continual reformation’ (UR 6a). We live at a time when the Council itself invites us to examine sincerely and carefully what should be renewed and done within the Catholic family (UR 4e); when the Church, with a surprising and exemplary humility, is willing to confess that she is also guilty of the sin of division among Christians (UR 3a) and to ask God and our separated brethren for forgiveness for this (UR 7b); .... when she proclaims that she did not always properly respect the principle of diversity in unity (UR 16), religious freedom (DH 12a), Christian demands in her dealings with Muslims (NA 3b) or in her relationship with Jews (NA 4f, g). **We have already gone far beyond the time when Pope Gregory XVI, in his 1832 Encyclical *Mirari vos*, proclaimed: ‘It is quite absurd and highly offensive to say that a certain restoration or renewal of the Church is needed in order to return her to her primitive well-being and to give her new vigor, as if to say**

that the Church were subject to defects, ignorance or any other human imperfection' (n. 6)."<sup>46</sup>

§ 36 It is clear, therefore, that progressivism had a footing in the Council to advocate the destruction of the Church as a *societas perfecta*.

§ 37 It could also be useful for the Reader to know about the whole progressivist vision of ecclesiastical authority, which is critical of the image that the Holy Church always had of herself, as well as what the progressivist current considers the juridical structure that underpins the Church as a visible society. This editorial of *La Civiltà Cattolica*, an organ of the Society of Jesus, clearly exemplifies the intent to destroy the Church as a *societas perfecta et inaequalis*, based on the new ecclesiology of Vatican II:

"The accusation of self-criticism found its richest source in the misunderstood ecclesiology of the *societas perfecta inaequalis*, by means of which the Church, especially after the Council of Trent, safeguarded the insight, experience and 'autonomy' of her mystery, be it from Lutheranism, regal absolutism, the pretensions of the liberal state or the temptations of modern thinking.<sup>47</sup> The weakness of that ecclesiology lies in the fact that is an appendix to canonical studies; as such, it accentuates the doctrine of the ecclesiastic powers, rather than harmonizing it with the internal attitude of service, which should distinguish those who exercise the ministry of authority [within the Church]. This objective lack of theological sense, also responsible for a certain pastoral method and style, caused J. A. Möhler to say with irony that God, having created the Hierarchy, dispensed with providing for His Church in other ways.<sup>48</sup> It provoked Fr. Palmieri to write an ecclesiological treatise that, already in its 1902 edition, took the ingenuous and

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<sup>46</sup> B. Kloppenburg, *A ecclesiologia do Vaticano II* (Petrópolis: Vozes, 1971), pp. 48-9.

<sup>47</sup> G. Mucci, "La dimensione giuridica della Chiesa nella manualistica preconciliare," *apud* M. Simone, *Il Concilio venti anni dopo – Le nuove categorie dell'autocomprensione della Chiesa*, Rome: AVE, 1984, pp. 13-40.

<sup>48</sup> "Gott schuf die Hierarchie und für die Kirche ist num bis zum Weltende mehr als genug gesorgt;" *apud Theologische Quartalschrift* 3, 1823, 497.

significant title: *Tractatus de Romano Pontifice cum prolegomeno de Ecclesia* [Treatise on the Roman Pontiff with introductory explications on the Church].

“The contemporary Church, in her effort of evangelical reform, profoundly developed the biblical conception of authority in various ways and .... decisively corrected possible distortions that could have offered pretexts for an excessively juridical and state structure to exert her authority and her corresponding action. Thus, on this matter, Vatican II contains a doctrine worthy of Christian sources [nn. 27a, 24a] ....

“The texts of *Lumen gentium*, nn. 21-25, in which the theology of the Episcopacy is organized around that of the primacy and the infallibility of Peter, are particularly strong. This doctrinal *corpus* certainly conforms to the sources and spirit of Christian tradition, even if one notes that the definition of Vatican I, in its theoretical formulation and in its actual practice, provided the outline of a conception of authority that no longer harmoniously corresponds to the theological maturity and cultural level of today’s Church and society ....

“The doctrinal sheath with which *Pastor Aeternus* clothed the truth of the primacy of Peter and the Bishops of Rome has an outlook different from, if not opposite to, the position adopted by *Lumen gentium*. While Vatican I conceives of the Papacy as the structural apex and perfecting causality of the Church as a visible society, Vatican II regards that most high office as the sign and reality of the service placed in the heart of the communion–Church.”<sup>49</sup>

### C. The End of the “Constantinian Church” Is Hailed

§ 38

Historically, “Constantinian Church” is an expression that suggests diverse but cumulative meanings. The progressivists have subtly used this term to designate a large part of the reality that they wanted to destroy.

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<sup>49</sup> “Il ministero del Papa dopo i due Concili Vaticani,” *La Civiltà Cattolica*, Editorial, November 2, 1985, pp. 210, 212.

§ 39 Their *first meaning* of the “Constantinian Church” is that of a Militant Church. Progressivists especially hate the motto of Constantine, *in hoc signo vincis* [in this sign you will conquer], which refers to the Cross that appeared in the sky before the Battle of the Milvian Bridge and assured him the throne of the Roman Empire. This motto contained in embryo the heroic Crusades and subsequent battles for the propagation or defense of the Faith – glorious manifestations of the combative spirit that should belong to every true Catholic, every *miles Christi* [soldier of Christ].

§ 40 The *second meaning* is that of a Sacral Church, as understood by her reflection in the material things that represent her, normally indispensable for the manifestation of her spiritual sacrality. After 280 years of suffering martyrdom and persecution, with the Edict of Milan the Church surfaced into broad daylight. Under the protection of the Roman Empire, the Church soon established herself, materially also, with the splendor proper to the true religion. Numerous Roman patri- cians, such as St. Cecilia, bequeathed their palaces to become churches after their deaths,<sup>50</sup> or transformed them while still alive, as did St. Helena, the Empress Fausta, Constantina, daughter of the Emperor, and his sister Anastasia.<sup>51</sup> Constantine himself built splendid churches such as the first Basilica of St. Peter, the Basilica of St. Paul on the Via Ostia in Rome, and that of St. Lawrence on the Via Tiburtina.<sup>52</sup>

“Constantine’s munificence extended to the provinces,” Murret’s *General History of the Church* recounts. “In Ostia, Alba, Capua, Cirta and Numidia, the imperial architects com-

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<sup>50</sup> René-François Rohrbacher, *Histoire Universelle de l’Église Catholique* (Paris: Gaume Frères et J. Duprey, 1864), vol. 3, pp. 247f.

<sup>51</sup> Alongside the Lateran Palace donated by the Empress Fausta, the Basilica of the same name was constructed. The Church of the Holy Cross was built in Jerusalem by St. Helena to house the relics of the Passion. Constantina, the Emperor’s daughter, erected the Basilica of St. Agnes adjacent to her palace on Via Nomentana in Rome; it is probable that the Church of St. Anastasia at the foot of Mount Palatino owes its name to one of Constantine’s sisters (Fernand Murret, *Histoire Générale de l’Église*, Paris: Bloud & Gay, 1923, vol. 1, p. 464).

<sup>52</sup> *Ibid.*

peted to erect magnificent churches to Christ and to His saints. Eusebius provides a description of many churches built in the East, notably the immense Cathedral raised in Tyre .... A great basilica was also consecrated in Antioch.”<sup>53</sup>

§ 41            Enormous importance was placed on the numerous relics housed in the new churches. Witness the countless number of martyrs whose holy remains, whenever possible, were saved and preserved by the early Christians. Nor was it rare to find relics of the Apostles themselves among these, and finally, the most precious relic of all, the True Cross, discovered thanks to a divine revelation to St. Helena. The mere function of housing such relics would alone have amply justified the existence of these sacred buildings.

Under the protection of Constantine, the churches, the liturgy, the splendors of worship and the inestimable relics that the Christians of that time venerated all conferred on the Church the characteristics of sacrality that would increase over the centuries.

§ 42            Finally, the *third meaning*, and perhaps the most current one, is that of the Church as Queen of peoples and nations. In effect, the Edict of Milan initiated relations between the Holy Church and the State. This germinated the theory of the two powers, expressed most perfectly 1,000 years later in Boniface VIII’s papal Bull *Unam Sanctam*.<sup>54</sup> With this relationship, the Church’s influence over the temporal order expanded and would generate Catholic culture and civilization.<sup>55</sup>

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<sup>53</sup> *Ibid.*, pp. 466-7.

<sup>54</sup> See the excerpts of the Bull *Unam Sanctam* in Volume II of this Collection, *Animus injuriandi-I*, Appendix II.1.

<sup>55</sup> In his Encyclical *Immortale Dei* (November 1, 1895), Leo XIII described how the “happy concord” between the Church and the Empire achieved in the Middle Ages bore fruits of culture and civilization “beyond all expectations”: “There was a time when the philosophy of the Gospel governed the states. In that epoch, the influence of Christian wisdom and its divine virtue permeated the laws, the institutions, the customs of the people, all categories and all relations of civil society. Then the religion instituted by Jesus Christ, solidly established in the degree of dignity due it, flourished everywhere thanks to the favor of the princes and the legitimate protection of the magistrates. Then the Priesthood and the Empire were united in

These are, then, the three meanings that the progressivist current has in mind in its attack on the “Constantinian Church.” But its main thrust is aimed at the third meaning.

§ 43

This statement by Cardinal Congar exemplifies well the progressivist line of attack: “I will say two things. 1. **This [Western and Christian] culture no longer touches contemporary man, who seeks another culture, whose parents are neither Athanasius nor Augustine, but Marx, Freud and modern technology.** 2. **The Catholic Church herself is in the course of abandoning her ancient culture, this cultural, poetic, legislative and artistic whole that belonged to her from Constantine to Vatican II. One of the signs of this ecclesial phenomenon is the abandonment of Latin. At Vatican II the Church abandoned this past in order to open herself up to a new world.**”<sup>56</sup>

§ 44

In another book Congar again attacked the “Constantinian Church” – which he now identifies as the medieval Church – as he explained how the conciliar document on religious liberty has helped to destroy the traditional concept of the temporal and spiritual powers:

“‘Temporal’ no longer simply signifies the secular power; it includes all earthly human works, in other words, civilization, History. **The Council truly stepped beyond the positions taken in times dominated by the question of the two powers; it went beyond the pretentious claims of the Clergy to the power to exercise a jurisdiction over the temporal City: ‘political Augustinianism’, the theory of the two swords .... The Declaration on religious liberty is dated December 7, 1965. It is astonishing how its passage has given rise to so many arguments, inasmuch as it confines itself to proclaiming two very simple articles on external [acts of] liberty: no one may be forced by any power whatsoever to act against his own conscience and no one may be prevented**

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happy concord harmony and the friendly exchange of good offices. Thus organized, society bore fruits beyond all expectations, whose memory subsists and will subsist, registered as it is in innumerable documents that no artifice of the adversaries can destroy or obscure” (Paris: Bonne Presse, vol. 2, p. 39).

<sup>56</sup> Y. Congar, “Salvación y liberación,” V.A., *Teología de la Liberación* (Burgos: Aldecoa, 1973), p. 202.

**from acting according to his conscience**, at least as far as external acts are concerned and within the limits imposed by the rights of others and by public order and morality .... **Such is, then, the extent of this modest text: for the first time the Catholic Church has officially declared that it has left the Middle Ages.**<sup>57</sup>

§ 45

In his chronicle of Vatican II, René Laurentin made similar observations about the schema *De Ecclesia*, which would become *Lumen gentium*. He said: “Two themes distinguished the schema, two apparently contradictory but nevertheless complementary topics: the laity and the priesthood. The first major theme of the schema is the normal lay acknowledgement of the modern world. **This world has assumed an irreversible form and autonomy. It can no longer be a clerical world. The Middle Ages has passed. The time has gone when the Church held people’s entire lives in her hands**, when she was the only agent of the civil state and maintained the charitable social institutions: hospitals, schools. **The Church needs to resituate herself in this world and learn to respect its structures. She cannot hold a position of domination, but one of service and motivation.**”<sup>58</sup>

§ 46

Fr. Leo Alting von Geusau, first director of the magazine *Concilium* and founder of the IDO-C movement, announced the end of the era of harmony between Church and State.<sup>59</sup> In the same work, he proclaimed the end of the Church Militant as such: “**It seems true that in these last few years the Church has been awakening and shaking off the torpor of a long deep slumber.** The Christian ... is rubbing his eyes and trying to take in what is going on around him. **Everywhere there is talk about the end of the Counter-Reformation.** But this fact could be defined in an even clearer and stronger way: **the era of the *Corpus Christianum* [Body of Christians] already belongs to the past. The dream of Constantine, realized by the medieval popes, of a synthesis of the Kingdom of God with the ‘Holy Roman Empire’ in a union of**

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<sup>57</sup> Y. Congar, *Église Catholique et France moderne*, p. 48.

<sup>58</sup> R. Laurentin, *Bilan de la deuxième session*, p. 89.

<sup>59</sup> On the IDO-C, a large international news network, see Vol. I, *In the Murky Waters of Vatican II*, Chap. IX, Note 66.

**Church and State, of religion and culture, now reveals itself as nothing more than a beautiful fairy tale.**

**“The trumpets that used to sound the charge, calling all Christians to battle anyone or anything outside the Church’s walls, have fallen silent; and the banners of war have been rolled up and laid aside.** Everywhere it is said that the inner Church must expand and engage in ever broader dialogue with those hitherto considered ‘adversaries,’ if not creatures of the devil .... **A period like this, in which a Church finds herself suddenly confronting the ‘world,’ is somewhat reminiscent of when the Pontifical States were freed in 1870.** At the Porta Pia, the Zouaves stood ready to defend Rome; but soon the whole City was extending a welcome to the *bersaglieri* [republican Italian soldiers]. In fact, it could hardly have been otherwise. After everything, freedom, a light illuminating the way, and the prospect of reorganizing the State had finally arrived.”<sup>60</sup>

§ 47 Summarizing the 20 years that had passed since Vatican II, Fr. Alberigo commented on the conciliar Assembly: “It no longer dealt with correcting deviations and intolerance, but had become aware that what was in question was the long post-Tridentine period .... **With 20 years of hindsight, one can see more clearly still that this change from one epoch to another was the cause and object of Vatican II** .... It is true that Vatican II, unlike many prior councils, was not convened to condemn a heresy or resolve a question of dogma, but this should not make one forget the historical urgency foreseen by Pope Roncalli. **It was not by chance that the announcement of the Council provoked talk about the end of the Constantinian age and the overthrow of tridentinism.**”<sup>61</sup>

§ 48 For his part, biblical scholar Fr. José Maria Gonzalez-Ruiz, Canon of Malaga, who became well known in the '60s and '70s as a supporter of Christians for Socialism, noted that Christianity was on the point of disappearance. He wrote: “Christianity, or Christianity, is an ‘ism’ like so many others,

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<sup>60</sup> Leo Alting von Geusau, “La Chiesa ‘scandalo’ del mondo,” V.A., *La fine della Chiesa come società perfetta* (Verona: Mondadori, 1968), pp. 149-50.

<sup>61</sup> Giuseppe Alberigo, “El clima histórico eclesial,” in “A los veinte años del Concilio,” *Criterio* (Buenos Aires), November 1985, p. 693.

without any privileges. It is undeniable that various Christianities have already disappeared and been succeeded by others. **Today we are also witnessing the painful disappearance of a certain Christianity, and we do not know what the future holds in store.**"<sup>62</sup>

§ 49 This should provide the Reader with a sampling of the progressivist plan to do away with the "Constantinian Church."

### 3. The Present Phase of Self-Destruction: Only the Beginning of a Long Process

§ 50 This Collection has shown that the present crisis in the Church stemmed from Vatican Council II.<sup>63</sup> This can be corroborated by yet more documents.

§ 51 Better than anyone, Paul VI attested to the origin of this crisis in the previously cited *Allocution*: "It was believed that, **after the Council**, a sunny day would come in the History of the Church. Instead, **there came a day filled with clouds, tempest, darkness, questions, uncertainty.**"

§ 52 In an interview with the magazine *Jesus*, summarized by *L'Osservatore Romano*, Cardinal Ratzinger confirmed the words of Paul VI: "**What was Vatican Council II? Was it a trial or a reward for the Church? Prefect Ratzinger's answer is this, 'The results appear cruelly different from everyone's expectations, beginning with those of John XXIII and later of Paul VI. A new Catholic unity was expected; instead, there was a dissension that .... went from self-criticism to self-destruction .... The balance, therefore, appears to be negative .... It is undeniable that this period was decidedly unfavorable to the Catholic Church.**"<sup>64</sup>

§ 53 Cardinal Ratzinger is also credited with having made this diagnosis. An article in *30 Dias* reported: "The same de-

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<sup>62</sup> José Maria Gonzalez-Ruiz, "Cristianismo: mensagem de libertação," V.A., *Cristianismo sem Cristo?* (Caixas do Sul: Paulinas, 1970), p. 84.

<sup>63</sup> Vol. I, *In the Murky Waters of Vatican II*, Chap. X, § 128.

<sup>64</sup> J. Ratzinger, Interview for the monthly magazine *Jesus*, summarized by *L'Osservatore Romano*, November 9, 1984, p. 4.

mand to establish safe doctrinal boundaries in order to advance the ‘new evangelization’ current was made in 1983 by **Cardinal Joseph Ratzinger** while lecturing in France. He **denounced the catastrophic results of modern catechesis and the distortions caused by exaggerated post-conciliar experimentation.**”<sup>65</sup>

§ 54 Msgr. Rudolf Graber, then Bishop of Regensburg, commented on the effects of Vatican II: “**After a brief period of euphoria**, when everyone thought that John XXIII’s *aggiornamento* was about to be realized, **a time of great disillusionment came. Thousands of priests and many of the faithful turned their backs on the Church. The churches began to become empty.** Unfortunately, **this trend still continues today.**”<sup>66</sup>

§ 55 Fr. Ignace de la Potterie, S.J., insinuated that the blame for the missionary crisis belonged to Vatican II: “In the last 50 years, but **especially after Vatican Council II, the missionary impetus ceased and the very idea of mission and evangelization entered a profound crisis.**”<sup>67</sup>

§ 56 Another Jesuit, Fr. Xavier Tilliete, professor of the History of Philosophy at the Gregorian University, noted: “It will fall to historians to analyze the reasons for the blindness of the post-conciliar period. **As for the Church**, it seems to me that **her disorientation originates mainly from a serious identity crisis among the Clergy, which**, for various reasons, **was transmitted to the Christian people.**”<sup>68</sup>

On the liturgical reform begun in the Council and continued by Paul VI, Catholic writer Robert Spaemann, professor of Philosophy at Munich University, observed: “There are musicians who say that the **Catholic Church’s post-conciliar li-**

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<sup>65</sup> Gianni Valente, “A hora do Juízo,” *30 Dias*, May 1990, p. 7.

<sup>66</sup> Rudolf Graber, “Como no tempo de Atanásio,” interview by T. Ricci, *30 Dias*, December 1990, p. 44.

<sup>67</sup> Ignace de la Potterie, “Em nenhum outro nome,” *30 Giorni*, Port. edition, March 1989, p. 74.

<sup>68</sup> Xavier Tilliete, “Começar de novo, com fé,” *30 Giorni*, Port. ed. December 1988, pp. 52-3.

turgical reform failed because of the arbitrariness and banality that entered the liturgy through it.”<sup>69</sup>

With regard to the Church’s opening to the world announced by *Gaudium et spes*, the same author made this general comment: **“Why is the Church today continuously the object of disappointment and frustration? As I see it, the answer is simple. This is not paradoxical, it is quite logical. Over the last 20 years the Church has favored, or at least not avoided, an expectation that she could not fulfil if she were to remain faithful to her nature: the expectation of a new Church. The consequence of this has been disappointment, anger and bitterness.** The notions of the ‘progress’ and the ‘regression’ of the Church were allowed to be defined by worldly parameters – that is, parameters that have nothing to do with sanctity – and the action of the Church was judged by these same parameters. All this could only lead to frustration.”<sup>70</sup>

§ 57 These final commentaries will reflect more general views. In his article *A Look at the Clergy’s Problems*, Tommaso Ricci, a member of the editorial staff of *30 Giorni*, made the following observation on the crisis stemming from the Council: **“The effects of the post-conciliar devastation were much greater among the Clergy than the laity.”**<sup>71</sup> He went on to quote Antonio Sicari from the magazine *Communio*: **“It is logical that the ministry of the priesthood would be the most seriously affected, not only because of all the aggressions of the world against the Church, but also because of all the ‘concessions’ the Church has made to the world.”**<sup>72</sup>

These are painful corroborations of the ecclesiastical crisis that stemmed from Vatican II.

§ 58 If there are some theologians who consider the Council to be the principal cause of the present ecclesiastic crisis, there are others who take a more radical view. They think that the

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<sup>69</sup> Robert Spaemann, “Frustrações programadas,” interview by T. Ricci, *30 Dias*, November 1991, p. 38.

<sup>70</sup> *Ibid.*

<sup>71</sup> Tommaso Ricci, “Um olhar sobre os males do Clero,” *30 Dias*, October 1990, pp. 6-7.

<sup>72</sup> Antonio Sicari, *Communio*, apud T. Ricci, *ibid.*

difficult situation of our times is due not to the progressivist inspiration of Vatican II, but to its lack of coherence to this spirit.

§ 59

According to Fr. Küng, for example, the crisis was caused not by the Council's progressivism but rather by its lack of boldness: "We are undoubtedly going through a very critical phase in the Catholic Church: **Vatican II failed in every sense to solve some problems that could have been resolved completely: birth control and other questions of conjugal morals, the problem of celibacy, mixed marriages and intercommunion, the reorganization of the election of Bishops and the Pope.**

"The phenomena of this crisis, especially in the Catholic Church, are: a. A mass exodus from the Church ministry: 22,000 to 25,000 left over the last eight years.<sup>73</sup> b. In ever more catastrophic proportions, a growing crisis of vocations in our generation - from North America even to Spain. c. A weakening of discipline among the faithful and ecclesiastics."<sup>74</sup>

§ 60

As a remedy for the current crisis, Cardinal Ratzinger prescribed a return to the "real Council," which he called "an urgent duty." As a solution, the Cardinal points to "razing the bastions" of the Church. It is quite significant to notice that here Ratzinger puts himself in a radical progressivist position, completely contrary to the past teaching of the Church and different from the "conservative face" that at times he tries to present.

After analyzing the consequences of Vatican II, he gave this opinion: "**Does this mean that the Council itself ought to be retracted? Absolutely not. It merely means that the real acceptance of the Council has still not begun.** What has devastated the Church during the last ten years was not the Council, but the refusal to accept it. This becomes clear from an analysis of the influence of *Gaudium et spes* .... **The duty, therefore, is not to suppress the Council, but to discover the real Council** and a deeper interpretation of what it really

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<sup>73</sup> For more recent figures on the numbers who have left the priesthood, see Vol. I, *In the Murky Waters of Vatican II*, Chap. X, §§ 54-67.

<sup>74</sup> H. Küng, *O que deve permanecer na Igreja?* (Petrópolis: Vozes, 1976), pp. 15-6.

wanted, considering what has taken place since then. **This implies that there can be no return to the *Syllabus*, which could easily become a first milestone in the confrontation with liberalism and a nascent Marxism, but it cannot be the last word.** Yearnings for neither the past nor the ghetto can durably resolve the problem of the modern world for the Christian. **What remains is that the ‘razing of the bastions’ that Hans Urs von Balthasar called for in 1952 was, in fact, an urgent duty.**”<sup>75</sup>

§ 61 Fr. Houtart went further still. He affirmed that the Council was merely the beginning of an institutional transformation of the Church in various areas. He stated: **“It can be said that Vatican II is only the beginning of the institutional transformation of the Catholic Church. The future will undoubtedly reveal a much broader distribution of ministries, a more participative way of assigning positions of responsibility, a broader field of communications that better reflects public opinion, a less precise and not so centrally organized system of norms, a greater variety of liturgical expression and theological formulations.”**<sup>76</sup>

§ 62 Finally, it is interesting to look at a “prophecy” by the well-informed Cardinal de Lubac on the long course that the process of self-destruction still has to run: **“As for the tempest that now rages, it would be foolish to think that it will not continue to shake the Christian people for a long time to come.”**<sup>77</sup>

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<sup>75</sup> J. Ratzinger, *Les principes de la Théologie catholique – Esquisse et matériaux*, Paris: Tequi, 1985, p. 437.

<sup>76</sup> François Houtart, “Les religions comme réalités sociales,” V.A., *Bilan de la théologie du XXe. siècle*, vol. 1, pp. 72f.

<sup>77</sup> Henri de Lubac, *A Igreja na crise atual* (São Paulo: Paulinas, 1972), p. 54.

Other progressivist documents stating that the present crisis in the Church is only the beginning of a long process can be found in this Volume:

a. Hans Küng wrote: **“The Catholic Church ... has begun a powerful work of renewal that, even today, has far from reached its end”** (*A Igreja*, Lisbon: Moraes, 1969–1970, vol. 2, p. 121).

§ 63

As this Chapter clearly demonstrates, the destruction of the Church is a process that has been verified by the conciliar Pontiffs, desired by the progressivist theologians and stimulated by high-ranking ecclesiastical authorities.

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b. Cardinal Ratzinger sketched the outline of a future Church beset by adversity and problems and predicted that “**the real crisis [of the Church] has hardly started**” (*Fé e futuro*, Petrópolis: Vozes, 1971, pp.76-77; see full text Chap.VII, § 21)

c. The Dutch Bishops said that “**the reconstruction of the Church will never end**” and likened her future structure to a nomad’s tent, where everything is provisional (*apud* B. Kloppenburg, *A eclesiologia do Vaticano II*, pp. 99-100; full text Chap. VII, § 30).

d. Cardinal Suenens stated that the **pilgrim Church “advances step by step on an unfinished road.”** Speaking about the instability that characterizes the new Conciliar Church, he added, “**We have acquired the habit of accumulating a lot of unnecessary baggage and building houses of stone or cement, instead of being satisfied with portable tents that allow us always to be ready to move on**” (*Souvenirs et espérances*, p. 131; full text Chap. VII, § 31).

e. Fr. Geusau contended that the present crisis is the sign of the birth of a new Church whose structures will no longer be stable and secure, but will change continually, cf. Chap.VII, § 35.



## Chapter II

### ***KENOSIS: A DOCTRINE TO JUSTIFY THE SELF-DESTRUCTION OF THE CHURCH***

§ 1 Consistent with the philosophical principles of evolutionism, most progressivists argue that the Holy Church should always adapt her structure, laws, customs and even her moral and dogmatic doctrine to the demands of the times.<sup>1</sup> If she fails to do this, they say, she will betray her mission as the “sacrament of the world.”<sup>2</sup> To be *aggiornata*, she should rid herself of all that represents the times past and that injures the egalitarian and liberal sensibilities of the 20<sup>th</sup> century.<sup>3</sup>

§ 2 Furthermore, they claim, the Church sinned gravely over the course of History by nurturing the idea that she should

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<sup>1</sup> Vol. III, *Animus injuriandi-II*, Chaps. IV, V, VII; Vol. VI, *Inveniet Fidem?*, Chap. IV; Vol. IX, *Creatio*, Chaps. I, III.

<sup>2</sup> Vol. III, *Animus injuriandi-II*, Chap. VI; Vol. XI, *Ecclesia*, Chap. I.

<sup>3</sup> This perceptive commentary by Louis Veuillot about the liberal doctrine that was already flaunting its errors in the last century is applicable here. The illustrious ultramontane wrote: “At the beginning of St. Matthew’s Gospel the tempter approached Jesus who was fasting in the desert .... He transported Him to the top of the mountain and said to Him, ‘If thou be the Son of God, cast thyself down, for it is written: *That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.*’ And Jesus said to him, ‘*Thou shalt not tempt the Lord thy God.*’ Liberalism reconstructs this scene. It says to the Church, ‘If thou art of God, if thou hast the word of God, thou will not risk anything by coming down from the pinnacle of the Temple: cast thyself down, go to the multitude who no longer comes to thee. Divest thyself of all that displeases them in thee; speak to them the words they wish to hear and thou shalt re-conquer them, for God is with thee!’ But the words that they wish to hear are not the words from the mouth of God, and it is always forbidden to tempt the Lord” (“L’illusion libérale,” *apud* Henri Delassus, *L’americanisme et la conjuration antichrétienne*, Lille/Paris: Desclée de Brouwer, 1899, pp. 166-7).

have the temporal glory proper to the Queen of peoples and nations. Thus, the Church's properties, her sacred buildings, teaching establishments, hospitals and orphanages, the pomp of her worship, the solemnity of her rites, the brilliant splendor that surrounds her church dignitaries as befits their pontifical, episcopal or priestly dignity, all of this would have been nothing more than an unnecessary and greedy misappropriation of temporal goods. It would represent a censurable worldly pretension of the Church to imitate the ostentation of the courts of bygone times.

§ 3           The influence of the Church on the temporal sphere and the development of Christendom are also supposed to have been sins; for, at that time, the Church adapted the world to herself when she – contrary to what they upheld in the last argument – should have molded herself according to the world.<sup>4</sup>

§ 4           To redeem herself from these “sins,” the Church should divest herself voluntarily of her material splendor and renounce her beneficial action in the temporal sphere.

§ 5           Yet another great “sin” of the Church would be her “pride” and “lack of understanding” with regard to other religions. According to a good number of progressivists, men can only know parts of the truth, and no one has the whole truth, be it individuals or the groups of persons who make up religions. The truth, they contend, is always a relative statement whose degree of probability is greater to the extent that it represents the largest possible number of people and follows the general line of evolution. Such a philosophy supposes, therefore, that truth proceeds inductively from the fragments and increases to the degree that it represents the opinions of the majority. It never proceeds deductively from the Faith, based on the words of Divine Revelation.

§ 6           Following this reasoning, each one of the existing religions would be a good in itself, since it would have already made the initial effort to consolidate the fragments of truth that were spread among the people who compose it. Hence, the right course to follow, which would fulfil the goal of evolution, would be to unite all the various religions. The end result – a pan-religion – would be the closest possible approximation to the whole truth. To attain this goal, it would be necessary to

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<sup>4</sup> Vol. II, *Animus injuriandi-I*, Appendix II, *passim*.

eliminate the exclusivist doctrinal disputes and establish a climate of temperamental unanimity based on love, dialogue and ecumenism. These would be the indispensable emotional catalysts to hold together the scattered groups.

§ 7 Now, the Holy Catholic Church has always been the very opposite of this much coveted pan-religion. She is the exclusive guardian of the Faith, who received her legacy from on high through Revelation. She is assisted by the Holy Ghost through her ordinary and extraordinary Magisterium, which determines what the faithful must believe in order to know the truth – *tota sed non totaliter*<sup>5</sup> – and to love God. Without the Holy Catholic Church, the “light of the world” and the “salt of the earth” (Mt 5:13-14), men would be perpetually enveloped in the darkness of error and hurled into the chasms of evil. The Church is so truthful and so holy that the entire truth and authentic sanctity are attained only by obedience to her and participating in her.

Although this is the true conception of the Church, not a few progressivists viscerally oppose this supernatural, ascetic and humble vision. They prefer to see the holiness of the Church as “pharisaism”<sup>6</sup> and her exclusiveness as Mistress of the Truth and Custodian of the Faith as pride and “tyranny.”<sup>7</sup> They view the Church’s rejection of false religions as an expression of her “sectarian” mentality that transformed her into a “ghetto”<sup>8</sup> and cut her off from the march of evolution. The conception of the Church as sole Mistress of the Truth would be another “sin” that would require penance, that is, the voluntary self-divesting of her exclusive Faith and perfect sanctity.

§ 8 So, whether as an imperative of evolution, independent of any guilt, or whether for her past “sins” related to her institution and her Faith, the Church should voluntarily dispossess herself of a large part of that which characterizes her.

§ 9 To carry out this plan of self-destruction, important sectors of progressivism have circulated the theory of *kenosis*,

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<sup>5</sup> “All, but not totally.”

<sup>6</sup> Vol. II, *Animus injuriandi-I*, Chap. V.

<sup>7</sup> *Ibid.*, Chap. VI.

<sup>8</sup> *Ibid.*, Chap. XI.

a theological doctrine on how the Church should voluntarily annihilate herself.

§ 10

The doctrine of *kenosis* was drawn from ancient heresies,<sup>9</sup> and especially from some theses of Luther updated by Protestant reinterpretations<sup>10</sup> and Greek-schismatic concepts from the second half of the 19<sup>th</sup> century and the early 20<sup>th</sup> century.<sup>11</sup> To this doctrine certain progressivists fused elements of German idealism – especially a certain nostalgic and romantic note typical of Schelling and Hegel’s dialectic method, along with the more recent phenomenological theories of Husserl and Scheler.<sup>12</sup> The resulting mixture of philosophy and theology acted as a kind of drain that drew in the errors from various periods, swelled by the action of the modernist-progressivist apostasy<sup>13</sup> and translated into the present ardor to destroy the Holy Church based on documents of the Council.<sup>14</sup>

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<sup>9</sup> In the time of early Christianity, several heresies emerged claiming that the Incarnation implied a “debasement” of the Word. In his commentary on the *Epistle to the Philippians* (2:6), Cornelius a Lapide referred to these precursors of the theory of *kenosis*: “Chrysostom said [about the doctrine found in this verse] that Arius erred in asserting that the Son was less than the Father; Fotinus erred in teaching that the Son was not the form but the energy of the Father; Sabelius erred in defending the opinion that the Son was not equal to the Father, but one same person with the Father; Nestorius erred in attributing two persons to Christ, Christ-the-man and Christ-the-God; and finally, Apollinarius erred in depriving Christ of rational intelligence and a soul, and consequently, of humanity” (*Commentaria in Epistulam ad Philippenses*, chap. II; 6, *op. cit.*, vol. 19, p. 23)

<sup>10</sup> A. Gaudel, “Kenóse,” *D.T.C.*, vol. 8, cols. 2339f.

<sup>11</sup> J. Heriban, *Retto ‘phronein’ e ‘kenosis’* (Rome: LAS, 1983), pp. 403-19.

<sup>12</sup> The origin of progressivist thinking in terms of German idealism and its sequels can be found in Vol. VI, *Inveniet Fidem?*, Chap. III.1.

<sup>13</sup> In his Encyclical *Pascendi Dominici gregis* of September 8, 1907, St. Pius X called Modernism the “synthesis of all heresies.” This justifies calling it, along with progressivism, its avowed follower, apostasy. These are the words of the Holy Pontiff: “And now, with Our eyes fixed upon the whole system, no one will be surprised that We should define it to be the synthesis of all heresies. Undoubtedly, were anyone to attempt the task of collecting together all the errors that have been broached against the faith and to concentrate into

§ 11

This theory adds a note of pessimism, if not sado-masochism,<sup>15</sup> to the “Christian” view of evolution mentioned

one the sap and substance of them all, he could not succeed in doing so better than the Modernists have done.” (n. 39).

<sup>14</sup> The subject of how Vatican II opened the doors to an interpretation of *kenosis* was addressed by Fr. Jozef Heriban, professor at the Pontifical Salesian University and a specialist on the topic. He said: “The demand .... for a more profound and scientifically rigorous exegesis on the theme [of *kenosis*] has become even more pressing since, in the documents of the Vatican Council II, the biblical doctrine on the *kenosis of Christ* figures among the most meaningful principles in the foundations of the renewal of the Church (LG 8, 42), of her members (PO 15; PC 1, 5, 14), of her apostolic action (AA 33) and her missionary activity (AG 24)” (J. Heriban, *Retto ‘phronein’ e ‘kenosis,’* p. 5).

<sup>15</sup> a. Dorothy Sölle made a general attribution of sado-masochism to voluntary suffering: “I understand **suffering love**, but **I cannot really imagine** a love that crucifies, **unless it resorts to those sado-masochist urges** that are hidden inside all men” (“Dio e la sofferenza,” published in M. Welker, ed., *Dibattito su “Il Dio Crocifisso” di Jürgen Moltmann*, Brescia: Queriniana, 1982, p. 124).

b. In an interview for *Der Spiegel* (December 23, 1991), Fr. Eugen Drewermann likewise accused the Catholic concept of redemptive suffering of being masochist:

“*Question* – Bultmann said that to believe ‘that a divinity made man to expiate the sins of men’ is primitive mythology.

“*Answer* – This religious idea of sacrifice and sin has nothing to do with Jesus. The stories of publicans, Pharisees and sinners show that Jesus never subordinated the remission of sins to a redeeming act or any kind of sacrifice whatsoever. He embodied and announced forgiveness without conditions. This absolutely does not agree with the Church’s argument that sacrifices are necessary for the expiation of sins. **These masochist implications are the foundation of the sacrifice of the cross and priesthood in the Catholic Church**, whereas in fact they run counter to the concerns of Jesus.”

c. Similar thinking is found in Congar: Vol. II, *Animus injuriandi-I*, Chap. VIII.2.

d. Although this concept is an offense to the most holy suffering of the Savior, it appears that von Balthasar adopted it as something “positive”: “**Whether the images of God in which we see God the Father as a sadistic tyrant** and from which the suffering Son is

earlier.<sup>16</sup> According to this view, in order to redeem the universe and humanity from its congenital fragmentation (which progressivists see as the supreme evil) and reintegrate it into the original whole (the supreme good), the *Logos* was obliged to debase himself, abandon his state of primeval plenitude and immerse himself in the fragmentation of the universe. Thence he would experience this fragmentation in its most disconcerting aspects, and, in this state, transmit to the separate parts his unitive cosmic energy – love. This love would make possible the successive integration of all things into ever larger bodies through an ascending evolutionary process that would accelerate and become more perfect as the union among the various parts increased. Only after this redemptive integration, would humanity and the universe be ready to unite with the *Logos*, which is seen as the end of the evolutionary process. Thus, the *Logos*, the beginning of the process, would also be its end: the *Alpha* and the *Omega*.

§ 12

As applied ethics, this debasing of the *Logos* is the model presented for the more “universalized” men to redeem the more “fragmented” ones. At this point of progressivist thinking, the law appears that everything must integrate itself into the universal whole: it is the law of the voluntary debasement<sup>17</sup> of those who are in some way closer to the totality than

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supposed to have definitively liberated us (since the servant who suffers is greater than the master who makes him suffer) **come to us from Marx, Dorothy Sölle or C. G. Jung** (in his book about Job), **we can calmly record them** [*relegare ad acta*]” (“Frammenti a proposito della malattia e della salute,” *Communio*, Milan, May/June 1977, p. 84). Also see Note 17 below.

<sup>16</sup> Vol. I, *In the Murky Waters of Vatican II*, Chap. VII.2; Vol. III, *Animus injuriandi-II*, Chaps. V.2.A, VI.

<sup>17</sup> Von Balthasar presented his view of this “debasement”: “The law exercised between the part and the whole is that of despoilment ... and prodigality. **The despoilment can go so far that it could seem to have been made by a vampire: it is precisely the best**, that which had been best preserved, in which all hopes had been placed, that which was indispensable for the future, that which is found wrenched from the earthly ruins to be spent and lavished for the love of God in the economy of the ‘Jerusalem on high,’ without any possibility of control either by the victim of the plundering, nor by any of his witnesses, nor by any of those who, consciously or not, profit

the rest. Only by the rule of this ethical-metaphysical law could evolution run its course. Then the reintegration of humanity and the universe into the *Logos* would be complete. Only in this way would there be a full integration into the plenitude, whereby men would attain supreme happiness and glory.<sup>18</sup>

This peculiar metaphysical concept of the desire to debase oneself was transposed into theological terms.

§ 13

Interpreting excerpts of the *Epistle of Saint Paul to the Philippians*<sup>19</sup> in a way that could only be called heterodox,<sup>20</sup>

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from him" (*De l'Intégration: Aspects d'une théologie de l'Histoire*, Bruges: Desclée de Brouwer, 1970, p. 111).

This passage again reveals a possible sympathy on the part of von Balthasar for the sado-masochist thesis mentioned above (Note 15). Here, however, the theologian seems to go further by appearing to defend the legitimacy of a certain type of vampirism. The crime of vampirism, of satanic inspiration, perhaps the most macabre manifestation of human degeneracy, consists of killing a victim in order to have sexual relations with the cadaver or digging up dead bodies in order to sexually profane the corpses. This perversion, also known as necrophilia, contaminated various artistic-literary circles around the middle of the 19<sup>th</sup> century and came to public attention with the scandal involving Bertrand 'the Vampire' who was much in vogue at the end of the century (Marie Claire Bancquart, *Notes à Boule de suif*, Paris: Albin Michel, Librairie Générale Française, 1984, p. 281).

Is von Balthasar's apparent defense of a certain type of vampirism a linguistic misunderstanding or a slip of the pen? Or is it possible that the theologian is revealing here some kind of affiliation with that macabre "school" whose most well-known defenders are Charles Beaudelaire (*Le vampire, Les métamorphoses du vampire, Danse macabre*, in *Les fleurs du mal et autres poèmes*, Paris: Garnier-Flammarion, 1964, pp. 59f., 117f., 167f.) and Guy de Maupassant ("La chevelure," in *Boule de suif*, pp. 111-120)?

<sup>18</sup> It should be noted that this is the thinking behind nearly all the theological works of Fr. Hans Urs von Balthasar, to whom John Paul II solemnly presented the Paul VI award for theology in 1984. In 1988 he was chosen by John Paul II to be named a Cardinal. The title of his major work, *Herrlichkeit* [Glory], and another very important work, *Das Ganze im Fragment* [*The Whole in the Fragment*; French translation: *De l'Intégration*] In addition to von Balthasar, a considerable part of the progressivist current adheres to the same ideas.

<sup>19</sup> "For let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God;

progressivists, following in the footsteps of Protestants,<sup>21</sup> imagine that the Word, upon becoming incarnate, emptied

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But emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man .... He humbled Himself, becoming obedient unto death, even to the death of the cross" (Phil 2:5-8).

<sup>20</sup> a. As for the heterodox nature of the theory of *kenosis*, J. J. Müller listed the following doctrinal points that it questions or denies: "1. The kenotic theory affects – and annuls – the biblical doctrine of the Trinity .... 2. [As well as] the transmitted doctrine of the immutability of God .... 3. It jeopardizes and destroys the true divinity of the eternal Son .... 4. It makes the mediation of Christ impossible .... 5. The Christ of the theory of *kenosis* is neither the Christ of the *Scriptures* nor that of the Church's *Creeds*" (*The Epistles of Paul to the Philippians and to Philemon*, London/Edinburgh: The New London Commentary Ed., 1955, pp. 84f., *apud* J. Heriban, *op. cit.*, p. 405).

b. In addition to the dogmatic errors referred to by Müller, Heriban presented serious objections to the validity of kenotic Christology from the standpoint of exegesis: "a. From a purely linguistic point of view, Phil 2:6-7 cannot signify .... that the pre-existing Christ emptied Himself of *morphe Theou* [the form of God] and assumed in its place the *morphe doulou* [the form of a slave] .... b. The grammatical construction of the phrase of the text does not support any 'kenotic' idea .... c. In terms of methodology, the elaboration of a theory with all the heterodox doctrinal implications and consequences of 'kenotic theology,' which bases itself on the single affirmation of a 'hymn' [passage] that is not the systematic Christological exposition, cannot be justified. d. Modern biblical scholars generally agree that the 'hymn' does not explicitly teach any 'Christology with two natures'; therefore, kenotic speculations in this regard lack any biblical foundation" (J. Heriban, *op. cit.*, pp. 405-6).

<sup>21</sup> To this end, Heriban affirmed that the doctrine of *kenosis* became a *locus classicus* (common topic) in *New Testament* Christology. Over the last years, it has been widely employed in theological studies, not only in the *kenosis* of Christ, but also in the *kenosis* of God and of the Church. Such studies "make clear that through the Creation, one can find the kenotic disposition of God himself, and the *kenosis* of the Father is revealed to us through the *kenosis* of Christ" (*ibid.*, p. 400). In footnotes, Heriban indiscriminately listed progressivist and Protestant authors who have written about the *kenosis* of God and of the Church. Among the progressivists, H. U. von Balthasar stands out with these works: *L'amour seul est digne de foi*, Paris, 1966; "Kénose" (of the Church), *Dictionnaire de Spiritualité, Ascétique et Mystique*, Paris, 1974, vol. 8, cols. 1705-1712; "Kenosis

Himself of God, and did this voluntarily. This is, according to them, the paradigm of self-destruction, the perfect translation of the aforementioned metaphysical explanation translated into theological terms.

§ 14 According to this interpretation, the *kenosis* of the Word would have various successive degrees of annihilation:

\* The Word would have emptied Himself of His divinity through the Incarnation;

\* He would have chosen not simply to be a man, but to be the lowliest among men, a slave;

\* He would have voluntarily delivered Himself over to die;

\* And He accepted not just any death, but the most ignominious one, crucifixion;

\* On the cross, He chose the company of criminals;<sup>22</sup>

\* After His death, He chose to descend into Hell in solidarity with the reprobates.

§ 15 According to this progressivist theory, having reached the paroxysm of *kenosis* with His descent into Hell, Christ achieved the union of all the separated fragments: truth and error, good and evil, *pulchrum* and *horrendum* [the beautiful and the horrible].<sup>23</sup> From the depths of humiliation, at the end of the

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und das neue Gottesbild," in *Mysterium salutis*, vol. 3/2, Einsiedel/Zurich/Cologne, 1969, pp. 143-154; and H. Küng, *Menschwerdung Gottes – Eine Einführung in Hegels theologisches Denken als Prolegomena zu einer künftigen Christologie*, Freiburg, 1970 (*op. cit.*, pp. 400-1).

<sup>22</sup> On the "choice" of the company of criminals that Jesus Christ supposedly made on the cross, see von Balthasar's theses, analyzed in Vol. II, *Animus injuriandi-I*, Chap. I; Vol. III, *Animus injuriandi-II*, Chap. III.1; Vol. VIII, *Fumus Satanae*, Chap. VI, 4, 5.

<sup>23</sup> From this, a certain mystical-messianic euphoria, in which von Balthasar has indulged in various passages already quoted in this Collection, becomes clearer. This is especially notable in his work, *Le coeur du monde*, which aimed to be the canticle of this conduction of opposing elements. This juncture was purchased, according to von Balthasar, by the "mad" love of the heart of Christ, the "heart of the world" (Vol. II, *Animus injuriandi-I*, Chap. I.6).

Hegelian march of violent contrasts, glory would be born. Resurrection would have begun in hell.<sup>24</sup>

§ 16

Once these principles of the theory of *kenosis* have been set forth, it is not difficult to apply them to the life of the Church and to raise a hypothesis to elucidate the “mysterious process of self-destruction” spoken of by Paul VI.

As the Mystical Body of Christ, the Church should imitate the Redeemer. Many progressivists contend that she ought to relinquish her sanctity just as Christ gave up His divinity; she should abandon her power as He did His omnipotence; she should renounce her majesty, riches, eminence and sacrality. From Queen of nations, she should become a slave to the world – from this comes Vatican II’s “poor and servile Church” – imitating Christ, who “took the form of a slave.” Instead of the first, she should become the last; from the Mistress of Truth, she should become a pilgrim walking in error and darkness in quest of a new “unity” of the Faith. She should no longer be exclusivist and militant, but tolerant, seeking the company of malefactors. She should voluntarily deliver herself over to death and court solidarity with those who are in the “hell” of anathemas, crimes and vices.

Then, and only then, by means of this *kenosis* and tolerance, could the Church integrate all of the world’s disunited elements and prepare them for the final Christ, the “Omega Christ.” Only in this final kenotic state, when the Church would be transformed into something completely different from what she has been up to now, when she would be confounded with criminals and ready to be “cast into the hell” of marginality, would the Church supposedly spread the fruits of “redemption” among humanity and have an imaginary glorification.

Based on philosophical tenets transposed onto the field of theology, the progressivists have constructed a doctrinal justification to forge ahead with the process of self-destruction of the Holy Church. Urs von Balthasar presented an expressive example in his work, *Razing the Bastions*. Basing himself on theories to some degree related to the theory presented above, the theologian defended the idea that the Catholic Church should raze the barriers erected over the centuries that have

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<sup>24</sup> Vol. III, *Animus injuriandi-II*, Chap. II.2.

kept her from uniting with the false religions and the modern world.<sup>25</sup>

§ 17

Conciliar and post-conciliar theologians have also made comments to the effect that the Holy Catholic Church should self-destruct.

For example, Msgr. Gérard Philips clearly linked the notion of a “sinning Church” with the process of *kenosis* in his comments on a passage from the Constitution on the Church.

*Lumen gentium* says: “The Church encompasses with love all those who are afflicted with human weakness. Indeed, she recognizes in the poor and the suffering the likeness of her poor and suffering Founder. She does all she can to relieve their need and in them she strives to serve Christ. **While Christ, ‘holy, innocent, undefiled’ (Heb 7:26), knew nothing of sin’ (2 Cor 5:21), but came to expiate only the sins of the people’ (Heb 2:17), the Church, embracing sinners in her**

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<sup>25</sup> a. Already in 1952 in his work *Abattere i bastioni* (Turin: Borla, 1966), Hans Urs von Balthasar made it clear that the following were some of the ramparts of the Church that he would like to see razed: her anti-Protestant or “counter-reformist” position (p. 32); her traditions (pp. 33, 38); the weight of her Constantinian model (pp. 34-5); her truths, which must be re-evaluated at base (p. 46); her “dry branches,” that is, the defenders of an “inauthentic tradition” (p. 47); the “Petrine hierarchism” that mimics the Carolingian Empire (p. 50); her “baroque theology” that only accentuated the distance from the Protestants (p. 50); her Gothic architecture, which favored only the elite (p. 50); the medieval concept of obedience (p. 52); the notion of merit (p. 52); the “absolutism of truth” (p. 66); *extra Ecclesia nulla salus* [no salvation outside the Church] (p. 67).

b. Von Balthasar does not rule out the use of violence to overthrow these “ramparts.” “There are two means,” he stated, “for an historic structure to preserve or recoup its vitality for the present and the future. The first is violent and comes from the outside: the destruction of tradition, monuments and libraries, archives and administrative bodies, perhaps – over generations – the elimination of historical memories, with the consequent necessity to start again from the basic essentials, with a new raw material. The second is spiritual and comes from within. It is the strength to overcome [the old situation] .... Both means can constitute a grace: the second being radiant, the first harsh. **If the second does not yield results, perhaps Providence may have to use the first: bombs or even persecution**” (*ibid.*, p. 36).

bosom, is at the same time holy and always in need of being purified, and incessantly pursues the path of penance and renewal” (LG 8).

Msgr. Philips, who wrote the final text of *Lumen gentium*, commented: “The paragraph on the poverty of the Church does not escape the penetrating gaze of our contemporaries. Pastor H. Roux warns us of the danger of certain commentaries that would make us slide into moralism. In reality, **we are placed on the Christological and ecclesiological plane of a true annihilation (*kenosis*), the antithesis of any kind of triumphalism, a renunciation that is the only path to true glorification.** But, for the time being, self-confidence must cede way to an authentic abnegation. Whether we like it or not, this thinking returns us to the controversy about the Church as sinner.”<sup>26</sup>

§ 18

Some passages from a study by Frs. Maurizio Flick and Zoltán Alszeghy, well-known Jesuit writers whose works are often used in Catholic colleges and universities, also confirm the progressivist view of *kenosis*. The authors stated: “Under the influx of grace, sins constitute an opportunity that permits the just to progress especially in their justice: the sins of others link them especially with the crucified Christ, whose solidarity with sinners led even unto His death. In this way, what appears principally in the whole Church is the image of Christ the Redeemer, which becomes a more efficacious instrument to radiate grace in the world. **In the infirmity of the Church, the saving power of Christ crucified is multiplied.**”<sup>27</sup>

Further on, Flick and Alszeghy continued: “**The Church’s weakness at base is related to the sin committed not only by her individual members but also by her institutional bodies. This conditions the whole existence of the sociological group in which the Church subsists,** harms the Church, and thus diminishes the efficacy of her preaching and testimony, and dims the salutary splendor of her liturgy. **The Church’s external and internal misery can be called a ‘cross,’ because it causes pain – especially for her more closely linked members, and humiliates the Holy Spirit, the**

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<sup>26</sup> Gérard Philips, *La Chiesa e il suo mistero*, p. 595.

<sup>27</sup> M. Flick and Z. Alszeghy, *Il mistero della Croce – Saggio di Teologia Sistemica* (Brescia: Queriniana, 1978), p. 420.

soul of the Church, which becomes almost paralyzed by the deficiencies of her body.

“However, it is **this insufficiency that gives a special shine to the omnipotence of Christ’s grace**, which prevents the Church from being submerged by sin despite her weakness. Furthermore, under the influx of grace, **the *kenosis* of the Church not only manifests, but also advances salvation. In fact, the weakness of the Church stimulates faith and orients individuals and the community not to overly attach their religiosity to the means, albeit supernatural ones, and, by overcoming the temptation of ecclesiolatry, to hope for salvation only from God.**”<sup>28</sup>

§ 19

The two authors linked progressivists, Protestants and schismatics into one group when they spoke about *kenosis*: “**The Church is weak, not only from the sociological standpoint, but also from the moral one**, inasmuch as she fails to conform to the ideal of sanctity that she must promote through her preaching and sacraments .... The Church Fathers and ecclesiastic writers prior to the Protestant Reformation had no qualms about seeing the biblical figures of Rahab, Babylon and the harlot of the Apocalypse as symbols of the Church.”<sup>29</sup>

“**Only when the sharp criticism of reformers concluded that the perverted Roman Church could not be the true Church of Christ was the sanctity of the Church unilaterally stressed** and empirically proved as the basis of an apologetic argument. In the 19<sup>th</sup> century, Rosmini was censured for speaking about the five wounds of the Church. **It was necessary to wait until Vatican Council II for it to be newly recognized that the pilgrim Church is called by Christ to a continual reform** ‘of which she always has need, insofar as she is an institution of men here on earth. Therefore, if the influence of events or of the times has led to deficiencies in conduct, in Church discipline, or even in the formulation of doctrine (which must be carefully distinguished from the deposit of Faith itself), these should be appropriately rectified at the

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<sup>28</sup> *Ibid.*, pp. 436-7.

<sup>29</sup> On this doctrine, see the analysis of von Balthasar’s work *Castamereatrix* in Volume II of this Collection, *Animus injuriandi-I*, Appendix II.

proper moment.’ (*UR* 6). As the analyses of Rahner show,<sup>30</sup> although the Council does not use the adjective ‘sinner’ to refer to the Church, it does in fact admit her sinfulness.

“Sin stains this sociological reality in which the Church of Christ subsists, especially when – in a series of sins of individuals and in certain historical situations – a whole way of thinking and acting is formed in a group of Catholics that almost inevitably lead people into actions irreconcilable with true Christianity. Such serious deviations are particularly evident in important events that assail the whole Church community and that objectively contradict the spirit of the Gospel. At the moment in History that they explode, these ‘perversities’ exceed the responsibility of their immediate perpetrators .... In such cases, *the objective spirit* of a local church or even of the universal Church is infected by sin .... If Eastern theologians call the creating *fiat* itself a *kenosis* of the Holy Spirit, through which the plenitude of the absolute communicates itself to the relative existence that is always in a phase of coming into being,<sup>31</sup> then we have all the more reason to call *kenosis* the presence of the Spirit that consented to be limited and, in a certain way, paralyzed by the partial resistance of the body of which He is the soul.”<sup>32</sup>

§ 20

Expressing similar thoughts, von Balthasar proposed that the Holy Church should blend with the other religions and the world, and that her truth should intermix with all kinds of

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<sup>30</sup> K. Rahner, *La Chiesa peccatrice nei decreti del Concilio Vaticano II* (Rome: Paoline, 1968), pp. 443-478.

<sup>31</sup> Several Greek-schismatic theologians, in particular Bulgakov, have defended a strange *kenosis* of the Holy Spirit in the creation of the world. In certain aspects, this is analogous to the progressivist thesis of the *kenosis* of the Word and has similar applications in the life of the Church.

The thinking of authors Flick and Alszeghy bear a remarkable similarity to Bulgakov’s theory of *kenosis*, which has rightly been described by P. Henry as “exegetically weak, philosophically unthinkable, theologically in error” (J. Heriiban, *op. cit.*, p. 404, note 17). It has been called heretical by the schismatics themselves (B. Mondin, *Os grandes teólogos do século vinte*, São Paulo: Paulinas, 1980, vol. 2, pp. 234-5).

<sup>32</sup> M. Flick – Z. Alszeghy, *op. cit.*, pp. 411-415.

profane truths in “a kind of communism.” He said: **“But since the Church descends into the world, becoming in its eyes one more religion among others, another community among others, a doctrine and a truth among others (just as Christ became a man among men, without external distinction), her truth is intermingled, in a kind of communism, with all kinds of profane truths: with the experimental truth of every branch of science, with all the systems of knowledge of the world that try to make definitive conclusions about the essence of the world and its truth.”**<sup>33</sup>

§ 21

Based on the *kenosis* of the Church, conceived as an imitation of the Passion of Christ, von Balthasar went on to preach the doctrine of tolerance. **“The Church’s tolerance is, at depth, a part of her cross: to tolerate is to bear this strange burden [the fact that profane truth does not adapt itself to divine truth] as the Lord himself did ... not avoiding contact with a truth that was different, obscured and distorted, but on the contrary, deigning to continuously remake, in word and deed, the road of her own original truth. .... Thus, having imbibed the most bitter bile of profane truth, burning with thirst for unity in God, while in the dark night of the world everything threatens to dissolve into ever stranger and more hostile fragments, surrounded by the tormenting reality – her cross – of a self-alienation from the truth (to the point that truth and truth no longer recognize each other and cannot find the road on which they can meet), the Church herself becomes a force that intimately unites that which is separated.”**<sup>34</sup>

§ 22

Von Balthasar made yet another apology for the self-spoliation of the Church: **“The Church demeans herself to encounter the world and participate in its way of perceiving things. In this descent, the Church was led where she did not want to go (Jn 21:18). That this descent has meant suffering and humiliation for her does not change the fact that the Church has tread a just road carefully prepared by Providence.**

**“This road has led her to encounter the world intimately, fatally, in a wholly new solidarity, terrible to experi-**

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<sup>33</sup> H. U. von Balthasar, *Abattere i bastioni*, p. 86.

<sup>34</sup> *Ibid.*, pp. 99-100.

ence. **The Church, the ‘closed garden,’ the veiled spouse of a thousand monasteries, was violently handled and almost dishonored, for the feet of the nameless now tread heavily on her soul .... A ‘Christian private existence’ today no longer exists in the world .... This is also true for the Church’s way of perceiving things. The Church as such does not blush in the face of this uncovering of her heart, completely stripped of the veil that covered it: the Mediatrix of all graces also always lived with her heart thus exposed.**”<sup>35</sup>

§ 23

Von Balthasar once again returned to the *kenosis* of the Church, his fundamental theme: **“If the Church is not merely the passive result of Christ’s work of Redemption .... but is His companion and assistant, is it not right that something of Christ’s mystery should be repeated in her?** There are many truths that in times past only the Church possessed and that today, in a somewhat tarnished state, consciously or not, and more often than not unconsciously, have become the common patrimony of humanity. Human rights, for example .... And one could even ask if, understood in this way, **this heap of fragments of the Church’s ruins .... takes on another, more positive meaning: to be the bearer of a light of truth that radiates in the world, no longer from the center, to be sure, but tainted, obscured, distorted; yet always still a light .... We can say then that her [the Church’s] apparent organic weakness, decadence and disintegration are actually part of the mystery of a supernatural weakening, which in its time will result in a rich fecundity in the supernatural world.**”<sup>36</sup>

§ 24

In another work, von Balthasar spoke unambiguously about the crucifixion of the Church: **“As the real body of Christ, the Church .... must be co-crucified along with her head, and this, before all else, without taking into account the subjective suffering of Christians, but by the simple fact of her existence and the logic of the Faith itself.**”<sup>37</sup>

§ 25

The author went on to link the Church’s voluntary despoilment to the abandonment and fecundity of a woman in her

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<sup>35</sup> *Ibid.*, pp. 113-4.

<sup>36</sup> *Ibid.*, pp. 76f.

<sup>37</sup> H. U. von Balthasar, “Mysterium paschale,” V.A., *Mysterium salutis* (Petrópolis: Vozes, 1974), vol. 3/6, p. 92.

wedding bed. This erotic conception of the theologian, already mentioned in another volume of this Collection,<sup>38</sup> will be analyzed in depth further on.<sup>39</sup> In his book, he affirmed: “Communion as a unique ‘sacrament’ is nothing but a special sign of that which continuously and inexorably takes place in the original sacrament derived from the virginal union between Christ and the Church: **the nuptials of God incarnate with humanity, whose image is the weakness of the woman under the action of the man who possesses her. Weakness here means fecundity: the submitting of this spouse, which is the Church, before all peoples is a mystery of her fecundity amid humanity, even when it remains hidden from the eyes of the world. It is necessary for the Church to feel the strength that emanates from her as a drawback, just as she must not know who from the crowd has touched her: one among millions of men ... perhaps the weakest, the sickest ... Who could be this weakest one of all but her Spouse, unrecognizable behind the mask of the least of men? The Church allows her own energies to flow without knowing who receives them.**”<sup>40</sup>

§ 26

Our Lord Jesus Christ would no longer identify Himself with a Church that professed the whole truth. Once the Church had shed this characteristic, Our Lord would seek the identity of His truth in the “dust heap” and the “rubbish pile” of human ideals. Notwithstanding, He would be satisfied, for everything that was created “is a chaste mouth for his kiss”... Von Balthasar pictured Christ saying, “**And even in your idols you are obliged to serve me: what are those who deny and persecute me doing, but seeking my traces in the dust heap of their pretentious ideals?** I am the way, the truth and the life for all, **even though they may not know the path they are treading nor sense where it is leading them, albeit they may know the truth only as an obscure rubbish pile, and although what they may call life is but a faint echo, a distorted reflection of life in me ... I pass through the obscure world of sin, making all despair sweet, relieving all moral mis-**

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<sup>38</sup> Vol. II, *Animus injuriandi-I*, Chap. IV; Appendix II, *passim*.

<sup>39</sup> Vol. VI, *Inveniet Fidem?*, Chap. V.6.D, E; Vol. VIII, *Fumus Sanae*, Chaps. I, II, V; Vol. X, *Peccato-Redemptio*, Chap. V.1.B.

<sup>40</sup> H. U. von Balthasar, *Abattere i bastioni*, pp. 80-1.

ery, and **along the way there I find many jewels, still covered with grime**, awaiting the liberating fire .... My kingdom is unlimited and overflowing with riches: How could I not love it? **Who does not love his own body? But this body is the Church, and through Her, the world. Who would not die with a joyful heart for such a Spouse? For all that was created in me – and nothing was created without me – is a fertile soil for the seed of my word and a chaste mouth for my kiss.**<sup>41</sup>

§ 27 In another work, von Balthasar expounded an important principle of self-destruction: **“All Christian love is based on exploding closed circles, breaking out toward those who do not love, toward the enemy.”**<sup>42</sup>

§ 28 In an editorial, *La Civiltà Cattolica* quite explicitly took the theory of *kenosis* and applied it to the Church. It said: **“This, however, does not pertain only to the lives of individual Christians, but also to the life of the Church as the people of God and as the community of the crucified and resurrected Christ. That is to say, the Church, in order to fulfill her mission, must choose the way that Christ chose in order to fulfill His: the way of *kenosis* even to death on the cross. This means that it is not through human power and wisdom, nor through the greatness of her works and the splendor of her successes that the Church will bring the word of God and the grace of Christ to the world. It is through poverty and humility, obscurity and humiliation, suffering and death. In a single word: through the *nada*, the ‘nothingness’ .... Vatican Council II wanted to put the Church on this path when it affirmed that ‘just as Christ carried out the work of the Redemption in poverty and under oppression, so the Church is called upon to follow the same path in communicating to men the fruits of salvation .... Thus, although the Church needs human resources to carry out her mission, she is not set up to seek earthly glory, but to proclaim humility and self-sacrifice, even by her own example.’ (LG 8).**

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<sup>41</sup> H. U. von Balthasar, *Le coeur du monde*, Paris: Desclée de Brouwer, 1956, pp. 183f.

<sup>42</sup> H. U. von Balthasar, *El problema de Dios en el hombre actual*, Madrid: Guadarrama, 1960, p. 291.

**“This demands that today’s Church cast off all appearances of power, worldly prestige and wealth and ‘not place her hope in privileges conferred by civil authorities,’ but like the Apostles in the exercise of their apostolate, rely on ‘the power of God, who very often reveals the might of the Gospel through the weakness of its witnesses’ (GS 76). It also requires that the Church seek Christ wherever He is crucified, that is, among the poor, the starving, the marginalized. She should courageously stand at their side, certainly without class distinction, demonstrating her preference for them and making herself poor alongside the poor, and marginalized along with marginalized. For how can she be the Spouse of the crucified Christ if she abandons Him in His crucifixion?”<sup>43</sup>**

§ 29 Msgr. Luigi Sartori seemed to refer to *kenosis* in this mention of the “crucifixion” of the Church: **“It is the Church herself that must be ‘humble,’ ‘chaste,’ ‘poor,’ ‘obedient,’ ‘crucified.’”<sup>44</sup>**

§ 30 Fr. Maldonado was categorical in his thesis of *kenosis*: **“The Church’s level of identity is in inverse proportion to the level of her distinction, brilliance and social triumph. Where and when the Church rediscovers her identity, her distinction and preeminence diminish. On the contrary, when she acquires preeminence and distinction, she begins to lose her identity.”<sup>45</sup>**

§ 31 In another work Maldonado took his thesis even further: **“The Church’s growing consciousness of her place in the universe, beyond the narrow limits of her visible and institutional presence, is tearing down the harsh walls of separation and the ghetto, which a certain historical mentality had erected between the Church and the world. This has served to level her, leaving her more exposed to the ravages of nature, cast out into the desert and fields. It is as if she had moved closer to day-to-day events and become less distinguished and better able to identify with her sur-**

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<sup>43</sup> “Il mistero della croce,” Editorial, *La Civiltà Cattolica*, March 20, 1971, p. 526.

<sup>44</sup> L. Sartori, “Regno di Dio e Chiesa,” V.A., *Il regno di Dio che venne*, p. 38.

<sup>45</sup> L. Maldonado, *La violencia de lo sagrado – Crueldad versus oblatividad o el ritual del sacrificio* (Salamanca: Sígueme, 1974), p. 261.

roundings, even running the risk of being confused with the profane, or confusing herself in the profane. But with this new level of authenticity, she realizes her destiny of *kenosis* and incarnation, following the example of the Master.”<sup>46</sup>

§ 32 Such notions, far from constituting the thinking of a closed circle of theologians, have been acquiring increasing resonance in the press, as confirmed by this comment by a well-known Vatican expert that refers to the despoilment of the Papacy: “It would appear that a certain theology of the Primacy has become incompatible with the dynamics of a Faith embodied in multiple forms. And that certain papal prerogatives, in particular diplomatic and political ones, are sounding increasingly incongruous. This is because **the symbolic strength and impact of the Petrine ministry are increasing the in society and the Church to the degree that she divests herself of the attributes of her power.**”<sup>47</sup>

§ 33 Fr. Bas van Iersel, a noted Dutch theologian, argued that the ecclesiastic community should not seek self-preservation, but should adopt “bankruptcy” as an integral part of its institutional fidelity toward Jesus. He stated: “Jesus in no way sought his own interests or self-preservation. On the contrary, one of the characteristics of his behavior was his ‘bankruptcy.’ **For those who want to continue the cause of Jesus, this not only means that they must renounce their own personal self-preservation and individual interests. But, as a group, they must also be disposed to totally renounce themselves .... It [the community] should not try to guarantee its own preservation by means of its organizational structure.**”<sup>48</sup>

§ 34 For his part, Fr. Karl Rahner made a somewhat confused argument for the death and failure that should orient the Faith: “**The Christian faith assumes bankruptcy in all its harshness .... The sign of bankruptcy .... is the man on the cross, and the supreme worship of God .... is the proclamation**

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<sup>46</sup> L. Maldonado, *La nueva secularidad* (Barcelona: Nova Terra, 1968), p. 77.

<sup>47</sup> Giancarlo Zizola, “Le Pape de l’an 2000,” *L’Actualité Religieuse*, Special edition, March 1995, p. 41.

<sup>48</sup> Bas van Iersel, “Strutture della Chiesa,” V.A., *L’avvenire della Chiesa*, p. 186.

**of death.** The Christian Faith is faith in the Crucified. **Any preaching about ‘meaning,’ ‘victory’ or absolute hope is Christian only when it is also an exhortation to a helpless acceptance of bankruptcy in which, for me, there is an overcoming of despair,** given and operated by God, although no longer enjoyed.”<sup>49</sup>

§ 35 Similar ideas about the glory of God showing forth in the weakness of the Church are found in comments by Fr. Edward Schillebeeckx about the Faith: “Faith is not a conviction founded on evidence or the experience of the glory of the Church. **Our Faith is wrapped in darkness.** Thus, **the feebleness of the Church also becomes a *felix culpa*** [fortunate failure], **because we glorify ourselves only in the glory of God’s power.**”<sup>50</sup>

§ 36 Bishop Kurt Krenn of the Austrian Diocese of St. Polten said he thought that the churches in the Eastern European countries should not adopt the system of the Western churches, because this would cause them to lose the experience of *kenosis* gained during the communist persecution .... In an interview, he said:

“*Answer* – We see that what the future holds for us is an expansion of the Western world by the simple annexation of Eastern Europe. The Church appears to be moving in the same direction. Western advisers have appeared, suggesting to Eastern ‘apprentices’ that they should adopt without question the Western model.

“*Question* – What’s wrong with that?”

“*Answer* – **We run the risk of ignoring a fundamental Christian experience in the life of the Church in the East, that is, the *kenosis* that stripped from the Church a large part of what we consider important, leaving only the base foundation, the essential.**”<sup>51</sup>

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<sup>49</sup> K. Rahner, “Abbozzo di una antropologia teologica,” V.A., *Chiesa, uomo e società* (Rome/Brescia: Herder-Morcelliana, 1970), p. 27.

<sup>50</sup> Edward Schillebeeckx, *Cristo, Sacramento dell’incontro con Dio* (Rome: Paoline, 1970), p. 292.

<sup>51</sup> Kurt Krenn, “Da kenose à gnose,” interview by T. Ricci, *30 Dias*, November 1991, p. 34.

§ 37 The doctrine of *kenosis* has gone beyond the ambit of the reflections of individual theologians or Hierarchs, and has appeared in the official minutes of the Church. The introduction of the 1991 Synod included a concept that has a clear affinity with the doctrine of *kenosis*. Msgr. Miloslav Vlk, Cardinal Archbishop of Prague, expressed the moral law of self-despoilment, related to the theory of *kenosis*: **“All of us have been called to ‘empty ourselves’ of everything, like Him [Christ], so that we can receive others and be able to give to them.”**<sup>52</sup>

§ 38 The 1998 Synod assumed characteristics of a preparation for the evangelization of the Asian continent in the new millenium. In a special Assembly for the Bishops of Asia at the opening of the Synod, Cardinal Sou-hwan Kim, the Archbishop of Seoul, focused on the mission of the Church in the light of the doctrine of *kenosis*. The doctrinal concepts expressed by Cardinal Kim would have benefited from being more precise and clearly expressed in order to be better understood. Despite this drawback, the excerpt cited below serves to show how his concepts relate to the theory of *kenosis*, as well as the influence and relevance the doctrine has acquired. Perhaps it is not superfluous to record that this speech was delivered in the presence of John Paul II, which suggests his prior knowledge and acquiescence. These were the words of the Prelate:

“How can we witness to .... Jesus, our only Savior, in a multi-religious society like Asia, which today is rapidly being absorbed into a ‘global village,’ characterized by an apparently broadbased fraternity and growing relativism? We believe **it is only possible to do this by following Our Lord, who became one of us not ‘to be served, but to serve’ (Mk 10:45). In Asia and elsewhere this means that the Church must ‘divest herself of herself’** in order to discern the incommensurable gift of Himself that God has given over the centuries and the Spirit that works in the existential responses of individuals and peoples before the mystery of God .... In this turbulent age of rapid change and disruption, of great progress and profound transformation, frequently characterized by injustice, inequality and socio-political discrepancies, the Church can do nothing less than confront the critical day-to-day reality and engage herself

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<sup>52</sup> Miloslav Vlk, “Vivere e testimoniare la libertà ricevuta,” *L’Osservatore Romano*, November 30, 1991, p. 7.

in it. This engagement is not so much a simple support or action in the secular sphere as the Church's response to her vocation to spread the Good News, above all to the most needy, becoming a Church of the Gospel for all those who are truly 'poor.' **To follow Jesus incarnate, who always remains amid His people, could mean for us giving up the sense of security, being at times misunderstood, meeting opposition to our efforts to impede the realization of the culture of death in its multiple dimensions.**<sup>53</sup>

§ 39

Could not the following words of John Paul II in his Encyclical *Ut unum sint* be interpreted in the same way? He said: "Taught by the events of her history, **the Church is committed to freeing herself from every purely human support, in order to live in depth the Gospel law of the Beatitudes.** Conscious that the truth does not impose itself except 'by virtue of its own truth, as it makes its entrance into the mind at once quietly and with power,'<sup>54</sup> she seeks nothing for herself but the freedom to proclaim the Gospel."<sup>55</sup>

§ 40

Finally, Fr. von Geusau, who also adopted the theory of *kenosis*, gave some hints about how certain progressivists imagine the future of the Church: "**The Church has a duty to confront an extremely rapid and radical development, a change in reference points that has already spread in an impressive way and appears to have .... all the characteristics of a rupture, a crisis. As every Christian knows, in the decisive moments of life the problem is to 'cause the old man to die with Christ in order to resurrect with Him to a new life;**' so also the Church will be able to enter a new phase of her existence by dying with Christ in many ways .... While some hear the gasps of death, others hear the first breaths of new life. The image of the world and of man has changed rapidly and profoundly; the phenomenon of secularization, a consequence of an industrialized and mechanized society, is entirely new in the History of the world. The new way of thinking that man is discovering in himself and that encom-

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<sup>53</sup> Stephen Sou-hwan Kim, "Discorso introdutorio alla Assemblea Speciale per l'Asia del Sinodo dei Vescovi," *L'Osservatore Romano*, April 20-21, 1998, p. 6.

<sup>54</sup> *Dignitatis humanae*, n. 1.

<sup>55</sup> John Paul II, *Ut unum sint*, n. 3b.

passes his consciousness of himself, his faith, religion and history, is strangely similar to the first discoveries about life that surprise the adolescent ....

**“Only now is the Church beginning to seriously ask herself the meaning, in terms of the History of salvation, of all that she has learned in these last times: her divestment, in many points, of properties, privileges, the power to define or condition culture, her political State, her general influence in various fields .... It is becoming ever more probable and evident that the Church will become an increasingly squalid minority .... The forces of a new theology have been born that, more or less decisively, with greater or lesser hesitation, are tracing the lines of a reflection capable of discerning the grand directives of God’s action in the world, and of redefining the meaning that small individual groups like Israel or the Church have acquired in this global history.”**<sup>56</sup>

Thus demonstrated, the doctrine of *kenosis* is the progressivist current’s theoretical justification for moving ahead with the destruction of the Catholic Church. Based on this philosophical and theological explanation supported by statements from influential exponents of progressivism, this would explain what the “mysterious process of self-destruction”<sup>57</sup> could possibly mean.

The following Chapters will look at the practical execution of this process.

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<sup>56</sup> L. A. von Geusau, “La Chiesa ‘scandalo’ del mondo,” pp. 161f.

<sup>57</sup> Other documents that corroborate the theory of *kenosis* can be found in Chap. VII.2. The topic will also be analyzed in Vol. VI, *Inveniet Fidem?*, Chap. V.6.D.d; Vol. VII, *Destructio Dei*, Chap. II.2; Chap. IV.1.A; especially in Vol. VIII, *Fumus Satanae*, Chaps. V, VI. VII.7, 8; and also in IX, *Creatio*, Chap. IV.3.B.a.ab; Vol. X, *Peccato – Redemptio*, Chap. V.1.B, Chap. VII.1; Vol. XI, *Ecclesia*, Chap. IV.3.C; Chap. V.5.

## Chapter III

### PRESENTING THE PROGRESSIVIST PLAN FOR THE SELF-DESTRUCTION OF THE CHURCH

§ 1            Having analyzed documents and doctrines that strongly support the hypothesis that the self-destruction of the Church is a clear design of the progressivist current, this chapter will present some aspects of the plan that, from every indication, it wants to carry out.

The list of points from this plan is not meant to be exhaustive. By way of example, the general outline aims to present clearly the goal that a large number of progressivists want to achieve.

#### 1. The Value of the Documentation Presented

It seems useful to explain the value of the documentation presented in this Chapter. The Reader will be able to judge its value and thus form a notion of the conciliar-progressivist political strategy.

##### A. Principles of the Progressivist Strategy: The Roles of the “Moderates” and the *Arditi*

§ 2            According to progressivist strategy, it is better for “moderates” not to deal with the meticulous details of the plan for self-destruction. They have to keep up the appearances of “adapting to modern demands” and following the “signs of the times.” Whenever they abandon their “moderate” positions to support the *arditi*, they try to pretend that it is an isolated case that probably will not be repeated. In this way, the “moderates” hide both the overall scope of the plan and the method applied to execute it. If either one were to be revealed, their intentions would be discovered and the whole plan would be doomed to failure. Furthermore, the “moderates” would lose their effec-

tiveness in easing the shocks of public opinion and anesthetizing its reactions.

§ 3            However, by a complementary tactic within the same strategy, it falls to the *arditi* to reveal the general scope of their project and the goal they wish to attain. It is they who express the internal coherence of the process in which they are engaged. The command Saint-Just gave to his fellowmen in the French Revolution can certainly be applied to them. Chateaubriand noted: “Saint-Just used to say, ‘Dare!’ This word contains the whole politics of our revolution. Those who make a half-way revolution are digging their own graves.”<sup>1</sup>

§ 4            Their radical stands enable the conciliar *arditi* to attract the enthusiasm of those they are interested in recruiting. They are also able to frighten and alarm Catholic public opinion to shake it out of its habitually stable normality and drag it a few steps closer to accepting the self-destruction of the Church. But, by doing this, some *arditi* risk awakening reactions that could escape the control of the “moderates.” When this happens, the *arditi* will be sacrificed – “condemned,” put aside for a while or even forever. Nevertheless, with this radicality, they will always represent for the public a reference point in the whole process of self-destruction, a pole toward which the Catholic public, following the revolutionary dynamics, will tend to head with greater or lesser speed. In short, the *arditi* play the role of the “prophets” who foretold the future, but were misunderstood in their own time.<sup>2</sup>

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<sup>1</sup> François-René de Chateaubriand, *Mémoires d'outre tombe* (Paris: Librairie Générale Française, 1973), vol. 2, p. 403.

<sup>2</sup> In *Revolution and Counter-Revolution*, Prof. Plinio Corrêa de Oliveira shows how the march of the revolutionary process destroying Western Christendom occurs at two speeds: a high speed (by the *arditi*, hotheads) and a slow one (by the “moderates”). Prof. de Oliveira described the revolutionary processes:

“*The harmonious speeds of the Revolution* – This revolutionary process occurs at two different speeds. One is fast, and generally destined to fail in the short term. The other is much slower and has usually proven successful.

“*The rapid march* – The precommunist movements of the Anabaptists, for example, immediately drew in various fields all or nearly all

§ 5

For this reason, the Reader will find in this Chapter a description of the plan for the self-destruction of the Church taken from the *arditi* rather than the “moderates.” Among the *arditi* with credentials to expound such a plan, Fr. Hans Küng is undoubtedly the most outstanding conciliar theologian. His

the consequences of the spirit and tendencies of the Pseudo-Reformation. They were a failure.

“*The slow march* – Slowly, during the course of more than four centuries, the more moderate currents of Protestantism, moving from refinement to refinement through successive stages of dynamism and inertia, have been gradually favoring, in one way or another, the march of the West toward the same extreme point.

“*How these speeds harmonize* – The role of each of these speeds in the march of the Revolution should be studied. It might be said that the more rapid movements are useless, but that is not the case. The explosion of these extremisms raises a standard and creates a fixed target whose very radicalism fascinates the moderates, who slowly advance toward it. Thus, socialism shuns communism, which it silently admires and tends toward.

“Even earlier, the same could be said of the communist Babeuf and his henchmen during the last flare-ups of the French Revolution. They were crushed. Yet, little by little, society treads the path along which they wished to lead it. The failure of the extremists is, then, merely apparent. They collaborate indirectly, but powerfully, in the advance of the Revolution, gradually attracting the countless multitude of the ‘prudent,’ the ‘moderate,’ and the mediocre toward the realization of their culpable and exacerbated chimeras” (*Revolution and Counter-Revolution*, part I, chap. VI.4).

b. The words attributed to Che Guevara confirm these observations: “Who cares about death, wherever and however it may come, if our war cry is heard and our same weapons are taken up by other hands?”

c. Cardinal Suenens described a visit he made in 1967 to Cardinal Döpfner in Munich. The reminiscences of the German Prelate of a conversation they had confirm the hypothesis that the *arditi* play the role of prophet: “After that, just the two of us made a *tour d’horizon* of the post-conciliar Church. Referring to a certain number of current ‘dissidents,’ the Cardinal [Döpfner] told me, ‘The prophets of today are not on par with those of yesterday, who had a true sense of the Church and a deep-rooted faith.’ He cited Karl Adam and Guardini, who experienced moments when they were put to the test, but were men of strong faith. He added names such as Mercier, Dom Lambert, Lebbe and de Lubac” (*Souvenirs et espérances*, p. 147).

works provided the guidelines for the plan to destroy the Church that would be carried out by the progressivist current as a whole.

§ 6            However, since Küng was censured by the Congregation for the Doctrine of the Faith in 1975 and 1979,<sup>3</sup> some points of the current Vatican policy need further clarification. This will help the Reader both to understand the significance of these censures and, consequently, to gauge the value of the documentation presented here.

### **B. What Is the Importance Attached to Doctrinal Condemnations in the Conciliar Church?**

§ 7            The Holy Church always considered doctrinal condemnation to be the greatest punishment that could be inflicted on a Catholic. Indeed, among those who profess the true Faith, nothing could be more serious than for someone to be declared separated from the Catholic Faith. Doctrinal error, when it is deliberate and obstinately expressed, rips the seamless mantle of the Faith, the precious garment that covers the Mystical Body of Christ.

§ 8            This conception of doctrinal condemnation, however, appears to have been abandoned with the ascension of John XXIII to the Chair of Peter.

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<sup>3</sup> On February 15, 1975, the Congregation for the Doctrine of the Faith sent Fr. Küng a warning about doctrinal aspects of his works. Four years later, the same Congregation published a declaration saying that its first warning had not caused Küng to amend: "The Congregation for the Doctrine of the Faith .... sees itself obliged now to declare that in his writing, Prof. Hans Küng has abandoned the integrity of the Catholic faith and can no longer be considered as a Catholic theologian or, as such, exercise his office to teach" (Sacra Congregatio pro Doctrina Fide, "Declaratio de quibusdam capitibus doctrinae theologicae Professoris Ioannis Küng," February 2, 1979, *Acta Apostolicae Sedis*, p. 92).

The Author of this Volume congratulates the aforementioned Dicastery for the condemnation issued against Küng. But he laments that it lacked clarity from the juridical standpoint and failed to apply concretely any effective sanctions, as item F of this section will show.

§ 9 The *first major event* that calls attention in this matter is the “absolution” *per viam facti* [by the way of fact] given to the *Nouvelle Théologie* current, which had been combated by Pius XII until shortly before the Council. In fact, various exponents of that school, notably Chenu, Congar, de Lubac and Teilhard de Chardin had been punished individually.<sup>4</sup>

However, without recanting the errors that made them objects of suspicion, some of these theologians, for example, Congar and Rahner, gave decisive orientation to Vatican Council II.<sup>5</sup> Chenu participated in the Council as secretary to

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<sup>4</sup> a. About the punishments of Chenu, Congar, de Lubac, Rahner and Ratzinger, see in this Volume, Introduction, Note 15.

b. As for the punishments of Fr. Teilhard de Chardin, Hans Küng presented this well-summarized chronology: “In 1926, his superiors took away his chair at the *Institut Catholique de Paris*; in 1927, the Roman censors denied him an *imprimatur* for *Le milieu divin*; in 1933, his Roman superiors prohibited him from any activity in Paris; in 1938, the publication of his *L’énergie humaine* was banned; in 1944 the censors repudiated his work *Le phénomène humain*; in 1947 his superiors forbade him from discussing any philosophical matter; in 1948 he was not allowed to accept an invitation from the *Collège de France*; in 1949 the censors rejected *Le group zoologique humain*; in 1951 Teilhard was ‘exiled’ from Europe to the Research Institute of the Wenner Gren Foundation in New York .... In 1955, the year of his death, he was not allowed to participate in the International Congress of Paleontologists” (Veracidade, p. 104, note 1; B. Mondin, *Os grandes teólogos do século vinte*, vol. 1, p. 47).

<sup>5</sup> a. Cardinal Congar collaborated in 10 of the 16 final documents of Vatican II (*Informations Catholiques Internationales*, May 15, 1969, p. 9). Also, he influenced many conciliar Fathers to direct a message to the world, which, in a certain sense, set the *tonus* of the Council (*Jean Puyo interroge le Père Congar*, pp. 128f.). Congar himself affirmed his influence in the Council: “Finally, I played a role in the Church that far surpassed my personal value; this is undeniable. I had the opportunity to be involved in this renewal of the life of the Church which culminated in the Council” (*ibid.*, p. 167).

b. Fr. Rahner proved to be no less involved. He was one of those who inspired the German Episcopacy’s project on the “Church as mystery” (Antonio Acerbi, *Due ecclesiologie*, Bologna: Dehoniane, 1975, p. 177). He was also one of the first to spread the concept of the “Church as the people of God” (Luis Maldonado, *La nueva secularidad*, p. 62). Both concepts – pillars of conciliar ecclesiology –

his former student, Msgr. Roland, Bishop of Madagascar; Ratzinger was theological adviser to Cardinal Frings, Archbishop of Cologne.<sup>6</sup> After the Council, the influence of these thinkers has also been enormous, and their prestige could not be greater.<sup>7</sup> The role of “prophet” was attributed to two theologians who did not participate in the Council, von Balthasar and Teilhard.<sup>8</sup> The former has seen his aspirations partially real-

were incorporated into the Constitution *Lumen gentium*, and Rahner was one of those officially charged with writing the document.

<sup>6</sup> Vol. III, *Animus injuriandi-II*, Chap. IV.1.

<sup>7</sup> a. The rapid rise of Msgr. Ratzinger is paradigmatic. He was appointed by John Paul II to the Archbishopric of Munich-Freising in 1979; two years later he was made a Cardinal, and shortly after designated Prefect of the Congregation for the Doctrine of the Faith, the former Holy Office, which he had attacked during the Council.

b. In 1983 John Paul II also gave Fr. de Lubac a Cardinal’s hat in recognition of his theological work.

c. Fr. Rahner is often praised as “the most eminent figure of Catholic theology in the 20<sup>th</sup> century” (B. Mondin, *Os grandes teólogos do século vinte*, vol. 1, p. 95).

On his 80<sup>th</sup> birthday, the German Jesuit also received a “warm message” from John Paul II, assuring him of his “personal esteem” (*L’Osservatore Romano*, April 1, 1984). Well-informed sources have reported that, in this same letter, John Paul II confirmed his “respect and appreciation” for Rahner’s “inexhaustible scientific work” and assured him of “special remembrance in his prayers and, with all his heart, the apostolic blessing.”

d. In 1994 Congar was made a Cardinal by John Paul II.

<sup>8</sup> a. On von Balthasar’s “prophetic” role, see Vol. II, *Animus injuriandi-I*, Chap. I.1.

b. Fr. Teilhard de Chardin, whose work was said to enjoy John XXIII’s “paternal sympathy” (J. Farran, *Paris-Match*, August 11, 1962, p. 70), also had a great influence in Vatican II. The future proved that the rather general words of Jacques Madaule, an apologist for Teilhardian thinking, were not as unreasonable as some thought at the time: “It is impossible not to see in the Church’s *aggiornamento*, in the summoning of the Council, and in encyclicals such as *Mater et Magistra* and especially *Pacem in terris*, the echo of Teilhardian thinking ... His influence has been great, if not dominant, in at least part of the French, Belgian and Dutch Episcopates. The thinking of this great Jesuit has certainly influenced numerous ‘third

ized<sup>9</sup> and competes with Rahner for the title of the greatest theologian of the day. As for Teilhard, the hour could already

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world' Bishops. If the Council does not limit itself to reform but, as many hope, introduces a real change, this will be due to the diffusion of a thinking which is still officially considered suspect. However, by its very nature, it is quite capable of bringing about a profound renewal of the way that the Church, to this very day, sees herself and her relationship with the world" (Interview in the magazine *Rinàscita*, March 1965, *apud* Philippe de la Trinité, *Dialogue avec le marxisme? – 'Ecclesiam suam' et Vatican II*, Paris: Cèdre, 1966, p. 75).

c. Teilhard was also credited with having prophetic lights. Writing about the "immense problem" that surged with the conciliar teaching, Cardinal de Lubac explained that "in the first half of this century, one man had perceived it with **an acuity of vision** that could be called **prophetic**; and he made a longstanding effort – at times groping – to resolve it. He was a man who – as is known – was not a professional theologian but only a philosopher in a very broad sense, who had to work alone, whose intuitions were very biased and not always secure, but whose work, nonetheless, theology cannot disregard without considerable loss. He is Fr. Teilhard de Chardin. Undoubtedly **it is not rash to say that he exerted a certain influence**, at least **indirectly and broadly, on some of the directions that the Council took**" (*Athéisme et sens de l'homme*, Paris: Cerf, 1968, p. 130). Other references to Teilhard's "prophetism" by de Lubac can be found in "Teilhard de Chardin in the Context of Renewal," V.A., *Theology of Renewal*, vol. 1, p. 209, and in "Irrequieto ma ubbidiente – La Chiesa e i suoi protagonisti – Henri de Lubac" interview by Marco Politi, *Il Messaggero* (February 2, 1983).

d. Cardinal Paul Poupard, president of the Vatican's Secretariat for Non-believers and the Pontifical Council for Culture, commented in a similar vein on Teilhard: "That which on a technical-scientific level is called futurology, on a philosophical (or theological) level is called eschatology. Therefore, **it is no wonder that the most clear-sighted thinkers of our time spontaneously situate themselves in the eschatological terrain. Thus, Nicolai Berdiaev perceived the need to overcome the atemporal metaphysics of being and to elaborate an eschatological metaphysics that could be a departure point and basis for coherently assuming a prophetic attitude and action. Thus, Fr. Teilhard de Chardin felt the urgent need to draft a dynamic model of the world**" (*L'Osservatore Romano*, June 12, 1983, p. 6).

<sup>9</sup> Ten years before Vatican Council II, von Balthasar published the controversial work *Razing the Bastions* (1952), in which he argued that the Church should destroy all the barriers that separated her

be at hand for his acceptance by the “official line” of the Vatican...<sup>10</sup>

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from the world. It was said that he was not admitted as a conciliar *peritus* because of this radical stand. Yet today his hopes for the future have not only been accepted, but in great part realized.

<sup>10</sup> A letter that Cardinal Agostino Casaroli, then Vatican Secretary of State, sent to the director of the *Institut Catholique* of Paris, Cardinal Paul Poupard, in the name of John Paul II, reveals the “rehabilitation” of Teilhard de Chardin now underway in the Vatican. Dated May 12, 1981, the letter in full read:

“Monsignor, The international community of science, and more broadly, the whole intellectual world is preparing to celebrate the centennial of Fr. Teilhard de Chardin’s birth. **The stupendous resonance of his research, along with the brilliance of his personality and the richness of his thinking, have left an enduring mark on our epoch. A powerful poetic intuition of the profound value of nature, an acute perception of the dynamism of creation, and a broad vision of the world’s future came together in him with an incontestable religious fervor. Thus, through the iridescent reflections of words and the magic of images, his unflagging will to dialogue with the science of his time and his intrepid optimism in face of the evolution of the world gave strong repercussions to his intuitions.**

“By means of often lyrical expressions and **animated with a passion for the universal, this synthesis, completely turned to the future, will help to restore anew to men assailed by doubt the taste of hope.** At the same time, the complexity of the problems he dealt with and the variety of [methodological] approaches he used certainly raised difficulties that justify a critical and calm study – be it on the scientific, philosophical or theological level – of this extraordinary work.

“From this standpoint, there can be no doubt that the celebrations of the centennial at the *Institut Catholique de Paris* or at the Museum of Natural History at UNESCO, as well as at Notre Dame in Paris, will be occasions for invigorating confrontations over the distinction of methods in order to achieve a more rigorous epistemological research. **What our time will probably remember** about this audacious attempt to make a synthesis, more than difficulties in conception and deficiencies in expression, **will be the testimony of the unified life of a man affixed to Christ in the depths of his being, solicitous to honor both faith and reason and, by this, responding almost in anticipation to the appeal of John Paul II:**

Hence the propriety of this statement by Fr. José Maria Gonzalez Ruiz: “Before Vatican Council II, the rebel theologians wrote in French and forged what was called the *Nouvelle Théologie*, which was persecuted by the severe Roman watchdogs, until Vatican Council II miraculously worked the miracle [*sic*] of turning that threat of heresy into the wine of conciliar orthodoxy. Thus we were able to watch those who had been persecuted, de Lubac, Daniélou, Congar and Chenu, become the firmest pillars of the conciliar Fathers, and the *Nouvelle Théologie* be transformed into official doctrine of the Church herself.”<sup>11</sup>

§ 10

The *second major event* that attests to the virtual abolition of doctrinal condemnations, this time with regard to other religions,<sup>12</sup> is the initiative of ecumenism, launched during

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**‘Fear not, open wide to Christ the doors, the immense passages of culture, civilization and progress.’**

**“I have the pleasure, Monsignor, to relay in the name of the Holy Father this message** to you and all the participants of this conference over which you are presiding at the *Institut Catholique de Paris* **in homage to Fr. Teilhard de Chardin**, and to assure you of my faithful dedication. Cardinal Agostino Casaroli” (*L’Osservatore Romano*, June 10, 1981)

<sup>11</sup> J. M. Gonzalez Ruiz, “La insumisión obediente de los católicos,” *El País*, Madrid, March 21, 1989, p. 12.

<sup>12</sup> a. It is significant to note that the assertion by Joseph Ratzinger, that anathemas are not verdicts of the Magisterium, is an opinion in dissonance with Catholic teaching. In a critique of certain theses of Hans Küng on the question of papal infallibility, Ratzinger stated, “When Küng tells us, on page 120, that ‘a definitive judgment of condemnation passed on men .... can only be made by God,’ one can immediately respond that **an anathema was never conceived as a verdict**” (J. Ratzinger, “Contradições no livro *Infalível*, de Hans Küng,” V.A., *O problema da Infallibilidade*, p. 109, note 51).

b. Further on, Ratzinger seems to adopt as the Vatican’s and his own a principle that he attributed to the descendants of heretics, that is, what was heresy yesterday can become the Church today. He said: “When one says that an anathema is a measure that should not automatically reflect on the innocent descendants of the persons involved, then one touches, in principle, on a very important point: indeed, **what** for them **started one day as a heresy, is now already the Church**, by means of which they arrived at the faith. **The fact that Vatican II – too late, certainly – has changed the terminol-**

Vatican II with the symbolic invitation to the false religions to send representatives to the Council as observers.<sup>13</sup> Perhaps more than any other conciliar advance toward self-destruction, ecumenism constitutes an initiative of the “official line” of the Vatican headed by the Pontiffs themselves. To them, therefore, must be attributed the voluntary “amnesia” regarding the innumerable condemnations that the Holy Church, in her wisdom and prudence, launched against religious indifferentism and collaboration with heretics, schismatics, Jews, pagans, Freemasons and atheists.<sup>14</sup>

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**ogy regarding Protestants and has started speaking about *communiones ecclesiales* (and even *ecclesiae*) is comprehensible based precisely on this principle” (*ibid.*, note 52).**

c. Ratzinger’s words “requesting pardon” for heretics are even more revealing. On September 25, 1997, at the Italian National Eucharistic Congress held in Bologna (September 20-28), a journalist asked the Cardinal Prefect of the Congregation for the Doctrine of Faith about the heretics who in centuries past had been condemned to the stake. Ratzinger made this response: **“The Church should always be tolerant; hence we beg the Lord’s pardon for these deeds and ask that we never again fall into these errors”** (J. Ratzinger, “Aquilo que os impressionou foi o mistério como tal,” interview by Gianni Cardinale, *30 Dias*, October 1997, p. 10).

<sup>13</sup> Vatican II was meant to be symmetrical to Vatican I, and it took some measures analogous to those at the Council of Pius IX – but in a blatantly opposite direction. For example, Pius IX invited observers from the false religions in order to exhort them to convert and adhere to the true Faith (Apostolic letter *Iam vos omnes* to Protestants and other non-Catholics of September 13, 1868, *DS* 2997, 2999). John XXIII and Paul VI did precisely the opposite when they invited observers from false creeds to assist at Vatican II. The latter were not asked in any way to abjure their heresies or pernicious disciplinary errors. Instead, it was the Church who humiliated herself before the heretics, schismatics, Jews and pagans, “asking pardon” for the condemnations she had issued against them in the past (*UR* 3a, 7b, 16).

<sup>14</sup> a. About the Church’s condemnations of religious indifferentism and those who admit salvation outside the Church, see the list of documents in Vol. I, *In the Murky Waters of Vatican II*, Chap. I, Note 14b.

b. As for atheists, the Conciliar Church’s “memory lapse” regarding previous condemnations of Communism and Socialism is lamentable (see an extensive list of pontifical documents in *ibid.* Note 14c); likewise, the abolition of Canon 2335 of the Pius-Benedictine *Code of*

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*Canon Law* that punished with excommunication *latae sententiae Sedi Apostolicae simpliciter reservata* those who affiliated themselves with Freemasonry or other similar sects. Although this punishment was actually only abolished during the pontificate of John Paul II, it had already been “forgotten” in the times of John XXIII and Paul VI.

c. An important document on the abolition of Canon 2335 was reported in *30 Dias* (Lucio Brunelli, “Pedreiros-livres e fiéis,” January 1990, pp. 52–59). It revealed John XXIII’s intention to reform the Pius-Benedictine *Code*, which was made public on January 25, 1959. A special commission was established for this end on March 28, 1963; it was composed of 40 Cardinals under the direction of Cardinal Pietro Ciriaci until 1966, when he was replaced by Cardinal Pericle Felici. Cardinal Agostino Casaroli presided over the group that worked on the chapter *De iuri poenali*, which spoke about Freemasonry.

According to the report in *30 Dias*, doctrinal consultations took place parallel to the juridical studies. In 1968 the Congregation for the Doctrine of the Faith sent a questionnaire to the Bishops of the whole world asking their opinions about the condemnation of Freemasonry. The article reported: “A majority of the Bishops said that they were in favor of revoking the old law, which they thought had become outmoded in view of the Council’s spirit of openness” (p. 54).

d. On July 19, 1974, the Archbishop of Philadelphia asked the Congregation whether excommunication against Catholics registered in Masonic lodges should still be considered valid. Cardinal Franjo Seper, Prefect of the Dicastery, responded: “We can safely teach and apply the opinion of the authors who believe that Canon 2335 of the *Code* of Benedict XV should only apply to Catholics inscribed in associations proven to conspire against the Church” (*ibid.*). Based on this advice, on September 24, 1974, the vice-chancellor of the curia of New York gave this response to a Mason’s inquiry: “I am glad to inform you that to become a Mason does not entail excommunication. A Catholic is forbidden to join the Masons only when the lodge is anti-Catholic or anti-clerical” (*ibid.*). And on May 4, 1975, Cardinal Roger Etchegaray, who was president on that occasion of the French Bishops’ Conference, declared: “Even as she waits for the reform of Canon Law that will reexamine her penal legislation, the Church acknowledges that excommunication applies only to the lodges that act openly against the existence and mission of the Church” (*ibid.*).

e. Similar stands were taken by the Bishops of England (November 14, 1974), Brazil (March 12, 1975) and the Dominican Republic (February 29, 1976).

f. On May 7, 1977, the group of *periti* working on the reform of the chapter on “ecclesiastical sanctions” approved the Canon’s new formulation regarding associations that conspire against the Church. Freemasonry is no longer mentioned. Prof. Pio Cipriotti, president of the Vatican City Tribunal and a consultant to the group, stated: “There wasn’t much of an argument. We were all in agreement” (*ibid.*, p. 55). At the Commission’s plenary meeting of October 20, 1981, a majority voted to suppress the excommunication of Masons. The final text of the *Code* was presented to John Paul II on April 21, 1982. He assigned seven specialists to examine it. Since the question of Freemasonry was still under discussion, the Pope determined that a commission composed of Cardinals Agostino Casaroli, Joseph Ratzinger and Narciso Jubany, Archbishop of Barcelona, should have the final word. They decided to suppress the excommunication.

g. These were the words of Cardinal Edouard Gagnon regarding the abolition of this very grave punishment in an interview for *30 Dias*:

“*Gagnon* – Freemasonry still has a real power, augmented by the fact that no one talks about it, except in a folkloric way. Some years ago, it seemed as though the younger generations were rebelling against this ‘hidden power,’ but in today’s climate of personal quest for success, many people are taking advantage of the fact that Freemasonry controls important positions in large international corporations and governments.

“*Question* – Does Freemasonry put pressures on the Church?

“*Answer* – Yes, but with great skill, under the pretext of openness. It suffices to see what happened in 1983, with the abolition of the condemnation of Freemasonry in the new *Code of Canon Law* .... I know an Italian Bishop who put up a strong fight against Masonry. A week before the publication of the new *Code*, he received a telephone call from an influential person at the Vatican who told him: ‘You might as well finally give up your fight against Masonry. The *Code* has abolished the condemnation. Don’t waste your time any longer.’ Freemasonry did apply pressure to have the condemnation abolished, but it was also due in large part to a certain naiveté caused by a poorly understood spirit of post-conciliar openness: that is, that the new Law of the Church should not contain many prohibitions. Some persons who helped to prepare the new *Code* said that it was necessary to collaborate with Freemasonry, which has lofty social ideals. There were also some Bishops who were against the condemnation. They said that the Church would lose her greatest benefactors, because the Freemasons would assist in the works of the Church from a humanitarian spirit or to gain her sympathy” (E. Gagnon, “Um investigador de batina,” interview by S. M. Paci, in *30 Dias*, March 1991, p. 65).

§ 11 In light of these two major events that reflect the conduct of the Conciliar Church, what should a Catholic think about the real worth that the Vatican attaches to the extremely rare “condemnations” issued by the Congregation for the Doctrine of the Faith against certain works or positions of some of the bolder theologians such as Küng (1975 and 1979), Schillebeeckx (1968, 1974, 1980 and 1984) and Boff (1985)?

§ 12 Where is the consistency in a Vatican behavior that has “forgotten” the suspicions of heresy against leaders of the *Nouvelle Théologie* and the anathemas against the false religions, and that now issues new, timid “condemnations”? And that does this by the hands of one who formerly was himself under suspicion, Ratzinger, in the name of a Pope known for his admiration for the *Nouvelle Théologie*?<sup>15</sup> To admit any kind of coherence in the conciliar Vatican, one would have to suppose that these “condemnations” no longer have the seriousness and value of those of times past, and that in a short time they will also be forgotten.

§ 13 It is difficult to imagine that the conciliar Vatican really wanted to cast doubt on the orthodoxy of Küng, Schillebeeckx or Boff when the Vatican itself has declared, by one of its highest representatives, that Luther should be seen today as a “common master” of the Faith.<sup>16</sup> Or when John Paul II himself praises the heresiarch and makes every effort to lend prestige to Protestantism.<sup>17</sup>

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<sup>15</sup> Regarding John Paul II's admiration of the *Nouvelle Théologie*, see Vol. I, *In the Murky Waters of Vatican II*, Chap. VIII, Note 23.

<sup>16</sup> Referring to Cardinal Willebrands' participation in the fifth plenary session of the 1970 Council of the Lutheran World Federation in Evian, Fr. August Hasler wrote: “On the doctrine of justification, Willebrands went so far as to call Luther the ‘common master’ (Speech published in *Lutherische Rundschau* 20, 1970, 447-460).” (“Lutero nei testi scolastici di Teologia Cattolica,” *Concilium*, 1976/8, p. 150.) See the text of Willebrands' Evian speech in Vol. III, *Animus injuriandi-II*, Chap. I.1.A; Atila Sinke Guimarães, *Quo vadis, Petre?*, (Los Angeles: Tradition In Action, 1999), pp.17-8.

<sup>17</sup> On John Paul II's expressions of sympathy for Luther and Protestantism, see also Vol. III, *ibid.*; *Quo vadis, Petre?*, pp. 21-2., 24-5.

§ 14 Drawing these inevitable consequences of the conduct of the Conciliar Church, it seems clear that these doubtful “condemnations” appear to lack real doctrinal scope. From every indication, therefore, they are relegated to the much less serious sphere of political, strategic or tactical punishments.

### C. Theory of Action: The Tolerance of the “Moderates” Toward the *Arditi*

In post-conciliar theological policy, the barriers between the “moderates” and *arditi* seem to have become increasingly porous.

§ 15 With the establishment of the so-called “theological pluralism” promoted by the Vatican – which appears to be none other than granting citizenship to the Protestant free examination in matters of Faith – the Magisterium’s unity of teaching is placed in doubt.<sup>18</sup> In the ensuing climate of relativism, it becomes more or less inevitable that the boldest doctrinal opinions, in stark contrast with the Church’s perennial teaching, can be freely expressed. This, in turn, implies a relativization of the prior condemnations.

In practice, the admission of the principle of “theological pluralism” in matters of Faith and Morals, upon which the Holy Church had already made definitive pronouncements, leads to the situation where decisive importance is no longer attributed to doctrinal questions. This importance has been transferred to a quest for “union” among the various currents, which will be born from a tolerant and unhindered “dialogue.”

§ 16 Behind this relativism is the doctrine of universal evolution,<sup>19</sup> one of the “dogmas” of progressivist thinking. Ac-

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<sup>18</sup> On “theological pluralism” as a concession to the other religions and the modern world, see Vol. I, *In the Murky Waters of Vatican II*, Chap. X, §§ 50-55; Vol. V, *Animus delendi-II*, Part II, Chap. II.1; Vol. VI, *Inveniet Fidem?*, Chaps. II.3; V.4, 5.

<sup>19</sup> On the doctrine of universal evolution, see mainly Vol. IX, *Creatio*, Chaps. I, II, III, V; also Vol. I, *In the Murky Waters of Vatican II*, Chap. VII.2. §§ 10-19.; Vol. III, *Animus injuriandi-II*, Chap. V, 2.A; Vol. VI, *Inveniet Fidem?*, Chap. III.3.C.c; D.c, Chap. IV, *passim*.

According to this evolutionist assumption, Church doctrine should adapt itself to the march of History without ever acquiring definitive expression.

Given these two basic principles of conciliar doctrine, “theological pluralism” and evolution, to which both “moderates” and *arditi* subscribe, it does not seem possible that the “moderates” could seriously condemn the *arditi*.

§ 17 Expressing the growing osmosis taking place between the “moderates” and the *arditi* through the porous walls that divide them, Cardinal Franz König exalted the union that should reign among the *arditi*, “moderates” and the “retrogrades” in an article in *L'Osservatore Romano*. From a tactical standpoint, he explained the need to brake the more radical elements so that the whole body of Catholics can move ahead on the path of progressivist evolution without causing crystallizations. The indifference of the Cardinal in face of the doctrinal errors of the *arditi* is surprising.

“The Council,” König affirmed, “certainly caused anxiety, even inside the Church. But where there is life and evolution, there is unrest. The Council impressed upon the conscience of the Church these words: ‘the people of God on the march through time.’ When a community is on the march, it always carries along with it some disquietude.

“**Some, indeed, run ahead, others remain behind and stop; for some the pace is too fast, for others it is too slow, but they all belong to the people of God: both those who rush ahead and those who want to remain behind and must be carried, supported and maintained. Those who are rushing ahead must be slowed down, for they could perhaps end by running off course! All belong to the community, which, however, is not stable nor in continuous movement by itself, but is always headed toward the end that lies ahead.**”<sup>20</sup>

§ 18 Referring to these more audacious theologians, Karl Rahner corroborated the tactics of König. Speaking about the dogmatic formulations of Christology, he made these interesting observations: “Even supposing that in the future, given the linguistic changes of time, it becomes valid to express the

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<sup>20</sup> Franz König, “L’avvenire della religione è l’avvenire dell’uomo,” *L'Osservatore Romano*, March 26, 1983, p. 5.

Christological reality in another way .... still, this future certainly has not yet arrived, neither objectively nor in terms of the sociology of the spirit. **But those who think that, as theologians, they should be the forerunners for the Church moving toward this future, should take great care not to lose touch with the main body of the faithful, nor with the Bishops who are following behind. This care is an essential part of the true Catholic theology, even if the pace of this march toward the future is somewhat slow for the more impatient.**<sup>21</sup>

§ 19

Describing the situation of Catholics in the Czech Republic and in Slovakia after the fall of the walls that separated the countries from the West, theologian Josef Zverina made an account similar to König's and Rahner's about Catholics in the West: "It is true that there are many gnostic groups, but they are small. **There is also some traditionalism, but it is not very dangerous: it is always a good restraint, just as the stimulus from the progressivist side is good.**" Zverina admitted that **progressivists constitute "perhaps around 10 percent, enough to stir up the waters."**<sup>22</sup>

§ 20

At the Puebla Conference, Cardinal López Trujillo, then Secretary of the Conferencia Episcopal Latino Americana (CELAM – Latin American Bishops' Conference), spoke about the "advantages" of "theological pluralism": "The controversies themselves, inevitable and even beneficial, served to stress the importance [of the Third General Conference of CELAM]. **Sectors and groups of the most varied tendencies wanted to have their say through every possible means, even beyond the broader institutional channels that CELAM itself and the [Bishops'] Conferences had opened for them ....**

**"The polemics that were raised, above all around some themes that had to be addressed at the request of the [Bishops'] Conferences and that some groups tried to obstruct, helped considerably to achieve a greater clarity through dialogue.** They touched the essentials of the contro-

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<sup>21</sup> Karl Rahner, "Cristologia hoje," *Concilium*, 1982-3, p. 99.

<sup>22</sup> J. Zverina, *apud* Marina Ricci, "O sonho de Praga," *30 Dias*, April 1990, p. 11.

versy and the deeper motives that gave rise to it. Nothing in Puebla was done blindly.”<sup>23</sup>

§ 21

Some years later, López Trujillo recalled the advantages of the contention at the Puebla meeting: “The harmony and enthusiasm that reigned at CELAM and in **the episcopal bodies were contested only by a few institutions and certain groups who feared the holding of the Conference. They did everything to disturb its preparatory phase; relying on abundant resources, they organized themselves either to prevent it from being held or to orient its development according to their programs. But this opposition turned out to be wholesome because the divergences and tensions gave a special dynamism to the organization of the Conference,** by reinforcing the cohesion of the Bishops and increasing interest in Puebla throughout the world.”<sup>24</sup>

§ 22

Karl Rahner, viewed as a “moderate”<sup>25</sup> in the post-conciliar era and indisputably a good authority on the topic,

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<sup>23</sup> Alfonso López Trujillo, “13 febbraio 1979: si concludeva a Puebla la Conferenza dei Vescovi Latino-Americani,” *L'Osservatore Romano*, February 13-14, 1984, p. 7.

<sup>24</sup> A. López Trujillo, “A batalha de Puebla,” *30 Giorni*, Portuguese ed., January 1989, p. 38.

<sup>25</sup> The Reader could find it inappropriate to use the adjective “moderate” in referring to several exponents of the *Nouvelle Théologie* who imprinted their mark on Vatican II. However, both Rahner and von Balthasar have themselves acknowledged this qualifier. Rahner said: “Perhaps it may appear pretentious and childish for me to say that in the last 20 years, without any intention on my part, but judging from the opinion of theological circles, I was considered to be a progressivist theologian. Now, however, I feel like someone unexpectedly facing the need to defend the central positions of a traditional character of the Church. This change in my action has not disturbed me as such ... We may appear to switch from ‘left’ to ‘right’ by the fact that not we, but others have changed their positions” (K. Rahner speaking to J. B. Metz, V.A., *Cinco problemas que desafiam a Igreja hoje*, São Paulo: Herder, 1970, p. 153).

Responding to questions from *30 Giorni*, von Balthasar said essentially the same: “With the Council came a new Catholicism. I had thought that something like this would happen. I had foreseen and predicted it in my work *Schleifung der Bastionen* [*Razing the Bastions*]. And something like this has, in fact, taken place. Afterward,

raised the tactical principles of “theological pluralism” to the level of a theory of action. With regard to the tolerance that the ecclesiastic authority should show toward the doctrinary excesses of the theologians, he stated: **“I believe a theologian, after mature reflection, has the right and even the duty to oppose the declarations of the Magisterium and to defend his argument. The Magisterium can tolerate this opposition and be stimulated by it to improve its arguments without, by doing this, restricting the theologian’s freedom. The Magisterium may try to win over theologians and keep them on its side, but, in this case, the question of knowing on which side truth lies must be left to how the controversy develops and to the history of the future Faith ....”**

**“The concession of legitimate theological freedom is made not by means of lawful declarations of principle, but when a theologian has been guaranteed the right to express his opinion even when it is believed to be objectively erroneous (for there could be a mistake in such a matter) and even though one has the power to prevent him from doing so.**

**“The powerful [man] lives in constant temptation. So also does the Roman Magisterium when it needlessly hinders theological freedom, even when it does so in good faith. In concrete cases, theologians should not react with pride and harsh moral recriminations, as has occurred recently with some frequency, since this is not in real accordance with the spirit of Jesus. But given the inclination of all men to temptation and to sin, from which Church dignitaries in the exercise of their functions have not been priorly exempted, it is entirely licit to call their attention, with all due respect, to the fact that the burden of proof lies not with theological liberty, but with its limitation (which can be absolutely necessary, naturally depending on the circumstances).”<sup>26</sup>**

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however, they razed a little too much, so that my old friend Karl Rahner said: ‘Before, we were on the left, now we suddenly find ourselves on the right; however, we have not changed.’ And this is true. At least for me. Fundamentally I have always maintained the same position” (H. U. von Balthasar, “Cento domande a von Balthasar,” interview by Erwin Koller, *30 Giorni*, June 1984, p. 9; *L’Osservatore Romano*, June 24, 1984, p. 4).

<sup>26</sup> K. Rahner, *Schriften zur Theologie*, vol.16, *apud Orientierung*, Zürich, November 30, 1984, p. 241.

§ 23 The following words of Rahner, directly applicable to the pluralism under discussion here, are representative of the new way of conceiving theology: "Patience, tolerance, let the others go ahead if one is unable to demonstrate with certainty the error of their ways .... Thus also **the ecclesiastic must learn to tolerate attitudes different from his own**, even if he cannot 'understand' them, **even if he has the 'feeling' that this is not the 'right' way of thinking .... how one ought to think .... This attitude [of non-tolerance] is not possible even in theology**, that is, in the theoretical field, which lends itself more to unanimity than to the practical."<sup>27</sup>

§ 24 In another work, Rahner returned to his theory, and provided further details: "**It is totally legitimate and necessary that ecclesiastic authorities in charge of censorship show a magnanimity and tolerance when dealing with scientific publications** (and, in a contrary sense, that they be more severe than normal when dealing with pseudo-pious works, which are only 'popular' in appearance). **When dealing with scientific theological works, ecclesiastic censure should limit itself to a general evaluation, simply because today it is impossible to do more than this if one does not want to stand in the way of a necessary theological debate.**"<sup>28</sup>

§ 25 In a speech at the University of Mainz, Msgr. Lehmann, president of the German Bishops Conference, explained that theological science needs "experimentation" and the "audacity of hypothesis." He added: "**There is no reason to issue interdicts and impede theologians from posing any kind of question.**"<sup>29</sup>

§ 26 Finally, on the subject of conciliar tolerance, Cardinal Marty made this summary command: "**Pay more attention to the sound of the grass that is growing than to the noise of the walls that are crashing down.**"<sup>30</sup>

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<sup>27</sup> K. Rahner, *Lo dinámico en la Iglesia*, p. 154.

<sup>28</sup> K. Rahner, *Magistero e teologia dopo il Concilio*, p. 48.

<sup>29</sup> "Bravo à Karl Lehmann," *L'Actualité Religieuse*, February 15, 1996, p. 5.

<sup>30</sup> François Marty, "Statement," *apud* Thomas Pignot, "Le Pasteur inlassable," *Point de Vue*, Paris, March 1, 1994, p. 58.

These expressive passages reflect a whole line of conduct...

#### D. Chenu, Yesterday's Küng...

§ 27

The average Catholic, accustomed to the majestic coherence and seriousness that characterized the attitude of the Holy Church until the Council, is not used to the new progressivist *praxis* that views the Church's action from an evolutionary perspective, as changing with the times. This makes it difficult for him to imagine that a condemned theologian could be rehabilitated after a certain time without changing his opinions; and, similarly, that the errors he professed yesterday now could be considered truths and, consequently, that his position as an *ar-dito* could be transformed to a "moderate" or "centrist" one.

In an attempt to explain the Conciliar Church's new way of acting, the following examples will show how this metamorphosis took place under the protection of the "moderates."

Referring to the condemnation he was issued in 1942 for his progressivist ideas, Fr. Chenu, then head of the renowned Dominican College of Theology of *Le Saulchoir*, clearly spelled out the role played by Cardinal Suhard, the "moderate" Archbishop of Paris. Not only did the Cardinal protect him from the rigors of Rome's sanctions; he also consoled him and assured him that his ideas would triumph after a certain time.

§ 28

Chenu said: "I handed in my resignation as head of the College. Afterward, a visitor arrived from Rome, a special envoy charged with transmitting the norms and taking the measures deemed necessary. He accused me before the community. It was very painful. Fortunately, Cardinal Suhard comforted me on that occasion. He called me aside and said, quite literally: 'Do not worry, my good Father, within 20 years everyone will be talking like you.' That was in 1942; in 1962 John XXIII opened the Council. The Cardinal was not under suspicion of progressivism, but he refused to publish the decree of condemnation in the *Semaine religieuse* of Paris. All this happened in a curious way. You can imagine that such a decree would also

have sanctions, including the prohibition to teach; but they did not dare to transmit the decree to me in full.”<sup>31</sup>

Chenu continued his account, stating that among the reasons alleged for his condemnation was his sympathy for Möhler, a 19<sup>th</sup>-century German theologian whose ideas later won the day at the Council.<sup>32</sup> The French Dominican also revealed that Cardinal Parente himself – no longer a “moderate” but now a “conservative” – after the 20 years predicted by Cardinal Suhard had passed, had assumed the same position as Chenu, whom he once had combated.

Chenu continued: “At *Le Saulchoir* we nurtured the concept of Tradition and theology explicitly attributed to the theological masters of the School of Tübingen, and in particular to Möhler. When the visitor ... called us together, among the reasons for the condemnation, he mentioned this great theologian of the 19<sup>th</sup> century ...

“After the Council, theology was conceived as a ‘History of salvation.’ Tradition was substantially characterized as a living reality. After the Council, Cardinal Parente gave a speech opening the new college year. In it, he commented on the Council text about theology being renewed as the History of salvation, saying that this renewal implied four modifications to the former theology. Now then, at the time of my condemnation in 1942, the same Cardinal Parente was assigned to comment on it in *L’Osservatore Romano*, and he raised four points against me. The same ones! The very same. Providence has a sense of humor.”<sup>33</sup>

§ 29

Around 1947, Fr. Chenu along with Fr. de Lubac were suspected of being crypto-communists. Speaking about this time, Chenu attested to the indefatigable support he received from the “moderate” Cardinal Suhard and other religious leaders, who protected the two condemned priests. Chenu told an interviewer:

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<sup>31</sup> Jacques Duquesne interroge le Père Chenu, p. 121.

<sup>32</sup> Vol. I, *In the Murky Waters of Vatican II*, Chap. IV. § 3, Note 3; Chap. VI. §§ 2-15; in this Volume, Chap. IV, Note 5.

<sup>33</sup> Jacques Duquesne interroge le Père Chenu, p. 124.

“*Answer* – The story I am telling dates from 1947, a time when I was under strong suspicion in Rome. Now then, the Vatican had learned that they [the directors of the *Semaines Sociales*] had invited me to give a lecture, just as they had asked my Jesuit colleague, Fr. de Lubac. Persons in the Curia complained to the directors of the *Semaines*, asking them to exclude us.

“*Question* – And did they do it? Did they disobey Rome?

“*Answer* – No, they did not. They consulted some friends they had there [in Rome], who in essence told them this: ‘If you were given a formal order, then you would be obliged to obey; if not, say that it is too late, that Chenu and de Lubac are already on the programs and that it would be a scandal in France if, on Rome’s order, the laymen responsible for the *Semaine Sociales* excluded Clergymen.’ The Roman officials then said: ‘Leave this in the hands of the Archbishop of Paris, Cardinal Suhard.’

“In fact, that year the *Semaine Sociale* was to be held in Paris. Cardinal Suhard protected us, de Lubac and myself. He didn’t even want to read my text beforehand .... The Cardinal came to preside over the session in order to protect us. He was just returning from a trip and didn’t even pass by his house; he came immediately, as soon as he got off the train. He was stupendous. But this did not prevent the Jesuit magazine in Rome, *Civiltà Cattolica*, from denouncing me the following month as a crypto-Marxist. It was an important episode for me, since to the theological suspicion – already old – was now added social distrust.”<sup>34</sup>

§ 30

Chenu participated in the Council as a theological *perito*. Formerly condemned, his ideas played a decisive role in the Church’s opening to the world proposed by the Constitution *Gaudium et spes*, certainly the star-document of Vatican II. Chenu himself commented on his prestige in high Vatican circles in the post-conciliar period: “After the Council and in the wake of its inspiration, a Secretariat was created for developing relations with non-believers. The high echelons con-

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<sup>34</sup> *Ibid.*, pp. 60-1.

ferred on me the trust and honor of participating in it as an expert.”<sup>35</sup>

Twenty-five years after the doctrinal condemnations and disciplinary sanctions that beset Fr. Chenu, the French Dominican, with the systematic support of the progressivist “moderates,” had been transformed into one of the great inspirers of conciliar and post-conciliar theology.<sup>36</sup>

### E. ... Küng: Tomorrow's Chenu

§ 31 Since the documentation that will follow is based on the writings of Hans Küng, it is important to analyze the role he played in the Council and the support he received from certain “moderates.” This will make it easier to compare Küng’s present situation with that of Chenu, related above. The simple parallel position and support enjoyed by Küng leads one to think that the same tactic of rehabilitating the *arditi* is being used. And it probably will not be long before the conciliar Vatican will re-assimilate the theories of the tumultuous professor of Tübingen.

§ 32 Like various other exponents of the *Nouvelle Théologie*, Küng was called by John XXIII to be a *perito* at Vatican II. However, given his youth at the time (age 34), this selection took on special significance. It was a precocious exaltation that threw the Swiss-German theologian into the great winds of world publicity. After he was chosen, Küng could be considered one of the great, if not the most symbolic, stars of conciliar thinking. It was also this vote of confidence of John XXIII that propelled forward the theological career of the professor of Tübingen. Thus, the first fame of Küng is due preponderantly to John XXIII.

Further, Fr. Hans Küng, gifted with great dynamism and an above-average intelligence, played an important role in

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<sup>35</sup> *Ibid.*, p. 165.

<sup>36</sup> What has been documented here with regard to Fr. Chenu could be done likewise for other leaders of the *Nouvelle Théologie*, as indicated above, Introduction, Notes 14c, j-o; 15, 16. However, for the sake of brevity, this presentation will not be made here.

the Council. He collaborated with Congar and Chenu in stimulating the conciliar Fathers to send a message to the modern world at the opening of the Council. In fact, Fr. Chenu's official text – which Küng translated into Latin – served as the inspiration for the conciliar message to the world.<sup>37</sup> Thus, Küng played a certain role in a major conciliar “about-turn” – the “opening to the world” made in the initial message and, later on, in the Constitution *Gaudium et spes*.

§ 33 During the workings of the Council, Küng judged it more efficacious for him to stay out of the doctrinal commissions, although he had free access to them, so that he might wield greater influence on the Bishops. He wrote commentaries that some Prelates presented as their own at the conciliar assemblies. Using this stratagem, he was able to introduce various theses he defended into the final documents of Vatican II. Notable among these is his doctrine on charismata, which was adopted in good measure by Vatican II and served as a basis for the pentecostal and revolutionary movements that emerged after the Council. By staying out of these commissions, he was also better able to begin to play his role of implacable critic of the *status quo* in the Church.

Cardinal Congar confirmed the important involvement of Fr. Küng: “Küng was also in Rome, but he never joined any commission. He thought it more effective to write texts for the Bishops (I could cite such a document presented by a certain Bishop that was written by Küng. We all prepared this kind of texts. I am certain that he was the one behind the texts on the role of charismata). Therefore, Küng deliberately stayed on the outside. I reprimanded him amicably. I thought it was more honest to be and work inside rather than to criticize from the outside.”<sup>38</sup>

According to Congar, the critical theses of Küng were well received in the “moderate” progressivist circles during the Council, and some of them even figured in its official documents.

§ 34 Before the end of Vatican II, Küng launched an effort that would have great repercussions worldwide. He and Fr.

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<sup>37</sup> Jean Puyo interroge le Père Congar, p. 128.

<sup>38</sup> *Ibid.*, p. 131.

Edward Schillebeeckx were the forces behind the foundation of the magazine *Concilium*, which soon became the most widely circulated theological publication of the time.<sup>39</sup>

§ 35 At the first congress of *Concilium* in Brussels in 1970, Cardinal Suenens gave a speech on the aim of the magazine: “The international magazine *Concilium* was born from these [Vatican II] assemblies and was conceived by a group of theologians – a good number of whom had collaborated in Rome with Episcopates world-over – in order to continue, in the aftermath of the Council, the theological reflection that it had initiated.”<sup>40</sup>

§ 36 Writing about the post-Vatican II period, Cardinal Ratzinger revealed more details about the proposed goal of *Concilium*. He wrote: “The first clear sign of a new way was *Concilium*. Appearing simultaneously in seven languages and backed by a globally distributed news network, the magazine was the expression of the new International [movement] for progress that was revealed at the Council. The spirit of the Council should find in this magazine the permanent medium to continue its influence. By its name and its organization, *Concilium* manifests its intent to preserve and further develop the conciliarity of the Church and, in this way, to assure the new prestige won by this group of theologians.

“The editorial staff assembled because it realized that everywhere there was a general need to enter into a new world, and that only this world community could lend force to the thinking of the theologians. In a certain way, it wanted to become the permanent council for the theologians. By a constant exchange with all the living forces of the present, it should influence progress with the promises of this beginning. If conciliarity, as a new form of Catholicism, had as a goal to thenceforth internationalize the national tendencies, this in itself would imply that the tendencies of the different individual

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<sup>39</sup> *Concilium* is published in seven languages: Dutch, English, French, German, Italian, Portuguese and Spanish, with a total circulation of over 50,000 copies.

<sup>40</sup> Leo Jozef Suenens, “Discorso ufficiale d’apertura,” V.A., *L’avvenire della Chiesa*, p. 43.

churches would now take on a determining character that could no longer be expected from a single central institution.”<sup>41</sup>

§ 37

*Concilium* became the platform for “theological pluralism.” Yesterday’s *arditi* (today’s “moderates”) – such as Congar, Chenu and Rahner – began to write for it side by side with today’s *arditi* – Küng, Schillebeeckx, Boff, etc. Its contributors also include the more or less undefined group of *arditi* who will certainly be famous tomorrow if the process of self-destruction is not halted.

When it became politically necessary, Von Balthasar, Ratzinger and de Lubac – yesterday’s *arditi* who became “conservatives” by political necessity – left *Concilium*. They founded a new magazine, *Communio*, presented in progressivist folklore as belonging to the “center” or even the “right.”<sup>42</sup>

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<sup>41</sup> J. Ratzinger, *Les principes de la Théologie Catholique*, p. 428.

<sup>42</sup> a. The *Folha de São Paulo* published an article headlined “Neoconservadores crescem na Igreja” (May 27, 1985), which presented *Communio* as a reaction of the center against the excesses of the theological left. It stated: “The *Communio* movement has been accumulating growing successes since it was founded in 1972 by the Swiss–German Jesuit theologian Hans Urs von Balthasar and then-theologian Joseph Ratzinger, after they broke with their colleagues of *Concilium* magazine (whose editorial board includes Brazilian Leonardo Boff). *Communio* is published in Spanish, German, French, Italian, English, Croatian, Polish and Dutch. The militants of *Communio*, defenders of a ‘return to the center,’ combat philosophers and theologians who follow the ‘cosmological path’ (which includes Karl Marx and, more recently, Fr. Pierre de Chardin) and the ‘anthropological path’ (from Immanuel Kant to Karl Rahner, the most important Catholic theologian of this century, now in *post-mortem* ostracism).”

b. However, to call *Communio* “centrist,” “rightist” or “conservative” seems a somewhat arbitrary judgment. For its own pioneers publicly asserted the Marxist tendency of the magazine, at least in its first phase. Giacomo Contri, one of those who launched the Italian edition of *Communio*, revealed this: “We considered ourselves the true Marxists. Our commentaries could only be leftist. For us, *Concilium* was the most boring and sanctimonious magazine on earth. Our model was an intellectual forum, like *Esprit* .... Marxist demands determined the structure of the first issues of the magazine. The first section, titled *Productions*, featured articles by von Balthasar and German theologians; the *Ideologies* section carried critical articles on

§ 38 In its early days, Paul VI lent a certain prestige to *Concilium* by granting an audience to one of its editors. He listened attentively to reports about the great effort involved in pub-

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cultural currents and phenomena, and the *Praxis* section attempted to make a 'theological reading' of basic church experiences" ("Rapport," *apud* Gianni Valente, "Tudo culpa dos mamutes," *30 Dias*, December 1991, pp. 67-8).

c. According to Contri, although there is no evidence that the magazine ever disclaimed the orientation of its first issues, "academia-ism" later prevailed (*ibid.*, p.70). It was then that the Vatican began to raise to the Episcopate various theologians who collaborated with the magazine – Karl Lehman, Walter Kasper, Christoph von Schönborn, *etc.* The leaders – von Balthasar, Ratzinger, de Lubac – were made Cardinals.

d. Jesuit Peter Henrici, editor of the magazine's German edition, defined its more recent orientation: "Our line is the extreme center – neither excessive attention to the Magisterium, nor excessive criticism of it. Neither right nor left. Attachment to tradition along the lines of the *Nouvelle Théologie* of Lyons .... which has become the official theology of Vatican II" (*ibid.*, p. 71).

e. On the occasion of the 20<sup>th</sup> anniversary of *Communio*, Cardinal Ratzinger gave a speech in the Grand Hall of Gregorian University in which he presented the magazine's official position. A Vatican reporter summed up the thinking of Ratzinger: "In the beginning – those years immediately following the Council – the concept of *communio*, upon which the very concept of the magazine is based, had still not been evaluated by progressivist theology. There were years when theological thought basically revolved around the concept of the 'people of God,' which was considered an innovation of Vatican II, in contrast with the hierarchical conception of the Church. According to Cardinal Ratzinger, from this point on, the hierarchical ecclesiology began to be abandoned, to be replaced by a **communio ecclesiology**. He called it 'an essentially horizontal concept, which, on one hand, should express the egalitarian aspect of the identity of all subject to the common disposition of each one. On the other hand, it should promote as a fundamental idea an ecclesiology based entirely on the local Church. The Church appears, then, like a network of groups with a priority over the whole that find their *koinonia* along the path of forming a consensus'" (Pier Francesco Borgia, "Celebrati i vent'anni della rivista di studi teologici *Communio*," *L'Osservatore Romano*, May 29-30, 1992, p. 3).

lishing its nine editions in seven languages and cordially accepted the gift of a beautifully bound book of the magazine's first issues.<sup>43</sup>

§ 39 Furthermore, today it is known that the Holy See, although with some restrictions, indirectly supported *Concilium* in its initial phase by introducing Fr. Carlo Colombo, a theologian trusted by Paul VI, onto its board of directors. A journalist from *30 Dias* reported: "The Holy See followed the initiative [the launching of *Concilium*] with a certain apprehension. In his book, *The Secrets of the Vatican*, Italian journalist Benny Lai said that Paul VI went out of his way to include Fr. Carlo Colombo, his trusted theologian, on the magazine's board of directors. Some years ago, Colombo himself told *30 Dias*: 'I was admitted to the board of directors at the beginning, in 1964.'"<sup>44</sup>

Although it officially proclaims that it "does not much appreciate" *Concilium*, the Vatican for some time now in practice has simply appeared to ignore the magazine – an attitude that, in the case of a publication with worldwide proportions like this one, seems tantamount to tacit approval.

§ 40 In an interview in *30 Dias*, the "moderate" Congar responded to questions about Rome's lax attitude toward *Concilium*, Küng's role as a symbol and driving force of the magazine, and the support of the "moderate" for the *arditi*:

"*Question* – On the part that you played in the international magazine of theology *Concilium*: How was the project born?

"*Answer* – A team was formed around Paul Brand. Two leaders were and continue to be very active: Hans Küng, a Swiss-German professor at Tübingen, Germany, and Schillebeeckx, a Belgian who teaches in Holland. They invited me to be on the editorial staff. I accepted and have remained on it even though there are criticisms I could make ....

"The first issue of *Concilium* appeared in January 1965 – before the Council had finished its work (in December 1965).

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<sup>43</sup> *Concilium* (Port. edition), December 1965, p. 130.

<sup>44</sup> Tommaso Ricci, "Os teólogos que queriam o poder," *30 Dias*, July 1990, p. 45.

I signed the first article, even though I was not by any means the father of the idea nor very influential in the board of directors, where I had, it is true, absolute freedom to express my criticisms.

“Why am I not perfectly content? First, because, as I see it, the magazine suffers a bit from its German-Dutch inspiration, in the sense that its writing, for us, is often obscure – which is a cause for despair for translators .... The reservations of Rome – it is well known that Rome does not much appreciate *Concilium* – are due in part to the fact it devotes little space to theology as such.

“*Question* – Is this all that Rome reproves in *Concilium*?

“*Answer* – Evidently not. *Concilium* suffers from a certain trademark image. In Roman circles, the magazine is viewed through the same lenses they use to look at Holland and Germany – let’s say, at Küng.”<sup>45</sup>

§ 41 If Rome’s censures of the doctrinal extravagances of *Concilium* are restricted to “do not much appreciate” the magazine because its formulations can be obscure and bear the mark of Küng, then it seems to be giving its tacit approval to both the magazine and the influence of Küng.

§ 42 However, there has been explicit as well as tacit complaisance toward Küng. Relations between some representative Prelates and *Concilium* are showing signs of becoming more amicable. At the conference in 1990 celebrating the magazine’s 25<sup>th</sup> anniversary, both the welcoming speech and the sermon in the closing Mass were delivered by Cardinal G. Danneels. This was, presumably, with the approval of the Holy See.<sup>46</sup>

An article in *Il Regno* reported: “This does not mean *Concilium* has no relations with the Hierarchy. The opening greetings and the final Mass were presided over by Cardinal G. Dannels. His commentary was not absent of some operational references, such as when he relativized the current tensions

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<sup>45</sup> Jean Puyo interroge le Père Congar, pp. 115f.; H. de Lubac, “Não à dissidência,” *30 Dias*, July 1990, p. 47.

<sup>46</sup> Marcello Matté and Lorenzo Prezzi, “Teologia fra mondialità e dispersione,” *Il Regno*, October 15, 1990, p. 521.

between the Hierarchy and theological work (in his introductory speech) or put theological research in the context of the *agape* of the people of God (in his final homily).<sup>47</sup>

§ 43 Once the Council was over, Küng took advantage of the prestige he had acquired and published his most important work, *The Church*. “It was at this time [during the Council] that Küng conceived the project that would become his great work, *The Church*, a quite considerable effort,” affirmed Fr. Congar.<sup>48</sup>

Published in 1967, the book is a true cry of revolt against everything monarchical, sacral and ascetic that still remained in the Church. According to the thesis of the book, there are no longer differences between the Holy Church and Protestantism.

This was testified to by the unsuspecting Fr. Schillebeeckx as he related an interview with Küng and Karl Barth, certainly the principal Protestant thinker of the time<sup>49</sup> and well—

<sup>47</sup> *Ibid.*

<sup>48</sup> *Jean Puyo interroge le Père Congar*, p. 131.

<sup>49</sup> The sympathy Protestant author Karl Barth enjoys in certain Vatican circles is confirmed by an article in *L'Osservatore Romano*, which lavished praise on him. The review celebrated the release of the Italian edition of Barth's work *Kirchliche Dogmatik*. Among other things, it affirmed: “Ten years later, the theologian from Basle [Karl Barth] .... started work on the first volume of *Kirchliche Dogmatik* .... which would be followed by 11 others .... an enormous, systematic, passionate work that H. Urs von Balthasar praised as ‘one of the greatest works of modern thought and perhaps the most important systematic production of the 20<sup>th</sup> century’ .... At the official launching, Barth was greeted by H. Küng as *magister utriusque theologiae* [master of both theologies]” (Eliodoro Mariani, “Dalla teologia della crisi alla teologia dell'elezione,” *L'Osservatore Romano*, November 4, 1983, p. 7).

An article like this one printed in the official organ of the Holy See is quite significant. It clearly shows the support given to various theological tendencies: the “official line” of the Vatican endorses the words of von Balthasar, a former *ardito*, who later became a “moderate-conservative.” It complaisantly cites a radical *ardito* of our day, Küng, and lends him prestige. Thus, the “official line,” the “moderate,” and the *arditi* — are all reconciled. But reconciled for what? To support and praise the work of a heretic (now an “ex”-heretic, or

regarded, incidentally, by official sectors of the Vatican. In Schillebeeckx' own words: "Let us take, for example, the new book by Hans Küng, *The Church* .... After it was published, Karl Barth and Ernest Kaesemann told him: 'We can fully subscribe to what you said. With regard to what you affirmed in this book and what we [Protestants] say, I no longer see any difference in the Christian interpretation of what the Church is.'"50

§ 44           What is more, Küng counted on the "invaluable help" of Joseph Ratzinger for the intellectual formulation of his book. In Küng's own words, in the preface of his controversial book, "I cordially thank my colleague in Dogmatic Theology, Prof. Joseph Ratzinger, who directs the 'Ecumenical Studies' with me, for his invaluable help."51

§ 45           Earlier, Cardinal Franz König lent prestige to Fr. Küng by writing the preface to his book, *Church Reform and the Unity of Christians*, which won him his teaching chair at the University of Tübingen. König called the book "a good omen."52

§ 46           Küng also enjoyed the esteem of the now "moderate" Congar, who replied to the interviewer:

"*Question* – Do you hold him [Küng] in esteem?

"*Answer* – Certainly, and the reciprocal is true; of this I am sure. One day he closed a written response to one of my criticisms by saying that he was my son and that I should recognize him as such. You see!"53

Congar's criticisms of Küng did not prevent him from supporting the Tübingen theologian on fundamental doctrinal points about the nature of the Church. Congar spoke about the mixture of good and evil that supposedly would exist in the

"separated brother"...) Undoubtedly, the conciliar Vatican has become indefinitely more elastic...

<sup>50</sup> Edward Schillebeeckx, "Igreja ou Igrejas," V.A., *Cinco problemas que desafiam a Igreja hoje*, p. 30.

<sup>51</sup> H. Küng, *A Igreja*, vol. 1, p. 8.

<sup>52</sup> Antonio Soci, "Cardeal versus Cardeal?," *30 Dias*, December 1989, p. 35.

<sup>53</sup> *Jean Puyo interroge le Père Congar*, pp. 162-3.

very essence of the Church:<sup>54</sup> “From this historicity of the Church and the concrete realities of the very thing in her that transcends history, what results is a mixture of the pure and the impure, the definite and the contestable, the Gospel and the ‘carnal.’ Along with H. Küng, one can speak of the ‘bad essence’ mixed with the true essence of the Church.”<sup>55</sup>

§ 47 In 1969 Küng released another polemical work, *Infallible? A Question*. This time the theologian lunged at papal infallibility. Even though the position of the author is more revolutionary than one could imagine, the “moderates” still found enough in it to praise him and gloss over some of his errors.

This is the case of Ratzinger, who made certain criticisms, but also stressed the “positive” character of Küng’s incendiary work. In a collaborative work with various authors published in 1971, he wrote: “A predominantly critical article should not, however, ignore the positive side of Küng’s book. This can be clearly deduced from all that we have said before, when we affirmed that he opened for discussion, in an explicit and unequivocal way, problems that must be reformulated. He denounced obscurities in the historic and systematic structure of Catholic theology, which in fact have persisted and until now have usually been avoided and not confronted head-on.”<sup>56</sup>

Ratzinger goes on to support Küng’s position versus the theology of Rome, of which the Cardinal has become one of the highest-ranking representatives... “I want to emphasize again,” Ratzinger insisted, “that I decidedly agree with Küng when he makes a clear distinction between Roman theology (taught in the schools of Rome) and the Catholic Faith: to free itself from the constraining fetters of Roman theology repre-

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<sup>54</sup> Here Congar adopted the concept, so dear to progressivists, that the Church would be both “holy and a sinner,” or more expressively said, *Casta meretrix*. In Vol. II, *Animus injuriandi-I*, Appendix II, this theory is shown to be opposed to true Catholic orthodoxy. It follows the theses of a current of heretical, miserablist sects that has been present throughout the History of the Church.

<sup>55</sup> Y. Congar, *Église Catholique et France moderne*, pp. 16-7.

<sup>56</sup> Joseph Ratzinger, “Contradições no livro *Infalível*, de Hans Küng,” V.A., *O problema da Infalibilidade*, p. 93.

sents a duty upon which, in my humble opinion, the possibility of the survival of Catholicism seems rightly to depend.”<sup>57</sup>

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§ 48

What should one think of the “condemnation” issued in 1979 of the theologian of Tübingen – in view of the impressive manifestations of support by John XXIII and the Council itself, which adopted certain contributions of Küng on charismas? And the support of “moderate” or “conservative” theologians who represent the official thinking of the conciliar Vatican (such as Ratzinger and Sodano) or its semi-official thinking (as is the case of König and Congar)? Or in face of the Vatican’s benign indifference to, or indirect support of, the magazine *Concilium*, whose soul is Küng? And the endorsement by the Holy See’s official organ, *L’Osservatore Romano*, of some of Küng’s positions?

The Reader can consider the rigorous climate that prevailed at the time of the condemnations and sanctions issued against Fr. Chenu and other leaders of the *Nouvelle Théologie*, and then compare this with the tolerant and pluralist atmosphere that reigned when the “condemnation” against Küng was issued.<sup>58</sup> Certainly Küng enjoys a much more comfortable situation than the former! If, in 1942, Cardinal Suhard could tell Chenu that in 20 years everyone would think like he did, in 1979 the same Cardinal Suhard – or the “moderates” who followed him – could easily console Küng by saying that in another 20 years his condemnation would probably be obsolete, that everyone would think like him, and that he might even have the honor of seeing his work endorsed by a papal Encyclical, as happened with Chenu. Or perhaps he would be given a Cardinal’s hat as were de Lubac, von Balthasar and Congar, or be chosen to be the Prefect of the Congregation for the Doctrine of the Faith, as was his colleague and collaborator, Joseph Ratzinger.

§ 49

Such hypotheses do not seem unrealistic, given that in 1998 Cardinal Angelo Sodano, the Vatican Secretary of State,

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<sup>57</sup> *Ibid.*, p. 101.

<sup>58</sup> See a summary of the “condemnations” made against Küng in section F below.

cited the revolutionary professor emeritus of Tübingen at the end of a talk he gave at the Lateran Palace to journalists and members of the media. He said: "In closing my meeting, I want to leave you with two messages. The first is directed to all those who seek the truth .... To all men who passionately confront the problems of the Church, I ask you to analyze in depth this reality, examining it in all its aspects. Like an immense chain of mountains, the Church has passed through two thousand years of the History of humanity. It is impossible to ignore her. Her admirable propagation, her stability despite persecution, schisms and heresy, the heroic sanctity of many of her members, notwithstanding the misery of so many others, raise serious questions. Could this perhaps be the fulfillment of the promise made by Christ to his disciples even before He ascended into heaven: 'And behold I am with you all days, even to the consummation of the world.' (Mt28:20)?"

"A historical review of the 20 centuries of Christianity gives rise spontaneously to this question. Recently the 'German' theologian Hans Küng sought to answer it in his book *Christianity, Essence and History*, published by Editrice Rizzoli last October (Milan, 1997). At the end of his voluminous study, after a long historical *excursus*, he dedicated some beautiful pages to the mystery of Christianity and concluded: 'Why did this Christianity always survive, in spite of all the non-Christian elements in its History? In fact, this religion continually inserted itself into new cultural landscapes, like a great river that begins modestly in some place and then pervades, in constantly new way, the landscape through which it flows .... It is a river that always has its treacherous falls .... But should not one also see the river of goodness, of mercy, of willingness to help, of solidarity, which flows throughout History from its source, the Gospel? .... What kind of power is this which acts everywhere? Is it all mere happenstance? Is everything only destiny?' (pp. 784-7)."<sup>59</sup>

One would have to be completely unaware of Vatican habits not to see that this highly prestigious citation in a speech delivered by the most important Cardinal in the politics and administration of the Holy See is, of itself, a approval of Hans Küng and, *ipso facto*, could mean that his return to the good

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<sup>59</sup> Angelo Sodano, "Incontro con i giornalisti e gli operatori delle comunicazioni," *L'Osservatore Romano*, March 26, 1998, p. 9.

graces of the Roman Curia could be forthcoming. If Küng would correspond only a little to Vatican expectations for his rehabilitation, it should not be long in coming.

§ 50

As a matter of fact, the German theologian did not wait long. About two weeks after Sodano's eulogy, Küng expressed a desire for reconciliation. The press gave this account: "The theologian Hans Küng, well-known for his strong criticisms of the Vatican, affirmed his desire to be reconciled with the Pope. Küng said that 'We are both serving the same men,' and affirmed that many of his ideas – such as those about peace and ethics – were in harmony with the program of John Paul II."<sup>60</sup>

Hence the hypothesis raised about Küng's return to the good graces of the Holy See appears to be starting to come true. From the speech of Cardinal Sodano to new honors and positions of responsibility may not be such a long road ....

One might say that the Conciliar Church's "historical evolution," which has the special ability to transform the condemned of yesterday into the inspirers of today's theology, could well seek inspiration for the Church of the future in the ideas of those who are presently condemned... May Divine Providence intercede very soon to interrupt this insidious process of self-destruction.

## **F. What Was the Outcome of Kung's Condemnation?**

Having considered the significance of doctrinal condemnations in the Conciliar Church, the Reader is now ready to analyze the texts of the Congregation for the Doctrine of the Faith that opposed the theses and action of the Swiss-German theologian, as well as their past and probable future consequences.

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<sup>60</sup> Hans Küng, "Dissidente," *O Estado de São Paulo*, April 7, 1998.

## a. The Documents Against Küng issued by the Congregation for the Doctrine of the Faith

§ 51 The Holy See issued two documents against the theologian of Tübingen, one in 1975 and the other in 1979. Below is an outline of the errors they pointed out and the sanctions adopted against him.

### a.a. Declaration on Two Works by Prof. Hans Küng - 1975

The first *Declaration*<sup>61</sup> against Küng can be summarized as follow:

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<sup>61</sup> The full text of the first *Declaration* is as follows:

“Acts of the Sacred Congregations – Sacred Congregation for the Doctrine of the Faith

#### “**Declaration on two works by Prof. Hans Küng**

“The Sacred Congregation for the Doctrine of the Faith, in the exercise of its ministry to promote and protect the doctrine on faith and customs in the Church, has examined two works by Prof. Hans Küng, *Die Kirche* and *Unföhlbar? Eine Anfrage*, which were published in several languages. In two different letters, dated May 6, 1971 and July 12, 1971, the Congregation notified the author of the difficulties it found in his opinions and asked him to show, in writing, how these opinions did not contradict Catholic doctrine. In a letter dated July 4, 1973, the Congregation offered Prof. Küng a further opportunity to explain his thinking through dialogue. However, in his letter of September 4, 1974, Prof. Küng remained silent about this possibility. In his reply, he failed to prove that certain opinions about the Church did not contradict Catholic doctrine, but he continued to uphold them even after the publication of the Declaration *Mysterium Ecclesiae*.

“For this reason, so that no doubt may remain about the doctrine upheld by the Catholic Church and so that the faith of Christians may not be damaged in any way, this Sacred Congregation, bearing in mind the doctrine of the Magisterium made explicit in the Declaration *Mysterium Ecclesiae*, declares:

“The two above-mentioned works by Prof. Hans Küng contain some opinions that in varying degrees are opposed to the doctrine of the Catholic Church which must be followed by all the faithful. Only those

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of the greatest importance will be mentioned forthwith, while the other opinions defended by Prof. Küng will be put aside for the moment. The opinion which, at the very least, casts doubt on the dogma of Faith about infallibility in the Church, or which reduces it to a vague indefectibility in truth, with the possibility of erring in sentences that the Magisterium of the Church teaches must be definitively upheld, contradicts the doctrine defined by Vatican Council I and confirmed by Vatican Council II. Another error of Prof. Küng that seriously compromises doctrine regards his opinion about the Magisterium of the Church. For he does not accept the true concept of the authentic Magisterium according to which the Bishops are 'authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the Faith they must believe and put in practice' (*Lumen gentium*, 25), since the 'task of authentically interpreting the word of God, whether written or handed on, has been entrusted *exclusively* to the living teaching office of the Church' (*Dei Verbum*, 10). Likewise, the opinion suggested by Prof. Küng in his book *Die Kirche* that the Eucharist may be validly celebrated by baptized persons without priestly orders, at least in cases of necessity, is incompatible with the doctrines of the Fourth Lateran Council and Vatican II.

"Thus, notwithstanding the gravity of these opinions, since in his letter of September 4, 1974, he in no way excludes the possibility that – after a proportionate length of time for more profound study – he would harmonize his own opinions with the doctrine of the authentic Magisterium of the Church, this Sacred Congregation, by the mandate of the Supreme Pontiff Paul VI, for the time being advises Prof. Küng not to continue to teach such opinions; and reminds him that the ecclesiastical authority granted him license to teach Sacred Theology according to the spirit of the doctrine of the Church, and not opinions that subvert this doctrine or place it in doubt.

"The Bishops of Germany and of other places where specific need may require, especially where the aforementioned opinions are upheld in theological faculties, seminaries and other teaching institutions for Catholics or priests, are thus asked to instruct the faithful in an appropriate manner about the doctrine of the Church with regard to both the Declaration *Mysterium Ecclesiae* as well as the present *Declaration*. Priests, preachers of the Gospel, teachers of Catholic doctrine and catechists are obliged, by virtue of their office, to faithfully profess and expound to others the doctrine of the Church on these matters. Finally, theologians are again exhorted to investigate and clarify the mystery of the Church and other mysteries of the Faith in obedience to the Faith and for the true edification of the Church.

§ 52 Works analyzed: *Die Kirche* [The Church] and *Unfehlbar? Eine Anfrage* [Infallible? – A Question]

– Opinions censured:

· Doubt about the dogma of the Church's infallibility or its reduction to a vague indefectibility, admitting error in decisions that the Magisterium teaches as definitive;

· Refusal to accept that the Bishops have been vested by Christ with the authority to preach on Faith and Morals, and that the interpretation of the word of God is entrusted solely to the Magisterium of the Church;

· The opinion that, in case of need, the Eucharist can be validly celebrated by baptized persons who have not been ordained as priests.

– The Position of the Congregation for the Doctrine of the Faith:

· It counsels that such opinions no longer be taught.

### **a.b. Declaration about some topics of the theological doctrine of Prof. Hans Küng - 1979**

§ 53 The second *Declaration*<sup>62</sup> against Küng can be summarized as follow:

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“Pope Paul VI, in an audience granted to the undersigned Prefect of the Congregation for the Doctrine of the Faith on February 14, 1975, approved and ordered this declaration to be published, by which the action of this Sacred Congregation on this matter is now closed. Rome, Sacred Congregation for the Doctrine of the Faith, February 15, 1975. Cardinal Franjo Seper, prefect; Friar Jeronimus Hamer, titular Archbishop of Lorum, secretary” (*Acta Apostolicae Sedis*, March 31, 1975, pp. 203-4)

<sup>62</sup> The full text of the second *Declaration* is as follows:

“Acts of the Sacred Congregations – Sacred Congregation for the Doctrine of the Faith

**“Declaration about some points of Prof. Hans Küng’s theological doctrine**

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“The Church of Christ has received from God the mandate to guard and protect the deposit of the Faith so that the faithful as a whole, under the direction of the Sacred Magisterium, which represents in the Church the person of Our Lord Jesus Christ Himself, may discern it more profoundly through sound judgment and apply it more fully in life (Vatican I, *DS* 3018; *Lumen gentium*, 12). However, in order to carry out that grave office entrusted to it alone (*Dei Verbum*, 10) the Magisterium of the Church utilizes the work of theologians, especially those who received from the Church the mission of teaching and who thus also become, in a certain sense, masters of the truth. Like other scholars in their studies, theologians enjoy legitimate scientific freedom in their research, although within the limits of the methods of Sacred Theology. They must try in an adequate way to follow the same directives of the Magisterium, namely, ‘to safeguard, probe always more deeply, expound, teach, and defend the sacred deposit of Revelation: that is, to illuminate the life of the Church and humanity with the light of divine truth’ (Paul VI, “Allocution on Vatican Council II to the International Congress of Theology,” October 1, 1966, *A.A.S.*, 58, 1966, p. 891).

“Therefore, the need for fidelity to the Magisterium of the Church must shine forth in the research and teaching of Catholic doctrine; whereas it is not licit for anyone to take up theology except in union with the duty of teaching the truth, which is the responsibility of the Church herself. (John Paul II, Apostolic Constitution *Sapientia Christiana*, art. 70, *A.A.S.*, 71, 1979, p. 493; Encyclical *Redemptor hominis*, n. 19, *ibid.*, 308). Without this fidelity, all the faithful are also harmed. Since they are obliged to profess the Faith they have received from God through the Church, they enjoy the sacred right to receive the word of God free of any contamination and, therefore, to expect that the errors that threaten them are diligently averted (*Lumen gentium*, 11, 25; Paul VI, Apostolic exhortation *Quinque iam anni*, *A.A.S.*, 63, 1971, pp. 99-100).

“Thus, if a teacher of the sacred disciplines should choose and disseminate his own judgment rather than that of the Church as a norm of truth, and if he should persevere in doing this despite all the displays of charity shown to him, the same probity demands that the Church should make public her reason for acting and rule that, by virtue of the mission he has received from her, he can no longer teach (*Sapientia Christiana*, tit. 3, art. 27, § 1, *A.A.S.*, 71, 1979, p. 483). For this canonical mission is proof of a mutual confidence: the confidence of the competent Church authority in the theologian who comports himself as a Catholic theologian in the mission of research and teaching that is proper to him; and the confidence of the theologian in the Church and her whole doctrine, by whose mandate he carries out his work.

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“Since certain writings of the priest and professor Hans Küng, which have been disseminated in many countries, and the doctrine contained therein cause confusion in the minds of the faithful, the Bishops of Germany and the Congregation for the Doctrine of the Faith, in common accord, have often advised and exhorted him to carry out his theological work in full communion with the authentic Magisterium of the Church.

“In this spirit, the Sacred Congregation for the Doctrine of the Faith, fulfilling its duty to promote and protect the doctrine of the Faith and the customs in the universal Church (*Motu proprio Integrae servandae*, nn. 1, 3, 4, A.A.S., 57, 1965, p. 954), in a document published on February 15, 1975, declared that some of Prof. Hans Küng’s opinions are opposed in varying degrees to the doctrine of the Catholic Church which all the faithful must follow. Among these, it cited principally, as most important, those referring to the dogmas of Faith on the infallibility of the Church, as well as her duty to interpret authentically the one sacred deposit of the word of God, entrusted only to the living Magisterium of the Church and, finally, those relating to the celebration of the valid Eucharist. At the same time, this Sacred Congregation advised him not to continue to teach such judgments, in the hope that he would thus come to harmonize his own opinions with the doctrine of the authentic Magisterium (A.A.S., 67, 1975, pp. 203-4).

“Notwithstanding, until now he has not changed anything in the aforementioned tenets. This is particularly evident with regard to the opinion that, at the least, casts doubt on the dogma of infallibility itself in the Church or reduces it to a vague fundamental indefectibility in truth, with a possibility of error in judgments that the Magisterium teaches must be definitively accepted. In this specific case, Hans Küng has completely failed to conform himself to the doctrine of the Magisterium; on the contrary, on two occasions recently he has expressly upheld his opinion (namely in his writings *Kirche-gehalten in der Wahrheit?*, Benziger Verlag, 1979, as well as in the preface to the work by A. B. Hasler entitled *Wie der Papst unfehlbar wurde*, Piper Verlag, 1979), even though this Sacred Congregation had declared that this contradicted the doctrine defined by Council Vatican I and confirmed by Vatican II. Furthermore, the consequences of such opinions, principally a scorn for the Magisterium of the Church, are found as well in other works that he has published, certainly to the detriment of some points of the Catholic Faith (for example, those regarding Christ as being consubstantial with the Father, as well as those referring to the Virgin Mary), insomuch as he attributed to them different meanings from those always understood by the Church.

Works analyzed: *Kirche-gehalten in der Wahrheit?* [The Church, Firm in Truth?] and the *Zum geleit* [Preface] to the work of A. B. Hasler titled *Wie der Papst unfehlbar wurde* [How the Pope Became Infallible].

– Opinions censured:

- Relapsing into the same errors pointed out in 1975.
- Doubts (unspecified) regarding the dogma that Christ is consubstantial with the Father.

- Doubts (unspecified) regarding the Virgin Mary.

– Measures taken by the Congregation:

- A declaration that Küng had abandoned the integrity of the Catholic Faith and, accordingly, could no longer be considered a Catholic theologian.

- A declaration that he was no longer allowed to teach.

## **b. What Do These Sanctions Mean According to the Present Canon Law?**

§ 54

The Catholic who is accustomed to the Church condemnations of old and looks at these sanctions of the Congregation for the Doctrine of Faith is led to believe that the con-

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“The Sacred Congregation for the Doctrine of the Faith, in the above-mentioned document dated 1975, desisted from further action concerning the said opinions of Prof. Küng on the presumption that he would renounce them. However, since this presumption has proved false, this Sacred Congregation, by virtue of its charge, is obliged now to declare that in his writing, Prof. Hans Küng has abandoned the integrity of the Catholic Faith and can no longer be considered as a Catholic theologian or, as such, exercise his office to teach.

“The Supreme Pontiff Pope John Paul II, in an audience granted to the undersigned Cardinal prefect, has approved and ordered this Declaration to be published. Deliberated on at the ordinary assembly of the Sacred Congregation in Rome. Sacred Congregation for the Doctrine of the Faith, December 15, 1979. Cardinal Franjo Seper, prefect; Fr. Jeronimus Hamer, O.P., titular Archbishop of Lorium, secretary” (A.A.S., 72, 1980, pp. 90f.).

ciliar Vatican is condemning Küng as a heretic. He would, therefore, be excommunicated and his books prohibited. However, this is not the case.<sup>63</sup>

§ 55 In fact, the concept of heretic has virtually disappeared from the present canon law, to which Cardinal Seper already appeared to be adapting himself when he decided to issue the cited *Declarations* against Küng. Fr. Jesus Hortal, S.J., a commentator on the new *Code of Canon Law*'s official translation published under the responsibility of the National Conference of Brazilian Bishops, had this to say about Canon 751: "Unlike the old Code, the concepts of heretic, apostate and schismatic are no longer defined, but instead, those of *heresy, apostasy and schism.*" Hortal goes on to justify, in principle, the abolition of the concept of heretic: "Vatican Council II's Decree *Unitatis redintegratio* states in n. 3 that 'one cannot impute the sin of the separation to those who at present are born into these Communities [separated from the Catholic Church] and instilled therein with Christ's faith. The Catholic Church accepts them with respect and affection as brothers.'"<sup>64</sup>

§ 56 This spirit of openness to heretics, which impregnates the *Code* of 1983, could already be noted in Paul VI's *Motu proprio Integrae servandae*, aimed at reforming the Congregation of the Holy Office. It was published on December 7, 1965, one day before the closing of the Council. In it, Paul VI established new principles that should orient the Congregation for the Doctrine of the Faith: "But since perfect love *banishes fear* (1 Jn 4:18), the protection of the Faith will now be better assured by an entity in charge of promoting doctrine, which will give new strength to the heralds of the Gospel even as it cor-

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<sup>63</sup> To explain the coherence of the attitudes of the Conciliar Church, one would have to assume that Küng is not a heretic. This, however, does not seem possible. It is certain that Fr. Küng is heterodox. Were it necessary, demonstrating his heterodoxy would be a very easy matter, since the theologian flagrantly and contumaciously denied many dogmas of the Faith. Therefore, the argumentation that follows regarding his condemnation is not in any way aimed at exonerating the professor of Tübingen. It is intended only to analyze the efficacy of the condemnation so that the Reader may know its worth.

<sup>64</sup> Jesus S. Hortal, *Comentários ao Código de Direito Canônico* (São Paulo: Loyola, 1983), p. 347.

rects errors and sweetly returns to the path those who have gone astray.”<sup>65</sup>

§ 57

Notwithstanding the lack of definition of the concept of heretic and the special mildness that Paul VI orders to be used when dealing with those who deviate from Catholic doctrine, some canons have remained in the new *Code*<sup>66</sup> which could be applied against Küng. They include the following:

Can. 751 – (old can. 1325, § 2): “Heresy is the obstinate denial or doubt, after baptism, of a truth which must be believed by divine and Catholic faith. Apostasy is the total repudiation of the Christian faith. Schism is the withdrawal of sub-

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<sup>65</sup> B. Kloppenburg, *Concílio Vaticano II* (Petrópolis: Vozes, 1965), vol. 5, p. 451.

<sup>66</sup> The *Declaration* by the Congregation for the Doctrine of the Faith published in 1979 was still under the Pius-Benedictine *Code of Canon Law* of 1917 and, therefore, strictly speaking, should be analyzed here according to its canons. The new *Code* promulgated in 1983 took 24 years in its preparation (John Paul II, Apostolic Constitution *Sacrae disciplinae leges*, in *Code of Canon Law*, São Paulo: Loyola, 1983, p. VII). In fact, the changes that influenced the *Declarations* of the Holy Office had already begun in 1965 with the above-mentioned *Motu proprio Integrae servandae* of Paul VI. Therefore, one could argue that since the *Declaration* against Küng was made in this transition period, one could suppose that it had been inspired by the spirit of the new *Code*, which Cardinal Seper should have known about. Furthermore, when the present *Code* was promulgated, the 1979 *Declaration* – to remain in effect – would have had to have been interpreted according to its canons, rather than those of the 1917 *Code*. For this reason, as well as to determine to what point the sanctions against Küng are still in effect, they are analyzed here according to the more recent canons, and not the Pius-Benedictine ones.

Doing this avoids the objection that this critique is useless because it is based on the *Code* of 1917, which is no longer in force. This is also a polemically more secure position, for if Küng can be considered a heretic and excommunicated *latae sententiae* even according to the canons of the present *Code*, all the more so would he be under the much more rigorous *Code* of Saint Pius X. In any case, for the sake of complete objectivity, the older canons will also be indicated so that the Reader can know Küng's juridical situation according to both the old and the new *Codes*.

missions to the Supreme Pontiff or from communion with the members of the Church subject to him.”<sup>67</sup>

Can. 1364 – § 1 (old can. 2314, § 1, n. 1): “An apostate from the faith, a heretic or a schismatic incurs a *latae sententiae* excommunication, without prejudice to the provision of can. 194, § 1, n. 2; a cleric, moreover, may be punished with the penalties mentioned in can. 1336, § 1, nn. 1, 2 and 3.

§ 2 (old can. 2314, § 1, n. 2): “If a longstanding contempt or the gravity of scandal calls for it, other penalties may be added, not excluding dismissal from the clerical state.”

Can. 194 – § 1 (old can. 188, 4<sup>o</sup>): “The following are removed from ecclesiastical office *ipso iure* [by virtue of the law itself]: ....

n. 2 – “One who has publicly defected from the Catholic Faith from communion with the Church.”

Can. 1336 – § 1 (old can. 2298): “Expiatory penalties can affect the offender either forever or for a determinate period. Apart from others which the law may perhaps establish, these penalties are as follows:

“1. a prohibition against residence, or an order to reside, in a certain place or territory;

“2. deprivation of power, office, function, right, privilege, faculty, favor, title or insignia, even of a merely honorific nature;

“3. a prohibition on the exercise of those things enumerated in n. 2, or a prohibition on their exercise inside or outside a certain place; such a prohibition is never under pain of nullity;”

§ 58      Based on these canons, one could say that Küng could be declared a heretic (can. 751) since the Congregation for the Doctrine of the Faith itself has stated: “This Sacred Congregation .... sees itself obliged to declare that in his writings, Prof. Hans Küng has abandoned the integrity of the Catholic Faith.”

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<sup>67</sup> The editions used here are the *The Code of Canon Law*, prepared by The Canon Law Society of Great Britain and Ireland in association with the Canon Law Society of Australia and New Zealand and Canada. The Canon Law Society Trust, 1983; and the *Codex Iuris Canonici*, Rome: Typis Polyglottis Vaticanis, 1919.

Furthermore, one could say that he has incurred excommunication *latae sententiae* (can. 1364, § 1), and thus deserves dismissal from the clerical state (*ibid.*, § 2). For the words of the condemnatory *Declaration* clearly spell out his contumacy: "In this specific case, Hans Küng has failed completely to conform himself to the doctrine of the Magisterium; on the contrary, on two occasions recently he has expressly upheld his opinion."

§ 59            Nonetheless, analyzing **the *Declaration of the Congregation for the Doctrine of the Faith***, one finds that it **fell short of pronouncing Hans Küng a heretic and excommunicating him *latae sententiae***, as can. 1364 provides. **The *Declaration* does not designate the infraction of Küng. It passes directly to give the punishment, failing also here to clarify whether or not the faithful should consider him excommunicated.** It merely states: "Prof. Hans Küng has abandoned the integrity of the Catholic Faith and can no longer be considered as a Catholic theologian or, as such, exercise his office to teach." This seems to correspond to the application of can. 1336, § 1, nn. 2 and 3.

§ 60            Every sentence must be clear and based on the legislation in force, as the new *Code* establishes in can. 1611:<sup>68</sup> "The judgment must .... set out the reasons or motives, both in law and in fact, upon which the dispositive part of the judgment is based."

However, **the *Declaration of the Congregation for the Doctrine of the Faith***, while sufficiently expounding the doctrinal motives, **failed to make any mention of the canonical foundation for its sentence, which, by justice, it owed to the defendant and principally to the faithful.** Without knowing whether Küng in fact had incurred heresy and excommunication *latae sententiae*, the faithful were left confused about whether they could accept or had to reject the Swiss-German theologian. To say that Küng "has abandoned the integrity of the Catholic Faith" and not declare him a heretic<sup>69</sup> causes con-

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<sup>68</sup> Old can. 1973, n. 3.

<sup>69</sup> Can. 751.

fusion in the minds of the faithful and renders a disservice to the Faith.<sup>70</sup>

§ 61 One could object that the charge of heresy is implicit in the *Declaration*. If this is the case, why doesn't it pronounce the corresponding penalty of excommunication *latae sententiae*?

Someone may argue that if the excommunication *latae sententiae* is automatic, it does not need to be stated. But if the goal of the *Declaration* was to punish Küng and to alert the faithful, it would seem to be an imperative of justice to enunciate this sentence, since "in fact, so long as no declaration or sentence is issued by the authority, any penalties *latae sententiae* will be limited to the confines of the person's own conscience, for it is the violator himself who must recognize their applicability."<sup>71</sup>

§ 62 One can see, therefore, that **the sentence was omissive, and that this omission favored Küng.**

§ 63 The question rises: Why this enormous omission, so favorable to Küng, at the very moment when he was being "condemned"?

The motive behind this omission by Cardinal Seper seems to have been the desire, in accordance with the ecumenical and tolerant spirit of the Council, to avoid applying the more radical punishments, such as excommunication *latae sententiae*. In this, Seper seemed to presage can. 1318 of the new *Code*, which clearly counsels against such sentences: "The legislator is not to threaten *latae sententiae* penalties, except perhaps for some outstanding and malicious offenses which may be either more grave by reason of scandal or such that they cannot be effectively punished by *ferendae sententiae* penalties. He is not, however to constitute censures, especially excommunication, except with the greatest moderation, and only for the more grave offenses."

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<sup>70</sup> Bearing in mind the differences between Ecclesiastical Law and Civil Law universally recognized today in civilized countries, one may say that a sentence without a sufficient legal basis would provide a pretext for the defendant to disregard it.

<sup>71</sup> Commentary on can. 1314 by J. Hortal, *Comentários ao Código de Direito Canônico*, p. 572.

§ 64 The conclusion: **the *Declaration of the Congregation for the Doctrine of the Faith* issued against Küng avoided qualifying him as a heretic and did not want to apply the penalty of excommunication against him**, even though this censure and the corresponding penalty would be the inevitable juridical consequences of the positions taken by the theologian of Tübingen analyzed in the *Declarations*. **Nor did it issue an interdiction against him or a suspension of the use of orders.** It was, therefore, only a doctrinal censure, accompanied by an expiatory punishment: the prohibition from teaching.

This took place in 1979, before the new *Code*. After the new *Code* came into effect, such measures could only have been attenuated.<sup>72</sup>

§ 65 Cardinal Ratzinger's comments in 1968 about the various "condemnations" by his Congregation reinforce the conclusions above. He stated: "The myth of Vatican toughness in dealing with progressivist digressions proved to be hollow words without any substance. **Until** the date [of Msgr. Lefebvre's 'schism' on **June 30, 1988**], basically **only admonishments were issued, and in no cases were there canonical penalties properly speaking.**"<sup>73</sup>

In a more recent interview, he affirmed: "Obviously it is not possible to retain theology within boundaries by means

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<sup>72</sup> The case of Fr. Hans Küng, analyzed here, serves as a reference for the Reader to understand other "condemnations" by the Congregation for the Doctrine of the Faith, such as those of Fr. Edward Schillebeeckx (1968, 1974, 1980 and 1984), Fr. Leonardo Boff (1985), Msgr. Raymond G. Hunthausen (1986) and Fr. Charles Curran (1986).

Although dealing with extremely grave doctrinal errors, the Congregation's sentences fail either to conclude that the authors of such errors are heretics or, as a consequence, to excommunicate them.

<sup>73</sup> Joseph Ratzinger, Speech to the Bishops in Colombia, "Reflexiones sobre el caso de Monseñor Marcel Lefebvre" during the *Curso de Profundización Teológica para los Señores Obispos* (July 11-22, 1988); text authenticated by the Colombian Conference of Catholic Bishops, p. 2; *El Catolicismo* (Bogotá), August 28, 1988, p. 12; "Exame de consciência para o pós-cisma," *30 Giorni*, Portuguese ed., August-September 1988, pp. 63f. Ratzinger's tolerance toward certain aspects of "liberation theology" can be seen in *30 Giorni*, July 1968, p. 48.

of disciplinary measures; faith can only come from within; one sees with the heart, says Paul (Rom 10:10).”<sup>74</sup>

Vittorio Messori is a journalist who achieved notoriety for his interview with Cardinal Ratzinger in his book *Rapporto sulla Fede*, and above all, for posing questions to John Paul II in *Vacare la soglia della speranza*. Here, responding in his turn to questions by an interviewer, Messori spoke about the relative impunity that the *arditi* theologians enjoy: “If truth be told, **Ratzinger never took steps against anyone**. The fact that Leonardo Boff ‘had breakfasted with him,’ as Boff himself described his meeting with the Cardinal, helped to make him a major international star. **It is no longer possible to take disciplinary measures, because they end by turning back against the Church like a boomerang**. When a Third World priest attracts the attention of the Congregation, he is exalted by the press and transformed into a gigantic Prometheus.”<sup>75</sup>

When Messori interviewed Cardinal Ratzinger in 1984, the responses of the Cardinal corroborated his own thinking quoted above. Messori reported: “When I asked him if it had been difficult for him to make the transition from the condition of theologian (followed perhaps by the vigilant eyes of Rome...) to that of the one who regulates the theological studies, he did not hesitate in responding: ‘**I never would have agreed to dedicate myself to this ecclesiastic work if my function were first and foremost that of control**. In reality, once it had been restructured by the *Motu proprio Integrae servandae* of December 7, 1965 – the last day of the Council – **our Congregation conserved the functions of decision-making and intervention, but is now complemented by the development of a positive role of stimulation, proposition, clarification and orientation**.”<sup>76</sup>

These liberal tendencies also are confirmed by the general principles guiding the new Regulations for examining doctrine, which were elaborated by the Congregation for the

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<sup>74</sup> J. Ratzinger, “Um passado que não lhes diz respeito,” *30 Dias*, January 1994, p. 67.

<sup>75</sup> Vittorio Messori, “O Prefeito e o quarto poder,” interview by Stefano Paci, *30 Dias*, April 1992, pp. 52-3.

<sup>76</sup> J. Ratzinger, “Ecco perché la fede è in crisi,” interview by Vittorio Messori, *Jesus*, November 1984, p. 69.

Doctrine of the Faith and published on August 29, 1997. These guidelines reveal a concern to guarantee “the rights” of the guilty party, while the preservation of orthodoxy is clearly relegated to a secondary level.

§ 66

In an interview, Bishop Tarcisio Bertoni, secretary of the Dicastery, presented the fundamental points of the new Regulations: “The new additions are clearly evident .... In view of the evolution of juridical thinking and ecclesiastic sensibilities regarding the modern world, it was considered opportune to extend the guarantees and better define the norms. Before all else, prominence was given explicitly to the greater involvement of the local bodies of the Church, that is, to the diocesan Bishops and superiors of religious orders to which the authors of the various doctrines, theologians and ecclesiastical writers belong .... **The second novelty is a stronger guarantee of the defense of the rights of the author.** In the first phase of the study of doctrines that could be erroneous or dangerous, the author is protected by one appointed specially to defend him.

**“This *pro auctore* defender .... helps the bodies of our Dicastery to understand the author’s thinking, to perceive any possible positive theological contributions that the author has made to the development of Church doctrine and theology, and also to discern the denounced errors. Furthermore, in a second phase of study, when the erroneous and dangerous opinions are contested, the appointment of an adviser to the author is also provided. This adviser is to be chosen at the recommendation of the author himself in agreement with the diocesan Bishop or the Ordinary of the author. This second figure, truly an innovation in itself .... will participate in the confrontations that can take place between the author and the authorities of the Congregation. This even further helps to guarantee the protection of the author’s good name and the correct interpretation of the thinking in the author’s writings.”<sup>77</sup>**

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<sup>77</sup> Tarcisio Bertone, “Onde há fé, há libertade,” interview by Gianni Cardinale, *30 Dias*, October 1997, p. 23.

§ 67 The faithful who might think that the works of Küng cited in the two *Declarations* were prohibited would also be mistaken on this count.

In fact, on December 7, 1965 Paul VI abolished the *Index librorum prohibitorum*, so that according to the Conciliar Church's official teaching, there are no longer books that cannot be read. Consistent with this initiative, the new *Code*, in the section dealing with the Church Magisterium, abolished the title "*Of the Prior Censorship of Books and Their Prohibition*," which in the *Code* of St. Pius X comprised Canons 1384 to 1405.

Thus, from the standpoint of the *Declarations*, there is no reason to advise against reading the aforesaid books by Küng, except for the specific points that were censured. Quite to the contrary, since the Congregation for the Doctrine of the Faith analyzed these works in depth and pointed out only a few errors, one is led to suppose that it implicitly agreed with the rest.

### c. What Were the Practical Consequences of the Sanctions?

§ 68 In its 1979 *Declaration*, the Congregation for the Doctrine of the Faith forbade Küng from exercising the ministry of teaching. It was the only disciplinary sanction that resulted from that document. Exactly how effective was that measure?

At the time, Hans Küng was a professor at the College of Catholic Theology at Tübingen. When the prohibition was made known, the authorities of Baden-Württemberg decided to separate the College of Catholic Theology directed by Küng from the Theological Institute and place it under the authority of the University of Tübingen, a state institution.<sup>78</sup> This artifice, which exempted the College of Catholic Theology from having to apply any sanction against Küng, permitted him to continue to lecture as before at the same Institute. He continued to use the title of "Catholic theologian" without receiving, as far as we know, any new reprimand from ecclesiastical authorities. A

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<sup>78</sup> R. Winling, *La Théologie contemporaine* (Paris: Centurion, 1983), p. 451.

weakness of the Vatican? Rebellion on the part of the theologian? An agreement with Church authorities? There is no sure answer. However, the notorious fact is that Küng continued to exercise the same teaching activities as before the ban until the day of his retirement.<sup>79</sup> In the realm of the facts, therefore, in a certain way the prohibition can be considered nonexistent.

§ 69

Another normal platform for Küng's writings was the theological magazine *Concilium*. The Holy See is not on record as having made any attempt to oblige the magazine's editors to enforce the prohibition, and thus prevent Küng from continuing to spread his ideas as a Catholic theologian by means of articles in the 50,000 copies of the magazine, published bi-monthly in seven languages, and to enjoy the fruits of the great influence this afforded him. Once again, was this due to tolerance on the part of the Holy See? Weakness? The rebellion of the theologian?

§ 70

Nor did the prohibition prevent Hans Küng from continuing to be considered one of the greatest interpreters of conciliar theology. And, even more, a "prophet" of the Church of the future. Further, he continued to be invited frequently by progressivist groups for prestigious lecture tours and conferences in many countries.

After his "condemnation," the Western press only increased their warm coverage and acceptance of the theologian. On the eve of the 1985 Synod, he went so far as to make bombastic statements to the newspapers (including those in Rome) defending what he called the true message of the Council without suffering the embarrassment of any reproaches from the

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<sup>79</sup> a. In its February 1996 issue, *30 Dias* reported: "Last January 22, the celebrated Swiss theologian Hans Küng gave his final class at the University of Tübingen in Germany. This March, Küng will be 68-years-old, the retirement age for university professors in Germany" ("Hans Küng se aposenta," p. 23).

b. *L'Actualité Religieuse* provided more details: "The Swiss Catholic theologian Hans Küng is retiring from teaching. On January 22, he gave his last class in the famous Auditorium 25 at the University of Tübingen in Germany, where he has taught for 36 years. He continued to occupy this university chair despite the withdrawal of the canonical mandate authorizing him to teach Catholic theology in 1979" ("Par fax – Alemagne," February 15, 1996, p. 11).

Holy See.<sup>80</sup> His books continue to be translated and published with full liberty by progressivist publishing houses.

§ 71 So what were the concrete results of the “condemnation” and prohibition of Küng? It would be difficult not to conclude that, for him, they amounted to very little. But they left a widespread and generalized impression of incoherence and weakness on the part of the Holy See.

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§ 72 To conclude this section, it can be stated that according to the *Declaration* of the Congregation for the Doctrine of the Faith, Küng cannot indisputably be considered a heretic; certainly he did not receive a suspension of orders, much less an excommunication, nor were his books forbidden to circulate.

Since the *Declaration*, only a suspicion has hovered over the theologian, a suspicion restricted to a few points in the doctrinal ambit and undefined in the juridical realm. The disciplinary sanction issued by the *Declaration*, therefore, may be considered almost nonexistent, for all practical purposes.

Thus, the progressivists gradually managed to erode the effects and “forget” the contents of the rigorous and indisputable condemnations of the ‘40s, a time that was much more difficult for them. How much easier, then, will it be for them to weather the “condemnation” of Küng in this conciliar era, when they enjoy the notorious sympathy of Popes?<sup>81</sup>

## G. Conclusion on the Value of the Documents to Be Used

§ 73 The documents presented below that will serve as basis for the presentation of the plan of self-destruction of the

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<sup>80</sup> Leading newspapers published the extensive statements of Küng, who made a “provisional assessment of the Vatican’s present orientation” under the title “Chegou o momento de dizer abertamente o que penso,” *La Repubblica*, Rome, October 4-5, 1985; *The Globe and Mail*, Toronto, October 4-5, 1985, *Folha de São Paulo*, November 2, 1985.

<sup>81</sup> See Introduction, Note 14.

Church, are taken from works of Küng that, almost in their entirety, pre-date his “condemnation.” For this reason, the points considered erroneous by the Congregation for the Doctrine of the Faith will not be presented. As for the other items in Küng’s work, which were not mentioned in the *Declarations*, given the proverbial attention of Rome in examining controversial books, it can be supposed that the Holy See has analyzed them and found them beyond criticism. The documents presented here, therefore, illustrate the intentions of the progressivist *arditi*, and count on the indirect endorsement of the official Vatican line.

## 2. The General Lines of the Plan of Self-Destruction

§ 74

What is the general outline of the progressivists’ plan to destroy the Holy Church? The goals of self-destruction enunciated by Küng some time ago are quite credible: *First*, because some of these goals have already been achieved, encouraged by the Vatican itself. Therefore, everything leads one to believe that it will not be long before the rest will follow suit. *Second*, because, as the following Chapters will demonstrate, not only Küng, but also other individuals dispersed throughout the progressivist current, have enunciated these goals.

The subtitles in this section deal with approximately the same topics as those in the following Chapters. In this way, the Reader can easily refer to the later texts and confirm the general statements made here by Küng with examples from other authors.

Since the enunciation of these aims speaks for itself, no commentaries are required.

### A. General Principles of the Self-Destruction of the Church

§ 75

These are some of the general “uncondemned” guidelines laid out in the works of Hans Küng which set the background for the self-destruction of the Church:

\* “Over the course of his lifetime, the *pre-paschal Jesus never founded a Church*. In all his actions and preaching,

Jesus never directed himself to a special group in order to separate it from the rest of the people.”<sup>82</sup>

\* “So it is not surprising ... that the Gospels do not mention any words of Jesus directed to the public that announce the establishment of His Church or a new covenant, or that officially call for a community of the elect. Any one of these things would have been understood as setting up a special synagogue and would have obscured and lessened the unique character of the preaching of Jesus.”<sup>83</sup>

\* “It would be an illusion to claim historically that the message of Jesus included the establishment and ordering of the Church. And, on this basis, to affirm that the elements of organization and constitution contained in the New Testament could be incorporated into a perfect system.”<sup>84</sup>

\* “There is neither a stone nor place in the edifice of the Church that does not stand in need of constant reform.”<sup>85</sup>

\* “The Catholic Church ... has begun a powerful work of renewal that, even today, has far from reached its end.”<sup>86</sup>

\* “We must overcome fears and insecurities and demolish ideological fanaticism.”<sup>87</sup>

\* “A staunch and open recognition of guilt for the sins committed against the liberty of the children of God is a confession the Church will always have to make.”<sup>88</sup>

\* “In the ecclesiastic ambit, we should refuse to publish triumphant reports and one-sided statistics about our activities. Instead, we should reveal more of our failures and allow our

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<sup>82</sup> H. Küng, *A Igreja*, vol. 1, p. 106.

<sup>83</sup> *Ibid.*, p. 107.

<sup>84</sup> *Ibid.*, p. 115.

<sup>85</sup> *Ibid.*, vol. 2, p. 124.

<sup>86</sup> *Ibid.*, p. 121.

<sup>87</sup> H. Küng, *Veracidade – O futuro da Igreja*, p. 106.

<sup>88</sup> H. Küng, *A Igreja*, vol. 1, p. 230.

adversaries to air their views in accordance with a more objective, just and advanced way of acting.”<sup>89</sup>

\* “We should select and profit from the tensions, differences and contrasts in ecclesiastical tradition and dogmatic history, without tolerating compromises or deceit.”<sup>90</sup>

## B. How the Destruction of the Church in Her Monarchical Character Should Take Place

### a. In Her Structure

§ 76

In his work titled *Truthfulness, The Future of the Church*, Hans Küng described the structure of the new Conciliar Church: “The clerical, juridical and triumphal concept of the Middle Ages and the Counter-Reformation began to be decisively modified in the dogmatic Constitution on the Church (*Lumen gentium*). The Church is no longer seen as a dominant supernatural State, with the Pope at the top as absolute monarch, followed by an aristocracy made up of Bishops and priests, and, finally, in a passive role, the plebs of the faithful. The Constitution no longer begins with the Hierarchy. The Church is viewed more from within, as a ‘mystery’ .... What is fundamental is the concept of the Church as the people of God on an uninterrupted march through History, a pilgrim people surrounded by sinfulness and eschatological contingencies, always disposed to be reformed. The total Church exists in the local churches. Those who bear the ministry are not above the people of God, but rather, are included in it. They are nothing but servants of the people, who, as a body, are a priestly people adorned with the gifts of the Spirit.”<sup>91</sup>

§ 77

In another work, Küng said that the Church “should take on a structure that makes her .... more flexible, better able to make decisions and to face the demands of all places and times. That is why in recent times she has insisted so much on

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<sup>89</sup> H. Küng, *Veracidade – O futuro da Igreja*, p. 43.

<sup>90</sup> *Ibid.*, p. 42.

<sup>91</sup> *Ibid.*, pp. 125–6.

the following provisos: a mandatory retirement age for Bishops and the Pope to be applied in a coherent and uniform way; periodic reelections, at least for Bishops; the election of those responsible for important decision-making bodies by men and women who credibly represent the community, region (Diocese) or universal Church; strengthening the synodal principle at all levels, instituting national synods with periodic sessions that have autonomy to determine their own agendas and enjoy full deliberative powers ....

“The establishment of a representative synod of the Bishops, which would meet not as the Pope’s advisory body, without its own authority, but by virtue of its own episcopal directives, taking initiatives, deliberating with the Pope and regulating him in the exercise of his ministry; a reorganization of communities and parishes that takes full advantage of a collaboration with the laity in all the functions of the local churches; a de-clericalization of pastoral activity, the abolition of obligatory celibacy, equal treatment for women in the ecclesial life and ministry (ordination). These requests were all sufficiently motivated by theological literature.”<sup>92</sup>

## **b. In the Papacy and its Form of Government**

§ 78 Küng designed his outline for a reform of the Papacy: “There is a well-founded hope that, thanks to a spontaneous renunciation of power in the broadest sense of the word, the Papacy will become more like a service in the not-so-distant future .... In any case, this reform has already begun and it will suffice here to present an outline [of what the Pope ought to do]:

“1. *Evangelical humility*: to renounce the non-biblical honorific titles befitting only to God or Christ (*Sanctissimus Dominus, Beatissimus Pater*, His Holiness, Holy Father, Head of the Church) or to all Christians or all Bishops (representative of Christ, *etc.*). In the best of hypotheses, the title of the pagan high priest, *Pontifex Maximus* and others like this, lend themselves to misunderstandings. These are some appropriate titles: Bishop of Rome, Servant of the servants of God, Supreme

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<sup>92</sup> H. Küng, “Vaticano III: problemi e prospettive per il futuro,” V.A., *Verso la Chiesa del terzo millennio*, pp. 93-4.

Shepherd .... It would also be good to exercise restraint in employing the words 'apostolic' and 'holy' when speaking about persons and institutions.

"2. *Evangelical simplicity*: not to yield to a romantic idealism in matters of poverty; to renounce the pomp and luxury from bygone eras of pontifical power, above all in relation to dress, domestic servants, the [papal] court, guards of honor, and even more so with regard to the liturgy. The Pontifical Orders and Roman titles of nobility make no sense when examined in light of the Church of service.

"3. *Evangelical fraternity*: to fully renounce the absolutist style of government, the baroque Byzantine imperial style in speeches and letters, secret legal process, private decisions without Church collaboration or her representation (collegiality, the Episcopate, episcopal and lay councils); the depoliticization of the Papacy by renouncing world diplomacy (nunciatures).

"4. *Evangelical liberty*: to foment the autonomy of the [local] churches and their pastoral services according to the principle of subsidiarity; the internationalization and dismantling of the Curia's power apparatus; the intervention of churches interested in electing their own Bishops (by means of a delegation representing both the pastoral services and the community); the intervention of the universal Church in the election of the Pope (by means of the council of Bishops or, eventually, a supreme senate composed of representatives of the pastoral services and the laity).

"Much has already been done in our times. Not infrequently, it was the Pope who took the first step .... But only a radical reform of Canon Law can have decisive effects ....

"A reunification of the separated Christian churches is absolutely inconceivable and unfeasible if viewed in the light of the present Roman system, which continues to be centralist .... But the situation would change completely if the Bishop of Rome were to clearly delimit his sphere of competence in relation to his various services; if, therefore, he were to exercise the functions of a Bishop in the Diocese of Rome; those of a Metropolitan in the ecclesiastical Province of Rome, those of a Primate in the Church of Italy, and those of the Servant of the

servants of God in the universal Church, with total respect for the functions of the other services.”<sup>93</sup>

§ 79 \* “Pope and Bishops: the Pope is not an absolute monarch .... Together with the Pope, the Bishops have a common collegial responsibility for the Church.”<sup>94</sup>

\* “Collegiality cannot be reduced to a demand made to the Roman center, but must be achieved in all ranks. It is not feasible without the collaboration of Bishops, vicars, chaplains, theologians and laymen, men and women in all fields of ecclesiastic activity. A good model for the planning and realization of Church renewal in the various countries is found in the Dutch ‘Pastoral Council’ (National Synod). With a layman for president, Bishops, theologians and laymen representing various social levels and professions (70 of the 107 members with a right to vote were laymen), deliberate and make decisions in free and frank discussions about how to carry out reforms in that country in assemblies that include representatives of the other Christian and non-Christian churches.”<sup>95</sup>

§ 80 \* “The decentralization and basic reform of the Dioceses: instead of auxiliary Bishops with no responsibility of their own, episcopal seats should have local Bishops (without titles or splendid vestments).”<sup>96</sup>

§ 81 Küng advised some other measures to be instituted:

“1. Church members should have the right to elect their respective representatives in the local, diocesan, national and universal Church (including religious Orders and Congregations). The authoritarian system of a one-man regime finds support neither in the original constitution of the Church based on the New Testament, nor in today’s democratic mentality; hence it must be replaced by a *collegial* government of the Church at all levels: parish, Diocese, nation, universal Church .... Representative groups should be guaranteed not only a right of consultation, but also of decision-making (with the Ameri-

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<sup>93</sup> H. Küng, *A Igreja*, vol. 2, pp. 317-8.

<sup>94</sup> H. Küng, *Veracidade – O futuro da Igreja*, p. 126.

<sup>95</sup> *Ibid.*, pp. 173-4.

<sup>96</sup> *Ibid.*, p. 181.

can norm of checks and balances) .... The legal bases for this reform have already been established, in large part, by the Council.

“a. Each *diocese* should have a priests’ council, which in many places has already been established. The freely chosen priests’ council represents the Clergy of the Diocese in order to assist effectively the Bishop in governing it ....

“b. In each *parish* that does not yet have one, a parish council of men and women should be set up .... whose function is to advise and decide on all important matters pertaining to the parish.

“c. In each *nation* .... there should be a national pastoral council made up of Bishops, priests and laity, which would advise and decide on all important national matters.

“d. In the *universal Church*, a lay council should be created. Together with the Bishops’ Council and under the final direction of the Pope, it should advise and decide on important matters of the universal Church.

“2. There should be a free *choice* of the designated agents (parish priest, Bishop, Pope) made by representations of the respective Churches. This should be in collaboration with the representative bodies cited in the previous item .... As for the election of the Pope, it has become particularly urgent that the College of Cardinals, which is absolutely unrepresentative and completely anachronistic, hand over the election to a Council of Bishops and lay people.”<sup>97</sup>

### c. Regarding the Mission of the Roman Curia

§ 82

Küng outlined this plan for change for the Roman Curia: “Instead of incessantly singing the praise of our catholicity, the Curia has fortunately begun a reform process. In it, we should provide for a just representation of all churches united to the central government in Rome .... A radical reform of the Roman Curia continues to be the most pressing problem of the post-conciliar era.”<sup>98</sup>

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<sup>97</sup> *Ibid.*, pp. 178f.

<sup>98</sup> *Ibid.*, pp. 43-4.

“The Roman Curia needs to be reformed in consonance with the postulations of the time .... Above all, it must be internationalized .... In a speech to the Curia and to the conciliar [Fathers] before the second conciliar session toward the end of the Council, Paul VI stated his clear desire for reform. He opened the doors for this with the reform of the Holy Office, the Roman tribunal of the inquisition. The Holy Office changed its name to the ‘Congregation for the Doctrine of the Faith.’ It lost its primacy as Supreme Congregation, and became subject to ordinary Canon Law in its processes (with its former normal procedure of secrecy changed to that of publication). No one can be condemned any longer unless he, as well as his respective Bishops, is given an opportunity for defense .... It is good to realize that some of the activities of this congregation, so bitterly criticized in the Council, have already been corrected, although far from everything. The *Index* of forbidden books is dead.”<sup>99</sup>

\* “A structural and personnel reform of the *Roman Curia*, which is already underway: internationalization, decentralization, dismantling of the pompous bureaucratic apparatus, renunciation of the absolutist style of governing and speaking, reexamination of the need for a secular diplomacy (Nuncios, etc.), as well as the abolition of all anachronistic titles and bestowal of decorations that have nothing to do with the Church .... Competent specialists should replace the pontifical entourage in the various Roman Dicasteries. [They should represent] a plurality of thinking.”<sup>100</sup>

#### **d. Regarding the Secular and Regular Clergy**

§ 83           The same author presented a new program for the formation of Clergy:

\* “Vatican II abandoned the first formulation about the Church, which said that priests, ‘by receiving the sacrament of orders, were true priests of the second class.’ It replaced it with

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<sup>99</sup> *Ibid.*, pp. 126-7.

<sup>100</sup> *Ibid.*, p. 181

one that leaves the question open about the dogmatic difference between Bishops and priests.”<sup>101</sup>

\* “Priests and priestly formation:

a. The priest should not separate himself from the people but, as a complete person, should remain in the world .... A friendly relationship of mutual consultation and collaboration should reign between Bishop and priest. In each Diocese a priests’ council needs to be founded .... Priesthood and manual work should coexist. Married priests in the Eastern Church united to Rome .... are no less priests because of this.

“b. The Council deliberately refrained from providing details about priestly formation. It is up to the Bishops’ Conferences to establish the organization of the seminaries in their countries .... Thus the formation of priests should always accommodate itself to the particular circumstances of time and place. In spirituality, first place will no longer be held by certain traditional forms of piety, but by the Gospel. Bible study should be encouraged as the soul of all theology .... Didactic methods should be reexamined and obsolete questions no longer addressed. An opening to the world must be stimulated by every means ....

§ 84

“c. The various Orders (in their general chapters) should take the initiative for a profound renewal, including the possibility of being open to new experiences.”<sup>102</sup>

\* “[There needs to be a] theological, juridical, sociological and psychological analysis of the traditional ‘*image*’ of the ‘*priest*.’ Celibacy .... [should be subject] to the free will of each one .... Specific prescriptions for priestly garb should be confined only to divine service. A revision of the religious habit. A general reform of priestly vestments and titles. A replacement of the tridentine seminary formation with an up-to-date education that follows regular high schools and colleges.”<sup>103</sup>

\* “In the reform of *religious Orders and Congregations* .... a new interpretation of the ‘evangelical counsels’: ‘Celi-

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<sup>101</sup> H. Küng, *A Igreja*, vol. 2, p. 253.

<sup>102</sup> H. Küng, *Veracidade*, pp. 127f.

<sup>103</sup> *Ibid.*, p. 181.

bacy' (which cannot serve as a general law for ecclesiastic service but should remain viable as a freely chosen vocation ...); 'Poverty' (... does not exclude a personal salary for one's own expenses); 'Obedience' (not a blind obedience, but rather respect for the dignity of the person and the liberty of all members; in small communities, instead of a 'superior' there should be *teamwork* with a *primus inter pares* – first among equals). A theological reassessment of whether and to what point religious vows are necessary ... The maximum freedom for each community to organize its own life."<sup>104</sup>

\* "Celibacy has already been done away with for a part of the pastoral ministers (deacons) – not biblically as a special charisma, but canonically, as common law."<sup>105</sup>

§ 85

\* "*Women* also should have all the dignity, liberty and responsibility in the Church that they are finally being afforded in the sphere of civil rights ... the same rights in the decision-making process and, in principle, the possibility of being ordained."<sup>106</sup>

\* "Accentuate the importance of the position of *women* in the Church: their full participation in Church life based on equal rights. Have qualified women in all the described decisive bodies, from the parish council to the lay council of the world Church. Instruct and educate women for active co-responsibility at various levels. Encourage theological studies for women and a corresponding theological activity. Revise the numerous liturgical texts and ecclesiastical canons that discriminate against women. Admit deaconesses and seriously investigate concrete conditions for the ordination of women, since there are neither biblical nor dogmatic foundations against it."<sup>107</sup>

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<sup>104</sup> *Ibid.*, pp. 182f.

<sup>105</sup> H. Küng, *A Igreja*, vol. 2, p. 262.

<sup>106</sup> H. Küng, *O que deve permanecer na Igreja*, p. 21.

<sup>107</sup> H. Küng, *Veracidade*, p. 182.

### e. Regarding the Laity

§ 86

Küng would also like to see the community of the laity as a real priesthood, with each member of the community exercising priestly rights and offices:

\* “The laity should have the right not only to advise, but also to make decisions jointly with their leaders in the community, in both the regional and universal Church.”<sup>108</sup>

\* “The *community* [of the laity] as a real priesthood should enjoy an *active voice* in all matters that pertain to it .... *The right of intervention* .... can be exercised in the following ambits: 1. The right to intervene in the choice of Bishops, parish priests and other ministers .... 2. The right to intervene in the Councils .... 3. The express right of intervention in ecclesiastical practices and customary law, which should come primarily from the ‘bottom up,’ that is, from the communities .... 4. The right to intervene in the management of Church property and funds (individually or collegially) and also in the spiritual jurisdiction.”<sup>109</sup>

\* “One will only be able to speak of a universal priesthood when, in fact, each member of the community can truly exercise priestly rights and offices.”<sup>110</sup>

\* “We must continue to invite competent youth – in the future, we hope, young men and women – to a special Church ministry. But we need to seek new forms for the Church ministry that will assure more democracy, autonomy and humanity in all levels of the Church, fostering a better collaboration between Clergy and laity.”<sup>111</sup>

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<sup>108</sup> H. Küng, *O que deve permanecer na Igreja*, p. 21.

<sup>109</sup> H. Küng, *A Igreja*, vol. 2, pp. 267-8.

<sup>110</sup> *Ibid.*, p. 169.

<sup>111</sup> H. Küng, *O que deve permanecer na Igreja*, p. 50.

## C. The Self-Destruction of the Church in Her Magisterial and Juridical Character

### a. Regarding the Church's Magisterial Character

§ 87 In this realm Fr. Küng also had a plan to present:

\* “For the new times we should prepare a new response by means of a clear exegetic, historical and systematic method applied to the early Christian message. We should firmly separate ourselves from an antiquated image of the world, in order to make the original message comprehensible to the present-day world.”<sup>112</sup>

\* “We should resolutely act to wipe out the last vestiges of the old absolutist system of censorship; and, after the fortunate suppression of certain inquisitorial practices and the *Index* by Paul VI, we also need to finish with the inappropriate authoritarian prior censorship of theological books – first introduced by Alexander VI – whose parameters would probably prevent the publication even of the letters of [St.] Paul for being excessively ‘radical,’ ‘one-sided,’ ‘polemic’ and ‘inopportune.’”<sup>113</sup>

Küng asked for the following measures to be adopted: “a. Theology must be granted *total freedom*. b .... Following the suggestions of Cardinal Döpfner at the Bishops’ Synod: a commission of theologians representing all the countries should be called to Rome to advise the Pope and the Congregation for the Doctrine of the Faith .... a commission of theologians should be established jointly with every Bishops’ Conference; the Pope and the Bishops’ Conferences should consult together before the publication of important documents. At present, the compilation of a catalog of errors, a ‘rule of faith’ and a general ‘catechism’ is absolutely useless.”<sup>114</sup>

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<sup>112</sup> H. Küng, *Veracidade – O futuro da Igreja*, p. 42.

<sup>113</sup> *Ibid.*, p. 42.

<sup>114</sup> *Ibid.*, p. 175.

## b. Regarding the Juridical Character of the Church

§ 88

Küng recommended “a basic reform of *Canon Law* .... Canon law urgently needs to be de-mythified and de-ideologized .... A total revision of the *Codex*, in its structure, form, content and application. One should not envisage a closed, immutable, systematic code, but an open law, always able to be adapted .... Canon Law should never be a law of domination, but rather one of service .... and it should always be subject to revision so that men do not become entangled in the Law, but are helped by it to attain their right: to grace, that is, the expression of the fundamental fraternity and equality of all Christians .... As much liberty as possible, as much compulsion as necessary – and not the opposite! .... A large number of the present canons could be eliminated with no problem today.

“It is fundamental to know the ‘guidelines’ laid out by the Commission of the Code [for the reform of Canon Law] ....

“a. The juridical character of the *Codex* requires that only juridical norms be codified .... and not, therefore, dogmatic or moral determinations ....

“c. An emphasis on and defense of essential personal rights (human rights, legal protection against the arbitrary action of the Church administration, the rights of the laity, the guarantee of a right to information also in the Church, etc.) ....

“e. A vast decentralization .... (especially the abolishment of the system of dispensations).

“f. A drastic reduction of punitive law (excommunication, etc.) and the revision of procedural law (above all the publication and acceleration of matrimonial processes). Today, it would be a normal gesture of ecumenism to consult with other churches before the promulgation of a new *magna carta*.<sup>115</sup>

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<sup>115</sup> *Ibid.*, pp. 176f.

## D. Some Points on the Self-Destruction of the Church in Her Sacral Character

### a. Attack on Symbols

§ 89 Küng also wanted to see the Church abandon the symbols that represent her sacral character: “We should ... courageously cast off the antiquated and often ridiculous clerical pomp and luxury in the Liturgy and life, the vestments and adornments.”<sup>116</sup>

\* “Privileges and immunities have disappeared in almost all countries. The Latin language and culture have lost their position as symbols of a social class; Latin has been abandoned as a common language, even in the Catholic Liturgy. The tonsure as a permanent sign of a determinate state of life has almost fallen out of use. The common habit is disappearing little by little; special garb is increasingly limited to the domain of the Liturgy, where it is justified. Special clerical titles are becoming odious...

“In view of the general decomposition of society, it is no wonder that today pastoral ministries no longer form a separate level of their own. This should not be interpreted only as an evil process of ‘de-clericalization,’ but more as a process of secularization, in itself neutral or even positive.”<sup>117</sup>

### b. Attack on the Liturgy

§ 90 Küng insisted upon an ongoing liturgical reform:

“The vernacular has completely invaded the entire Liturgy in a very short expanse of time with the approval of Rome, far surpassing the limits established by the Council .... It is urgent to go further still :

“Communion under both species, even in ordinary celebrations of the community (a simple and hygienic form:

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<sup>116</sup> *Ibid.*, p. 43.

<sup>117</sup> H. Küng, *A Igreja*, vol. 2, p. 262.

each communicant takes the consecrated particle from the paten and dips it into the chalice) ... d. Introducing the texts and melodies of modern and popular songs ... e. Absolution given outside of private confessions, during eucharistic celebrations and penitential liturgies. f. Suppression of anachronistic devotions and a rational replacement of outmoded forms of prayer (also for priests)."<sup>118</sup>

### E. An Example of Self-Destruction of Catholic Morals

§ 91 Finally, Küng attacked even in the ambit of Catholic morals.

\* "In the difficult question of conjugal morals, especially regarding birth control, we should not allow ourselves to be influenced by former answers, conditioned by the times. We should make a clear, honest, comprehensible and positive answer for today, which leaves the responsibility of decision to the consciences of the spouses and all questions of method to the competence of specialists."<sup>119</sup>

\* "Birth control should be left to the decision and consciences of the parents, in accordance with sound medical, psychological and social principles."<sup>120</sup>

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§ 92 This is the general outline of the plan for self-destruction of the Church extracted from some of the works of Hans Küng. Far from being the design of a single priest, this plan reveals the intent of important sectors of the progressivist current. *First*, innumerable items of this plan have already been implemented at the initiative of the Hierarchy itself. *Second*,

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<sup>118</sup> H. Küng, *Veracidade – O futuro da Igreja*, pp. 175-6.

<sup>119</sup> *Ibid.*, p. 42.

<sup>120</sup> H. Küng, *O que deve permanecer na Igreja*, p. 21.

many other items are already on the way to being realized, which should become more clear in the next Chapters of this Volume. Such points, at times defended by the *arditi*, at times by members of the Hierarchy, at times even by Popes, are acquiring increasing right of citizenship in ecclesiastical discussions, thus preparing the way for their eventual execution.

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## Chapter IV

### INGREDIENTS FOR THE EXECUTION OF THE PLAN OF SELF-DESTRUCTION AGAINST THE MONARCHIC CHARACTERISTIC OF THE CHURCH

§ 1           The introduction of the concept of the “Church as people of God” into the Dogmatic Constitution *Lumen gentium* unleashed winds hostile to the monarchic institution of the Church. For the Church is an institution of divine right established by Christ the King upon a single man: “Thou art Peter and upon this rock I shall build my Church” (Mt 16:18). Confirmed by the continuous assistance of the Holy Ghost, throughout history, the Holy Church formed, under the aegis of the Vicar of Christ, an institutional body composed of directive, legislative, judicial and administrative organs that constituted a perfect form of government operating in full vigor until Vatican II.

§ 2           These winds were unleashed with the symbolic decision, dense with doctrinal significance, to reverse the order of the first two chapters of *Lumen gentium*. In the original schema of the Constitution, which sought to deal with institutional principles of the Church, the chapter that dealt with the Hierarchy preceded the one that referred to the faithful. The Council decided to invert this order and deal first with the faithful – the people of God – as the foundation of the Church, and only later address the Hierarchy inasmuch as it is turned toward the service of the people. This change, as the progressivists themselves confess, helped fulfil the design to abandon the monarchic form of government and adopt another, a government by the people, which essentially corresponds (as will be shown) to the republican aspirations of those who idealize the French Revolution.

The testimony of Cardinal Suenens on this change is significant: “It was said that by *switching* the chapter initially planned as chapter 3 to make it chapter 2, that is, by addressing first the totality of the Church as the people of God, and afterward by dealing with the Hierarchy as a service to this people, we carried out a *Copernican revolution*. I believe that this is

true: this inversion imposes itself as a type of constant mental revolution whose consequences we are still evaluating.”<sup>1</sup>

§ 3 The metaphor, Copernican revolution, is befitting: Copernicus “discovered” that the Earth revolves around the Sun, and not the contrary, as was believed until then. Now the progressivists imagine they have “discovered” that the Papacy and Hierarchy must gravitate around the faithful, and not the opposite, as had been taught until the Council. For progressivists, the concept of the Church as a monarchic institution sovereign in relation to the world should give way to the concept of Church as the “people of God” – an essentially democratic institution dependent on the world.

The “Church as people of God” is the ecclesiological concept that best conforms to the immanentist and evolutionist doctrines defended by progressivism<sup>2</sup> following the modernist thinking condemned by St. Pius X.

§ 4 In the progressivist view, God should not direct His Church through the intermediary of the Vicar of Christ who is the head of the ecclesiastic body. Nor should the power of the Hierarchy derive from papal power. According to this new concept, all of the faithful people would be, in themselves, the source of authority. In other words, the faithful would be the source of the “royalty,” “priesthood” and “prophetism” of the Church.<sup>3</sup>

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<sup>1</sup> Leo Jozef Suenens, “Discorso ufficiale d’apertura,” pp. 46-7.

<sup>2</sup> Chap. II of this Volume; Vol. III, *Animus injuriandi-II*, Chaps. V, VI and VII; Vol. VI, *Inveniet Fidem?*, Chap. IV and Vol. IX, *Creatio, passim*.

<sup>3</sup> References to these characteristics are found in the Sacred Scriptures:

\* “And you shall be to me a priestly kingdom, and a holy nation. (Ex 19:6).

\* “But you are a chosen generation, a kingly priesthood, a holy nation” (1 Ptr 2:9).

\* “He that prophesieth, edifieth the Church. And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the Church may receive edification” (1 Cor 14:4-5).

§ 5

This affirmation is based on an evolutionist and immanentist theory.<sup>4</sup> According to this conception, Christ is “really present” in groups of the faithful. The “communities” of the faithful have the property of bringing together the fragments of Christ hidden within the spirit of every man. As they encompass ever larger groups of people, they become more perfect images of the complete Christ. The Church is a paradigmatic “community” in which the image of God undergoes a first great formation through the “de-individualizing” distillations emanating from the people, like a wine that is distilled in order to be another more perfect thing: a cognac. In this sense, the Church would be a “mystical body of Christ” of a democratic nature, a “people of God” whose doctrinal foundation was provided by Möhler under the influence of German Romanticism.<sup>5</sup>

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According to progressivists, these phrases would indicate a very active participation of the people in the royal, priestly and prophetic mission of the Church, which in many cases would equal or even surpass that of the Hierarchy (see Chap. IV, §§ 4, 123, 179, 239, Chap. V, § 3) on the thinking of Möhler, adopted in various points of the conciliar documents). Some excerpts from Vatican II documents – LG 31, 34, 35, 36; AA 2, 10 – also permit the progressivist interpretation of these sacred texts.

<sup>4</sup> See Note 2.

<sup>5</sup> Johann Adam Möhler (1796-1838), one of the principal representatives of the Romantic school of Tübingen where he taught from 1823 to 1835, played a fundamental role in devising the ecclesiology of the ‘people of God’ through two works: *Unity in the Church* and *Symbolik*. On the role Möhler’s thinking played in the conciliar theology, see Vol. I, *In the Murky Waters of Vatican II*, Chap. IV, §§ 3, Notes 5, 7a; Chap. VI, §§ 4-15.

Commenting on the development of Möhler’s ecclesiological thinking, J. Geiselman stressed its egalitarian character: “The mentality that had engendered the absolutist State and the authoritarian Church had disappeared at the beginning of the 19<sup>th</sup> century, ceding way to a new state of spirit that made the people a decisive factor in the political field. The people became a determinant factor .... and Möhler understood that if preaching the mystery of the Church were to reach the people, it had to be presented to the faithful with a new image. Thus, he re-elaborated another interpretation of the Church based on the new ideology of German Romanticism, developing a concept of the Church diametrically opposed to that of the Church-as-*societas inaequalis* ....

Möhler's ecclesiology is at the base of the progressivist thinking that conquered at Vatican II.<sup>6</sup>

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"The theologian from Tübingen arrived at an interpretation of the Church already initiated by theologians inspired by the Romantic ideology: Sailer .... Alois GÜgler, and the founder of the Tübingen school, Johann Sebastian Drey. Möhler's novelty was to associate the Romantic idea of *Volksgeist* [the spirit of the people] with this interpretation of Church. Thus, for the young Möhler, the mystical principle of the Holy Spirit achieves an 'elevated image of the Christian people' (*Th. Qu.*, 1824, p. 105). This is perfectly in line with Romantist ideology. Görres himself speaks about the 'Holy Spirit of the people.'

"Now then, this doctrine of *Volksgeist* completely transforms the meaning of the notion of community. Whereas .... that which in the Church-*societas inaequalis* above all signifies maintaining the distinction between those who teach, govern and are consecrated on the one side, and the faithful who obey on the other, Möhler understands community as that in which the Clergy and the faithful participate in the same manner. The different states (*status Ecclesiae*) that form the basis for the definition of the Church in Canon Law studies and the bedrock for the distinction between the Clergy and people, are now constituted by the community, which encompasses everything and ignores differences in status .... Möhler goes so far as to invert the relationship between the Hierarchy and the faithful, making the latter sovereign and the representatives of the Hierarchy their servants.

"In this community life that follows the spirit of Romanticism, those who hold the power in the Church become the functionaries .... at the service of all the faithful people, whose participation in the Faith is active (*Th. Qu.*, 1824, pp. 105f.). Bishops returning from a Council should render an account to the people about what was decided (*Th. Qu.*, 1824, pp. 106 and 271). This community of the people is guided by one *same faith* and one *same love*, forming a whole .... in which each member places himself at the service of the others. The faithful do not take a position of mute obedience before the Bishop like slaves before a tyrant; rather, the Bishop is conscious of being the servant of all" (J. R. Geiselmann, "Les variations de la définition de l'Église chez J. A. Möhler," V.A., *L'ecclésiologie au XIXe. siècle*, pp. 144-5).

<sup>6</sup> An editorial in *La Civiltà Cattolica* (January 19, 1985, p. 111) titled "Dalla 'società perfetta' alla Chiesa 'mistero,'" stated this explicitly: "The movement begun by Möhler culminated with Pius XII's Encyclical *Mystici Corporis* (June 29, 1943) and Vatican II."

§ 6 A second great formation of the image of God would take place not exclusively inside the Catholic Church but in the ensemble of the various Christian religions and would bear the name of “Church of Christ.” A third would occur in the entirety of those who believe in some god; this would then be called the “Church of God.” A final and definitive formation of the image of God would take place when all men, believers or non-believers, are brought together in only one aggregate, which would be the “Church of man” or “the universal Church.”<sup>7</sup>

§ 7 Thus, the notion of “Church as people of God” comprises two superimposed meanings. The *first* implies the establishment of a preponderantly democratic structure inside Holy Church in opposition to the monarchic government that has always reigned in her. The *second* regards the establishment of an immanentist and egalitarian pan-religion to replace all the existing religions. The “Church as people of God” is, therefore, a cumulative and bivalent notion. This Chapter will examine only the “Church as people of God” as opposed to the monarchic Church.<sup>8</sup>

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§ 8 The principles orienting the conciliar “Copernican revolution” are the same ones that once animated the French Revolution: liberty, equality, and fraternity.

However, the method applied to destroy the monarchy in the Church is different from the one used to overthrow the monarchy in the State. The tactical errors and excesses of the French Revolution are avoided. Furthermore, the circumstances are different: in 1789 the people had to appear to be the ones overthrowing the King; today, it is the conciliar Pontiffs themselves who want to transform the Papacy. In 1789 revolt was often generated by people outside the nobility, which on the whole was either passive or reactive; today it is the Hierarchy – the Church’s nobility – that largely promotes the “conciliar

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<sup>7</sup> See Vol. IX, *Creatio*, Chap. I.3.D.a.; about this “Church of man” designated the “messianic people” or “people of God,” see Vol. V, *Animus delendi-II*, Part II, Chap. II.

<sup>8</sup> The second meaning is analyzed in Vol. V, *Animus delendi-II*, Part II, Chaps. II and V.

revolution,” while the faithful people are those who raise obstacles to it.<sup>9</sup>

Instead of a bloody and sudden French Revolution, the “conciliar revolution” has thus far been peaceful and evolutionary. Rather than being advanced from the bottom up, it is pushed forward from the top down. Papal initiatives to modify the Church’s monarchic structure are illustrative of this:

§ 9

\* The authoritarian interventions of Paul VI during the Council aimed at obtaining approval of episcopal collegiality,<sup>10</sup> which virtually subjects papal power to the opinion of the Bishops.<sup>11</sup> In the post-conciliar period, the great stimulus to implement this did not cease.<sup>12</sup>

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<sup>9</sup> See Vol. I, *In the Murky Waters of Vatican II*, Chap. X, §§ 3-6.

<sup>10</sup> See Vol. I, *In the Murky Waters of Vatican II*, Chap. VI §§ 61-62, 100-106, Note 61, Chap. X, Note 15.

<sup>11</sup> a. Cardinal Yves Congar explained the fundamental reason for the introduction of collegiality during and after the Council. The Dominican stated: “You know that one of the objectives of Vatican II was to re-balance the doctrine of Vatican I regarding the role of the Pope by elaborating a theology of the Episcopate. This was done in such a way that it may have fomented in the Church what some call ‘episcopalitis’ .... Hence Vatican II gave us a theology of the Episcopate .... the doctrine of collegiality. To be accurate, the term ‘collegiality’ does not appear in the texts – only the term ‘college’ is found there. But after the Council, the term has been fully accepted. The Pope uses it frequently, as do the Synods of Bishops. Today it is in common use.” (*Jean Puyo interroge le Père Congar*, pp. 208-9).

b. Cardinal Suenens declared that “an important omission of Vatican II is that it said nothing about the consequences of collegiality for the Pope regarding his relations with the other Bishops. Msgr. Suenens wanted the more important documents and encyclicals emanating from the Holy See to appear to everyone like a vast collaboration between Rome and the individual churches.” (Statements, *apud* Jean-Paul Guetny, “Suenens dans le texte,” *L’Actualité Religieuse*, June 15, 1996, p. 12).

c. For his part, Cardinal Joseph Ratzinger emphasized a type of egalitarianism that characterizes the conciliar notion of collegiality. He wrote: “One of the key words of Vatican II was collegiality. The immediate sense given to this formula was that the episcopal ministry is a ministry exercised in the communion of one with all the others. It is not a certain Bishop who succeeds a certain Apostle, it is

§ 10

\* The function of the Sacred College – the College of Cardinals – a centuries-old institution composed of the heir-Princes of the papal monarchy, also fell into disesteem and a relative disregard.<sup>13</sup> The emergence of the “poor Church” contributed to the abolishment of various aristocratic characteristics of the Sacred College. The Cardinals were still left with the direction of Roman Congregations and other Dicasteries of the Curia, although this preeminence was no longer seen as a source of prestige, but as a “service” to the people of God. However, soon they lost even this perquisite, when John Paul II, with the constitution *Pastor Bonus*, abolished the prerogative of Roman Dicasteries to be governed by Cardinals.<sup>14</sup>

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the College of Bishops that is the continuation of the College of Apostles. For this reason, one is never a Bishop alone, but essentially with the others .... Last, this also highlights a fundamental principle of Christianity in general: it is always in the community of all the brothers and sisters of Jesus Christ that one is a Christian, and not in any other way” (*Les principes de la Théologie Catholique*, p. 419).

<sup>12</sup> Cardinal J. Ratzinger mentions the efforts of John Paul II in this sense, as well as some perspectives for the future: “Within the Church, I think that the collaboration [of the Pope] with the Bishops and the local churches will become even more accentuated. On this point, the present Pope has already done much, because he loves the Synods, loves to see the Bishops around him, and loves to listen to them. I admire his patience .... to listen amiably for hours and hours, day after day, to the Bishops’ speeches, and I think that this will be a characteristic [of the future Church]: a very close relationship between the Pope and the Bishops, respect for the special charisma of the local churches, but also the need to build genuine unity in an ever more dissociated world. I hope that the bureaucracies diminish, even though I know that the tenacity of institutions is strong” (“O Senhor se reserva uma grande liberdade,” interview by Gianni Cardinale, *30 Dias*, April 1997, p. 17).

<sup>13</sup> J. Forget, “Cardinaux,” *DTC*, vol. 2, cols. 1717f.

<sup>14</sup> John Paul II, *Pastor Bonus*, art. 3, *apud* Lucio Brunelli, “Muitas surpresas em uma mini-reforma,” *30 Giorni* (Portuguese edition), February 1989, p. 17. According to the new Constitution, the privilege of being governed by Cardinals is granted only to Congregations, the Apostolic Chamber and the Administration of the Patrimony of the Apostolic See. There is no provision for Cardinals to direct any of the 12 Pontifical Councils or any of the other Offices or Tribunals (*ibid.*).

- § 11 \* Another strong blow against the Sacred College was doing away with the lifetime office. In addition to setting the 75-year age limit for the exercise of episcopal functions, Paul VI also established that Cardinals over age 80 would no longer have a right to vote in the Conclave to elect the Pope.<sup>15</sup>
- § 12 \* Further, John Paul II abolished the lifetime nature of offices such as prefects of the Roman Congregations and presidents of the Dicasteries, as well as those of under-secretaries, office director and consultant. They were all limited to a five-year period.<sup>16</sup>
- § 13 \* Paul VI initiated the practice, faithfully maintained by John Paul II, of significantly increasing the number of Cardinals.<sup>17</sup> Besides the obvious political advantage of guaranteeing

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<sup>15</sup> a. Cardinal Suenens referred to his efforts in establishing the age limit for Bishops: "This suggestion encouraged me. It was accepted by our Preparatory Commission for the Council, with the provision that the regulation would be applied to future Bishops. At the Council itself, my intervention met with an icy reception, especially since I proposed a precise age limit: 75 years, valid for all of us – except for the Holy Father and the Eastern Bishops. But the failure in the Council became ... a victory afterward. The day after his election, Paul VI told me how this regulation would have been useful to him for introducing new personnel into the Roman Curia ... He himself introduced it some months later by means of a *Motu proprio*" (*Souvenirs et espérances*, p. 121, cf. p. 51).

b. In the Decree *Christus Dominus* (n. 21), the Council formalized the abolishment of the Bishops' lifetime exercise of the power to govern.

c. During the entire post-conciliar period, a single dissonant note was the request of Cardinal Vincenzo Fagiolo, president of the Disciplinary Commission of the Roman Curia, to change the Bishops' age limit from age 75 to 80. Msgr. Fagiolo made this suggestion: "There are two problems that seem worthy of consideration: one concerns the age [of Bishops], which could be raised from 75 to 80, since life expectancy has increased considerably in the last 30 years. ("A renúncia ao Papado e a renúncia ao ofício episcopal," *30 Dias*, February 1996, p. 45). Is this proposal of Mgr. Fagiolo only his own personal opinion or could it be a trial balloon for a conservative step backward that the Vatican is preparing? Only time will tell.

<sup>16</sup> John Paul II, *Pastor Bonus*, art. 5, p. 18.

<sup>17</sup> During the pontificate of Pius XII, the College of Cardinals was composed of 70 members, as it had for centuries. In 1963 John XXIII

that the Pontiff's successor will be of the same orientation,<sup>18</sup> an excessive number of Cardinals tends to vulgarize the aristocratic character of the Sacred College: "*assueta vilescunt*."<sup>19</sup>

§ 14

\* The Roman Curia – understood as the ensemble of Cardinals, Archbishops, Bishops, monsignors and priests who occupy prominent posts in the directive bodies of the Church – also suffered sweeping changes. Paul VI and John Paul II promoted a marked internationalization.<sup>20</sup> Instead of carrying out its traditional function as a court to the Supreme Pontiff, the Curia took on the character of a democratic representation of the various "national Churches."<sup>21</sup>

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increased that number to 85. Paul VI had been added another 14 Prelates to the Sacred College by 1966, and at the end of his pontificate that number had risen to 120. At first, this figure generated a certain confusion since it was not certain whether Cardinals over age 80 should be counted in the Sacred College. Under John Paul II, there were already 129 Cardinals by 1980. In 1988 there were 161 (Carlo de Lucia, "Novità e universalità dell'annuncio," *L'Osservatore della Domenica*, June 5, 1988, p. 2).

<sup>18</sup> In an article for *Le Monde*, Adrien Willemin reported that "123 of the 167 members of the Sacred College were named by John Paul II" ("Fim de reinado no Vaticano?" *Jornal da Tarde*, August 4, 1995).

<sup>19</sup> "Habit debases," in the sense that the frequent use of a precious good tends to diminish the perception of its true worth.

<sup>20</sup> In addition to the two reforms of the Roman Curia carried out by Paul VI and John Paul II – *Motu proprio Integrae servandae* of December 5, 1965 and the Apostolic Constitution *Pastor Bonus* of June 28, 1988 – there is now talk of a third reform that will certainly include more than the internationalization of the Curia. In this sense, Cardinal Ratzinger stated, "The structures are necessary to spread the Christian message. Many of these were born, especially after the Council, and I acknowledge their usefulness. At the same time, however, it is necessary to remember that their importance is always secondary in relation to the primary objective of proclaiming the Gospel. I am asking for a general examination of conscience and then – why not? – also within the Roman Curia. I ask myself if all the Dicasteries now functioning are really necessary? Since the Council, there have already been two reforms. Why rule out a third?" (Benny Lai, "Troppa Curia nella Chiesa," *Il Giornale*, September 7, 1990).

<sup>21</sup> a. In February 1962, the Patriarch Maximus IV presented a note with this same *tonus* to the Council's preparatory commission. It read: "It is necessary to add the internationalization of the Roman

§ 15 \* Encouraged by the conciliar Pontiffs, lay people in general, and women in particular, assumed various important offices at the Vatican formerly held exclusively by priests. This also served to favor the “participation of the people.”

§ 16 \* There was an inversion in the hierarchy of the Roman Dicasteries, principally the modification of the position of the Holy Office, whereby this Congregation lost its characteristic as “Supreme” and underwent other changes in its statutes.<sup>22</sup> Until then, this Congregation’s *de jure* primacy over all others – the right to judge them from the standpoint of orthodoxy – corresponded to a *de facto* primacy, assured in large part by the prestige that the Pope gave it.

Second to the Holy Office, which thus enjoyed the highest possible preeminence and prestige, was the Sacred Congregation for the Evangelization of Peoples, or *De Propaganda Fide* – which represented the true Faith in face of false religions and pagan peoples. After the Brief *Integrae servandae*, the situation changed significantly. Although the Congre-

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Curia to the list of proposed reforms. Today at least 75 percent of the central government of the Church and the external representation of the Holy See in fact belongs to the Italians, who are somewhat tempted to consider the Holy See a familiar patrimony, a source of benefits and an opportunity to pursue a career. The internationalization of the Curia would broaden the horizons of the central government, permit a greater choice of personnel, draw in salutary new ideas, and make the Church appear to be truly catholic” (“O Papa, a Cúria romana e o Episcopado,” V. A., *A Igreja greco-melquita no Concílio*, p. 180).

b. The Council gave shelter to this tendency, as can be observed in the words of the Decree *Christus Dominus*: “Since these Dicasteries were established for the good of the universal Church, this Council wishes that their members, officials and consultants, as well as the legates of the Roman Pontiff, be drawn more widely from various geographical areas of the Church, insofar as it is possible. In such a way the offices and central agencies of the Catholic Church will exhibit a truly universal character. It is also desired that into the membership of these Dicasteries there be brought other Bishops, especially diocesan ones, who can more adequately apprise the Supreme Pontiff of the thinking, the desires and the needs of all the churches” (CD 10 a, b).

<sup>22</sup> G. Alberigo, “Instituições eclesiais para a salvaguarda da ortodoxia,” *Concilium* 1987/4, p. 98.

gation for the Doctrine of the Faith did not lose its *de jure* importance, this import and prestige were *de facto* transferred to the three new Secretariats – for Christians, Non-Christians and Believers – which came to represent the “best” of the “spirit of the Council,” namely, ecumenism.<sup>23</sup> By the same token, the prominence and prestige of *De Propaganda Fide*, with its traditional missionary role, was abandoned.

§ 17 \* Establishing the International Theological Commission as an organ in some ways parallel to and autonomous from the Holy Office also served to diminish the latter’s importance.<sup>24</sup>

§ 18 \* The extraordinary profusion of teachings coming from the Supreme Pontiff could not but affect the seriousness with which the Catholic Magisterium always used to be taken. This quantity of texts, aimed at better spreading the thinking of the Pope, increasingly seems to be having the opposite effect, making the Pontiff’s teaching inaccessible. And not only to the common faithful, but even to learned Prelates<sup>25</sup> and scholars who have to make an effort to keep up with them.

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<sup>23</sup> Regarding the importance of the ecumenical tone imparted to the Holy See after Vatican II that replaced the militant and missionary characteristic of the Catholic Church, the words of John Paul II can be cited. In his Apostolic Letter *Tertio millennio adveniente*, he said: “In these last years of the millennium, the Church should invoke the Holy Spirit with ever greater insistence, imploring from Him the grace of *Christian unity*. This is a crucial matter for our testimony to the Gospel before the world. Especially since the Vatican Council II, many ecumenical initiatives have been undertaken with generosity and commitment: **it can be said that the whole activity of the local Churches and of the Apostolic See has taken on an ecumenical dimension in recent years. The Pontifical Council for the Promotion of Christian Unity has become an important catalyst in the movement towards full unity**” (Apostolic Letter *Tertio millennio adveniente*, Special edition to *L’Osservatore Romano*, November 14/15, 1994, n. 34).

<sup>24</sup> See Introduction, § 19, Note 5.

<sup>25</sup> For example, Cardinal Godfried Danneels, the Primate of Belgium, addressed the subject tactfully in general terms. He referred to the “Roman documents” without specifying the pontiffs, who are nonetheless necessarily implied in his critique. The same delicacy was shown by the journalist who interviewed him:

Therefore, it is not difficult to understand the rise of derogatory expressions such as an “inflation of documents,”<sup>26</sup> and “*ex fenestra*” [from the window] teachings<sup>27</sup> in place of the solemn *ex cathedra* teaching, and even less serious plays on words, such as “*papelorum progressio*” [the progress of the papers].<sup>28</sup> It could be said that the policy of persisting in the continuous production of new documents does not seem to reflect any real concern about the traditional seriousness, solemn dignity and wise parsimony formerly adopted by the Vicars of Christ. Add to this the fact that, stimulated by this example from above, not a few dicasteries of the Holy See, Synods, Bishops’ Conferences, Dioceses and countless minor bodies have been seized by a veritable writing fever that is congesting the Catholic intellectual horizon with every type of ecclesiastic document. *Ipsa facto*, this runs the risk of weakening the inter-

“*Question* - What do you think about the inflation of Roman documents?”

“*Answer* - When a Roman Dicastery prepares a document, the others do the same in order not to appear idle or disinterested. But this has really gone too far. Every three weeks we receive a questionnaire from Rome asking about everything. It is impossible for a small Bishops Conference like ours to respond to everything about everything. If, for example, we were to ask for all the books on the market about sexual education, we would need a train wagon – and then there are the congresses, super-congresses, conventions, seminars and symposiums. How can one stay up-to-date? There are many documents, some of them excessively similar to others and infinitely long. Today *vademecum* [manuals] are in vogue. They exist for everything: for the education of children, for the First Holy Communion catechism, for Confirmation, for this and for that. Afterward the local Bishops have to make enormous efforts to interpret, present and explain these long, long documents to the faithful.” (“Danneels: il rischio delle chiese nazionali,” interview by Francesco Strazzari, *Il Regno*, April 18, 1997, p. 250).

<sup>26</sup> See question in the previous note.

<sup>27</sup> A commentator for *L’Actualité Religieuse* noted: “The brief statements of the Pope every Sunday at the *Angelus* constitute an *ex fenestra* magisterium. A minor magisterium, certainly, but marked with a personal note. Some of them deserve to be retained” (Giancarlo Zizola, “Par la fenêtre,” April 15, 1996, p. 13).

<sup>28</sup> 30 Dias, “E o Verbo se fez papel,” July 1989, pp. 40-47.

est of the most zealous faithful, and of discouraging even the most persistent scholars.

§ 19

\* Various countries have seen the multiplication of Bishops' Conferences (Decree *Christus Dominus* 37f), collegiate bodies of a democratic nature. On one hand, they have served to absorb in part the function of the Cardinals as the highest *de jure* and *de facto* authorities in their respective countries. On the other hand, they have diluted the power of the Bishops to govern their own Dioceses. A consequence of the great emphasis placed on these conferences has been an effective waning of the power of the Roman Curia, as well as of the Nuncios, direct representatives of the Popes, and the Apostolic Legates, their special ambassadors.<sup>29</sup>

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<sup>29</sup> a. With regard to a certain opposition that is developing between the Bishops Conferences and the Roman Curia, the words of Bishop Sudartanta Hadisumarta of Manokwari-Sorong (Indonesia) are expressive. It is interesting to note that the Eastern Bishop's intervention took place in the presence of John Paul II during the 1998 Synod. This excerpt is taken from his brief speech: "Since Vatican Council II, the role of the Bishops Conferences in guiding the movement for renewal and the missions has been crucial. The local church becomes truly such when the laws are in harmony not only with the spirit of the Gospel and church norms, but also with the *ethos* and legal traditions of the local population. We need authority in order to interpret the law of the Church according to our cultural *ethos*, to be able to change it and, should it be necessary, to replace it. There are many fields where the authority should be conferred to the particular church, that is to say, to the Bishops Conference. This should lead to a change in the relationship between the Bishops Conferences and the various Roman Dicasteries. Then the Curia would become a center for sorting information and providing support and encouragement, instead of being a universal decision-making body. Like the Apostle Paul, the Curia would encourage, exhort and implore, instead of command. Similarly, the relationship between the Bishops Conferences and their Nuncios would change (Francis Xavier Sudartanta Hadisumarta, "Il patrimonio spirituale delle chiese locali," *L'Osservatore Romano*, April 24, 1998, p. 8).

b. Speaking to the Council Preparatory Commission, Patriarch Maximos IV made this observation about the Nuncios and Apostolic Delegates that reflects the general thinking of the progressivist current: "The Schema proposes that certain more important 'faculties' be reserved for the Nuncios and Apostolic Delegates. This does not seem opportune, since it will contribute further to nourish the idea of

§ 20

\* The frequent travels of John Paul II around the world can create the misleading idea of an increasingly easier access

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these representatives of the Holy See as super-bishops. This distorts the real notion of the Episcopate. Either the 'faculty' in question can be left to the Bishop, or we are dealing with something very serious that compromises the general welfare of the Church: the Bishop should appeal to the supreme authority. But we should not make the representatives of the Holy See into 'viceroys,' giving orders to 'delegates' who are remote-controlled by central bodies. In our opinion, this is not an authentic conception of the Church." ("Observações sobre o esquema 'Das relações entre os Bispos e as Congregações da Cúria Romana,'" February 1962, V.A., *A Igreja greco-melquita no Concílio*, p. 179).

c. The German Bishop of Petnelisso, Msgr. Joaquim Ammanin, asked this question at Vatican II: "Do the apostolic nunciatures constitute a venerable tradition or are they one of those shadows that, according to John XXIII and Paul VI, obscure the face of the Church and should be abolished? To the eyes of the world today, do they not give the impression that the Church is a political force? The functions exercised by the Nuncios could much better be entrusted to the Patriarchs or to the presidents of the Bishops Conferences" (Intervention in the Conciliar Assembly, October 16, 1963, *apud* B. Kloppenburg, *Concílio Vaticano II*, vol. 3, p. 133).

d. The Decree *Christus Dominus* dealt with this topic in ambiguous terms, opening the door to the realization of these progressivist yearnings to reduce the power of special legates. In the conciliar decree it is written, "The Fathers of this most sacred Council .... also eagerly desire that, in view of the pastoral role proper to Bishops, the office of legates of the Roman Pontiff be more precisely determined" (CD 9).

e. With regard to the role played by the Nuncio during and after Vatican II, a journalist commented, "The figure of the Nuncio was strongly contested during the Council. The speech of the Belgian Cardinal Leo Suenens, one of the Council leaders, in which he asked to abolish the post, has become famous. For many people, the Nuncio was a kind of 'pontifical policeman' charged with watching over the behavior of the Bishops and the Bishops Conferences. The post-conciliar climate of democratization has strongly dulled the image of the papal legates, so that today, although maintaining all their canonical prerogatives, they act with much more caution" (Tommaso Ricci, "Governar ou escolher," *30 Dias*, January 1990, p. 16).

to the Pope<sup>30</sup> and, consequently, of a certain uselessness of intermediary aristocratic bodies: the Roman Curia, Apostolic Nuncios, Cardinals and Bishops who traditionally delivered requests from governments and the Catholic people to the Chair of Peter, and later returned with the responses and favors granted by the Pope.<sup>31</sup>

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<sup>30</sup> a. John Paul II himself explained his travels and emphasized this "direct contact": "*Papal Journeys* have become an important element in the work of implementing the Vatican Council II. Begun by John XXIII on the eve of the Council with a memorable pilgrimage to Loreto and Assisi (1962), they notably increased under Paul VI who, after first visiting the Holy Land (1964), undertook nine other great apostolic journeys which brought him into direct contact with the peoples of the different continents" (Apostolic Letter *Tertio millennio adveniente*, *L'Osservatore Romano*, November 14-15, 1994, supplement, n. 24).

b. Journalist Armênio Guedes provided this information about the travels of John Paul II: "Since he assumed the office, the present day Pope has already traveled more than a million kilometers in 68 trips outside of Italy and 122 in Italian territory" ("João Paulo II," *Gazeta Mercantil*, October 17, 1995).

<sup>31</sup> a. Adrien Willemin, writing in *Le Monde*, essentially confirmed this view: "This media Pope, 'Wojtyla superstar,' a former actor and a talented orator .... knows the power of the electronic media and makes full use of it. During his travels, he monopolizes the word, to the prejudice of others in the Church Hierarchy, who are reduced to the role of silent extras" ("Fim de reinado no Vaticano?" *apud Jornal da Tarde*, April 8, 1995).

b. Journalist Arrigo Levi's critique of the travels of John Paul II is worthy of attention: "It seems to us that the almost frenetic search for encounters with the world, which marks the life of this Pope, has first and foremost this meaning and effect: It is the symbol of that extraordinary gift for languages and communication with which he is endowed and which he uses with such agile wisdom. Throughout the hundreds or thousands of encounters so tirelessly pursued, he has tried to change the world. But, assuredly, it has also changed the Pope, changed his beliefs .... and .... changed the Church" ("Le parole del Papa? Una vera rivoluzione," *Corriere della Serra*, September 24, 1996).

c. Regarding the sparse apostolic fruits of John Paul II's "new dynamics of evangelization," the commentary of the editorial director of *Herder Korrespondenz* seems quite valid, and certainly applicable to the Pontiff's travels. The journalist pointed out the limits of the Pope's

§ 21 \* Since 1967, periodic Bishops' Synods have been held in Rome to discuss doctrinal and disciplinary matters. As a body that suggests to the Pope which decisions should be taken, it confers to the Pontiff the air of one who merely rubber stamps the Synod decisions, rather than one who accepts suggestions. This took place with regard to documents of Paul VI<sup>32</sup> and John Paul II,<sup>33</sup> of which in fact they are not the authors — they are the conclusions of Synods. In this way, the Pope is assuming characteristics of a constitutional monarch before an all-powerful Upper House or Senate.<sup>34</sup>

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efforts: "In Western Europe, during the '80s and '90s the weakening of the links with the Church and the disappearance of Christian traditions continued almost everywhere. This is also taking place in old Europe under communist domination, where a widespread resurrection of the Church has not been observed, or still further, in Latin America. And the statistical growth of the Church in certain parts of the Third World is not enough to constitute a convincing counter-example" (Ulrich Ruh, "Bilan d'un pontificat," *L'Actualité Religieuse*, Special edition, March, 1995, p. 37). These words, to all appearances objective, suggest that John Paul II's travels and "new evangelization" could be considered a failure.

<sup>32</sup> Encyclical *Evangelii nuntiandi*, which came out of the 1974 Synod.

<sup>33</sup> Apostolic Exhortation *Familiaris consortio*, from the 1980 Synod; Apostolic Exhortation *Reconciliatio et paenitentia*, from the 1983 Synod; Apostolic Exhortation *Catechesi tradendae*, published in 1985, relating to the 1977 Synod, held still under Paul VI; Apostolic Exhortation *Christifideli laici*, from the 1987 Synod; Apostolic Exhortation *Pastore dabo vobis*, from the 1990 Synod; Apostolic Exhortation *Vita consecrata*, from the 1994 Synod.

<sup>34</sup> a. On the occasion of the 1990 Synod, the tendency to transform this periodical Bishops meeting into something like an Upper House with deliberative powers became clear. Speaking in the name of the Bishops of the three Americas on the first day of the debates, Cardinal Aloísio Lorscheider proposed that the Synod should cease to be a mere consulting body for the Pope, and assume a deliberative character ("Un senato per il Papa," interview by Alberto Bobbio, *Famiglia Cristiana*, n. 42/1990, p. 50; "Arcebispo brasileiro faz crítica ao Sínodo," *O Estado de São Paulo*, October 2, 1990; Salvatore Mazza, "Sínodo da reformare," *Avvenire*, October 3, 1990; Bruno Bartoloni, "Sínodo, vacilla il 'celibato,'" *Corriere della Sera*, October 17, 1990).

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b. John Paul II responded to this request in his closing speech at the meeting. "With regard to the request for a deliberative function," commented a journalist, "the Pontiff replied that, in fact, the Synod already had decisive powers. He noted that the suggestions of the Bishops had become so indispensable that the Pope systematically approves them in an apostolic exhortation" (B. Bartoloni, "La crise delle vocazioni: accuse di Papa Wojtyla," *Corriere della Sera*, October 28, 1990).

"John Paul II also announced a post-Synod exhortation about the instruction of priests, which will include everything that 'has been decided on together.' The Synod's proposals thus assume 'indirectly, the importance of decisions.' In these words one can read a response to those who had asked for the Synod's powers to be changed from consultative to deliberative." ("Il Sínodo col Papa: celibato, dono e sfida," *Avvenire*, October 28, 1990; Fabio Zavattaro, "Celibato, una scelta senza equivoci," *ibid.*).

c. In fact, such comments do not lack foundation. In a written statement, John Paul II said: "By its nature, the Synod exercises a consultative function. Nevertheless, in certain cases, a deliberative power may be conferred by the Supreme Pontiff, who would expect to ratify the Synod's decisions (*Apostolica sollicitudo* and *Code of Canon Law*, Can. 343). The experience of previous Synods elucidates the meaning of this distinction between consultative and deliberative. The broad consultations, to which the institution of the Synod gave rise with each assembly, was never lacking in fruits, even in the ambit of decision-making. Because of the structure of the work, the Synods are not immediately able to publish a document that assumes a deliberative form. Notwithstanding, the post-synod document is inspired by and, one could even say, contains that which was planned as a group. Thus it could be said that the Synod's proposals indirectly assume the importance of decisions, since when the Pope publishes the corresponding document after the Synod, he is careful to express all the richness of the reflections and discussions raised by the Synod proposals, as well as the judgment, as much as possible, of the Synod Assembly" (Closing Speech to the Synod of 1990, entitled "Grazie al Sínodo sono stati affrontati problemi cruciali che hanno sempre trovato la risposta collegiale della Chiesa," *L'Osservatore Romano*, October 28, 1990, pp. 4-5).

d. Shortly after this, the statement of Fr. Waltbert Buhlmann, O.F.M., Doctor of Theology at the University of Fribourg (Switzerland) and general secretary of the Capuchin Missions in Rome, came to light. The Professor Emeritus revealed that "the Bishops Synod convoked in Rome had the function of giving continuity to the Council. Pope Paul VI had planned to grant deliberative power to this consultative

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body, and wanted to transform the Bishops Synod into a kind of mini-council" ("Andare oltre il Concilio!" V.A., *Noi siamo Chiesa*, Turin: Claudiniana, 1996, p. 120). Thus one can see that by virtually granting a deliberative power to the synod assembly, John Paul II is not making an innovation; he is only following the intentions of Paul VI.

e. During the Council, the Catholic Bishop of the Coptic rite, Msgr. Isaac Ghattas, speaking in the name of the Patriarch and all the Bishops of his rite, used the expression "senate" to refer to the Prelates who should govern the Church together with the Pope. The Bishop of the city of Tebe said: "In my opinion, another issue is also of capital importance. It concerns the project, already suggested by Pope Paul VI in his speech last September 21, to include certain of his brothers in the responsibility of Church government .... This 'Church Council,' this 'Senate,' I would dare to say, would have the advantage of inscribing on the structures of the Church the principle of collegiality" (Intervention at the Conciliar Assembly, October 10, 1963, *apud* B. Kloppenburg, *Concilio Vaticano II*, vol. 3, p. 107).

f. During the special assembly for the Asian Bishops at the 1998 Synod, John Paul II confirmed the importance of the principle of collegiality when he spoke about the preparation of the final document – an apostolic exhortation, signed by him. He appeared to confer on this document the status of having been inspired by the Holy Ghost. Indeed, in his homily, he likened the "churches of Asia" present there to the churches to which St. John directed himself in the *Apocalypse*. The Pontiff maintained: "Bishops from the Asian continent, together with representatives of other church communities, have come to Rome for this important encounter. The fruits of the Synod's works will afterward be condensed into a book, which will constitute the post-Synod document intended for all the churches of Asia. In it will be 'written' that which the Holy Ghost suggests, analogous to John's address at the end of the first century A.D. to the Christian communities in Asia in the *Apocalypse*" (John Paul II, Homily during the opening Mass of the Synod of 1998, entitled "Solo mantenendo fisso lo sguardo su Cristo la Chiesa puo rispondere adeguatamente alle attese e alle sfide del Continente asiatico," *L'Osservatore Romano*, April 20-21, 1998).

g. A further step was taken when John Paul II expressed the desire to issue the next apostolic exhortation in a city of the region where the Bishops assembled for the Asian Synod were meeting. An article in *30 Dias* reported, "Pope Wojtyla made it known to the Asian Prelates that he wanted to go to their continent to present the exhortation. Now it will only be necessary to decide which city" (G. Valente, "Dibattito sull'essenziale," May 1998, pp. 30-1).

§ 22 \* Establishing the periodical Synod also caused the Roman Congregations, which used to be consulted about most decisions now taken by the Synod, to be relegated to a secondary plane.<sup>35</sup> It is to be feared that the Congregations will be increasingly left with merely bureaucratic work.

§ 23 \* The lay council, an organ whose insinuated role is to be the Church's Lower Chamber or House of Representatives, was established alongside the Bishops Synod. However, to date, this body has not achieved the prominence of the synodical assemblies. This is due in large part to the laity's lack of interest in being thus represented – despite the strong efforts of Pontiffs and Prelates to make the initiative successful.

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Upon receiving the credentials of the new ambassador from Mexico to the Vatican, John Paul II thought it well to include in his speech words that confirmed this innovation. He stated: "I am thinking about my next trip to Mexico City, where I want to deliver the post-Synod apostolic exhortation relating to the special assembly for the American Synod of Bishops held in Rome in 1997. Thus, I will have once again the agreeable opportunity of setting foot on Mexican soil and meeting its people and authorities there" (Speech, June 6, 1998, published under the title "Con la mia nuova visita per la promulgazione dell'Esortazione apostolica a conclusione del Sinodo Speciale per l'America, Città del Messico sarà testimone privilegiata di una tappa storica nel processo della nuova evangelizzazione del mondo," *L'Osservatore Romano*, June 7, 1998). Once again, one has the impression of a step being taken to diminish papal power and stimulate the autonomy of the local churches.

<sup>35</sup> a. In this sense, Cardinal Bernardin Gantin's words seem significant: "Today the Church has become synodical: the Synod of Bishops sets the pace of its progress; it is a moment of great reflection, prayer and concentration on important themes in Church life. The Church has also become collegial: the Bishops know one another better and study the same problems in the Bishops Conferences at both the national and international levels" ("La nuova Chiesa dei popoli," interview by Silvano Stracca, *Avvenire*, December 4, 1992).

b. In the 1998 Synod, the speaker for the Italian language group, Bishop Bortolaso of Rafanea, officially affirmed that "the Eastern churches [of Asia], that is, the Catholic and Orthodox churches, are already synodical" (Armando Bortolaso, "Il valore insostituibile della teologia della Croce e della Risurrezione," *L'Osservatore Romano*, May 2-3, 1998, p. 7).

§ 24 \* Another “popular” innovation that altered the monar-  
chic and sacral physiognomy of the Church was the measure  
that abolished the requirement to be made venerable in the pro-  
cesses of beatification and canonization<sup>36</sup> by the Congregation  
for the Cause of Saints.

On the eve of the promulgation of the new *Code*, John Paul II instituted the practice of granting a beatification of a person from each country or region that he visits, thus eliminating stages of the process that had existed until then.<sup>37</sup> With

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<sup>36</sup> The new *Code of Canon Law* abolished canons 1999 to 2141 of book 4, part 2, of the old *Code*, which were grouped under the title “On the Causes of Beatification of the Servants of God and Canonization of the Blessed.” In other words, the 142 canons that regulated the processes of beatification and canonization have been abolished.

<sup>37</sup> a. This practice, born from the simplification of the processes of beatification and canonization, is beginning to cause some confusion among the faithful. No doubt the edifying life of Maximillian Kolbe would permit him to be raised to the altars following the requirements of the ordinary process, but to canonize him as a martyr, when his death did not fulfil the conditions required for such, is cause for confusion. André Frossard, a friend and confidante of John Paul II, spoke on the topic in an interview in *Paris-Match*: “Recalling the unexpected incidents involved with his [Fr. Maximillian Kolbe’s] canonization, I noticed that something extraordinary had occurred: against the opinion of nearly all the experts, John Paul II decided to give him the title of martyr of the Faith. You know that Kolbe died in Auschwitz after having sacrificed himself by taking the place of a man condemned to death. This death in no way corresponds to the traditional definition of Christian martyrdom, so the Pope’s action will oblige the Church to thoroughly review this definition ....

“According to the Church’s age-old tradition, martyrdom is ‘a testimony of faith even unto death, inflicted by hatred of the Faith.’ These four elements are all considered indispensable: testimony, the Faith, death, hatred of the Faith. Now then, in Kolbe’s case, no matter how hard the history of his death was scrutinized, one element was always missing, and especially the fourth. Indeed, in Kolbe’s death there is no trace of ‘hatred of the Faith’ .... For his part, John Paul II became more and more favorable to the hypothesis of martyrdom. In his view, in a totalitarian system, a prisoner of a concentration camp finds himself in the same situation as an early Christian in the dungeon of a Caesar. Then, the Christians were required to worship a divinized Caesar. Refusal meant death .... In a totalitarian regime, the situation is the same .... Thus Kolbe, facing a totalitarian, and

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therefore 'martyrogenic' system, served no one but his conscience. And for this he was put to death. That is why John Paul II .... canonized Maximilian Kolbe as a martyr of the Faith ....

"Let us return now to the victims of Nazism: one who dies for refusing to obey the system in the end dies for having defended the dignity of the human person. But for a Christian, every human person is likened to the person of Christ. You can see the conclusion: anyone who dies for having defended the dignity of the human person may be considered a martyr, even if he is a nonbeliever. In the final analysis, such reasoning could lead to the belief that all victims of concentration camps, be they Christians, Jews or atheists, can be considered martyrs. When one places this consideration before the Pope, as you can imagine, he does not disagree" (André Frossard, interview in *Paris-Match*, May 29, 1987).

b. The future would prove Frossard right in his analysis of the new criteria for the selection of martyrs. In fact, Don Bernardo Oliveira, the Abbot General of the Trappists, presented a long, detailed comparative analysis of the traditional and new criteria, deciding in favor of the latter. The Abbot presented his thesis as justification for making an eventual common martyrology for all the so-called Christian religions. Don Oliveira published his considerations in the official organ of the Holy See. Some of his more significant statements follow.

Speaking about the innovations of Vatican II in this matter, he observed: "The Council ended the sad debate about the possibility of recognizing authentic martyrs in other Christian churches: 'It is right and salutary to recognize the riches of Christ and virtuous works in the lives of others who are bearing witness to Christ, sometimes even to the shedding of their blood. For God is always wonderful in His works and worthy of admiration" (*UR* 4h). In short, the Council has taught us to relate martyrdom with charity, and not only with faith" ("Martiri cristiani, ieri e oggi," *L'Osservatore Romano*, May 21, 1998, p. 7).

It is worth mentioning that defense of the Faith, the traditional criterion for conferring the title of martyr, has been abolished. Consequently, the new criterion for this title is no longer external, visible and verifiable by witnesses, but an evaluation that attempts to measure the degree of charity of the individual, a necessarily internal reality that is difficult to prove objectively. Thus, with this innovation, the most deserved aphorism *de internis nec Ecclesia* [the Church does not judge intentions] is abandoned, in order to inaugurate a practice of examination that is subjective, on the part of both the one who analyzes and the one who is analyzed. This practice has a very questionable future with regard to the integrity of its conclusions. Considering those whom John Paul II has declared martyrs and the

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justifications presented by the Pontiff in important documents – *Evangelium vitae*, *Veritatis splendor*, *Ut unum sint*, *Tertio millennio adveniente*, the Trappist Abbot outlined some rules that should guide the pan-Christian martyrology. He affirmed that the new martyrs would be those who “bear witness to life, in face of the threat of a life-threatening situation within the context of a culture of death” (*ibid.*). The criteria are somewhat vague .... What kind of life – human, animal, vegetable? It is not specified. Also the reference made to the ‘culture of death’ is certainly not clear. To accept the words in their current meaning, without any precision, one might even go so far as to say that a ecologist who fights to preserve life in rivers and oceans, like Jacques Cousteau, could be considered tomorrow as a martyr or saint. The same could be imagined with regard to someone who fights against pollution. Could the glory of the altars be reduced to this?

But the Abbot’s criteria continue: martyrs would be “those who give testimony, even to the voluntary acceptance of a violent death, of their fidelity to the sacred law of God in defense of the intangibility of personal dignity and a broadly awaited social justice” (*ibid.*). Here also the criteria are insufficiently clear. The “intangibility of personal dignity” cannot be objectively defined nor can one understand what is meant by a “broadly awaited social justice.” In the *first case*, it seems that the considerations of Frossard (above), according to which those who die as victims of oppression can be considered martyrs, are valid. In the *second case*, one could say that every leftist, be he Catholic, Protestant or schismatic, could be considered a martyr. To make only one application, there could be the collective canonization of those without land, houses, documents, etc. who suffer violent deaths.

The final criterion presented by the Trappist Superior General is that he would consider martyrs “those who give testimony to their radical adhesion to Christ and to the Father, supported by Baptism which is a solid foundation for the unity of all Christians, transcending all divisions” (*ibid.*). The criterion is so broad that it would permit one to consider as martyrs both Catholics and Protestants who died in the religious wars in which they fought each other. In all rigor, one could also include as martyrs the Jews and Palestinians who kill each other in Israel for religious reasons. One sees, therefore, that with this vast criterion that extends so far as to harbor contradictory terms, the concept of martyr will have assumed such amplitude that the whole concept will have been almost completely relativized.

The relativization of the concept of martyr would go so far that the Abbot himself stated: “A single image of the martyr does not exist. In effect, there are as many images as there are immediate causes,

this, beatifications lose much in the way of gravity and sacrality and take on the aspect of a Pope bestowing favors on the populations he visits. If this practice were to continue, it might happen in the future that each “national Church” or even “local community” could pronounce as “canonized” the “saints” of its own choosing.<sup>38</sup>

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social, political and cultural circumstances, as well as religious and theological dimensions of the diverse experiences of the martyrs” (*ibid.*). In summary, he stated, “The only valid reason to lose one’s life as a martyr is love .... This communion of love logically can be realized in infinitely diverse circumstances” (*ibid.*).

These are the new criteria that radically change the notion of martyrdom that has always existed in the Catholic Church, in order to make way for a pan-Christian martyrology and later, possibly, a pan-religious one.

c. Applying these relativist criteria, *Avvenire*, a newspaper for the Italian Bishops’ Conference, gave great prominence to the suicide of a Pakistani Bishop. This Bishop, John Joseph, shot himself in the head to protest against the law of the death penalty, which was applied to one of his faithful, Ayub Massih. In accordance with Muslim law, Ayub Massih was sentenced to death for blasphemy, for having publicly defended the book *Satanic Verses* by author Salman Rushdie. One can see that the innocence of Massih and the idealism of Bishop Joseph are quite debatable. However, commenting on the suicide of the Bishop, the Bishop of Lahore, Msgr. Emmanuel Yousaf said, “We should not call it suicide, because Bishop Joseph sacrificed his life fighting against injustice” (“Non dobbiamo chiamarlo suicida. L’estrema testimonianza del Vescovo pakistano,” *Adista*, May 16, 1998, p. 6).

*Avvenire* dedicated a long commentary by Enzo Bianchi, Prior of the Community of Bose, to the tragedy. The Prior saw in the attitude of the Bishop “a very rare form of martyrdom” (“Il suicidio del Vescovo pakistano Joseph,” *30 Giorni*, May 1998, p. 36). To consider someone who has committed suicide as a martyr is something completely and radically opposed to time-honored Catholic teaching on the subject. Once it would have been considered by all as an outrageous absurdity.

<sup>38</sup> Cardinal Suenens addressed the topic of the processes of beatification with an intervention during the Council. He stated: “This other intervention aimed to introduce a type of decentralization in the domain of beatification. In a collective work, *Sainteté d’hier et sainteté d’aujourd’hui*, one of the authors summarized my intervention quite well with these words: ‘In face of this alienation of public opinion in

The number of beatifications and canonizations carried out by John Paul II has assumed proportions unprecedented in the History of the Church, raising a fundamental problem with relation to the future: Will future generations look with due veneration and respect upon an honor that is bestowed in such quantity? In point of fact, since his election to now, Pope John Paul II has proclaimed the canonization of 296 saints and beatified 987. The current Pope has matched the total of all the saints canonized since the Congregation for the Causes of Saints was founded by Pope Sixtus V.<sup>39</sup>

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the process of canonization, one could ask if it would be advantageous if the proclamation of sanctity were no longer necessarily made at the level of the universal Church. In an intervention during the third session of the Council, Cardinal Suenens suggested that the Bishops Conferences be granted the power to fully conduct the processes of beatification: these would be carried out by a commission of priests and laymen, and then submitted for the Pope's approval. Canonization by the Holy See would thus be reserved for saints who have already been beatified and enjoy a reputation and veneration beyond the borders of their own countries. The saints canonized by Rome would be added to the list of the saints of the universal Church; those who were beatified by the Bishops' Conferences would be proposed as models and examples only in their own countries.

"This procedure would revive the practice used in the West during the first millennium. And it would go along with the present custom of the Orthodox Church, which makes a distinction between ecumenical, national and local canonization. Above all, it would allow the community to resume an active role in this domain; without this, the naming of new saints runs the risk of being reduced to a mere formality (Philippe Rouillard, *Sainteté d'hier et sainteté d'aujourd'hui*, Paris: Desclée de Brouwer, 1966). The same argument was defended in the United States in a work entitled *Making Saints* (Kenneth Woodward, New York: Schuster, 1990)" (L. J. Suenens, *Souvenirs et espérances*, pp. 122-3).

<sup>39</sup> Pope John Paul has also presided at more beatifications than the combined total of all the previous pontiffs since the Congregation began its work at the end of the 16<sup>th</sup> century. "Os 77 anos de João Paulo II, I in *30 Dias*, May 1997, p. 43; "New Saints for the Holy Year," *The Catholic World Report*, February 2000, p. 7; "Pope canonizes 12 New Saints," *Inside the Vatican*, January 2000, p. 35; "John Paul II Nearing 1,000 Beatifications," *Zenith News Report*,

These extremely grave institutional changes in the Church's structure and form of government seem like milestones of the "Conciliar Revolution" that approximate the progressivist onslaught to the revolutionary struggle of the 18<sup>th</sup> century.

§ 25

In comparing the method of the "Conciliar Revolution" and that of the French Revolution, it is also interesting to note a certain care taken by the former in the use of the egalitarian terminology of the latter. Though the progressivists uphold the revolutionary principles, when it comes to the trilogy of 1789 they generally prefer to replace the word *equality* with the expression *communitarian aspect*; *fraternity* with *communion* or its Greek equivalent, *koinonia*, or with *participation* and *solidarity*. They refer to the democratic form of government with expressions like *collegiality*, *synodality*, *conciliarity* or its Russian equivalent, *sobornost* – taking as a model the egalitarian system of government of the Greek schismatic church<sup>40</sup> – a linguistic sleight-of-hand to escape the condemnation of conciliarism.<sup>41</sup> To express the dependency of Prelates on the power

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April 7, 2000, Internet site; Georges Théotis, "Un bienhereux peut en cacher un autre," *Actualité des Religions*, Paris, February 2000, p. 15.

<sup>40</sup> "To Y. Congar goes the credit for critically introducing into the circle of Catholic theology the idea of *sobornost* (which he translates as 'collegiality'), which refers to the communion among churches in the Orthodox tradition" explained writer Antonio Acerbi (*Due ecclesiologie*, pp. 96-7)

<sup>41</sup> Conciliarism: an error defended in the 15<sup>th</sup> century which claimed that a Council would have the powers to judge laws, decrees and mandates of the Pope.

With the Bulls *Exsecrabilis* of January 18, 1460 and *Infructuosas palmites* of November 2, 1460, Pope Pius II condemned the "conciliar theory" which he once had defended as a simple layman (*DS* 1375 – Introduction). In this Bull and in other documents, Pius II, with all the rigor of a zealous Pastor, taught the opposite of his old errors: "Becoming ever more common in our times is the execrable abuse – unheard of in times past – of those who, imbued with the spirit of rebellion and seeking to shirk responsibility for the sins they have committed instead of obtaining a more perfect judgment – appeal to a future Council against the Roman Pontiff, the Vicar of Jesus Christ, to whom it was said in the person of St. Peter: 'Feed my sheep' (Jn 21:17), and 'whatsoever thou shalt bind upon earth, it shall be bound also in heaven' (Mt 16:19) ... Desiring, therefore, to keep this poi-

of the people, they use the terms *service*, or *diakonia* in Greek. Finally, to refer to the *right* of the people to have their opinions prevail over monarchic governments and the traditional teaching of the Church, they speak of *testimony*, or in Greek, *martyria*.

Although this linguistic smoke screen seems meant to conceal the connection between today's words with the trilogy of the French Revolution, it does not prevent various exponents of conciliar ecclesiology from clearly stating what they want.

The documents that follow will illustrate the progressivists' determination to install democracy in the Church and to destroy her monarchic regime.

## 1. Conciliar Popes, Bishops and Theologians Give Support to the Ideals of the French Revolution

§ 26

Notwithstanding the Holy Church's severe condemnation of the trilogy of the French Revolution, "liberty-equality-fraternity," and the philosophical principles that it summarizes, conciliar Popes, Bishops and famous theologians have felt comfortable in manifesting admiration for them.<sup>42</sup>

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sonous venom far away from the Church of Christ .... we condemn such appeals and reprove them as erroneous and detestable." (DS 1375).

Further, the Pius-Benedictine *Code of Canon Law* declared anyone who dared appeal to a Council against a papal decision as "suspect of heresy": "Can. 2332 - Each and every one who has any kind of position, rank or condition whatsoever, including royal, episcopal or Cardinalship, who appeals the reigning Roman Pontiff's laws, decrees and orders to a universal Council, is suspect of heresy and *ipso facto* incurs an excommunication especially reserved to the Apostolic See."

<sup>42</sup> a. In a Decretal of March 10, 1791 to Cardinal De la Rochefoucauld and the Archbishop of Aix-en-Provence, Pius VI condemned the errors suggested by the motto of the French Revolution: "For indeed, that Assembly [the French Constituent Assembly] has decreed that it was laid down in natural law that a man established in society should rejoice in every sort of liberty, so that he surely ought not to be disturbed about religion, having as he does the authority to think, to say, to write, and even to print and publish whatever he wishes concerning the proof of religion itself.

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“They proclaim that such monstrosities derive and emanate from the equality of men among themselves and from the liberty of nature. But who could imagine something more insane than to set up such equality and liberty among all, so that nothing is attributed to reason, with which the human race has been especially endowed by nature, and by which it is distinguished from all other living creatures? When God created man and placed him in the Paradise of delights, did He not at the same time impose a penalty of death on him if he should eat from the tree of knowledge of good and evil? Did He not immediately restrict his liberty by this first command? Did He not subsequently add more commands through Moses after man had made himself guilty through disobedience? And although He had ‘left him in the hand of his own counsel,’ so that he might be able to deserve well or ill, nevertheless, ‘He added His commandments and precepts’ so that ‘If thou wilt keep the commandments .... They shall preserve thee’ (Eccl 15:14-16).

“Where, then, is that liberty of thinking and acting that the decrees of the Assembly attribute to man established in society, as if it were an immutable law of nature itself? .... Given that it was necessary already from the beginning for a man to be made subject to his elders, so that he might be guided and instructed by them and might be able to align his own life in accord with the norm of reason, humanity and religion; certainly from the origin of each and every individual, it is obvious that the equality and liberty boasted of among human beings is vain and empty. ‘Wherefore be subject of necessity, not only for wrath, but also for conscience sake’ (Rom 13:5). Therefore, in order that human beings might be able to come together into civil society, a form of government had to be constituted, in which those natural rights of liberty were assigned to a position below the laws and the supreme power of the rulers; from which it follows, as St. Augustine teaches: ‘Indeed, the general agreement of human society is to obey its rulers’ (*Confessions*, book 3, chap. 8, pt. 1). Wherefore, this power ought to be traced back not so much to a social contract as to God himself, the Author of what is right and just” (*Pii VI Pont. Max. Acta*, Typis S. Congreg. de Propaganda Fide, Roma, 1871, vol. 1, pp. 70-71, *apud* Plinio Corrêa de Oliveira, *Nobility and Analogous Traditional Elites in the Allocutions of Pius XII*, York, PA: Hamilton Press, 1993, pp. 381-2).

b. The same Pius VI repeatedly condemned the false concept of liberty and equality. In the Secret Consistory of June 17, 1793, quoting from the Encyclical *Inscrutabile Divinae Sapientiae* of December 25, 1775, he stated: “These most perfidious philosophers go farther. They dissolve all those bonds by which human beings are joined to one another and to their rulers and by which they are maintained in their sense of duty; they keep screaming and proclaiming to the point

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of nausea that human beings are born free and not subject to the rule of anyone, and that society is therefore a multitude of foolish human beings whose stupidity prostrates them before priests, by whom they are deceived, and before kings, by whom they are oppressed; to such a point that concord between the priesthood and the empire is nothing other than a giant conspiracy against man's innate liberty (*Encyclical Inscrutabile Divinae Sapientiae*).

"To this false and mendacious word *liberty*, these boastful patrons of the human race have added the equivalently fallacious name of *equality*, as if among human beings who have come together in civil society, although they are subject to various emotions and pursue diverse and unpredictable impulses following their individual whims, there should not be one, who by means of authority and force, might prevail upon, oblige, moderate and recall them from their perverse ways of acting to a sense of duty, lest society itself, from the reckless and contrary impetus of many desires, should fall into anarchy and be utterly dissolved. It is like harmony, which derives from the agreement of many sounds and which, if it does not consist of a suitable combination of strings and voices, disintegrates into a disturbed and clearly dissonant clatter" (*Pii VI Pont. Max. Acta*, Typis S. Congreg. de Propaganda Fide, Rome, 1871, vol. 2, pp. 26-7, *apud* P. Corrêa de Oliveira, *Nobility*, p. 383).

c. Addressing French pilgrims on May 5, 1874, Pius IX called universal suffrage a "madness": "I give you my blessing for the difficult but necessary task in which you are engaged, which consists of eliminating or diminishing a great affliction which plagues contemporary society: this is called universal suffrage. To entrust the decision of momentous issues to the naturally ignorant and passionate multitudes, is this not equivalent to leaving it to chance and running voluntarily toward the abyss? Yes, in this case, universal suffrage would better deserve to be called madness; and when the power of decision is in the hands of the secret societies, as so very often happens, we can call it a universal lie" (*apud* J. M. Villefranche, *Pio IX*, São Paulo: Ed. Panorama, 1948, pp. 372-3).

d. In his Apostolic Letter *Notre Charge Apostolique* of August 25, 1910 condemning Marc Sangnier's Catholic modernist movement called *Le Sillon*, St. Pius X lambasted the trilogy of 1789: "The *Sillon* is nobly solicitous for human dignity; but it understands dignity in the manner of certain philosophers of whom the Church is far from proud. The first element of that dignity is liberty, understood in the sense that, except in the matter of religion, each man is autonomous. From this fundamental principle, it draws the following conclusions: today the people are in tutelage under an authority distinct from themselves and they should free themselves from it: *political eman-*

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*cipation*. They are dependent on employers who possess their instruments of labor, exploit them, oppress them and degrade them and they should shake off this yoke: *economic emancipation*. Finally, they are ruled by a so-called governing caste whose intellectual development gives it an undue preponderance in the direction of affairs, and they must break away from their domination: *intellectual emancipation*. The leveling of conditions, from this triple standpoint, will establish equality among men, and this equality is true human justice. A political and social organization founded upon this double basis, liberty and equality (to which fraternity will soon be added) – this is what they call democracy...

“First of all, in politics the *Sillon* does not abolish authority; on the contrary, it considers it necessary, but it wishes to divide it, or rather to multiply it in such a way that each citizen will become a kind of king .... Proportions being preserved, the same will happen in the economic realm. No longer belonging to a particular class, the masters will be so multiplied that each workingman will become a sort of master .... We come now to the principal element, the moral element .... Wrenched from the narrowness of private interests and raised up to the interests of the profession, and, even higher, to those of the whole nation, nay, higher still, to those of humanity (since the *Sillon*’s horizons are not bounded by the frontiers of country, but extends to all men, even to the ends of the earth), the human heart, enlarged by love of the common good, would embrace all colleagues of the same profession, all compatriots, all men. Here is human greatness and nobility, the ideal realized by the celebrated trilogy: *liberty, equality, fraternity* ....

“Such, in short, is the theory, one could call it the dream, of the *Sillon* .... This rapid exposition, Venerable Brethren, already clearly shows you how right we were to say that the *Sillon* opposes doctrine with doctrine, builds its city upon a theory contrary to Catholic truth, and falsifies the essential and fundamental notions that regulate social relations in every human society” (A.A.S., *Typis Polyglottis Vaticanis*, Rome, 1910, vol. 2, pp. 613f.).

e. In his Encyclical *Vehementer nos*, St. Pius X reaffirmed the unequal and hierarchical nature of the Catholic Church, which completely opposes the pretended equality promulgated by the French Revolution: “Scripture teaches us, and the tradition of the Fathers confirms the teaching, that the Church is the Mystical Body of Christ, ruled by the *Pastors* and *Doctors* – a society of men containing within its own fold leaders who have full and perfect powers for ruling, teaching and judging. It follows that the Church is essentially an unequal society, that is, a society comprising two categories of persons, the pastors and the flock, those who occupy a rank in the different degrees of the

Hierarchy and the multitude of the faithful. So distinct are these categories that with the pastoral body only rests the right and authority for promoting the end of the society and directing all its members toward that end; the one duty of the multitude is to allow themselves to be led, and, like a docile flock, to follow the pastors" (A.A.S., 1906, vol. 39, pp. 8f, *apud* P. Corrêa de Oliveira, *Nobility*, pp. 31-2).

f. In an allocution of July 11, 1920 on the heroic virtues of Blessed Marcellin Champagnat (1789-1855), founder of the Society of the Marist Brothers, Benedict XV warned against the "malevolent influence" and "perverse doctrines" of the "false prophets" who, from France, were spreading the revolutionary notions of equality and liberty: "It suffices to consider the principles of the 19<sup>th</sup> century to recognize that many false prophets appeared in France at that time, and from there aimed to spread abroad the malevolent influence of their perverse teachings. They were false prophets who posed as vindicators of the rights of the people, foretelling the coming of an age of liberty, fraternity and equality. Who can fail to see that they were disguised as wolves *in vestimentis ovium!* ....

"These, alas, were prophets who preached an equality meant to destroy the class distinction willed by God for our society; prophets who called all men brothers in order to eradicate the idea of subjection of some men to others; prophets who proclaimed the freedom to do evil, to call darkness light, to confuse falsehood with truth, to prefer the former to the latter, to sacrifice the right and reason of justice and truth to error and vice .... And little surprise that against these false prophets resounded a terrible word: Beware! '*Attendite a falsis prophetis!*'

"Marcellin Champagnat heard that word; indeed, he understood that it was said not only for his sake, and he decided to make that word heard among the sons of the people he knew would be most vulnerable to falling prey to the principles of 1789 because of their inexperience and the ignorance of their parents in matters of religion .... '*Attendite a falsis prophetis!*' – these are the words that were virtually repeated by those who wished to stem the torrent of errors and vices which, thanks to the French Revolution, were threatening to flood the entire earth .... To justify his work, he [Marcellin Champagnat] needed only continue his reading of today's Gospel, for a brief glance at the wounds opened by the principles of 1789 in the breast of civil and religious society would have shown that those principles contained the sum of the teachings of false prophets: '*ex fructibus eorum cognoscetis eos!*' [And by their fruits you will know them]" (*L'Osservatore Romano*, July 12-13, 1920, *apud* P. Corrêa de Oliveira, *Nobility*, pp. 385-6).

## A. Paul VI and John Paul II Call the Trilogy of Liberty-Equality-Fraternity “Christian” and “Generous”

§ 27

Although he censored the anti-religious overlays of the French Revolution, Paul VI lent legitimacy to the principles of *liberty*, *equality* and *fraternity* by calling them essentially “Christian ideas” and “part of the evangelical patrimony” in an allocution during the time of the Council. He said: “At the same time, **a new leaven was fermented: lively ideas, coinciding with the great principles of the Revolution, which did nothing more than appropriate certain Christian ideas: fraternity, liberty, equality**, progress, a desire to raise up the humble classes. In this sense, **all this was Christian** but had taken on an anti-Christian, secular and irreligious outer cover, which tended to misrepresent this **part of the evangelical patrimony destined to valorize, elevate and ennoble human life.**”<sup>43</sup>

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g. Setting out general principles for the Catholic historian, Don Prosper Guéranger criticized the ideas of the French Revolution: “To make a profession of faith by means of naturalism is as senseless as it is in politics to make order by means of disorder. This development of method has been disastrous and the conquests it has achieved are unworthy of that name. What a great success, to come to an agreement about the use of certain words that are as sonorous as they are perfidious, when an abyss divides us regarding the meaning of such words! ....

“It would be the greatest disgrace for the Christian historian to adopt as a standard of judgment these modern ideas and transpose them onto an evaluation of the past. On the contrary, he should consider such ideas within their own context, that is, as hostile to the supernatural principle. He should take into account the damage caused by modern paganism and, in order not to be himself overcome, should relentlessly keep his eyes on the immutable revealed truth, which manifests itself in the teaching and practice of the Church. The lord of Champagny calls it ‘a sentiment that is inimical to the faith, a hyper-stimulation of the pagan spirit. It was the puff of air that unleashed the tempest of 1789.’ If you still admire the *conquests* of that time, I fear greatly for your historical judgment and the tone of your writings, whatever be your intentions of orthodoxy” (*Il senso cristiano della Storia*, Società Editrice Il Falco, 1892, pp. 66–7).

<sup>43</sup> Paul VI, Allocution of September 1, 1963, *Insegnamenti di Paolo VI*, vol. 1, p. 569.

§ 28

Paul VI's intended legitimization of the basic principles of the French Revolution and the modern State seems to lack any real foundation. Montesquieu, one of the thinkers of the *Encyclopedia* which introduced the principle of equality as the basis of the modern republican State, contradicted the Pontiff's statements by making it clear that the equality he was talking about had nothing to do with Christian virtue. In his introductory note to *De l'esprit des lois*, he wrote:

"In order to understand the first four books of this work, it should be noted that **what I call *virtue* in a Republic is love of one's country, that is, love of equality. It is in no way whatsoever either a moral virtue, or a Christian one. It is *political* virtue; and this [equality] is the spring that moves the Republican government just as *honor* is the spring that moves the monarchy .... Finally, **the good man** referred to in book 3, chapter 5, is **not the good Christian, but the good political man, who has the political virtue that I spoke of.**"<sup>44</sup>**

§ 29

Almost 20 years after Paul VI's pioneer statement, John Paul II spoke words during a visit to France that revealed a continuity of thinking. At the homily of a Mass he celebrated at Le Bourget Airport near Paris, he confirmed what his predecessor had said about the 'Christian ideas' of 1789: "**How much the sons and daughters of your nation have done for the knowledge of mankind, to express humanity through the formulation of their inalienable rights!** The role that the idea of *liberty, equality and fraternity* plays in your culture is well known. **At depth, they are Christian ideas.** Even as I say this, I am well aware that **those who first formulated this ideal** were not referring to man's alliance with eternal wisdom. But they **wanted to act for the benefit of man.**"<sup>45</sup>

§ 30

Months later, on a pilgrimage to Subiaco, the Pontiff praised St. Benedict for having contributed to the abolishment of slavery in Europe with a somewhat egalitarian interpretation of the work of the great Patriarch of the West. Exalting the "Christian" aspect of equality, fraternity and liberty, John Paul II asserted: "In his time Benedict of Nursia encountered the

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<sup>44</sup> Charles-Louis de Secondat, Baron de Montesquieu, *De l'esprit des lois* (Paris: Garnier-Flammarion, 1979), vol. 1, p. 111.

<sup>45</sup> John Paul II, Homily at Le Bourget, June 1, 1980, *Insegnamenti di Giovanni Paolo II*, vol. 3/1, p. 1589.

tradition of slavery; at the same time, he reread in the Gospel a disconcerting truth about the definitive fates of the rich man and of Lazarus, in harmony with the order of the God of justice. He also read the radiant truth about *fraternity among all men*. **From the beginning, the Gospel constituted an appeal to overcome slavery in the name of the equality of men before the eyes of the Creator and Father. And in the name of the Cross and the Redemption.**

**“Was it not Saint Benedict who translated this truth, this Gospel of equality and fraternity, into a rule of life? He translated it not only into a rule of life for his monastic communities, but, even more, into a system of life for all men and peoples. *Ora et labora*. In antiquity, work was the portion of slaves, a sign of degradation. To be free meant not to work and, consequently, to live off the work of others. The Benedictine revolution places *work at the very center of the dignity of man*. Making men equal became, by means of the work itself, the foundation of liberty for the children of God, of freedom thanks to the climate of prayer in which the work is carried out. Here we have a rule and a program of life.”<sup>46</sup>**

§ 31 On his way to Lourdes in 1983, John Paul II replied to the greetings of the President of the French Republic with these words: “I will pray very much, especially with the Christian people of this country, for the intentions of the whole French nation and those who have the duty to govern and serve it. **I know its past, its merits and the efforts of its citizens – Christian or not – today as yesterday, to keep it worthy of its traditions of liberty and fraternity, and its concern for an equitable peace among the different countries of the world.**”<sup>47</sup>

§ 32 Interpreting these last two statements of the Pontiff, Cardinal Lustiger, a Prelate well informed about the intentions of John Paul II, offers us a real program of action based on the legitimation of the triad of the French Revolution. The words of the Cardinal of Paris lack any clear critique of the revolu-

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<sup>46</sup> John Paul II, Speech in Subiaco, September 28, 1980, *ibid.*, vol. 3/2, p. 743.

<sup>47</sup> John Paul II, Speech in reply to the President of France, August 14, 1983, *idem*, vol. 6/2, p. 193

tionary ideas as they were conceived by Illuminism and applied in the sad episodes that changed the direction of the history of France. On the contrary, the Cardinal attempts to make a *ralliement* between Church doctrine and revolutionary principles.

Referring to the statements of John Paul II and to the “new evangelization,” the Cardinal took an interrogatory stance: “Thus the Pope says that ‘liberty, equality, fraternity’ are ‘Christian ideas.’ If these Christian ideas, which have become a patrimony of Europe, its ideal of a social and political life, could appear opposed to Christianity, are they not still part of the gifts by which the spiritual fidelity of a nation and a culture, that is to say, Europe, was put to the test? If this is true, **is there not a need today for a new work of evangelization of the hope that these words have stimulated and continue to stimulate throughout the world? Is there not a demand for a Christian resurgence and, dare I say it, for a Christian reappropriation of these three words: liberty, equality, and fraternity, these three precious gifts of an inheritance we do not want to be lost?** Because, at the point where we find ourselves today, far removed from the idealism of the century of the enlightenment, it is necessary to recognize that **our world could be tempted to despair, instead of holding some unreasonable hope for these three words!** At a moment when these three words are accepted by the community of nations as meaningful references, **are not many peoples or at least many governments tempted to practically deny them?**”

“Now, does not the present insistence of the Church on human rights – which may frighten some individuals – seem to invite giving these three words their proper Christian meaning? If this inheritance is not only that of the Enlightenment, but also the perhaps neglected patrimony of the Gospel with the basic human rights that it acknowledges, **does this not present itself in our days as a spiritual mission for Europe to bear new witness to the meaning of these three words?** The young nations continue to see in them an affirmation that is often exhilarating, but most of the time civil, lay and secular, having no relation – except perhaps contradictory – to the religious affirmation of faith in God and in the creation of man! To preserve man from the despair raised by his abandoned utopias, **is it not necessary to reanimate a true divine hope, which the Christian meaning and intent of these terms can cause to be reborn?**”

**These three words – liberty, equality, fraternity – .... must rediscover their original evangelical and Christian meaning. It is our duty, our participation as believers, as Christians, as Catholics, in the work of building Europe. And, it seems to me, it is the only way to present them to our century – for all men .... – in order to make credible the hope of finding in them a standard for the aim and pledge of victory over despair and infidelity.”<sup>48</sup>**

This was an excerpt of the address the Cardinal gave at the University of Fribourg (Switzerland) on May 5, 1987. His “Christian” eulogy of the trilogy of the French Revolution’s maxim continues for another 13 pages of his book.

§ 33

At St. Peter’s Basilica in 1984, addressing the pilgrims from the Angers region on the occasion of the beatification of the martyrs of the French Revolution, John Paul II once again found a way to praise the same trilogy. He insinuated that abolishing the monarchy was a “necessary reform” and a “political evolution.” It is noteworthy that to a large extent the pilgrims descended from victims of the 1789 Revolution.

The Pope said: “I know that the French Revolution – above all during the period of ‘Terror’ – made many thousands of victims among you in the West, victims guillotined, executed by firing squad, drowned, killed in the prisons of Angers. God alone knows their merits, their sacrifice, their faith .... Their imprisonment and condemnation took place in a political context of protest against a regime, which at that time rejected so many religious values. Although **this historic movement had been inspired by generous sentiments – liberty, equality and fraternity – and by a desire for necessary reforms**, it was carried away by an avalanche of reprisals, violence and religious hatred. This is a fact. **But it does not fall to us here to judge this political evolution.** We leave to historians the task of evaluating its excesses.”<sup>49</sup>

§ 34

Uruguay, a country with a history profoundly marked by secularism, received a visit in 1988 from John Paul II. Ad-

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<sup>48</sup> Jean-Marie Lustiger, *Nous avons rendez-vous avec l’Europe* (Paris: Mame, 1991), pp. 154-5.

<sup>49</sup> John Paul II, Speech to the pilgrims of Angers on the occasion of the beatification of Guillaume Repin and 98 companion martyrs, *L’Osservatore Romano*, February 20-21, 1984, p. 6.

dressing representatives of culture and teaching there, the Pontiff pronounced these words, which seemed to endorse the revolutionary ideas of equality and liberty: **“The cultural patrimony of your people reveals a deep sense of the individual liberty and fundamental equality of all men. This value which you inherited and of which you are justly proud, in the past favored the quest for a more just society; today, with the cooperation of all, it can point the way to the solution for the problems that afflict your people.”**<sup>50</sup>

§ 35 In the bicentennial year of the French Revolution, during a Mass in Rome commemorating the 400-year history of the French Church of St. Louis, John Paul II returned to the same notion, this time in the form of a question: “Thus, two centuries ago, the humanist ideal that aimed to found a renewed society was proclaimed in opposition to Christianity. Nevertheless, with the passing of time, **can we not in some way recognize, in the values of liberty, equality and fraternity affirmed with such brilliance, the fruit of a culture with Christian roots?**”<sup>51</sup>

§ 36 On a trip to France in 1996 to commemorate the 1500-year anniversary of the baptism of Clovis by St. Remigius, John Paul II also praised the revolutionary trilogy. In response to the farewell words of Prime Minister Alain Juppé at the Rheims-Champagne airport, the Pope stated: “Mr. Prime Minister, in your person I greet all the French people and offer them my most ardent wishes for prosperity in an intense fraternity. **May your nation remain welcoming, continue to share its culture, and contribute to the incessant advance of the ideals of liberty, equality and fraternity that it presented to the world!**”<sup>52</sup>

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<sup>50</sup> John Paul II, Speech to the representatives of culture and teaching in Montevideo, May 8, 1988, published under the title “La dignità di ciascun uomo e il senso della sua vita hanno culmine e origine in Cristo,” *L'Osservatore Romano*, May 9, 1988, p. 6.

<sup>51</sup> *L'Osservatore Romano*, November 27-28, 1989, p. 6.

<sup>52</sup> John Paul II, Speech at the Rheims-Champagne Airport, November 22, 1996, published under the title “Continue a far progredire gli ideali di libertà, di uguaglianza e di fraternità,” *L'Osservatore Romano*, November 23-24, 1996, p. 9; cf. Luigi Accattoli, “Dal Papa omaggio alla Rivoluzione,” *Corriere della Sera*, November 23, 1996.

§ 37

Earlier on the same day, the Pontiff met the members of the French Bishops Conference. His words seemed to favor the principles of the French Revolution: “While we proclaim salvation in Jesus Christ (Acts 4:12), we feel the desire to promote human dignity and its fidelity to its own profound nature, to its vocation. **In a society that has contributed much to the recognition of human liberty and individual rights, it is evident that to express convictions does not mean to impose them, but to exercise an inalienable right.**”<sup>53</sup>

These are the words of conciliar Pontiffs who, in clear opposition to Catholic teaching, lead the queue of Prelates and theologians who praise the ideas of the French Revolution.

## B. Defense of “Equality-Liberty-Fraternity” in the Conciliar Texts

§ 38

In the principal documents of Vatican Council II, and notably in the pastoral Constitution *Gaudium et spes*, one finds innumerable doors open to the principles of 1789, or even veiled defenses of them:

### Equality

\* “Hence, **there is in Christ and in the Church no inequality**<sup>54</sup> **on the basis of race or nationality, social condition**

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<sup>53</sup> John Paul II, Speech to members of the French Bishops’ Conference in Rheims, September 22, 1996, published under the title “Accogliete il Grande Giubileo del Duemila come un appello pressante alla nuova evangelizzazione,” *L’Osservatore Romano*, September 23-24, 1996, p. 7; L. Accattoli, *ibid.*

<sup>54</sup> In some of the following texts that aim at combating economic and social inequalities, the use of imprecise expressions such as *immense inequalities* or *excessive differences* seems characteristic of the ambiguity peculiar to the language of the conciliar documents. The inequality is immense in relation to what? The differences excessive compared to what? Reference points are lacking in these judgments. If the inequality were immense or excessive when comparing a lower class and the one immediately above it, there would indeed be a factor of disharmony in the socio-economic structure, which could reveal unfair distributive principles. However, if the terms

or sex, because ‘there is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus’ (Gal. 3:28; cf. Col. 3:11).” (LG 32b)

\* “Moreover, although rightful differences exist between man, the equal dignity of persons demands that a more human and just condition of life be brought about. **For excessive economic and social differences between the members of the one human family or population groups cause scandal, and militate against social justice, equity, the dignity of the human person, as well as social and international peace.**” (GS 29c).

\* “If the demands of justice and equity are to be satisfied, **vigorous efforts must be made**, without violence to the rights of persons or to the natural characteristics of each country, **to remove as quickly as possible the immense economic inequalities** which now exist. In many cases, these are worsening and are connected with individual and group discrimination.” (GS 66a).

\* “It is in full accord with human nature that **juridical-political structures should**, with ever better success and **without any discrimination, afford all their citizens the chance to participate freely and actively in establishing the constitutional bases of a political community, governing the state, determining the scope and purpose of various institutions, and choosing leaders.**” (GS 75a)

\* “If peace is to be established, the primary requisite is to eradicate **the causes of dissension** between men. Wars thrive on these, especially on injustice. Many of these causes

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of comparison were the poorest and the richest classes, the accentuated and excessive inequalities would be normal, because between the two extremes would lie the other classes, and this would not necessarily reveal an unfair distribution. To combat such excesses would mean opposing economic and social inequality itself. Therefore, the use of the term inequality is ambiguous and, as will be seen below, it predisposes the reader against all inequalities and encourages adherence to the egalitarianism of modern society.

For more on the subject of ambiguity in the conciliar documents, see Vol. I, *In the Murky Waters of Vatican II*, Chaps. III to VIII.

stem from excessive economic inequalities and from excessive slowness in applying the needed remedies.” (GS 83)

\* “Let adequate organizations be established ... for repairing the deficiencies caused by an excessive disproportion in the power possessed by various nations .... In many instances there exists a pressing need to reform economic and social structures.” (GS, 86 c, d)

### Fraternity

\* “Therefore, this sacred Synod proclaims the highest destiny of man and champions the godlike seed which has been sown in him. It offers to mankind the honest assistance of the Church in fostering that brotherhood of all men which corresponds to this destiny of theirs.” (GS 3b)

\* “For the more unified the world becomes, the more plainly do the offices of men extend beyond particular groups and spread by degrees to the whole world .... Thus, with the needed help of divine grace, men who are truly new and artisans of a new humanity can be forthcoming.” (GS 30b)

\* “The human family is gradually recognizing that it comprises a single world community and is making itself so.” (GS 33a)

\* “At the same time, He taught us that the new command of love was the basic law of human perfection and hence of the world’s transformation. To those, therefore, who believe in divine love, He gives assurance that the way of love lies open to all men and that the effort to establish a universal brotherhood is not a hopeless one.” (GS 38a)

\* “A firm determination to respect other men and peoples and their dignity, as well as the studied practice of brotherhood, are absolutely necessary for the establishment of peace.” (GS 78b)

\* “The international agencies, both universal and regional, which already exist assuredly deserve well of the human race. These stand forth as the first attempts to lay international foundations under the whole human community for the solving of the critical problems of our age, the promotion of global progress, and the prevention of any kind of war. The Church rejoices at the spirit of true fraternity flour-

ishing between Christians and non-Christians in all these areas.” (GS 84c)

\* “**The proposals of this sacred Synod look to the assistance of every man of our time, whether he believes in God or does not explicitly recognize Him. Their purpose is to help men gain a sharper insight into their full destiny, so that they can fashion the world more to man’s surpassing dignity, search for a brotherhood which is universal and more deeply rooted, and meet the urgencies of our age with a gallant and unified effort born of love.**” (GS 91a)

### Liberty

\* “**The Church sincerely professes that all men, believers and non-believers alike, ought to work for the rightful betterment of this world in which all alike live. Such an ideal cannot be realized, however, apart from sincere and prudent dialogue. Hence the Church protests against the distinction, which some state authorities unjustly make between believers and unbelievers, thereby ignoring fundamental rights of the human person. The Church calls for the active liberty of believers to build up in this world God’s temple too.**” (GS 21f)

\* “**Respect and love ought to be extended also to those who think or act differently than we do in social, political and religious matters.**” (GS 28a)

\* “**Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God’s intent.**” (GS 29b)

\* “**The Gospel announces and proclaims the freedom of the sons of God, and repudiates all the bondage which ultimately results from sin .... By virtue of the Gospel committed to her, the Church proclaims the rights of man. She acknowledges and greatly esteems the dynamic movements of today by which these rights are everywhere fostered.**” (GS 41b, c)

\* “**For our part, the desire for such dialogue, which can lead to truth through love alone, excludes no one, though an appropriate measure of prudence must undoubtedly be exer-**

cised. **We include those who cultivate beautiful qualities of the human spirit, but do not yet acknowledge the Source of these qualities. We include those who oppress the Church and harass her in manifold ways .... We are all called to be brothers. Therefore, if we have been summoned to the same destiny, which is both human and divine, we can and we should work together without violence and deceit in order to build up the world in genuine peace.**" (GS 92e)

\* "As a consequence, **the Church rejects, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life or religion.**" (NA 5c)

These are excerpts from documents of Vatican II that in some way legitimize the ideals of 1789.

### C. French Bishops and Italian Catholic Intellectuals Commemorate the Bicentenary of the French Revolution

§ 39

In a plenary meeting of the French Bishops' Conference in October 1988, the Bishops decided to make a public statement in preparation for the bicentenary of the French Revolution. These are some significant excerpts: "**The 1789 Declaration on the Rights of Man developed conditions for a responsible society, which continues to be a goal for our generation and for today's Christians .... But, after two centuries, it is easier to avoid those earlier excesses by distinguishing the positive heritage that came from the time of the Revolution, a determining factor of modern France and a reference point for so many nations of the world. We will gather together at Notre Dame of Paris at the beginning of summer 1989. There, we will commemorate those days when a people, through their representatives, many of whom belonged to the Clergy, gave their consent to live together with respect for man as their special objective. As Catholics of France .... we recognize ourselves in this common desire, and we ask God for the courage to carry it out.**"<sup>55</sup>

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<sup>55</sup> French Bishops' Conference, "Déclaration de la Conférence au sujet du bicentenaire de la Révolution," *La Croix-l'Événement*, October 30-31, 1988, p. 15.

§ 40

During one of bicentennial ceremonies, Cardinal Decourtray issued this statement: “On June 20,<sup>56</sup> we celebrated a Mass at Notre Dame of Paris ‘for France, justice and peace.’ The ceremony, promoted by the Archbishop of Paris, Cardinal Lustiger, is the only one planned by the Church to commemorate the bicentennial of the French Revolution. The next day, in an interview with the daily newspaper *Le Monde*, the president of the Bishops’ Conference, Cardinal Decourtray, emphasized the ‘ambiguity of the 1789 Revolution ... **As for the positive values of the Revolution, especially the *Declaration on the Rights of Man* and the principles of liberty, equality and fraternity,**’ Decourtray held that they are founded in Christianity and that the dignity of man is only solidly rooted in God ... **The president of the French Bishops’ Conference foretold, however, that the principles of the Revolution would help to overthrow the many Bastilles that still remain and would be fecund for Europe’s future:** the rights of the elderly, the handicapped, minorities and the [different] peoples.”<sup>57</sup>

§ 41

The bicentenary of the French Revolution was also celebrated in Italy. In an article entitled “The Vatican rehabilitates 1789” by its Vatican specialist Alceste Saltini, the Communist newspaper *L’Unità* offered an interpretation that needs no comment: “After acknowledging the wrongs that the former Holy Office made against Galileo ... and paying homage to Martin Luther ... Pope Wojtyla, in his effort to further the process of reconciliation between the Church and the modern world set in motion by Vatican Council II, wanted this seminar on the French Revolution to be held. It was promoted by the Pontifical Lateran University under the title: ‘The French Revolution: Rome’s reaction in 1789 and how the event is judged today, two centuries later.’ Other pontifical and state

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<sup>56</sup> In a report published on April 16, 1989, *L’Osservatore Romano* (Portuguese ed.), noted that the *Universal Declaration on the Rights of Man and of the Citizen* was signed on June 20, 1789. This is why the bicentennial commemoration of the French Bishops was held on that date.

<sup>57</sup> *Adista*, July 10-15, 1989, p. 14. Cardinal Decourtray’s homily at this commemorative Mass can be read in *L’Osservatore Romano*, July 12, 1989, p. 4.

universities collaborated in the seminar, which more than 300 scholars attended.

“Among the many talks, a historical exposition presented by Jesuit historian Giacomo Martina of the Gregorian University was particularly interesting. He spoke about the stormy relations between the Holy See and the French Revolution, focusing on the problems that arose on the diplomatic level and, even more, on the theological and ecclesiological planes ....

“The upheaval [of the French Revolution] nonetheless sanctioned the liberty of all creeds and the equality of all citizens before the law, with the consequent abolishment of the privileges that preserved a special status for the Clergy. Save some exceptions, the institutional Church considered that liberty licit. The rising of the popular masses as a rebellion against the established authority, democracy as a demand incompatible with the pre-existing social order, and the whole modern thinking which was the foundation of that great development were considered as a rejection of the truth. The *Syllabus* of Pius IX developed those conservative and reactionary positions that weighed so heavily on the life of the Church and of States with Catholic majorities until things turned around with the Council convened by John XXIII.

“In closing the seminar, the rector of Lateran University, **Msgr. Pietro Rossano, defined the French Revolution as ‘a great laboratory of ideas and projects, at times crazy and at times wise.’** But today **everyone, starting with the more recent Pontiffs, recognizes that ‘many of the ideas that were elaborated and launched** in Europe and the rest of the world **were based on a patrimony of Christian ideas** that belonged to old Europe, such as the sacred and immutable rights of the human person.’ Msgr. Rossano said that ‘these ideals became a banner of the secular world, which briefly wrenched it from the hands of Catholics, of Christians.’ **He concluded by saying that, viewed from a distance – as John Paul II put it – ‘at base they were some great Christian ideas even if those who acted on those ideas were unaware of this fact and believed that they were acting against the Church.’** While this statement is debatable, **what is interesting and novel is that a Pontiff reconciled himself with the**

**French Revolution, increasing the distance that separated him from Pius VII.**<sup>58</sup>

#### **D. Renowned Conciliar Theologians Align Themselves With the Ideals of the French Revolution**

§ 42 As illustrated above in some of its official texts, Vatican Council II left loopholes which allowed many progressivists to feel comfortable in considering egalitarianism, the driving principle of the French Revolution as well as Communism,<sup>59</sup> as a key characteristic of the Church. Among others, this passage from *Lumen gentium* provides such a loophole, as pointed out by Boaventura Kloppenburg: “If, by the will of Christ, **[in the Church]** some are made teachers, dispensers of mysteries and shepherds on behalf of others, yet **all share a true equality with regard to the dignity and to the activity common to all the faithful for the building up of the Body of Christ**’ (LG 32c). **Strictly speaking there are no ‘superiors’ and ‘inferiors’ or ‘subjects’ in the Church.** Mt 23:8-11 and Lk 22:25-27: ‘You are all brethren’ (Mt 23:8) must be read and taken seriously. Brethren in only one great Family, **which has no special ‘dignitaries.’ The Church is and ought to be a fraternity, a koinonia, a communion.**”<sup>60</sup>

§ 43 Stimulated by this and other conciliar texts, as well as documents of recent Pontiffs, many progressivists commonly invoke the principles of the French Revolution as an expression of the ideal to be applied to the Church. Some examples follow.

§ 44 The first formal testimony of an endorsement of the revolutionary trilogy comes from Fr. Chenu. In an interview with the Author of this Collection, Fr. Chenu gave these responses:

**“Question – Can one make historical comparisons between Vatican II and the French Revolution?”**

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<sup>58</sup> *L’Unità*, June 16, 1989.

<sup>59</sup> Plinio Corrêa de Oliveira, *Revolution and Counter-Revolution*, part I, chap. VII.3.A, B.

<sup>60</sup> B. Kloppenburg, *A eclesiologia do Vaticano II*, p. 127.

*“Answer - What they have in common is the idea of change, of evolution in the structures ... In French (and probably also in Portuguese), they are called ‘structural reforms,’ whereby the reform affects not only small things, but the architecture itself changes. The same reality is constructed in a different way ....*

*“Question - Could one say that the Council also upholds principles such as liberty, equality and fraternity?”*

*“Answer - Although Pius IX condemned the Revolution’s motto – liberty, equality, fraternity – it [nevertheless] exists in analogous fashion in the constitution of the Church. All men are equal. Liberty is the rule of every conscience, including the freedom of conscience that the Church used to condemn. The Church used to condemn it, but at the Council a change took place amid a very violent dispute, which ended with the acceptance of freedom of conscience. And it is now considered a truth in the Church. But for many long centuries, it was condemned. This is an important change. Fraternity is the Gospel itself. So, Pope Pius IX condemned this motto in the 19<sup>th</sup> century because it was carried out then in ways that clashed with the opinion of the concrete Church.”*

*“Question - But aren’t those principles [applied] today in the whole Church?”*

*“Answer - Yes, and no one raises an objection anymore to liberty, equality and fraternity.*

*“Question - Even in the Church?”*

*“Answer - Even in the Church.*

*“Question - Even in the Council...”*

*“Answer - Yes, yes.”<sup>61</sup>*

§ 45 Msgr. Rudolf Graber, then Bishop of Regensburg, confirmed this statement by Fr. Chenu: **“Today we are living through a type of French Revolution being re-enacted in the Church, with the same slogans of liberty, equality and**

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<sup>61</sup> Interview by the Author in Paris, February 20, 1983.

**fraternity and the same tumultuous impetuosity with which these words were received in that epoch.”<sup>62</sup>**

§ 46 Chenu said something similar: “In the Galileo case, the Church failed to recognize the legitimate autonomy of scientific research. Later, **in the ambiguous program of the French Revolution, she failed to acknowledge the dignity of liberty.** All these events had, in addition to their immediate content, a discerned or rejected *meaning* in the movement of History. Prophets notice it quicker than doctors.”<sup>63</sup>

§ 47 In the same work Chenu legitimized the “values” of 1789 and asked whether the same “error” committed in the past by condemning the French Revolution would be avoided today – in relation to Communism. He said: **“The story of the long-standing obscurantism in which Christians floundered for more than a century before discerning the values of liberty tumultuously proclaimed by the French Revolution, is a sinister one. Only now has the Council succeeded in moving the Church away from a summary anathema .... Today will we be able to discern the communitarian values that the new [Communist] Revolution raises up against bourgeois individualism and a distorted capitalist greed?”<sup>64</sup>**

§ 48 Bishop Walter Kasper of Rottenburg-Stuttgart, professor of Dogmatic Theology at the University of Münster who was named secretary of the 1985 Bishops Synod by John Paul II, affirmed that the Council adopted the ideas of 1789: **“For us, Illuminism and its consequences do not belong to a by-gone era, but remain a permanent reality .... The Church of Vatican II .... clearly accepted the modern ideas of liberty, equality and fraternity, seeing them largely as a Christian fruit and heritage.”<sup>65</sup>**

§ 49 French theologian and conciliar *perito* Fr. René Laurentin categorically attributed the Council with incorporating the principles of the French Revolution into *Gaudium et*

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<sup>62</sup> R. Graber, *Por que a Igreja está em crise* (Rio de Janeiro: Grifo, 1971), p. 48.

<sup>63</sup> M. D. Chenu, “Les signes des temps – Réflexion théologique,” V.A., *L'Église dans le monde de ce temps*, p. 211.

<sup>64</sup> *Ibid.*, p. 217.

<sup>65</sup> W. Kasper, *Fe e humana* (Salamanca: Sígueme, 1974), pp. 17-18.

*spes*. He claimed that what has been overcome was “the nostalgia for ‘Christendom’ with its grandeurs and miseries, with its outmoded political conceptions. Political Augustinianism died in Vatican II. Also routed were post-Tridentine peculiarities, the severities of the 19<sup>th</sup> century: the anguished and desperate fight to defend the remnants of the Middle Ages with a frontal attack on the ‘modern’ ideals of liberty, equality, fraternity and human rights. These values, whose dangers were perceived unilaterally in the 19<sup>th</sup> century, found their rightful place in Schema XIII [the Constitution *Gaudium et spes*] and elsewhere.”<sup>66</sup>

§ 50

Fr. Antonio Borrás, S.J., professor of Church History and Sacred Art in San Cugat del Vallés (Spain), followed the same path as the Pontiffs and theologians cited above. He noted: “Along with this radically Hegelian ideology [condemned by the *Syllabus* as pantheistic and rationalist], various other principles, in essence Christian, had also sprouted spontaneously: the value of the human person, his liberty, his right to individual and collective independence: ideas for which so many have given their lives since 1789. The fundamentally Christian battle cry of ‘liberty, equality, fraternity’ spread throughout the world, drawing the multitudes behind.”<sup>67</sup>

§ 51

Edward Schillebeeckx also attributed the concept of tolerance adopted by the Conciliar Church to the ideas of the French Revolution: “As for the orientation of Church authority, from the French Revolution to our times there has been a clear development in *meaning* toward the modern concept of tolerance. However, one should not lose sight, above all with regard to her government, that the Church moves not only on the basis of intangible revealed data, but, in fact, she is also a child of her time .... Therefore, she makes her judgments based on all kinds of presuppositions and determined opinions that are not found in Revelation, but

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<sup>66</sup> René Laurentin, *Bilan du Concile*, p. 365.

<sup>67</sup> Antonio Borrás, “La libertad religiosa en el Concilio y en el *Syllabus*,” *Unitas*, Barcelona, Jan.-Apr. 1965, p. 99.

result from the human conscience at a given stage of its development.”<sup>68</sup>

§ 52 In a work published the year the Council began, Schillebeeckx predicted that Vatican II would adopt the U.N. *Declaration on the Rights of Man*, which was inspired by the French Revolution’s *Declaration on the Rights of Man and the Citizen*. Schillebeeckx said, “Given that **this old concept [of tolerance] ... constitutes a heavy rock of scandal for non-Catholics, it would be meritorious before the eyes of the whole world if the Council could solemnly acknowledge the 1948 Declaration on the Rights of Man** and then interpret this declaration from a specifically Christian perspective.”<sup>69</sup>

§ 53 Commenting on the Declaration *Nostra aetate*, Hans Küng also thought that the Council adopted the principles of the French Revolution: “**The Declaration ends with a profession of fraternity among all men, children of a common Father. It is surprising ... and very significant to the relation of the Church with the modern world that the three (so often abominated) words, the motto of the French Revolution – liberty, equality and fraternity – have come to have played a singular role in the Council’s texts.**”<sup>70</sup>

§ 54 Enthused about the “intellectual enrichment” of the Church that the Council supposedly stimulated by opening itself to the ideas of 1789, religious commentator Henri Fesquet, referring to Küng, wrote: “**This liberation of Catholic thinking, long a prisoner of the negative current of the Counter-Reformation, somehow permitted it to work together with the trilogy of the French Revolution, which turned around the secular world before it was taken up by Catholicism, which had long deformed it. ‘Liberty, equality, fraternity’: this glorious motto was, after all, that of Vatican II, as Hans Küng has recently suggested.**”<sup>71</sup>

§ 55 Announcing a lecture on Rosmini, *L’Osservatore Romano* took a favorable stance toward the Italian thinker who

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<sup>68</sup> E. Schillebeeckx, “Il Concetto di verità e i problemi connessi – La tolleranza,” V.A., *I grandi temi del Concilio*, p. 884.

<sup>69</sup> *Ibid.*, p. 883.

<sup>70</sup> H. Küng, *Veracidade*, p. 123.

<sup>71</sup> H. Fesquet, *Le journal du Concile*, p. 1127.

held that Catholic culture should recognize the positive contributions of the French Revolution. The course description follows: “The 23<sup>rd</sup> lecture of the ‘Rosmini chair’ is entitled *Rosmini and the culture of the French Revolution*. This title was chosen because of **the stimulating Rosminian literature [= interpretation] on the French Revolution**, which in its time encountered many obstacles to acceptance among both leading members of the aristocracy as well as traditionalist cultural circles of the Catholic world. **Instead of a total rejection of all the messages and new political structures imposed by the Revolution, Rosmini suggested changing this critical position and making a serious attempt to recover those elements** (the need for democracy, the dignity of the human person, the autonomy of the State, the demand for greater liberty, respect for consciences, etc.) **which the Revolution had certainly distorted, but had also helped to bring to the fore, making their solution a matter of urgency.**”<sup>72</sup>

§ 56

Mgr. François Rodé, secretary of the Pontifical Council for Inter-Religious Dialogue, endorsed the trilogy of the French Revolution and suggested that faith be added in order to make it the foundation for the Europe of tomorrow. He affirmed: “Two hundred years after the French Revolution, one can see a reversal of the trend. If the Revolution of 1789 proclaimed the principles of ‘liberty, equality, fraternity’ within a context of rejection of Christianity, then the Revolution of 1989 [the fall of the ‘iron curtain’ and the Berlin wall] would express the desire to restore to Christ his rightful place in public life. **It is a question of adding faith in Christ to the trilogy of 1789 in order to construct tomorrow’s Europe.**”<sup>73</sup>

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§ 57

Without explicitly mentioning the French Revolution, numerous theologians nonetheless have adopted the ideas of liberty, equality and fraternity, to which, they claim, the

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<sup>72</sup> “Rosmini e la cultura della Rivoluzione Francese,” *L’Osservatore Romano*, July 19, 1989, p. 3.

<sup>73</sup> François Rodé, “Le sfide proposte alla Chiesa europea dalla nuova situazione del continente,” *L’Osservatore Romano*, July 28, 1990, p. 5.

Church should adapt herself. Some of the more expressive examples follow.<sup>74</sup>

§ 58 Fr. van Iersel is categorical in his defense of egalitarianism in the Church: **“An ecclesiastical organization should be founded on the equality of all, before any differentiation and recognizable in every distinction. Any differences are, in principle, exclusively functional.”**<sup>75</sup>

§ 59 Prof. Piero Antonio Bonnet, a judge on the Vatican City Tribunal, also pointed to equality as the guiding principle of conciliar ecclesiology: **“The ecclesiastic community dimension can thus with certainty be defined in the profound equality that unites all men in the Church and in relation to the law of love .... The equality of all, so strongly emphasized in the magisterium of the Vatican Council II .... is translated into the ‘effective’ participation of all, according to their own spiritual needs in the supernatural goods, particularly those of the word and the sacraments present in a communitarian way in the Church ....**

**“Equality, building up this essential hinge–type function which is the communitarian dimension of the Church, acts as a ‘unitarian’ matrix for the diversity of every subjective position .... In a more particular way, equality manages to situate this moment of ‘fundamental identity’ of every Christian believer, participating in the ‘same’ word and the ‘same’ sacraments, into a ‘single’ community.”**<sup>76</sup> The author concluded that since the Church is conceived as a communion, each of the faithful **“can express this ‘equality,’ that is, this unity around which the identity of the ‘people of God’ is consolidated.”**<sup>77</sup>

§ 60 Cardinal de Lubac thought that these longings for a free and fraternal society make up part of the Catholic faith itself:

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<sup>74</sup> The texts of the rest of the Items of this Chapter will also confirm the examples mentioned here.

<sup>75</sup> Bas van Iersel, “Strutture della Chiesa,” V.A., *L’avvenire della Chiesa*, p. 191.

<sup>76</sup> Piero Antonio Bonnet, “Le “fidèle” récupéré comme protagoniste humain dans l’Église,” V.A., *Vatican II: Bilan et perspectives*, vol. 1, pp. 547-48.

<sup>77</sup> *Ibid.*, p. 557.

**“Does not our faith teach us that our humanity is one, that as a whole it has the same destiny, that a Future is being prepared in which all are invited to collaborate, that the salvation of each one exists in function of the salvation of the whole, that the universe has a meaning whose key is mankind, that we are made for a free and fraternal society, and that it is here that we must be apprenticed for our future condition?”**<sup>78</sup>

§ 61

Fr. Antoine Vergote, professor of Religious Psychology at the University of Louvain, viewed the principles of liberty and equality as the axles around which the Church should begin to turn. He interpreted these principles according to the revolutionary spirit of 1789: “The Church is somewhat marginal in the field of ethics. We can affirm that **the two great ethical axles of contemporary humanity are liberty and justice in equality. Liberty is understood as promoting freedom of expression and creativity achieved by revolt against any form of coercion. Justice is seen as abolishing all aristocratic and feudal vestiges in society. Equality of condition for all individuals and peoples is the fundamental notion that mobilizes ethical energies.** I will not dwell upon the past and present faults of the Church. **We are unanimous in declaring her guilt for the past and in lamenting that a certain sectarian and conservative attitude has greatly distanced the Church from these two ethical movements that have shaped our civilization.**”<sup>79</sup>

§ 62

Cardinal Archbishop of Buenos Aires Antonio Quarracino, then president of the Latin American Bishops Council, praised the work of the Basic Christian Communities, founded on equality and fraternity: “**The preferential option for the poor, realized by the Church** in different ways in various countries of Latin America, **led her** to draw closer especially to the neediest social classes or **to support the cause of a greater justice and freedom for the people.** In many places **the presence of the Basic Christian Community,** with its more per-

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<sup>78</sup> H. de Lubac, “L’idée chrétienne de l’homme et la recherche d’un homme nouveau,” *La Pensée Catholique* (Liège, 1948), p. 44.

<sup>79</sup> A. Vergote, “La presenza della Chiesa nella società di domani,” V.A., *L’avvenire della Chiesa*, p. 164.

sonal dimension and **greater level of equality and fraternity, has favored the increased credibility** to which I referred.”<sup>80</sup>

§ 63 Bishop Luigi Bettazi of Ivrea, Italy, president of the international *Pax Christi*, declared that it was a duty of religions to defend the poor in order to facilitate the path toward equality and liberty. He said: “Today more than ever, **I believe it is the mission of religions ... to assume the defense of the poor, to share the life and hopes of the oppressed and marginalized, ‘starting with the lowest,’ in order to orient humanity along the path of an equality and true liberty for all, no longer imposed through violence, but conquered by the conscience and solidarity.**”<sup>81</sup>

§ 64 In a collaborative work coordinated by Fr. Chenu, French Dominican Fr. Patrick Jacquemont judged that liberty and fraternity constitute the true face of the Church: “**Perhaps fidelity demands, today as yesterday, this contesting of the idolatry of human powers so as to return to the Church her true face of poverty, fraternity and liberty!**”<sup>82</sup>

§ 65 Finally, Fr. Christian Duquoc, professor of Dogmatics at the School of Theology of Lyons, considered the notion of heaven an artifice that the Church used to conceal her ‘failure’ to achieve liberty and fraternity for the world: “As an inversion of the here and now, [the notion of] **heaven would have derived from the incapacity of the dominating powers to guarantee the promised fraternity, liberty and abundance.**”<sup>83</sup>

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§ 66 An occasion that provided an opportunity for Bishops to express their approval of the principles behind the trilogy of the French Revolution was the ‘94 Synod on the consecrated life. Although they did not make direct reference to 1789, some interventions were certainly expressive.

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<sup>80</sup> A. Quarracino, in *L'Osservatore Romano*, April 19, 1984, p. 5.

<sup>81</sup> Luigi Bettazi, “Abbiamo fornito ‘coperture teologiche alle strutture di peccato. Pentirsi a Palermo?,” *Adista*, October 14, 1995, p. 80.

<sup>82</sup> P. Jacquemont, “Igreja e constestação,” V.A., *A Igreja do futuro*, p. 41.

<sup>83</sup> C. Duquoc, “Um paraíso na terra?,” *Concilium*, 1979/3, p. 89.

§ 67

The Bishop of Rajshahi (Bangladesh), Msgr. D'Rozario, intervened with a statement that ardently defended equality as a fundamental principle of religious life. The Prelate also considered fraternity as indispensable for the "new look," following conciliar guidelines, of those who dedicate themselves to the Church in the innumerable institutes of consecrated life.

These were his words: **"The Vatican Council II spoke about the need to review the rules of religious congregations so that the unity and equality of all their members would be better expressed. *Perfectae caritatis* speaks of this with the aim of strengthening 'the bond of fraternity among the members of an institute.'** After the Council, many institutes reviewed their rules in the light of this principle and came to the conclusion that lay and clerical members should have an equal opportunity to rise to all positions of responsibility in the Congregations .... Three theological principles support this.

"The first principle is the ecclesiological nature of religious life, as clearly stated in *Lumen gentium*. **This principle emphasizes the importance of equality among all the members.** Vatican Council II affirmed, 'To strengthen the bond of brotherhood between members of a community, those who are called lay brothers, assistants or some other name, should be brought into the heart of its life and activities' (*PC* 15) ....

"The third essential principle derives from the first two and deals with the role of authority in religious institutes. **Authority facilitates equality and unity insofar as it 'is pledged to creating a favorable climate for sharing and co-responsibility, to encouraging every one to make a contribution towards the questions of all the others'** (*PC* 50). **In choosing the members who will serve the community in positions of authority, the religious community should select those who are best suited to carry out this ministry of creating an atmosphere of equality, solidarity, fraternity and unity.**"<sup>84</sup>

§ 68

The Bishop of Bondo in the Congo (ex-Zaire), Mgr. Keana, viewed social equality as a banner to be brandished in

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<sup>84</sup> Patrick D'Rozario, "Tre principi teologici," *L'Osservatore Romano*, November 23, 1994, supplement, p. 74.

the name of Jesus Christ, which would lead the way along the road ahead. In colorful language, which, however, in essence is not so different from that of “Liberation Theology,” the African Prelate affirmed: “Marginalized men, women and populations, in Africa as elsewhere, should not be treated as second-class citizens. We all belong to the same humanity in which the Son of God became man, assuming our limits and weaknesses.

“An African proverb says, ‘The cock that crows the loudest came from the same small egg.’ **The fight for a true human equality for all in the name of Jesus Christ .... is a real challenge for the consecrated of Africa ....** The marginalized show the world that a new path of fraternal co-existence is possible. This way passes through those who are the living figure of the Crucified. In Him – the Crucified–Resurrected – they become brothers and sisters of the marginalized. Through a real solidarity and true co-sharing, consecrated men and women manifest the characteristic of the fraternal world that is to come. **They are ‘sentinels’ who announce that the night of discrimination will give way to a new day in which all men and women will sit around the same table.** Then the figure of the Messiah will be fully manifest.”<sup>85</sup>

§ 69 Thus, based on Vatican II, important progressivist Prelates and theologians of the most varied tendencies defend the driving principles of modern republics, and some would like to see them engrained in the Catholic Church.

## 2. The Announcement to Democratize the Church

§ 70 At times speaking clearly about democratizing the Church and other times veiling this intent with artful language, certain renowned authors have drawn institutional consequences from the philosophy that underlies the trilogy *liberty-equality-fraternity*.

§ 71 To establish the type of democracy they crave, progressivists confront an obstacle but hold a trump card. The obstacle: the “Conciliar Revolution” in effect failed to gain the sup-

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<sup>85</sup> Philippe Nkiere Keana, “I consecrati non possono tacere di fronte al dramma degli emarginati,” *ibid.*, p. 111.

port of the faithful.<sup>86</sup> The trump card: it counts on the firm collaboration of the Pontiffs and almost the totality of Bishops. Such a situation permits it to advocate a democracy which, at least in its first stages, will not go so far as to suppress the Hierarchy.

Understanding this strategy helps to explain why many theologians and conciliar leaders avoid drawing all the normal consequences from the philosophical principles they defend – *liberty, equality and fraternity*.

§ 72

Karl Rahner, one of the pioneer spokesmen for the concept of the “Church as people of God,”<sup>87</sup> wrote about the type of democracy that he thought should be established in the Church. In order to make the term “*democracy* in the Church” more widely accepted, Rahner tried to avoid its logical consequence, which would be to do away with the Hierarchy...

Rahner wrote: “**One could hope for a true democratization in the Church. This word ‘democratization,’** properly understood, does not signify in common language ‘liberation’ from all constraints; rather, it **indicates the institutions, behavioral patterns, guiding images and rules of the game that must be created in a society which is, and wants to remain, pluralist;** thus, it might truly constitute *one society* and not a radically disjointed mass of people and factions. It certainly does not follow as a consequence that ‘**democratization**’ in the Church be understood as a battle cry raised against the full powers of the hierarchical function. Rather, it **should be understood as a key for integrating the Church into this temporal and pluralist society, the existential and permanent *substractum* for the formation of the Church.**”<sup>88</sup>

§ 73

Edward Schillebeeckx also called for democracy in the Church, but the hierarchy of office he admits is no longer distinct from the faithful: “We can say that **authority in the Church comes from the community** but, we must add, **from this specific communion which is a Christian *communio*** whose factor of union is Christ. In this sense, the authority

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<sup>86</sup> Vol. I, *In the Murky Waters of Vatican II*, Chap. X. §§ 3-7, Note 8.

<sup>87</sup> L. Maldonado, *La nueva secularidad*, p. 62.

<sup>88</sup> K. Rahner, “Theological reflections on the problem of secularization,” V.A., *Theology of Renewal*, vol. 1, p. 175.

comes from Christ. As I understand it, **the authority that comes from Christ and the authority that comes from the community are one and the same**; notwithstanding it is always authority. Even in a purely human community, **the *demos* [the people] and the authority naturally form a whole**. But **in this whole, there is a difference in function, a distinction in *diakonia* [service]**. In my opinion, **the same thing applies to the Magisterium of the Church.**<sup>89</sup>

§ 74 The same author verified how this democratic mentality is being adopted by a significant portion of the Church structure: **“In actuality, we can say that the democratic element is appearing ever more clearly in today's Church. We find this, above all, in the foundation of the institutional structure, in different ecclesiastic provinces and local Churches, and in the relations between the Bishops and the faithful. Here, in many places, a more democratic structure is already apparent. This presupposes that the Bishop himself already has a new concept of how his authority functions. Once the episcopal image gradually takes its form within a democratic perspective, the supreme authority in Rome will be able to permit the local Churches, to a large extent, to resolve their own problems themselves .... In restoring to each Bishop the former title of vicar of Christ, the dogmatic Constitution on the Church [*Lumen gentium*] in fact laid the foundation for a theology of the local Church, wherein the universal Church is represented.”**<sup>90</sup>

§ 75 Cardinal Hans Urs von Balthasar adopted a similar position. He considered fostering democracy in Church life to be a mission of the apostolate: **“In the depths of Christian existence, everything is leveled, following a most profound law: the apparent superiority of the hierarchical component leads, of itself, to the promotion of what is democratic. On the contrary, to take the democratic element seriously soon becomes an undeniable personal choice, a demand, a mission in the sense of an ecclesiastical apostolate for anyone who may be interested.”**<sup>91</sup>

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<sup>89</sup> E. Schillebeeckx, “Fundamento da autoridade na Igreja,” in V.A., *Cinco problemas que desafiam a Igreja hoje*, p. 48.

<sup>90</sup> *Ibid.*, pp. 39-40.

<sup>91</sup> H. U. von Balthasar, *Abattere i bastioni*, p. 112.

§ 76

Cardinal Yves Congar considered democratization in the Church to be the most profound demand of Christianity: "The feeling of frustration and alienation is also experienced in the Church, in the anonymity of large parishes where people gather together without knowing one other, without communicating or participating, or in the formalism of religious communities where creativity would seem to be officially banned. **One should seek out Church activities that represent what one really thinks and feels, and where one truly participates. Such is the basis of what is called 'democratization,'** a word that can only be used on the condition that it is well understood. **This search,** like many others that seem novel and almost revolutionary, in reality **seeks out the most profound nature and most authentic demands of Christianity.** It wants to constitute a brotherhood where all are known and recognize each other, where everyone is called by name, sharing membership in a group where everyone can talk openly. The small group is this."<sup>92</sup>

§ 77

Dutch theologian Fr. Bas van Iersel, professor of New Testament Exegetics at the University of Nijmegen, clearly explained the *synodal* or *communitarian* model that the progressivists want for the Church: "**The principle of the equality of all and for all, and the priority of the local community or small group leads us to conclude that a predominantly synodal model of the Church is preferable to a predominantly hierarchical model.** If one wishes to call this collegiality, then **one must bear in mind that it is not exclusively or even principally a collegiality among the greater or lesser official ministers, but a collegiality among all.**"<sup>93</sup>

§ 78

Already in 1968, Fr. Schillebeeckx had explained that establishing entities representing the faithful would be gradual and should aim at the whole Church, even the highest echelons. Ironically, Schillebeeckx expressed disappointment with what he considered the timidity of the laity: "**Another aspect of establishing the synodal principle in the whole Church is the representation and participation of the faithful, particularly**

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<sup>92</sup> Y. Congar, "Os grupos informais na Igreja," V.A., *Comunidades eclesiais de base – Utopia ou realidade* (Petropolis: Vozes, 1973), p. 129.

<sup>93</sup> B. van Iersel, "Struttura della Chiesa di domani," V.A., *L'avvenire della Chiesa*, p. 192.

**the laity**, not only through their Bishops, but directly, **through corresponding lay organizations** on both national and international levels. But this must be done in stages.

“Let us recall the recent Congress of the Laity held in Rome (October 1967) at the same time as the Synod of Bishops. The resolutions of the final day of the Congress made a clear distinction between the laity and the Bishops, and asserted that decisions should be made by the Hierarchy of the universal Church. They did not ask to take part in making decisions, but only to be consulted at all levels, from the parish and Diocese up to and including the central administration of the Church. **They wanted the laity to be seriously consulted in all Church decisions.**

“**I think this demand is, in a certain sense, minimal. The Dutch Pastoral Council went much further: lay people should not merely give the Bishops their opinion; they should collaborate with the Bishops in the decision-making itself. But this must take place in stages. If the experienced and qualified counsel of lay people is taken into consideration at all levels of the decision-making process, then the whole structure already will begin to change. This incorporation of the laity must be carried out at all levels, including the Roman Curia and the Synod of Bishops.**”<sup>94</sup>

§ 79 Prof. Hervé Legrand O.P., of the Catholic Institute of Paris, wrote about the convergence between the concepts of synodality and democracy in an article for *Ricerca*, the organ of the Italian Catholic University Federation (FUCI). He asserted that **“a Church in synod upholds values that are commonly accepted as democratic.”** A reviewer for *Adista* made these comments: **“Convergencies, Legrand declares, refer to democratic values and those experienced by a Church in synod. Above all, freedom of information and freedom of speech. A synod, he explains, ‘seeks information from the greatest number of the faithful about the state of the diocesan church, the challenges that should be taken up, and the resources, both human and financial, that are available’ ....**

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<sup>94</sup> E. Schillebeeckx, “Fundamento da autoridade na Igreja”, V.A., *Cinco problemas que desafiam a Igreja hoje*, p. 44.

**“Other points of convergence are for scholars: negotiations, respect for minorities and participation in elaborating norms. ‘It deals,’ [Legrand notes], ‘in effect, with what goes on in a synod by way of amendments to the texts that try to bring together as much as possible the differing points of view.’ Blind obedience to a pressure group, Legrand goes on to say; is an ‘evangelically distant’ concept. On the other hand, the aim of a synod is to ‘come to the truth together with one’s brother, instead of imposing it on him’ ... Legrand concludes that ‘a Church that listens, that observes and where all walk together,’ a Church where there is no one person or group who ‘knows all the answers beforehand,’.... is a Church that ‘is explicitly engaged in living in communion even as it becomes more culturally adapted to our society.’ This is the synodal Church.”<sup>95</sup>**

§ 80

Msgr. Ferdinand Klostermann, a conciliar *perito* and honorary chaplain of the Pope, explained the underlying theory of collegiality, which is based on the principle of popular representation: **“To the principle of the universal responsibility of all for everyone and everything in the community of Christ, is linked the principle of *koinonia* [communion], the principle of a fundamental democracy, conciliarity and collegiality .... It becomes increasingly clear that the collegiality of the College of Bishops and the presbyter is but ‘a secure concentration, or better, one particular form of Church *communio*.’ The primacy [of the Pope] itself is ‘a concentration of the mystery of the *communio episcoporum*’ and, therefore, ‘a concentration and a particular form of the *communio fidelium* in one single agent who holds the office.”<sup>96,97</sup>**

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<sup>95</sup> Hervé Legrand, “Democrazia o sinodalità per la Chiesa?,” *Adista*, “Quando sinodale fa rima con democratica: Chiesa ‘semper reformanda,’” *Fucil*, November 7, 1996, p. 7.

<sup>96</sup> J. C. Groot, “Aspetti orizzontali della collegialità,” *La Chiesa del Vaticano II*, Firenze, 1965, pp. 722-792; cf. J. Ratzinger, “Die pastoralen Implikationen der Lehre von der Kollegialität der Bischöfe,” *Concilium*, I, 1965.

<sup>97</sup> F. Klostermann, “Principi per una riforma di struttura della Chiesa,” V.A., *La fine della Chiesa come società perfetta*, p. 252.

§ 81           Klostermann continued: **“The true administrator [of the Church] is more or less the holy people of God, who choose and must choose for itself the administrative and executive bodies so that it can, in general, act as a social body. This concept is similar to the one that forms the basis of our modern democracies, whereby the true sovereign is the whole people who elect a parliament and a government, and can recall both if they so desire.”**<sup>98</sup>

§ 82           A disciple of Rahner, Fr. Norbert Greinacher, also pointed to the democratic form of government as a solution to modernize the Church. In a book co-authored with his master, he wrote: **“The function of the Hierarchy is to guide the Church and advance her unity .... The hierarchical structure is itself subject to social changes and thus finds itself in need of adapting to the changed situation. If there is no structural adaptation, it becomes dysfunctional, that is, the existing hierarchical structure ‘functions’ poorly or not at all, and only imperfectly is it able to carry out its duties of guiding and teaching. For example, it is comprehensible that in today’s society, an ‘authoritarian’ hierarchical structure .... will achieve its ends only in a very imperfect way. Thus it must be replaced by a democratic form, without thereby renouncing its own claim to authority.”**<sup>99</sup>

§ 83           Fr. João Batista Libânio, professor at a Jesuit Center for Higher Studies in Belo Horizonte, Brazil, touched on the question of democracy in the Church. Responding to questions from a journalist, he said: **“In a world where democracy asserts itself as a necessity of citizens, the internal non-democracy [of the Church] stands out more blatantly, discrediting it in the eyes of the people. Every time decisions are made within the Church that prevent debate and repress diversity of opinion, people are shocked, because this goes against the democratic way of thinking.**

**“Question - Does the power structure of the Church clash with modern democratic aspirations?”**

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<sup>98</sup> *Ibid.*, p. 266.

<sup>99</sup> N. Greinacher, “Aspetti sociologici dell’autorealizzazione della Chiesa,” V.A., *Chiesa, uomo e società*, pp. 91-2.

*“Answer - Yes. True democracy consists of respecting people’s consciences and opinions, even if they differ.”*<sup>100</sup>

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§ 84

Without explicitly committing themselves to the democratic ideal in their references to the change that they desire for the structure of the Holy Church, many other theologians and Prelates have adhered to the principle of authority delegated by the faithful, although in more moderated degrees. Some examples of the various guises this theme has taken follow.

§ 85

Cardinal Congar sketched a general outline for the Church of the future: **“The ecclesiology of the people of God will deepen into an ecclesiology of communion and fraternity.** What took place at the extraordinary Synod of 1969 is quite significant and interesting. **From considering the College and the collegial act in the strict juridical sense of the term, they passed to the consideration of ‘collegiality.’** This word, which does not appear in the documents of Vatican II, was used often. This means that **the juridical domain and that of cooperation and co-responsibility have come together in the notion of communion.** Biblically speaking, communion, *koinonia*, supposes participation, *metoché*: see Jn 1:1-3. **Precisely because one shares the same goods, the same mission (*cum munus*), one is in communion ...** This path [of the Council] is linked to the rediscovery of the local church.

**“This also continued the movement that enabled Vatican II to overcome the tendency** that characterized the history of ecclesiology, at least in the West: **to isolate** mediations and **structures of authority**, and to develop them separately. **They began to find themselves inserted in the communities as a functional service ...** Another manifestation of the same movement that is seeking and will succeed in finding a new way **is the requirement that communities choose the ministries that they need, including the presider at their eucharistic services ...**

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<sup>100</sup> João Batista Libânio, “Teólogo condena falta de democracia na Igreja,” interview by Roldão Arruda, *O Estado de São Paulo*, May 21, 1996.

**“The problem of the Church as fraternity must be examined in greater depth ... The ‘small groups’ phenomenon will certainly develop further. They take on various names: special interest groups, Basic Christian Communities, and even underground churches .... The Church of tomorrow will experience a new equilibrium between the established or ‘hierarchical’ ministry and diverse ministries born of the faithful.”**<sup>101</sup>

§ 86            Although he praised democratic equality, Fr. Gustave Martelet, professor of Theology at Lyons-Fourvières, avoided any outright commitment to democracy as a solution for the future Church. Instead, he appealed to a new formula based on “mystery”: **“Would one have to say that the people of God, in order to be truly *of God*, must be established on the rejection of the behaviors and values that democracy preaches? Absolutely not.** The summons that *all* humanity is meant to receive means **the very opposite.** This call to live from God’s life in Christ and in the Spirit **implies, indeed, *an equality without limits, since God’s love is lavished upon each and every one without the slightest distinction.*** Hence the idea of *people* is very appropriate for this mystery, because it implies the absolute rejection of all discrimination of persons, which also defines the best of what democracy is.

**“But the existence of this equality of all men and women based on love in no way excludes a *distinction of roles and functions in the people of God.*** Nor does it require this distinction to take on the unique structural forms that define a democracy in its own right. Without rejecting anything excellent in all that concerns the political structures of the world, the Church as people of God is not enslaved by any of them, since in none of them does she find an adequate example of her own mystery.”<sup>102</sup>

§ 87            In an article on the Synod of Bishops published by *L’Osservatore Romano*, staff member Fr. Gino Concetti expressed enthusiasm for the assembly’s growing representative aspect, of a democratic nature: **“To complete its image as a**

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<sup>101</sup> Y. Congar, “Strutture essenziali per la Chiesa di domani,” V.A., *L’avvenire della Chiesa*, pp. 211-214.

<sup>102</sup> G. Martelet, *Deux mille ans d’Église en question* (Paris: Cerf, 1984), p. 94.

body that represents the universal Church, the presence of priests, religious and lay persons of both sexes in the general assemblies gradually became a reality. Thus, 'geographical universality' meets *anthropological or categorial universality*. **All categories of the people of God are present at the general assembly**, although with diverse titles and roles .... In addition to manifesting *anthropological or categorial universality*, the presence of the various components of the people of God is also advantageous because the Church's communal structure, dynamically turned toward its unique mission, lends it support. In this sense, they can discuss and better understand problems in the Synod's agenda, with each one making a special contribution, marked and reinforced by his own experience and that of his group. The proposals and resolutions that emerge at the end have a stamp of seriousness and connection with the reality lived by individuals, and especially the Christian people, in diverse and multiform situations."<sup>103</sup>

§ 88

Cardinal Suenens revealed a certain "mental reservation" when he advocated a "democracy of sanctity" rather than a "democracy in the Church." Given the tactics of the Belgian Cardinal, it is not difficult to discern here an artfulness designed to confuse and favor the democratic ideal. In this excerpt, Suenens was discussing the Charismatic Renewal movement, of which he was a prime mover: "It only remained for me to give the general public an account of the Renewal in the form of a book .... René Laurentin, who reviewed the book for *Le Figaro*, expressed its main idea thus: **'The author wants to show how the winds of the Spirit are proposing and achieving an increasingly greater 'democracy of sanctity.'** It is exactly this. I said that the Council had not introduced democratization in the Church, but rather the democratization of sanctity inherent in baptism."<sup>104</sup>

§ 89

Mgr. Gioia, secretary of the Pontifical Council for the Pastoral Care for Migrants and Itinerant People, appeared to advocate the end of fundamental ecclesiastic differences: "A

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<sup>103</sup> G. Concetti, "Un organismo dinamico della Chiesa cattolica," *L'Osservatore Romano*, September 30, 1983, Supplement on Synod '83, n. 1, pp. I, IV.

<sup>104</sup> L. J. Suenens, *Souvenirs et espérances*, pp. 225, 157.

certain elitist structuring had also finally prevailed in the Church, which was divided into two levels: teachers and students, Hierarchy and laity. Today, however, on the eve of the jubilee, the definition of the Church as Catholic leads us to reconsider our way of making the Church, in the footprints of the origins of the people of God.”<sup>105</sup>

§ 90 Finally, as an example of the incoherence of certain “moderates” who are willing to admit both the authority of divine right and the ideals of the French Revolution, elements which ‘*hurlent de se trouver ensemble*,’ there is the testimony of Msgr. Boaventura Kloppenburg. He stated: “Church authorities, when they act as such, act ‘in the person of Christ,’ ‘in the name of Christ’ .... Hence their authority (which is a *potestas sacra*) is conferred on them by God through a sacrament. In a democracy all this is different: the authorities are delegates of the people, act on behalf of the people and in their name and receive their power from the people through juridical acts. Nevertheless, **it would be simply fallacious to derive, from the non-democratic nature of the Church, an argument against the active participation of the people in suggesting candidates for ecclesiastical posts [sic]. Those things that are most praised in a democracy – liberty, equality, fraternity, co-responsibility – will fit perfectly in *koinonia*.** Through a government of love .... there will be the ‘fraternal harmony of the family of God’ (*UR* 2d). Neither democracy nor, even less, monarchy; but *koinonia*, where ‘**all share a true equality with regard to the dignity and to the activity common to all the faithful for the building up of the Body of Christ**’ (*LG* 32c). This concept needs to be taken seriously and put into practice.”<sup>106</sup>

It is lamentable that Kloppenburg seemed to have forgotten to explain how the democratic principles of the French Revolution, which he defends as integral parts of *koinonia*, could be applied in any way other than assuming that authority comes from the people, a proposition he seemed to have contended a few lines before...

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<sup>105</sup> Francesco Gioia, “Il popolo di Dio protagonista del pellegrinaggio giubilare,” *L'Osservatore Romano*, June 18, 1998, p. 6.

<sup>106</sup> B. Kloppenburg, *A ecclesiologia do Vaticano II*, p. 128.

§ 91

Alongside renowned theologians and under the shadow of the Episcopate, various types of associations have been forming within the Conciliar Church. Such groups tend to take a certain stance with regard to democratization in the Church. Here is a sample of what they defend: **“In view of the difficulty of initiating a true democratic movement in the Church in France, certain of the most militant Catholics found a solution: to play the card of [a united] Europe.** The *Réseau Européen pour une Église de Liberté*, which brings together numerous national associations, such as *Droits et Libertés dans les Églises* in France, the *Mouvement du 8 Mai* in Holland, and *Christenrechte in der Kirche* [Christian Rights in the Church] in Germany .... met together in London between January 3 and 7 for their annual meeting. For over 10 years, these associations, groups and grassroots communities, almost invisibly, have been ‘fighting against the internment of Vatican II.’ They have now been brought together by those in Austria, Germany and elsewhere who instigated the ‘We Are Church’ movement ....

**“The members of this European network are convinced of the following: that an effective change in the Catholic Church will come about through reform of the institutions.** Such is the originality of their enterprise. **‘Can one expect a liberation of the local churches without a redefinition of Peter’s ministry?’** asks Hubert Tournès, one of the promoters of the network. **‘Can one speak of debate within the Church without establishing a basically synodal or conciliar system?’** To be able to respond to these questions, the *Réseau Européen pour une Église de Liberté* decided at its London congress to associate itself with the American network, ‘Catholic Organizations for Renewal’ (COR), which mobilizes more than 50 national and international groups, including the **‘Association for the Rights of Catholics in the Church’ (ARCC), which has undertaken the elaboration of a constitution that the Church could adopt, as in a democratic State. A constitutional assembly representing Catholics at the beginning of the next millennium has appeared on the horizon.**”<sup>107</sup>

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<sup>107</sup> Laurent Grzybowski, “La contagion Partenia,” *L’Actualité Religieuse*, February 15, 1996, pp. 5-6. About the WAC movement and

§ 92 With these examples, the Reader can see the desire of progressivists – at times clear, at other times veiled – to transform the monarchic government that prevails in the Holy Church into a democracy with a revolutionary bent.

### 3. A Deliberate Design of the Progressivist Current: The Monarchic Characteristic of the Church Must Disappear

It was foreseeable that the progressivists, by admitting democratic principles, would sooner or later strike out against the monarchic institution of the Holy Church. In fact, they make no secret of this long planned, deliberate design.

§ 93 In an interview with the Author of this Collection, Fr. Chenu explained that he had studied minutely how the feudal institution of the Middle Ages had been destroyed so as to apply the same method to the monarchic Church. The French Dominican rejoiced over the establishment of “horizontalism” in the Church by means of the Council, something he had long desired.

Chenu, a historian and sociologist as well as theologian, said: “In my study of History, I focused on the time when the Middle Ages was rapidly evolving. It was moving from a feudal period, which lasted four centuries, to a new epoch with transformations in the world and in the Church. **It was passing from a feudal regime to a communal, horizontal regime of equality: opposed to a hierarchical regime. Then, from the sociological standpoint, I analyzed this mutation from a vertical regime of authority to a horizontal regime of fraternity ....**

“I applied the same method to contemporary times: instead of an authoritarian Church – God, Christ, the Pope, the Bishops – horizontally today we have the people of God, where there are authorities but the primacy lies in horizontalism. This is what was recorded at the Council,

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ideas, see Atila Sinke Guimarães, *We Are Church, Radical Aims, Dangerous Errors* (Dallas: TIA, 1998).

which defined the Church not as a perfect, hierarchical society (the term that used to be utilized was *societas perfecta*). It was replaced by *populus Dei*, the people of God. In the Church this is significant .... Instead of a *societas perfecta*, there is the *populus Dei*, where there are authorities, but the authorities refer to the people of God. Therefore, **this is the new constitution of the Church, which represents a complete change of position. I consider this to be one of the main characteristics of the Council. A vertical-authoritarian regime was replaced .... Since then there has been a horizontal collegiality among the Bishops.**"<sup>108</sup>

§ 94 Chenu frequently applied his method, developed over long years of study, against the monarchic Church. He personally testified to this fact, citing as an example the part he played in founding the magazine *L'Actualité Religieuse dans le Monde*, whose name soon changed to *Informations Catholiques Internationales*. Today the magazine has reverted to its original name.

Chenu said: "I participated in the launching of *L'Actualité Religieuse dans le Monde*. With Fr. Boisselot .... along with many editorial directors of *La Vie Catholique* and the old *Temps présent*. *L'Actualité Religieuse dans le Monde* - **this title should be understood in its fullest sense. It meant that this bi-monthly magazine, which reported on the life of the churches and religions around the world, intended to present a clear and consistent picture of a horizontal catholicity, as opposed to a pyramidal and monolithic view of the Church.**"<sup>109</sup>

§ 95 Similar criticisms aimed at destroying the "pyramidal" Church can be found in Congar's writings: "From top to bottom the Church was a great and powerful organization. Classic teaching presented her as pyramidal and clerical .... **Today, this formally denounced pyramidal view of a Church, in which the laity were only a clientele that occasionally assisted the Clergy, can still be found here and there.** One can also find the following stance in practice: 'The Church is not considered as a community of the faithful, but as an institution which, in the bosom of society, officiates over rites and other

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<sup>108</sup> Interview by the Author, Paris, February 20, 1983.

<sup>109</sup> *Jacques Duquesne interroge le Père Chenu*, p. 98.

religious activities. The bond established between the Church and the 'faithful' is similar to the one between a public institution and its 'clientele.' One can question whether this state of affairs derives from a situation where the Clergy and the Church are still in a position of power.

**"To the extent that the Church becomes weaker, relying less on priests and entering a state of 'diaspora,' she will also learn how to live in a different way .... This is not only due to the diminishing number of priests; it is because the Church, returning to her origins, is conceiving of herself [since the rise of the laity] as the *people of God* in march in the daily life of men. She recognizes herself in a minority situation and in 'diaspora,' and has begun to live much more from her base .... Today she lives very much in and through the groups of the faithful that are open as a whole to the Gospel."**<sup>110</sup>

§ 96

In another work, Congar is also radical in his opposition to the monarchic Church: **"The establishing of fraternal relations is linked in the Gospel with a criticism of dominating relationships .... Dealing with the community of His disciples, He [Christ] does not allow a dominating, tyrannical and overbearing authority. This is pagan! He wants a deaconal, serving authority dedicated even unto the sacrifice of itself .... Authority is not an entity 'of itself'; it exists 'within a' community where those who bear authority are also members, to serve this community. In Christianity, authority is functional .... That the Church – for she is the one in question! – fell terribly short of this evangelical plan is a fact! A sacrament of salvation for the world, she herself has a great need to be 'saved'!"**<sup>111</sup>

§ 97

Congar revealed his real objective in launching the concept of Church as sacrament<sup>112</sup> when he affirmed that it was a means to relinquish the concept of the monarchic and juridical Church: **"The idea of the Church as sacrament was, on the part of the Council, a means to move away from the predominantly juridical view that the Church, having been**

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<sup>110</sup> Y. Congar, *Église Catholique et France moderne*, pp. 65-6.

<sup>111</sup> Y. Congar, *Un peuple messianique* (Paris: Cerf, 1975), pp. 134-5.

<sup>112</sup> On the concept of Church as sacrament, see Vol. X, *Peccato – Redemptio*, Chap. IX and Vol. XI, *Ecclesia*, Chap. I.

founded by Christ, **would maintain herself and function on her own.**"<sup>113</sup>

It is noteworthy to recall that these concepts, among others, earned Fr. Congar the honor of being raised to the Cardinalate...

§ 98 Fr. Gustave Martelet added his voice to the chorus rejoicing at the downfall of the hierarchical Church: **"The Church is no longer seen according to the analogy of stairs to be climbed or a 'societal' system that would set the hierarchical disparity of its members in the first line of its constitution. She is characterized above all as a *communion* in which each one is equal to everyone else in the love he receives .... It was said that, in this way, the *pyramidal* concept of the Church fortunately gave way to a communitarian view of a *concentric nature*. It is true."**<sup>114</sup>

§ 99 Msgr. Christoph von Schönborn, the present Cardinal-Archbishop of Vienna and directing editor of *Conciliar Catechism*, affirmed that the ecclesiology of the Council acted against the Church as a *societas perfecta*. In Fribourg (Switzerland), when he was a professor at the *Autonianum*, the Prelate spoke these words to the Author: **"The ecclesiology that the Council acted against or abandoned is precisely the ecclesiology of the Church as a *societas perfecta*, considered principally in itself, its institutional structures, its Hierarchy, etc. Whereas there [in the Council] the perspective was much more that of the Church in its universal mission and also of the Church that is virtually open to the whole of humanity."**<sup>115</sup>

§ 100 Writing about the role of the Church Hierarchy in the economy of grace, Schillebeeckx disparaged and insulted it in order to exalt the role of the faithful in directing the Church "from below." His intent to combat the Church's Hierarchy is clear in the wording of this text: **"On this topic [of the distribution of grace], many of the faithful had a kind of totalitarian concept of the Church, and they confused her absolute pre-**

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<sup>113</sup> Y. Congar, *Un peuple messianique*, p. 38.

<sup>114</sup> G. Martelet, *Deux mille ans d'Église en question*, p. 53.

<sup>115</sup> Christoph von Schönborn, interview by the Author in Fribourg, Feb. 9, 1983.

**tension** that the Hierarchy really possesses the visible grace of Christ **with a kind of omnipotence proper to the state**, where the faithful would only be agents to carry out what the Hierarchy proposes and imposes. **Such a position is not only inaccurate, but ‘unecclesial’ and heretical.** The spirit of Christ, the active principle of the whole Church, directs her not only through the Hierarchy, that is, from above, but also through the faithful, and hence, from below.”<sup>116</sup>

§ 101

Kloppenburg as well clearly stated that the monarchy in the Church must disappear: **“Because the Church is a *koinonia* in which all are brothers and truly equal in dignity, she must not be or present herself as a monarchy** so well established that it is impossible to see how all the baptized actually participate in maintaining, carrying out and professing the received Faith. Because the universal Church in fact exists in the individual churches and begins with them, **she must not be organized** primarily as a ‘universal’ Church **in a system of subjection and uniformity.** Because the Church is at the same time immanent and transcendental, she should be open, willing and ready to re-begin her incarnation in new forms and cultural and historic situations. **She should not link herself exclusively and indissolubly to any race or nation, or to any particular type of customs or habits, be they recent or age-old. And because the unity of the Church should be structured in a regime of communion, fraternity and collegiality, she should not present herself in such a way that it appears there is no place for a true application of the principles of subsidiarity, immanence and co-responsibility.**”<sup>117</sup>

§ 102

While Prelates and theologians have opened the door to the idea of destroying the monarchy in the Church, many priests have incited the faithful, not only by calling for changes conforming to the French Revolution, but even by demanding transformations along the lines of the Communist Revolution.

§ 103

Such is the case, for instance, of Fr. Gustavo Gutiérrez, known as the “father of Liberation Theology” in Latin America. In an article in *Concilium* entitled “The Poor in the Church,” he wrote: **“Read from the angle of the poor, the**

<sup>116</sup> E. Schillebeeckx, *Cristo, Sacramento dell'incontro con Dio* (Rome: Paoline, 1970), pp. 287-8.

<sup>117</sup> B. Kloppenburg, *A eclesiologia do Vaticano II*, p. 10.

exploited classes and the militants in their struggles for liberation, the Gospel calls for a people's Church .... When the poor of the land expropriate the Gospel from the hands of those who today consider themselves its private owners, then we will see what has begun to be called among certain groups of the common people in Latin America the 'social appropriation of the Gospel.'"<sup>118</sup>

§ 104 One can see, therefore, that the ideas of the French Revolution, and their corresponding demands to democratize the Church and end her monarchic regime, carry in their bosom the leaven of the Communist Revolution, which, in the progressivists' own words, are "signs of the times" heralding the age to come.<sup>119</sup>

#### 4. Pope as Constitutional Monarch? Or Pope as President?

§ 105 To prevent the guillotine of revolt and egalitarianism from falling on the Papacy, the head of the Church, through the centuries the ordinary and extraordinary Magisterium of the

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<sup>118</sup> G. Gutiérrez, "Os pobres na Igreja," *Concilium* 1977/4, p. 92.

<sup>119</sup> This view is corroborated by Cardinal Congar's statements about the notoriously Marxist-inspired Liberation Theology of Latin America, of which Gutiérrez is the "father" and Boff a top-rated "star." Congar saw in this movement the "prophetic breath" of future winds and considered it as important as the French Revolution: "The present development of *Politique et Foi*, the 'Liberation Theologies,' and 'Liberation and salvation' is certainly linked to the conjuncture in the 'Third World' and Latin America and to a very strong awareness of all the injustices, oppressions and revolts throughout the world. This awareness is concretely served by the media and formally through the dissemination of Marxist tools of analysis.

"When the great kaleidoscope of the world will have shifted some degrees, things will be seen in another way. What is presently admired will be criticized. Many of today's speeches will sound as startling as those of 1793. But, as in that epoch, a decisive experiment will have been carried out, durable values will have been acquired. The contribution of the original experiment in Latin America, that of Christians engaged as such in liberation, will be weighed according to its own content, method of approach and epistemology." (Y. Congar, *Un peuple messianique*, pp. 187-8).

Church has calmly and effectively denounced egalitarian tendencies and the doctrinal errors that derive from them.<sup>120</sup>

§ 106 Notwithstanding these condemnations, the “conciliar revolution” challenged them. The Pope, the bolder progressivists undauntedly contend, is no longer a King by divine right,

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<sup>120</sup> The following documents provide examples:

\* Pope St. Boniface I's Letter *Manet beatum* of March 11, 422, warned those who unjustly affront papal authority that they cannot inhabit the kingdom of heaven (*DR* 109a);

\* In his Bull *Unam Sanctam* of November 18, 1302, Boniface VIII taught that those who refuse to submit to the legitimate Supreme Pontiff will not be saved (*DR* 469);

\* In the Constitution *Licet iuxta doctrinam* of October 23, 1327, John XXII condemned the errors of Marcilius of Padua, who denied that St. Peter had authority and was first among the other Apostles (*DR* 496);

\* The Bulls *Inter cunctas* and *In eminentis* of February 22, 1418 from the Council of Constance condemned the errors of John Wyclif and John Hus, who both denied that the Pope is head of the Church, Vicar of Our Lord Jesus Christ, etc. (*DR* 633, 639, 649, 673, 674, 676, 681);

\* A Decree of the Holy Office of December 7, 1690 condemned the Jansenist error that the Pope had no authority over an ecumenical council (*DR* 1319);

\* Pius VI's Brief *Super soliditate* of November 28, 1786 lambasted the Febronian errors, which included the claim that the Church should be governed like a republic (*DR* 1500);

\* In his Constitution *Auctorem fidei* of August 28, 1794, Pius VI inveighed against the false thesis of the Jansenist Synod of Pistoia, which held that the Pope does not receive his power from Christ in the person of St. Peter, but rather from the whole Church (*DR* 1503);

\* The dogmatic Constitution *De Ecclesia Christi* of June 18, 1870 at Vatican Council I anathematized those who rise up against the full and supreme power of jurisdiction of the Sovereign Pontiff over the whole universal Church (*DR* 1831);

\* In his Letter *Ex quo* of December 26, 1910, St. Pius X condemned the erroneous opinion that the Catholic Church has not been a monarchy from its inception (*DR* 2147a);

but the president of the Synod of Bishops. His power conferred to him by delegation, that is, the Bishops' Assembly, he is no longer the Vicar of Christ, but merely the head of the College. Preferably he should no longer present himself as the Sovereign Pontiff, but only as Bishop of Rome. And the acceptance of papal infallibility should give way to acknowledgement of the "sins" of the Papacy.

In varying degrees with a broad gamut of nuances, these are the disastrous propositions held by a significant number of conciliar progressivists in coherence with their egalitarian principles. The documents in this item will serve to verify this.

§ 107 A word, however, should be said beforehand about the method of exposition. To begin, an analysis of the relationship between the Pope and the College of Bishops according to Catholic Doctrine will be presented. Then, documents substantiating the diverse erroneous positions upheld by progressivists will be exposed.

§ 108 With this, it should become clear that both the "moderates" and the *arditi*, although in different degrees, essentially advocate the same thing: the destruction of papal power and the Pontiff's election by democratic vote. However, important nuances should be considered.

### Strategic Doctrinal Constraints:

§ 109 \* For the time being,<sup>121</sup> both "moderates" and *arditi* seem to think it necessary to maintain the Roman Pontiff as an instrument of the process itself of destruction of the Papacy.<sup>122</sup>

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<sup>121</sup> On the strategic reasons that led to this position, see Chap. III, §§ 15-26.

<sup>122</sup> A testimony of this self-destruction of the Papacy can be found from the pen of Küng, who is himself quite opposed to papal authority. He wrote that John XXIII "showed himself to have more than just a different, good and kind temperament, and more than a new and amiable 'style.' In him .... there was something much more impor-

Therefore, from the institutional standpoint, the Pope would even play a certain central role that would enable him to restrain the “conciliar revolution” whenever its excessive audacity could provoke serious reactions among the faithful.<sup>123</sup>

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tant, that is, something of a renunciation of a *power* of Peter .... in favor of a *service* of Peter, not only affirmed but chiefly lived .... This Pope had nothing of a spiritual prince, nothing of a *Pontifex Maximus*, a *Sommo Pontefice* or a *Souverain Pontife*. Nor was he even a new Christian kind of ‘high priest.’ Everything hieratic, all that was affected and captious, everything that emanated an ‘air of sanctity’ was alien to him ....

**“Here is a Pope who, in a totally unprecedented degree, put into practice the evangelical renunciation of spiritual power .... To renounce spiritual dominion meant renouncing condemnations, threats, excommunications, denunciations, inquisitorial processes. To renounce spiritual power was also to renounce new authoritarian statements, definitions and dogma. A renunciation of the spiritual domain meant, above all, renouncing the absolutist government of a single man, translated into the convening of the Ecumenical Council. Then, after the definitions of Vatican I, such a government seemed superfluous and, according to the principles of the ecclesiastical Curia, extremely dangerous and inopportune.**

**“Finally, renunciation of the spiritual power meant descending from the throne and disinterestedly intermingling with other Christians, Jews and the modern world in general. In this regard, John XXIII .... did not make new pretensions and ecclesiastical demands, but expressed his solidarity and modest assistance .... Has not the unfavorable impression caused by the definitions of Vatican I become insignificant, such as, for example, the *Dictatus Papae*? .... Especially since the successors of John XXIII have themselves adopted a similar line of conduct and spontaneously renounced spiritual power? The impromptu divestment by Pope Paul VI of the symbol of papal sovereignty - the three-tiered crown - and other reform measures along the same lines show that such a hope is not without foundation” (H. Küng, *A Igreja*, vol. 2, pp. 309f.).**

<sup>123</sup> a. Conciliar chronicler and *perito* Fr. Mario von Galli wrote that the Pope “is the custodian of unity and can assert his right in cases of extreme need, that is, if unity were to unravel should he fail to act. Perhaps we have transformed what is meant by extreme need a bit too much to apply to normal cases. We have utilized as a normal means of governing the Church that which had been conceived as only an emergency brake” (“Diálogo con los ortodoxos,” V.A., *La re-*

§ 110

\* Progressivists do not always clearly advocate democracy in Church government. Many, out of prudence, judge it more efficacious to move gradually and only little by little transfer the emphasis of power in the Church from a Pope-King to a Pope-president. Prelates who have accepted progressivism to one degree or another have also defended in varying degrees the idea of establishing a Pope-president. Numerous are those who appear to have abandoned the centuries-old position of the Holy Church, which has always understood the mission of the Supreme Pontiff as coming directly from Our Lord Jesus Christ. Thus situated on different heights of the slippery slope that ends in the establishment of democracy within the Church, in fact they all make up part of one single movement that tends toward that same end.

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*forma que llega de Roma*, Barcelona: Plaza & Janes S.A., 1970, p. 156).

b. Fr. Raymond Schwager, director of the Department of Theology at Innsbruck, told the Author of this Collection that he thought that "what is needed [for a future Papacy] is juridical power, because with this one also has power. But .... it is a power that becomes active at the moment when it is needed, and is generally withdrawn afterward" (Interview by the Author, Innsbruck, February 11, 1983).

### A. *The Correct Position According to Catholic Doctrine: the Pope-Council and Pope-College of Bishops Relationships*<sup>124</sup>

§ 111

With regard to the much-vaunted collegiality of the Bishops in relation to Church government and papal decisions, the **correct position**, amply documented in this item, follows:

The Pope is the supreme lord of the Church, governing and teaching with or without the College of Bishops assembled in a Council.<sup>125</sup> The plenitude of the power to govern, teach and

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<sup>124</sup> The College of Bishops is an expression that refers to the Princes of the Church as a whole. This College is the legitimate successor to the Apostolic College. It can manifest its opinions on a given topic whether its members are dispersed throughout the world or assembled in a council.

The tendency of the progressivist current is to inflate the council's role to the detriment of the papal Primacy, and to convene the College of Bishops ever more frequently with the aim of establishing a power within the Church that is virtually distinct from the papal power. This is what underlies the overemphasis on "collegiality." This chapter will analyze the College of Bishops primarily as a group assembled in a Council, and less as individuals dispersed through the world.

<sup>125</sup> Canon 218 of the *Pius-Benedictine Code of Canon Law* was explicit in this regard: "§1. The Roman Pontiff, successor of St. Peter in the Primacy, has not only a primacy of honor but also the full and supreme power of jurisdiction over the universal Church, not only in things which belong to Faith and Morals, but also in those which relate to the discipline and government of the Church spread through the world.

"§ 2. This power is truly episcopal, ordinary and immediate, both over each and all the churches and over each and all the Pastors and the faithful, independent of any human authority."

Although the new *Code*, promulgated by John Paul II in 1983, affirms the "supreme, full, indirect and universal ordinary power" of the Pope, it places the main emphasis on the "Bishop of the Church of Rome .... the head of the College of Bishops." It reads:

"Can. 331 – The office uniquely committed by the Lord to Peter, the first of the Apostles, and to be transmitted to his successors, abides in the Bishop of the Church of Rome. He is the head of the College

sanctify resides in him and only in him.<sup>126</sup> The greater or lesser degree of authority of his action depends on the greater or lesser use of his prerogatives of assistance from the Holy Ghost, as well as from the greater or lesser official character that he imparts to his action. Thus, when the Pope legislates, judges and governs *ex professo*, his laws, judgments and acts of government are decisive and above appeal in view of his “vicarial power” (*Feed my sheep* Jn 21:17).<sup>127</sup> When he teaches *ex*

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of Bishops, the Vicar of Christ, and the Pastor of the universal Church here on earth.”

With this change of emphasis, the new *Code* appears to meet the demands of those who, even before its promulgation, had favored seeing the Pope as a mere *primus inter pares* [first among equals] in the College of Bishops. In this sense, Dominican scholar Fr. Jean-Marie Tillard wrote: “Everyone knows that a new *Code of Canon Law* is being prepared. Will it be satisfactory in this essential point? Will its writers *unconsciously* incline toward *papal power*? Will they make the Roman Pontiff (if the fortuitous idea of changing this title to Bishop of Rome does not occur to them) *the Pope* or *something more than a Pope*? In other words, will the much awaited legislation .... be based on the fact that the Roman Pontiff exercises his *sollicitudo omnium ecclesiarum* [solicitude for all the churches] from the bosom of the communion of Bishops and in an essential relationship with this communion, or will it tend to leave him in his ‘solitude’? Will it make him the *primus* in the College of Bishops, or the Sovereign Pontiff with the Bishops below him?” (J. M. Tillard, *El obispo de Roma*, Santander: Sal Terrae, 1986, p. 70).

<sup>126</sup> The Reader will find a more nuanced definition, especially with regard to the plenitude of the powers of sanctification or of governing, in Vol. XI, *Ecclesia*, Chap. I.2.B.a.ab.

<sup>127</sup> a. With regard to the expression “vicarial power,” or *potestas vicaria* [power to govern in Christ’s place], the meaning adopted here is that expounded by the celebrated Jesuit author of *Tractatus de Romano Pontifice*, Domenico Palmieri. About the **origin** and **degree** of the Supreme Pontiff’s “vicarial power” he wrote: “A brief explanation is needed as to why the Roman Pontiff is called the head of the Church. Head of the Church is used metaphorically. In it, three things can be considered: *order*, *perfection* and *power* [or virtue]. *Order*, because it is the first and most important member of the human body; *perfection*, because in it all thoughts flourish; *power*, because through its force, the head governs all the other members .... Therefore, with regard to order, perfection and power, Christ is the head of the Church.

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“As for *power*, one should note and distinguish that the government of the Church body is twofold. One is the *inner* government, that is, through the communication of grace and gifts. The other is *external*, the exterior and visible exercise of the authority that governs the members of a society. The first government belongs to Christ alone. The second also belongs to Christ, since He himself exercised it *per se* when He was on earth; and He exercises it invisibly *through his Vicar*, who, in addition to being the Vicar with Christ and under Christ, is the visible head of the visible Church. For the Church does not have two heads. Indeed, she has one supreme head to which all else is subordinated ....

“The Church and Christ thus constitute only one mystical body whose head is Christ. The others are members, although here a certain distinction should be made. Effectively, if order, perfection and power are considered in relation to the inner government, only Christ is the head (1 Cor 12:11-13) and Peter should be included among the other members. If the external government is considered, Christ is the head together with His Vicar, that is, both constitute one single head just as they share only one authority – not because the Vicar of Christ can do all that Christ can, but because all of the authority of the Vicar is the authority of Christ, which originated from the latter and was received by the former” (Domenico Palmieri, *Tractatus de Romano Pontifice*, Rome: Polyglotta, 1877, pp. 356-7).

b. Dealing with the means to exercise the *potestas vicaria*, Palmieri emphasized its **direct and indirect legislative and coercive characters**: “Assuming that the authority is the efficient principle of social unity, it is not necessary that it be the author of all the laws that prescribe the means to achieve general harmony so that society might fulfill its end. For, although in any society such measures are prescribed according to its nature, if there is a vicarial authority, it can happen that at least some of those means may be prescribed by the supreme Prince of that society. If, however, the vicarial authority is to be regarded as the efficient principle of unity, then it is necessary that all the measures, both those which it authored as well as those which it received from the supreme Prince, should be proposed by it to the society in a coercive manner, so that they can only be applied in subordination to the vicarial power and under its government” (*ibid.*, pp. 355-6).

c. The **immediate and universal nature** of this power becomes even clearer with this explanation: “Just as he is Bishop of the *urbis* [Rome], the Roman Pontiff is also Bishop of the *orbis* [world]. Hence he himself is pastor and ruler over all those over whom Christ is pastor and ruler, as St. Leo said. That is to say, through his vicarial power, which is immediate, his solicitude encompasses all the faith-

*cathedra*, his Magisterium is infallible.<sup>128</sup> And when he canonizes saints or anathematizes invoking the power Our Lord conferred to St. Peter, his decision has the faculty of binding or loosing on earth and in heaven (Mt 16:19).

§ 112

The College of Bishops, whose consultative character was never denied in traditional Catholic doctrine, confers to the papal act of government, teaching or sanctification an even greater – though essentially dispensable – solemnity with regard to certain decisions. When the Pope convenes the College,

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ful, which expressly signifies his immediate jurisdiction. Nicholas I affirmed this immediate and universal power (*Epistula 8* to the Emperor of Constantinople) by stating that he ‘had the right, should it be necessary and the situation of the Church require it, to convoke or summon not only monks but any of the Clergy of any Diocese’” (*ibid.*, p. 368).

d. The jurisdiction of the vicarial power is not only exercised over the faithful. It requires all of the Bishops to subordinate themselves to the Pope. Palmieri’s explanation also clearly lays out the **oneness** of the *potestas vicaria*: “In truth, the jurisdiction of the Roman Pontiff is the jurisdiction of Christ Himself communicated to the Pope over the whole Church and in all domains. The establishment of this vicarial power requires that all the jurisdiction that Christ exercises in the Church be wielded through his Vicar .... This is certainly how Optatus (*Book 7, n. 3*) understood this power when he said, ‘Peter alone received the keys to the kingdom, to be communicated to the others;’ likewise the Council of Aquileia affirmed, together with Ambrose (*Epistula 11*), that the rights of all to be part of the venerable communion emanate from the Roman Church; Leo (*Sermo 4*) did not deny this and affirmed that Christ never gave the others anything except through Peter, and he held the sacrament of this ministry in Peter, the greatest of all Apostles, in such regard that he considered that from him, as from the head, his gifts were diffused to the whole body” (*ibid.*, p. 377).

e. For more on the *potestas vicaria*, see in this Collection Vol. XI, *Ecclesia*, Chap. I.2.A.ab.

<sup>128</sup> The Constitution *Pastor Aeternus* of June 18, 1870 teaches that the Pope is infallible “when he speaks *ex cathedra*, that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding Faith or Morals to be held by the universal Church” (*DR 1839*).

\* On the infallible magisterial power of the Vicar of Christ, see Vol. XI, *Ecclesia*, Chap. I.2.A.ab.

it is thus clear to the Church and for History that his intention was to give greater importance to such decisions. However, this is not to say that the papal power is by any means linked to the universal or particular nature of a Council or Synod, which is an adviser to the Pontiff, but depends entirely and exclusively on his personal mission as Vicar of Christ and the assistance received from the Holy Ghost.

**B. Erroneous Positions that Try to Establish the Principle of a Representative Collegiate on the Supreme Power of the Church. One Step toward Transforming the Pope into a Constitutional Monarch?**

§ 113 To help the Reader to judge the egalitarianism and errors present in the opinions of the authors cited in items C and D below, some landmark erroneous positions will be presented.

***First erroneous position:* The fullness of the Church's power is exercised by the Pope only when he makes decisions in union with the Council. That is to say, the Pope and the Council have equal powers.**

§ 114 Without explicitly denying that the visible source of authority in the Church is papal power, this first position places papal power on an equal footing with the power of the Council. It establishes that the fullness of the Church's power would only be exercised when both Pope and Council would speak jointly. This supposed dependence of the fullness of papal power on the Council is a first attempt to destabilize the power of the Church. It rests on the assumption that the Pope-Council relationship would receive greater assistance from the Holy Ghost and be more representative of Christ than when the Holy Pontiff acts by himself.

§ 115 This sophism is based on a semantic misunderstanding and the consequent juridical and theological linguistic confusion about what the fullness of Church power actually is and who should exercise it.

§ 116 In the Church, the full visible power is the full power of the Pope, derived, by divine mandate, from the power of Our

Lord Jesus Christ and the continuous assistance of the Holy Ghost. This full power of the Pope is exercised in the use of his broadest prerogatives as Vicar of Christ.

§ 117

As the *correct position* clearly demonstrated, there is an undeniable **accidental fullness** of power when a Pontiff defines together with a Council. This **accidental fullness** derives from the desire of the Pope himself to confer to his decisions a solemnity, which signifies that he is making use of all his powers. The unanimous or partial agreement of a Council, or even its hypothetical rejection of a solemn act of the Pontiff, would not alter the essence of the decision.<sup>129</sup> The Pope's full power

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<sup>129</sup> a. Palmieri explained the **accidental difference** between conciliar pronouncements and those issued by the Pope alone: "*Thesis 28*: There is no substantial difference, but only an accidental difference between a decision pronounced by the Roman Pontiff alone and a conciliar definition. Hence the Ecumenical Council is never *simpliciter* [essentially] necessary, although it can be useful and often even necessary *secundum quid* [accidentally].

"The essential difference between the two definitions should be gauged according to the *value* of the act, since both are ecclesiastic judicial judgments that require acquiescence in matters of Faith or Morals. But, given that the object is the same and both are ecclesiastic powers, they [the judgments] cannot differ essentially except by virtue of the value of the act and, therefore, of the power from which the value of the act originates. Nevertheless, from what was said above, it is obvious that the value of both definitions is essentially the same and stems from the same power. Indeed, both acts are of themselves infallible and not subject to alteration, binding upon the entire Church; and they are proper to the supreme power of the Church and, therefore, to the Primacy.

"However, one cannot deny that there exists a certain accidental difference, whether one considers the essence of the act or all of the effects that a single act can produce in comparison to another. So, as for the first point, a conciliar definition is an act emanating from the whole authentic Magisterium, to which the authority of the Bishops also contributes. As a consequence, it is *in se* a most splendid manifestation and most solemn confirmation of the truth. Indeed, here not only the head acts, but the whole body together with the head. For this reason such an act offers an occasion for the manifestation not only of *papal* authority but also of *conciliar* authority, and, accordingly, of the authority of the rest of the members of the true Magisterium instituted by Christ.

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“Someone could say: this proves that the conciliar definition has greater intrinsic force. For when the Bishops also teach, their authority is likewise present, which confirms the decrees of the Faith. This authority adds a certain force to the decrees, something not present when the definition is promulgated by the Pontiff alone.

“I would reply: When someone says that the authority of the Bishops adds strength to the Pontiff’s decree, he must conceive of the authority of the former as separate from that of the latter, even though all of them agree on the same point. But while the Bishops’ authority of itself has a certain gravity, it is not peremptory; thus it confirms the doctrine that it sanctions in an incomplete way; it confers to it a certain force, but imperfectly. Moreover, if it [the authority of the Bishops] is added to a decree that is infallible *ex se* [by itself], it cannot of itself *formally* give it any extra force, since it already has all the strength that it can have. For, something that is weak in itself and needs to be fortified by something else, cannot of itself fortify that which fortifies it. So there is only a certain material addition, but not a formal one, since the act is more solemn when several teach the same thing.

“Therefore, by virtue of the essence of the act, there exists not a formal, but a material difference between a definition promulgated by the Pontiff alone and a conciliar definition, since the latter involves the collaboration of all those bearing authority in the Magisterium of the Church, and thus the preaching of the truth is more solemn and notorious” (D. Palmieri, *op. cit.*, pp. 605-6).

b. Along the same lines, Fr. de Guibert taught the following: “On the usefulness of Ecumenical Councils. From what was said above about the supreme and immediate power of jurisdiction as well as the infallible Magisterium of the Roman Pontiff .... it seems to follow that the Ecumenical Councils play no essential role in the Church, since they can do nothing that could not be done more easily and with equal authority without them. In effect, it follows that Ecumenical Councils are not, of themselves, necessary in the Church.

“At times, however, they are very useful, both to provide a better investigation of the doctrine to be defined or discipline to be sanctioned .... and because by this preparation and the solemnity of the promulgation, the Council’s decrees will be more easily accepted and more efficaciously observed. On the contrary, at times *per accidens* the Council can also become morally necessary by virtue of peculiar circumstances that make all other means virtually ineffective. In this way, for example, one may say that the Council of Trent was morally necessary to carry out a true reform of the Church and to efficaciously defend the Faith” (Joseph de Guibert, *De Christi Ecclesia*, Rome: Aedes Universitatis Gregoriana, 1926, p. 212).

lies in his supreme prerogative as Vicar of Christ. The submission or rejection of a Council would be a question situated in a terrain different from the source of this power. It would fall into the ambit of how the ecclesiastical body can accept orders that issue from the legitimate authority of the Pope. These are, therefore, moral and disciplinary questions that lie outside the subject of the College of Bishops in the origin of papal power.

§ 118 To suppose that an **essential fullness** of the power of the Church would be exercised by both the Bishops and the Pope would change the very nature of this power. It would imply that its source is not divine and was not delegated by Christ to one man alone: “Thou art Peter, and upon this rock I shall build my Church” (Mt 16:18). It would defend the notion that this power resides in the College of Bishops. However, this would deny the papal monarchy and would transform the Holy Catholic Church into a church in which the Holy Pontiff would be reduced in essence to the role of a constitutional monarch, obedient to the norms that issue from the College. This is unacceptable and condemned by Catholic teaching.<sup>130</sup>

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c. See also Michel d’Herbigny, *Theologica de Ecclesia* (Paris: Beauchesne, 1921), vol. 2, p. 295.

<sup>130</sup> The Pope is the monarch of the Church by divine right. The absolute and inalienable monarchic nature of the primacy of the Roman Pontiff – which has nothing “collegiate,” “constitutional” and, even less, “republican” about it – is expressed in numerous documents of the Magisterium:

## **1. PONTIFICAL AND CONCILIAR TEACHINGS:**

### **A. The Pope holds the supreme power in the Church:**

a. Pius IX, in union with Vatican Council I, defined the nature and purpose of the Pope’s primacy and infallible Magisterium in the Constitution *De Ecclesia Christi* of June 18, 1870: “After His Resurrection, Jesus conferred solely on Simon Peter the jurisdiction of Pastor and Supreme Head over all His flock, saying: ‘Feed my lambs .... feed my sheep’ (Jn XXI, 15-17). This clear doctrine of Holy Scriptures, such as it was understood by the Catholic Church, is openly opposed by the perverse judgments of those who, distorting the form of government established in the Church by Our Lord Jesus Christ, deny that Peter alone was honored with the true and proper primacy of jurisdiction, to the exclusion of the other Apostles, be they considered individually or as a group. Also opposed to this doctrine are those who declare that this self-same primacy was not immediately

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and directly conferred upon Saint Peter himself, but on the Church, and then through the latter to him, as its Minister" (*DR* 1822).

"We therefore teach and declare that the Roman Church, by the Lord's will, possesses the primacy of ordinary power over all others; and that this power of jurisdiction of the Roman Pontiff is truly episcopal [universal] and immediate. To this power are obliged, by the duty of hierarchical subordination and true obedience, the Shepherds and faithful of any right or dignity, whether each one in particular or everyone as a whole, not only in matters that refer to Faith and customs but also in regard to the Church government and discipline disseminated in the whole world .... Such is the doctrine of Catholic truth, of which no one may fall astray without despising his faith and salvation" (*DR* 1827).

"We teach and define it to be a divinely revealed dogma that the Roman Pontiff, when he [the Pope] speaks *ex cathedra* – that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding Faith or Morals to be held by the Universal Church, by the divine assistance promised to him in St. Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine on Faith or Morals; and therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not by virtue of the consent of the Church" (*DR* 1839).

b. In the same Constitution, Pius IX excommunicated those who defend the following erroneous propositions: "If anyone should say that the Blessed Apostle Peter was not established by Our Lord as Prince of all Apostles and visible head of the Church Militant; or that he did not receive directly and immediately from the same Our Lord Jesus Christ the primacy of a true jurisdiction of his own, but only a primacy of honor: *let him be anathema*" (*DR* 1823).

"If, therefore, someone denies that the Blessed Peter has perpetual successors in the primacy of the universal Church by divine right and as instituted by Christ the Lord himself; or says that the Roman Pontiff is not the successor of Blessed Peter in the same primacy: – *let him be anathema*" (*DR* 1825).

"If, therefore, someone shall say that the Roman Pontiff has the office merely of inspection and direction, and not the full and supreme power of jurisdiction over the universal Church, not only in things which belong to Faith and Morals, but also in those which relate to the discipline and government of the Church spread through the world; or assert that he possesses merely the principal part and not all the fullness of this supreme power; or that this power which he

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enjoys is not ordinary and immediate, both over each and all the churches and over each and all the Pastors and the faithful: *let him be anathema*" (DR 1831).

c. A letter of the Holy Office to the English Bishops of September 16, 1864 defined this doctrine clearly: "The Catholic Church is, therefore, the only one with the distinct and perfect unity of the whole earth and of all peoples, with that unity whose principle, root and indefectible origin is the supreme authority and 'the very dear Primacy.' And the Catholic Church is none other than that which, built upon only one Peter, grows as only one organized and compact body in the unity of faith and charity (Eph. 4:16)" (DR 1686)

d. In the Constitution *Auctorem fidei* of August 28, 1794, Pius VI condemned the errors of the Synod of Pistoia: "Moreover, it is heretical to propose that *the Roman Pontiff is ministerial head*, if this is explained to mean that the Roman Pontiff received, not from Christ in the person of St. Peter, but from the Church, the power of his office by which, as the successor of Peter, the true Vicar of Christ, and the head of the entire Church, he has power over the universal Church." (DR 1503).

e. In the Letter *Super quibusdam* of September 29, 1351, to Armenian Catholics, Clement VI stated: "No man outside the Faith of the same Church and obedience to the Roman Pontiffs will be able to save himself in the end .... Blessed Peter received from the Lord Jesus Christ the fullest power of jurisdiction upon all Christian faithful; and .... the whole power of jurisdiction which Judas Thaddeus and the other Apostles had in a special and particular way in certain lands and provinces and various parts of the world, was fully subject to the authority and power that Blessed Peter received from the Lord Jesus Christ himself over all those in the whole world who believe in Christ .... All the Roman Pontiffs who canonically have succeeded or will succeed Blessed Peter, have succeeded or will succeed him in the same plenitude and jurisdiction of power that St. Peter himself received from the Lord Jesus Christ over the whole body of the Church Militant" (DR 570b, c, d).

f. In the Brief *Super soliditate* of November 28, 1786, Pius VI condemned the errors of Febronianism: "And wisely, according to the teaching of St. Augustine, God established the truth of doctrine on the chair of unity. On the contrary, this unfortunate writer [Joseph Valentin Eybel, the Viennese canonist who wrote *Was ist der Papst*, based on the errors of the work by Febronius, *De statu Ecclesiae et legitima potestate Romani Pontifici*, which was placed on the *Index* on February 27, 1764] did all he could to dishonor and attack this Seat of Peter, whereas the Church Fathers unanimously venerated the institution of this chair, this Seat through which unity was

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maintained for everyone at all times; from which the bonds of venerable communion proceed to all the others; and the point of convergence for the whole Church and all the faithful, wherever they may be (Vatican Council I, n. 1824). Nevertheless, he [Joseph Eybel] did not hesitate to call a multitude fanatical who approached the Pope and acclaimed him with these words: ‘This is the man who received from God the keys to the kingdom of heaven with the power to bind and loosen, who is above all the other Bishops and from whom the Bishops receive their authority just as he received the supreme authority from God. He is the Vicar of Christ, the visible head of the Church, the supreme judge of the faithful.’ How, then, could one call fanatical – a terrible thing to say – the word of Christ Himself when He offered Peter the keys to the kingdom of heaven with the power to bind and loose (Mt 16:19) – keys which St. Optatus of Milevo, according to Tertullian, did not hesitate to state that Peter alone received, with the power of communicating them to others? Should, then, all the solemn and often repeated decrees of Pontiffs and Councils be called fanatical – those many decrees which condemned those who denied God established His Successor in Blessed Peter, Prince of the Apostles, the Roman Pontiff, as visible head of the Church, the Vicar of Jesus Christ, and transmitted to him the full power to govern the Church and established that true obedience is owed to him by all those who answer to the name of Christian?

“And that such is the force of the Primacy that he received by divine right that he is superior to the other Bishops not only by degree of honor, but also by the extension of the supreme authority? What must be greatly deplored is the precipitous and blind temerity of one who would strive to renew with his deplorable libel all the errors condemned by the decrees, of one who has stated and insinuated with great prolixity in various places the following errors:

- “that every Bishop, as much as the Pope, was called by God to govern the Church and was granted the same power;
- “that Christ granted the same authority to all the Apostles, and everything that one believes can be obtained from and granted by the Pontiff alone, can also be obtained from any Bishop – either by virtue of his consecration or ecclesiastical jurisdiction;
- “that Christ would have desired that the Church be administered like a republic and, since this system of government requires a president for the sake of unity – that is, one who, without daring to meddle in the affairs of the other authorities, shares the powers of government – he conserves the privilege of exhorting the negligent to fulfill their duties. For the force of the Primate consists only in the prerogative of compensating for the negligence of others and assuring that unity is preserved by means of exhortation and example;

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- “that the Pontiff has no power in other Dioceses, except in an extraordinary case;
  - “that the Pontiff is the head which receives from the Church its strength and stability;
  - “that the Pontiffs permitted themselves to violate the rights of Bishops and to reserve for themselves absolutions, dispensations, decisions, appeals, the granting of benefits, in short, all the functions which Eybel now enumerates one by one as either inappropriate or as restrictions injurious to the Bishops” (*DR* 1500).

g. In the Decree *Laetentur caeli* of July 6, 1439, the Council of Florence made this pronouncement on the alleged subordination of the Pope to the Council: “Likewise, we define that the Holy Apostolic See and the Roman Pontiff possess primacy over the whole world, that the same Roman Pontiff is the successor of Blessed Peter, Prince of the Apostles, that He is the true Vicar of Christ, head of the whole Church and Father and Doctor of all Christians; and that Our Lord Jesus Christ entrusted him, in the person of Blessed Peter, with the full power to guide, rule and govern the universal Church: just as it is taught in the acts of the ecumenical Councils and the sacred canons” (*DR* 684).

h. In his Epistle *Manet beatum* of March 11, 422 to Rufus and other Bishops of Macedonia, St. Boniface I taught: “By the will of the Lord, to Blessed Peter falls the mission of taking care of the universal Church. That this is founded on him is attested to in the Gospel (Mt 16:18). And his honor can never be deprived of this responsibility, for it is certain that the government of the Church is subordinated to his decisions .... If someone should protest against this [the papal authority] with insults, he will not inhabit the kingdom of heaven. For, Our Lord said, ‘I will give to thee the keys of the kingdom of heaven’ (Mt 16:19) and no one can enter without the permission of the gatekeeper. Furthermore, he said: ‘Thou art Peter; and upon this rock I will build my Church’ (Mt 16:18). Anyone, therefore, who wants to be counted before God among those vested with priestly dignity – since one will reach God by supporting himself on Peter, upon whom the Church was most certainly founded, as recalled above – must be ‘meek and humble of heart’ (Mt 11:29)” (*DR* 109b)

## **B. The Pope is the only head of the Church**

a. In his Bull *Unam Sanctam* of November 18, 1302, Boniface VIII stated: “Therefore, the one and only Church has one body, one head (not two heads, like a monster), namely, Christ and his Vicar Peter, and the successor of Peter; for the Lord said to Peter himself, ‘Feed my sheep’ (Jn 21:17). ‘My’ sheep, Christ said, and this universally,

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not singling out 'these' or 'those.' By this expression it is clearly understood that He entrusted to him all without exception. If, therefore, the Greeks or others say that they are not committed to Peter and to his successors, they necessarily say that they are not of the sheep of Christ, as the Lord says in John that there is one fold and one shepherd (Jn 10:16) ....

"This authority, moreover, although given to man and exercised by man, is not human, but divine, given by the divine lips to Peter and, as far as he and his successors were concerned, grounded upon Him, whom the Rock [Peter] had confessed. For to Peter himself the Lord said, 'Whatsoever thou shalt bind on earth shall be bound in heaven' (Mt 16:19). Whoever, therefore, resists this authority thus ordered by God, resists the command of God (Rom 13:2); unless, like a Manichaean, he supposes that there are two sources of power; and this we judge to be false and heretical because, as Moses testifies, God created heaven and earth not by several powers, but by one power (Gen 1:1). Further, we declare, say, define and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff." (DR 469).

b. In his Letter *Ex quo* of December 26, 1910 to the Archbishops–Apostolic Delegates to Byzantium, Greece, Egypt, Mesopotamia, Persia, Syria and the East Indies, St. Pius X warned: "Regarding the constitution of the Church .... once again we are facing the error, already condemned by Our predecessor Innocence X, that St. Paul was considered as a brother completely equal to St. Peter; from this they accept the no less false opinion that the Catholic Church was not, from the first centuries, the principate of only one person, that is, a *monarchy*; or that the Primacy of the Roman Church is not supported by valid arguments .... Let such opinions be qualified as 'grave errors'" (DR 2147a).

c. A Decree of the Holy Office of January 24, 1647 condemned the error of a Church with two heads: "The Most Holy [Pope Innocent X] .... judged and declared to be heretical the following proposition: 'St. Peter and St. Paul are two Princes of the Church who become only one,' or 'are two leaders and supreme heads of the Catholic Church bound together in supreme virtue,' or 'are vertices of the universal Church, who, most divinely, have been joined together into only one,' or 'are two supreme shepherds and presidents of the Church, constituting only one head;' all this explained in such a way as to establish a full equality between St. Peter and St. Paul, without the subordination and subjection of St. Paul to St. Peter in the supreme power and government of the universal Church" (DR 1091).

d. The Council of Constance (1414-1418) condemned the following errors of John Hus in the Bulls *Inter cunctas* and *In eminentis* of Feb-

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ruary 22, 1418: "Peter neither is, nor was, the head of the Holy Catholic Church" (*DR* 633).

"The Pope is not the true and manifest successor of the Prince of the Apostles if he lives according to customs opposed to Peter; and, what is more, if he aspires to greed, then he is Vicar of Judas Iscariot" (*DR* 639).

### **C. The Pope-Council relationship: erroneous doctrines and condemnations**

a. In the 15<sup>th</sup> century, advocates of the error that the Council is superior to the Pope appeared. Thus, for example, Cardinal Pierre d'Ailly upheld that "*maior est auctoritas Ecclesiae vel concilii quam papee* [the authority of the Church or of the Council is greater than that of the Pope]" (A. Baudrillart, "Council of Constance," *D.T.C.*, col. 1203).

b. In its fifth session of April 6, 1415, the Council of Constance erroneously promulgated two decrees against the supremacy of the Supreme Pontiff over the Council. These decrees were not approved by Martin V, nor did the conciliar Fathers intend to give them dogmatic standing, as observed by St. Robert Bellarmine *De conciliorum auctoritate*, lib.2, chap.19, and Melchior Cano in *De locis theologicis*, lib.5, chap.6 (*ibid.*, col. 1221).

c. In his treatise *De concordia catholica*, Cardinal Nicholas of Cusa erroneously claimed that since the privilege of infallibility had been given by Our Lord Jesus Christ to the whole Church, it belonged only to the ecumenical Council, as sole representative of the whole Church, and not to the Roman Pontiff; that the decrees of the Pope would be obligatory only if universally accepted; and that the ecumenical Council had the right to depose the Pope" (A. Baudrillart, "Council of Basle," *D.T.C.*, col. 119).

d. The Council of Basle (1431-1437), which fell into schism, proclaimed anew the decrees of the Council of Constance without the due authorization of Pope Eugene IV. In the session of February 15, 1432, the Fathers of Basle erroneously declared: "The sacrosanct Council of Basle, representing the Church Militant, legitimately assembled in the name of the Holy Ghost for the glory of Almighty God, the extirpation of heresies and errors .... declares, defines and orders *ad perpetuam rei memoriam* the following:

"First, that this sacrosanct Synod, by virtue of the ordinances and decrees of the holy Councils of Constance and Sienna and with the presence of the apostolic authority, was and is legitimately, duly and canonically assembled in the city of Basle. And so that no one may doubt its authority, this same Council inserts here the two decrees of

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the Council of Constance: the *first*, in which it is said that the general Council, legitimately assembled in the Holy Ghost and representing the Church Militant, receives its power directly from Jesus Christ, and that every person, whatsoever be his state and dignity, even papal, must obey it insofar as it concerns matters of the Faith, the extirpation of schism and the reform of the Church of God in its head and members. The *second* upholds that every person, even of papal dignity, who refuses to obey the mandates, sentences, precepts or orders of this sacrosanct Synod or any other legitimately assembled general Council, unless he should repent, will be punished accordingly" ("Concilium Basileense, Session II," *Conciliorum Oecumenicorum decreta*, Friburgi in Brisgoviae/Roma: Herder, 1962, pp. 432-3.).

e. Pope Eugene IV condemned the doctrine of the Fathers of Basle. In a letter to the Catholic Princes in 1436, the Pontiff said: "They also reformulated two decrees of the earlier Council of Constance, extending them to circumstances and limits beyond the intentions of the members of that assembly, with great danger to the ecclesiastical monarchy and prejudice to the Holy Apostolic See. They claimed that general Councils do not draw their strength and power from the Roman Church after such Councils are convened by the apostolic authority – as all Catholic Doctors profess and teach; for this reason, they deny that the general Councils receive their authority and foundation from the Vicar of Christ, something that none of the faithful or Church Doctors has ever dared to affirm. Hence they also expressly and foremost infer the statement that the Roman Pontiff, like any Prelate, is obliged to obey the decrees, ordinances and mandates of the Council and must subject himself to a deserved punishment should he do the contrary, something tantamount to totally annihilating the power of the Supreme Pontiff and Vicar of Christ on earth, and placing into the hands of the multitudes the supreme authority that Christ gave to him, which is not only erroneous but entirely foreign to the whole doctrine of the Holy Fathers" (Raynaldi, an. 1436, vol. 28, n. 3, *apud* A. Baudrillart, "Council of Basle," *D.T.C.*, col. 127).

f. In the Constitution *Moyses, vir Dei*, promulgated by Eugene IV in union with the Council of Florence on September 4, 1439, the Pope spoke severely about the Fathers of Basle, and ordered the faithful to "*recedite a tabernaculis hominum impiorum*" ["depart from the tents of these wicked men" – Num 16:26]. In that Constitution, he taught: "They are most sinister in that they cover their wickedness with the semblance of true faith, by interpreting the Council of Constance in an evil and distorted sense, in a way totally foreign to any sound doctrine, in accordance with the false doctrine of schismatics and heretics who have always striven to amass veiled errors and impious dogmas through a false understanding of Divine Scriptures and the Holy Fathers ....

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“The propositions described above, according to the thinking of those at Basle, which the facts prove to be contrary to the meaning of Sacred Scriptures, the Holy Fathers and the Council of Constance itself, as well as the aforementioned statement declaring the proposed divestiture [that is, the virtual deposition of the Pope], with all that it entails and that may ensue from it immediately and in the future, We condemn and reject; and We hereby declare them, as condemned and reprovéd, and with the approval of the sacrosanct Council [of Florence] itself, to be impious and scandalous, as well as a manifest breach with the Church of God and conducive to confusion in the whole ecclesiastical order and the Christian principality. We also decree and declare each and every one of the aforementioned [cardinals, archbishops and bishops of the Council of Basle] as having been or being schismatics and heretics” (Raynaldi, an. 1439, n. 29, *apud ibid.*, cols. 127-8).

g. Alexander VIII, in the Constitution *Inter multiplices* of August 4, 1690 (*DS* 2281-2285), and Pius VI in the Constitution *Auctorem Fidei* of August 28, 1794 (*DS* 2700), condemned as “rash,” “scandalous” and “injurious to the Apostolic See” the following statements of the French Bishops gathered at the General Assembly of the Clergy in 1682:

“Full power over spiritual matters belongs to the Apostolic See and to the successors of Peter, Vicars of Christ, on condition that at the same time the decrees on the authority of general Councils, contained in the fourth and fifth sessions of the sacrosanct Council of Constance, continue to prevail and remain immutable” (*DS* 2282).

“Also in questions of Faith, the principal role belongs to the Supreme Pontiff, and his decrees are binding on each and every one of the churches; his judgment, however, is not immutable unless it has the consent of the Church” (*DS* 2284).

h. One of the Jansenist errors condemned by the Holy Office in a decree of December 7, 1690 is the following: “The assertion regarding the authority of the Roman Pontiff over an ecumenical Council and regarding his infallibility in resolving questions of Faith is futile and often constrained” (*DR* 1319).

i. Shortly before the convening of Vatican Council I, the conciliarist theses received the support of Msgr. Maret, the Bishop of Sura and Dean of the Paris Faculty of Theology. In his work entitled *Du Concile et de la paix religieuse*, this great error appeared: “Without a doubt, the Council [Vatican I] will show the greatest consideration for the opinions, desires and teachings of its head. But this head [the Pope], not being the absolute lord of the Council and unable to impose either his will or judgments upon it by force of authority, should

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not raise any obstacle to the liberty of the Council. This head, we say, cannot separate itself from the great majority of the Bishops; and he should pronounce his sentences according to the votes of this great majority in all questions that concern the Faith, the eradication of schisms and the reform of the Church. We will not examine here at length what would happen if the Pope obstinately refused to confirm the decisions of this great majority, which would give rise to a conflict gravely dangerous to the Faith and to the Church. If all means of conciliation and appeasement became useless, the Pope would expose himself to the rigor of canonical penalties. In the terms of the decrees of Constance, he could be deposed, and another immediately would be elected" (*ibid.*, vol. 1, p. 424, *apud* P. Guéranger, *De la monarchie pontificale*, Paris, 1870, pp. 72-3).

## 2. TEACHINGS OF THE SAINTS, FATHERS AND DOCTORS:

Among the many examples of the perennial acclaim of the papal Primacy are these teachings of Saints, Church Fathers and Doctors:

### A. In the West:

a. Tertullian: "Peter, who was called the rock of the Church that would be built, received the keys of heaven and the power to bind and to loosen in heaven and on earth" (*De praescriptione*, chap. 22; *PL* 2, 34; see also *De pudicitia*, chap. 21; *PL* 2, 1024; *De monogamia*, 8, 6; *PL* 2, 939, *apud* Joachim Salaverri, "De Ecclesia Christi," in *Sacrae Theologiae Summa*, Madrid: BAC, 1958, p. 583).

b. St. Cyprian of Carthage taught that Our Lord founded only one chair upon Peter to manifest the unity of the Church (*De Catholicae Ecclesiae unitate*, 4, *apud* M. J. Rouet de Journel, *Enchiridion Patristicum*, Barcelona: Herder, 1951, 555). In one of his letters, he stated: "God is only one, Christ is only one and the Church is only one, the chair founded on Peter by the word of the Lord" (*Epistula* 43, *apud* Rouet, *op. cit.*, 573).

c. St. Hilary of Poitiers: "Peter, the first to confess the Son of God, [is] the foundation of the Church, the guardian of the gates of the kingdom of heaven" (*In Ps. 131*, n. 4; *PL* 9, 730, *apud* Salaverri, *ibid.*).

d. Marius Victorinus: "The foundation of the Church was laid upon Peter" (*In Epist. ad Gal.*, I, 18; *PL* 8, 1155; *apud* *ibid.*).

e. St. Jerome: "Only one was chosen from amongst the Twelve; and since he was established as head of the others, there would be no occasion for schism" (*Adversus Jovinianum*, *apud* Rouet, *op. cit.*, 1379).

f. Saint Optatus of Milevo: "In the city of Rome, an episcopal chair was granted first to Peter, and he occupied it as head of all of the Apostles; hence also he was called Cephas, so that, there being only one chair, unity would be conserved for all" (*Contra Parmenianum Donatistam*, II, 2, *apud Rouet, op. cit.*, 1242).

g. Ambrosiaster: "Andrew followed the Lord before Peter did; however, it was not Andrew who received the primacy, but Peter" (*In 2 Cor. 12: 11*; *PL 17*, 332, *apud Salaverri, op. cit.*, p. 584).

h. St. Ambrose: "Where Peter is, there is the Church; where the Church is, there is no death, but life eternal" (*Enarrationes in 12 Salmos davidicos*, in Ps. 40, 30; *PL 14*, 1082, *apud Rouet op. cit.*, 1261).

i. St. Augustine: "The Lord Jesus chose His disciples before His Passion and called them Apostles. Among them, Peter alone merited to govern the Church in the whole world" (*Sermones*; *PL 38*, 1349, *apud Rouet, op. cit.*, 1526; see also *Contra Faustum Manicheum*, 22, 70; *PL 42*, 445; *De baptismo*, 2, 1, 2; *PL 43*, 126s., *apud Salaverri, op. cit.*, p. 584).

j. St. Leo the Great: "Even among the most holy Apostles .... there was a difference of power; although all were chosen equally; nevertheless, it was given to one to stand out above the others" (*Epist. ad Anastasium*, *apud Konrad Kirch, Enchiridion fontium Historiae Ecclesiasticae Antiquae*, Freiburg im Breisgau: Herder, 1950, 815); see also *Epistula 10 ad Episcopos provinciae Viennensis*; *apud Kirch, op. cit.*, 810; *Sermones*, 4, 2; *apud Rouet, op. cit.*, 2191).

k. The same doctrine is taught by Saints and theologians from the earliest days of the Church to our times. These include, for example: St. Thomas Aquinas, *Summa Theologiae*, II.II, q.I, a.10; St. Robert Bellarmine, *De Romano Pontifice*; Melchior Cano, *De logis theologiacis*, 1.VI; Caietano, *De Romano Pontifice Instit.*, *apud Vitoria, Obras*, pp. 486-7; J. B. Franzelin, *Tractatus de Divina Traditione et Scriptura*, Rome/Turin: Marietti, 1870, pp. 107f.; Domenico Palmieri, *Tractatus de Romano Pontifice*, Rome: Polyglotta, 1877; Christian Pesch, *Institutiones Propaedeuticae ad Sacram Theologiam*, Freiburg im Breisgau: Herder, 1898, pp. 288f.; M. d'Herbigny, *Theologia de Ecclesia*, thesis 24, Paris: Beauchesne, 1921, vol. 2, pp. 115-191; L. Billot, *Tractatus de Ecclesia Christi*, thesis 25, Rome: Gregoriana, 1921, pp. 517-543; H. van Laak, *Institutionum Theologiae Fundamentalibus repetitorium*, Rome: Gregoriana, 1921, vol. 1, pp. 374f.; Thomas Pègues, *Commentaire français littéral de la Somme Théologique*, Paris, 1922, vol. 10, pp. 50-1; Joseph de Guibert, *De Ecclesia Christi*, Rome: Gregoriana, 1926, pp. 155-162; L. Lercher, *op. cit.*, pp. 163-176; J. M. Hervé, *Manuale Theologiae*

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*Dogmaticae*, Paris: Berche et Pagis, 1952, vol. 1, pp. 345-364; Salaverri, *op. cit.*, pp. 576-599; S. Iragui and F. Abárzuza, *Manuale Theologiae Dogmaticae*, Madrid: Studium, 1959, vol. 1, pp. 297-315.

### **B. In the East:**

a. Clement of Alexandria, "Peter is the first of the disciples" (*Quis dive salvetur?*, chap. 21, n. 3, *PG* 625, *apud* Rouet, *op. cit.*, 436).

b. Eusebius of Cesarea, "Divine Providence led Peter, the greatest and first among the Apostles .... Prince and Patron over all the others, to Rome" (*História Ecclesiástica*, Buenos Aires: Ed. Nova, 1950, p. 72);

c. Origen saw Peter as the foundation of the Church (*In Romanos Commentarii*, *PG* 14, 1035, *apud* S. Iragui and F. Abárzuza, *Manuale Theologiae Dogmaticae*, Madrid: Studium, 1959, vol. 1, p. 311).

d. St. Cyril of Jerusalem called St. Peter "the first of the Apostles and Prince over all" (*Cathecheses*, 2, 19, *apud* Rouet, *op. cit.*, 810).

e. Afraates: "The Lord established Simon, Prince of the Apostles .... as the foundation and called him rock, the base of the Church" (*Demonstrationes*, 7, 15, *Patrologia syriaca I*, 335, Graffin-Parisot, *apud* Slaverri, *op. cit.*, pp. 585-6); "Just as David at his death entrusted his kingdom to Solomon, so Christ, returning to His Father, confided the keys to Peter" (*Patrologia syriaca I*, 966, *apud* L. Lercher, *Institutiones Theologiae Dogmaticae*, Barcelona: Herder, 1951, vol. 1, p. 174).

f. In a sermon, St. Ephrem imagined Our Lord establishing Peter as head of the Church: "Simon, my disciple, I have established you as foundation of the Holy Church. You heard me call you rock, for you will support the entire edifice. You are the guardian of those who will build My Church on earth. Should there be something censurable in their work, then you, the foundation, must restrain them. You are the source of the springs from which My doctrine is drawn, you are the head of My disciples; through you shall I give all people to drink .... I have chosen you as first-born son of My institution and heir to all My treasures" (*Sermones in Hebdomadam sanctam*, 4, 1; *apud* Rouet, *op. cit.*, 706).

g. St. Ephiphanius: The Lord "chose Peter to be prince of His disciples" (*Adversus haereses*, 51, 14, 17, *PG* 41, 913-921, *apud* Salaverri, *op. cit.*, p. 586).

h. St. Basil: "St. Peter, superior to all the disciples ...." (*De iudicio Dei*, 7, *PG* 31, 672, *apud* *ibid.*).

i. St. Gregory of Nissa likewise considered St. Peter "head of the Apostles ... the firm and solid rock upon which the Savior founded

§ 119

Therefore, while an **accidental fullness** does indeed exist in the power of the Church when the Pope and the Council act in conjunction, in no way whatsoever could one construe this to imply that an **essential fullness** of the power of the Church is conferred on the Bishops as a whole, which would thus make the papal power dependent on theirs.

***Second erroneous position: The College of Bishops holds the fullness of power in the Church, but is subordinate to the Pope; that is to say, the College has more power than the Pope, but still accepts him as a “constitutional monarch”***

§ 120

This position, like those, which follow below, does not present any essential doctrinal difference from the *first*. Therefore, the comments made with regard to the *first erroneous position* are also valid for this and subsequent ones. However, as far as the fullness of power in the Church is concerned, this position is yet one more slide down the slippery slope toward egalitarianism.

§ 121

Even though they admit a certain “papal primacy,” progressivists who adhere to this position have abandoned the idea of equality between the powers of the Sovereign Pontiff and

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the Church” (*Oratio 2 de S. Stephano, PG 46, 733, apud ibid., pp.586-7*).

j. St. Gergory Nazianzens: Peter, “called rock, became, because of his faith, the foundation of the Church” (*Orationes, 32, 18; PG 36, 193, apud ibid., p. 586*).

k. St. John Chrysostom: “Peter... the voice of all the Apostles, the head of that family, the guide for the whole world, the foundation of the Church” (*In illud: hoc scitote, 4, PG 56, 275; apud ibid., p. 587*); “Christ established him to govern the whole earth, gave him the keys of heaven and entrusted all things to his judgment and power” (*In S. Ignatium martyrem, 4, PG 50, 591, apud ibid.*).

l. See also St. Cyril of Alexandria, *In Jo. Evangel. 2, PG 73, 220*; Didimus of Alexandria, *De Trinitate, 1, 27; In Actus Apostolorum, 10, 10, PG 39, 408, 1677, 640, 417*; Macarius Magnes, *Apocriticus, 3, 27, apud Salaverri, op. cit., pp. 587-8*). For the praise and titles that the Eastern Fathers and Liturgy gave to the Roman Pontiff, see L. Lercher, *op. cit., p. 174*.

those of the College of Bishops assembled in a Council. For them, the College, in its essence, would have a power greater than that of the Pope. The Pope, however, could still remain at the top, in a more prominent position as head of the College. There could still even be a monarchy. No longer an absolute monarchy of divine right, but a constitutional monarchy in which the Pontiff would have to submit to norms issuing from the College. It would be the College that would now be deemed the institution of divine right and immediate heir to the promises of Our Lord.

### ***Third erroneous position: The Pope is a delegate of the College of Bishops***

§ 122

Here, the monarchic character of the Papacy practically disappears. Whatever title the Supreme Pontiff might be given – King, Successor of Peter, Bishop of Rome, Center of unity – he would in fact essentially be reduced to a president of a senate or, in conciliar language, to one delegate of the College of Bishops.

With this, the principle of representation, without any further disguise, is installed into the government of the Church. The Pope is still admitted an importance proper to a president of a republic. In other words, he would no longer have transcendence in relation to members of the College, but would be their horizontal center.

### ***Fourth erroneous position: The Pope is at the service of the College***

§ 123

This marks the bottom of the egalitarian slope, a position completely antagonistic to the *correct position*.

Here the Pope would no longer even be the center toward which the horizontal centripetal forces of the College of Bishops converge. He would become the servant of the College, now clearly transformed into the representative of the people of God. This people would be deemed a “priestly, royal and prophetic people” in which Christ manifests Himself better than anywhere else.

§ 124

This is tantamount to saying that the “people of God” would be raised up as an institution of divine right. In it one

would find the source of power and direction for governing the Church, rather than in the College of Bishops and even less in the papal monarchy. The Pope would no longer be sole King over all the subjects, but the single subject of innumerable “kings”: the College, the Bishops Conferences, the lay councils, private communities and the multitude of the faithful; namely, the servant of all the people. This is the distorted meaning progressivists give the sublime title that St. Gregory the Great adopted for himself and that was subsequently assumed by all his successors: *Servus servorum Dei* [servant of the servants of God].

§ 125 The Reader can see how this position, even more than the others, favors the self-destruction of the Papacy and the Church. Yet this position, even though it is radically opposed to centuries-old Catholic teaching, is consistent with the doctrine of *kenosis*, which has already been analyzed.<sup>131</sup>

§ 126 It is worth emphasizing that the advocates of these various erroneous positions, for the time being at least, want to maintain the Papacy as a center of support or propulsion for conciliar self-destruction. The strategic reasons for this course of action are explained in other places.<sup>132</sup>

### C. Conciliar Foundations for these Erroneous Positions

§ 127 Notwithstanding the impressive, uniform and constant teaching of the ordinary and extraordinary papal Magisterium, as well as the universal teachings of the Saints and Church Fathers and Doctors, a sample of which was quoted above, Vatican Council II thought it good to approve texts that give free rein to condemned thinking. As is wont to happen, the contexts in which such phrases appear are habitually ambiguous, when not contradictory. This is not the place to analyze the details of this ambiguity. The book *In the Murky Waters of Vatican II*, the first volume of this Collection, was dedicated to documenting the ambiguities of the Council. It can simply be added that Catholic doctrine itself holds the axiom, ‘*Bonum est integra causa, malum ex quocumque defectu*’ (The good is the in-

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<sup>131</sup> See Chap. II.

<sup>132</sup> Chap. III, §§ 15-26.

tegrity of the whole, and the evil is any defect whatsoever). Thus, the documents presented below, independent of context, will be sufficient to show how texts of Vatican II lend themselves to progressivist purposes and interpretations.

§ 128 On the subject of the power of the College of Bishops, *Lumen gentium* stated: “The order of Bishops is the successor to the College of the Apostles in teaching authority and pastoral rule; or, rather, in the Episcopal order the apostolic body continues without a break. Together with its head, the Roman Pontiff, and never without this head, the Episcopal order is the subject of supreme and full power over the universal Church. .... It is definite, however, that the power of binding and loosing, which was given to Peter (Mt 16: 19), was granted also to the College of Apostles, joined with their head (Mt 18:18; 28:16–20) .... The supreme authority with which this College is empowered over the whole Church is exercised in a solemn way through the ecumenical Council .... The same collegiate power can be exercised in union with the Pope by the Bishops living in all parts of the world, provided that the head of the College calls them to collegiate action, or at least so approves or freely accepts the united action of the dispersed Bishops, that it is made a true collegial act.” (LG 22b).

Certainly it would be difficult for such a thesis not to incur the condemnation of the Popes, Councils, Saints and Church Fathers and Doctors of the Church cited above.

§ 129 Confirming this opinion is the commentary of Fr. René Laurentin, himself a defender of the supreme power of the College. With regard to the text of *Lumen gentium*, the well-known Council chronicler noted: “However important and predominant the role of the Pope may be, the College is nevertheless clearly ‘subject to the supreme and universal power.’ The ecumenical Council is but a privileged form of collegial activity. If the Pope alone has the right to summon councils, he nonetheless can no longer confer collegial powers on the Bishops, because they already possess them constitutionally. This point was discussed earlier. It is significant that collegial power is presented in first place, because this community aspect of hierarchy is fundamental. It is only afterward that the dogmatic Constitution considers the powers that the Bishops exercise in the part of the Church entrusted to them. In this terrain also, their functions have been reevaluated. Since they exercise these functions by divine right, as vicars of Jesus Christ and not as

vicars of the Pope, they unify the present existence of the Church in those places where they are established.”<sup>133</sup>

In *Lumen gentium* the fullness of the Bishops' powers of jurisdiction and teaching are exalted to such an extent that the Pope appears reduced to a kind of arbiter whose responsibility is merely to define the limits of Episcopal powers. The document is quite clear on this: “Bishops govern the particular churches entrusted to them as the vicars and ambassadors of Christ. This they do by their counsel, exhortations and example, as well, indeed, as by their authority and sacred power .... This power, which they personally exercise in Christ's name, is proper, ordinary and immediate, although the supreme authority of the Church ultimately regulates its exercise, and can be circumscribed by certain limits, for the advantage of the Church or of the faithful.

“By virtue of this power, Bishops have the sacred right and duty before the Lord to make laws for their subjects, to pass judgment on them, and to moderate everything pertaining to the ordering of worship and the apostolate. The pastoral office or the habitual and daily care of the sheep is entrusted to them completely. Nor are they to be regarded as vicars of the Roman Pontiff, for they exercise an authority which is proper to them, and are quite correctly called ‘Prelates,’ heads of the people whom they govern. Their power, therefore, is not destroyed by the supreme and universal power. On the contrary, it is affirmed, strengthened and vindicated thereby” (*LG* 27a, b; *CD* 4a, b).

§ 130

With respect to the Decree *Christus Dominus*, Laurentin made a similar commentary worthy of attention: “The decree on the pastoral mission of the Bishops applies the consequences of the double doctrinal restoration of collegial solidarity and the power of divine right, which is set out in the *Constitution on the Church*. On the scale of the universal Church, the decree draws the inferences of collegiality. The College (which always includes the Pope) is ‘subordinate to the supreme power’ (n. 4), according to the doctrine of *Lumen gen-*

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<sup>133</sup> René Laurentin, *Bilan de la quatrième session*, p. 224.

*tium*. ‘It solemnly exercises this power in the ecumenical Council’ (*ibid.*). Here the Decree settles a controversy that Pius IX and John XXIII had avoided when they convened Vatican I and Vatican II. ‘The Council decrees that all Bishops who are members of the Episcopal College have the right to be present at an ecumenical Council’ (*ibid.*). Thus it is by right that auxiliary and assistant Bishops are present at Councils. ‘This same power’ also exists outside the Councils (n. 4). The Synod .... is a concrete sign of this (n. 5). Thenceforth, it follows the same line as the Encyclical *Fidei donum* (1957), in which Pius XII laid down the first principle of collegial responsibilities. By virtue of their solidarity, the Bishops should have the care of ‘all the churches’ ....

§ 131

“As a result, the relationship of the Bishops with the Holy See is renewed. Members of the College of Bishops can no longer be simple subordinates of the central government, nor can they appear to receive from this central government, as ‘faculties granted,’ those powers which they possess by divine right due to their episcopal consecration.”<sup>134</sup>

As for the supposed supreme power held by the College, a vote taken at the second conciliar session is especially significant, given the number of Bishops who adhered to the erroneous position. On October 30, 1963, at the suggestion of the moderators, four questions about the Episcopacy were put to the conciliar Assembly for a vote. Laurentin gave the following report on the last two questions, which dealt with the College: “The third question took .... two strides forward. *First*, does the body or *College* of Bishops (the word ‘College’ was inserted here) succeed the College of the Apostles? *Second*, if so, does it possess the full and supreme power in the universal Church, always in communion with the Pope who is its head? .... Here again, an overwhelming response ....: 1,808 votes [in favor], and 336 against; that is, 84.3 percent in favor.

“The fourth question took the final step. Does the College have this power by divine right? It was the question that risked raising the most scruples. However, anyone who had voted in favor of the first three could hardly reject this one without a certain contradiction. For if the Episcopal Body succeeds the Apostolic College and consequently retains full pow-

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<sup>134</sup> *Ibid.*, pp. 237-8.

ers, how could this not be at the institution of Christ Himself? Moreover, how could it be said that the Bishops assembled in Council have only a delegated power, of human and positive institution, sustained by the simple fact that the Pope has momentarily deigned to confer it? Despite the loss of 72 votes, the response this time was still positive and overwhelming: 1,717 votes [in favor], and 408 against, still more than 80 percent favorable, well over the two-thirds necessary for an irreversible Council decision. The importance of this vote cannot be emphasized too strongly.

“On the one hand, it strengthened the difficult position of the *moderators*. These questions, admirably proposed despite so many obstructions and delays, and the successful outcome, which exceeded all expectations, encouraged them to carry out confidently their duties as pilots. On the other hand, and above all, it dealt with an important decision of the supreme Assembly on a key question, which would condition the rest of the Council. From that point on, it was settled: Vatican II would be the Council of the Episcopate, in the same way that Vatican I had been the Council of the Papacy, in a harmonious complementarity [sic!].

“One piquant detail: in Vatican I, Infallibility and the Primacy of the Pope had been put to the vote on the initiative of the Bishops. In Vatican II, the prerogative of the Bishops was put to the vote at the suggestion and initiative of Paul VI, whose opening speech constituted an invitation whose weight could never be exaggerated on such a matter. Given the reigning psychological climate, there is no doubt that without this act of the Pope, hundreds of Bishops would have had qualms about voting on questions presented in this way. If they had been subject to a propaganda like that made on the occasion of the vote on the Marian question, they could have easily been convinced that to reply affirmatively to such questions would be an affront to the Holy See. The open attitude of Paul VI liberated them.”<sup>135</sup> Thus, this vote acted as a decisive factor that allowed the acceptance of the new conciliar doctrine seen above in the official documents.

§ 132 In recording this vote, Kloppenburg did not contain his joy or fail to criticize the traditional position of the Church

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<sup>135</sup> R. Laurentin, *Bilan de la deuxième session*, pp. 104-5.

with regard to collegiality as defended by Msgr. Dino Staffa, Secretary of the Congregation of Seminaries and Universities. Kloppenburg observed: "That which was denounced just yesterday, literally yesterday, October 29, 1963, by the Secretary of the Sacred Congregation of Seminaries as equivocal and dangerous terminology and subversive doctrine, was today approved by a huge majority of the Council Fathers, and should enter the *Constitutio dogmatica De Ecclesia* as Church doctrine."<sup>136</sup>

§ 133

The conciliar documents themselves provide foundation for the abolishment of power *sub Petro*, Kloppenburg commented. In an excerpt from his book on the ecclesiology of Vatican II, he wrote: "**During the drafting of *Lumen gentium*, and especially chapter III 'on the hierarchical constitution of the Church,' the theological Commission was constantly mindful of the fact that the Church is a *communio*. Thus, it always sought to stress the term *cum* [with Peter] and avoid the little word *sub* [under Peter]. A whole world is hidden behind each of these small words.**

"It seems that this care and sensitivity were lacking in some commissions that drew up other conciliar documents. Thus, in the Decree *Ad Gentes* n. 38a, one reads that the Bishops should exercise their missionary office *cum Petro et sub Petro*. **That they must do so *cum Petro* is obviously an essential and profoundly Christian and ecclesial requirement; but that they must also do so *sub Petro* appears to be more of a product of an age that certainly was not apostolic and of a mentality not necessarily evangelical .... Neither the expression *sub auctoritate* nor the title *Summus Pontifex* are Christian precepts.**

"**The Constitution *Lumen gentium* is certainly more theological and precise when it teaches that the Catholic Church is governed 'by the successor of Peter and by the Bishops in union with that successor' (LG 8b); or, better yet, that the Church is ruled by 'Bishops, the successors of the Apostles, together with (*cum*) the successor of Peter' (LG 18b); or that the Bishops, 'by the collegial nature and meaning of the Episcopal Order' should be 'linked with one another and with**

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<sup>136</sup> B. Kloppenburg, *Concilio Vaticano II*, vol. 3, p. 210.

the Bishop of Rome' (LG 22a); or that the College of Bishops with (*una cum*) the Pope is also 'the subject of supreme and full power over the universal Church' (LG 22b) .... As one can see, all these texts lack the *sub auctoritate* or *sub Petro* [under the authority of or under Peter], which in effect do not express an intrinsic need that arises from the nature of the Church as a fraternity or *koinonia*.<sup>137</sup>

§ 134

Given this conciliar footing, Paul VI set up the Synod of Bishops, which meets periodically in Rome, to advance the establishment of collegiality in the supreme power of the Church.

#### D. Documents Corroborating Erroneous Positions

***First erroneous position:*** The fullness of the Church's power is exercised by the Pope only when he makes decisions in union with the Council. That is to say, the Pope and the Council have equal powers.

§ 135

With regard to the representative principles of the whole "people of God" that should guide the Synod, John Paul II addressed words to the council of the General Secretariat of the Synod of Bishops that perhaps come close to this *first erroneous position*. He stated that a majority vote of the Bishops had a higher value than a consultative vote. His assertion that the mission of the Pope is to serve the College of Bishops could also be likened to the *fourth erroneous position*.

The Pope said: "**Such collegiality** [which the Synod should express] **is manifested principally by a collegial way of speaking on the part of the Pastors of the local churches. When they bear witness in common to the faith and the life of faith, their vote, if morally unanimous, has a qualitative ecclesial weight that surpasses the merely formal aspect of a consultative vote.**

"This is particularly the case if there has been **a good communitarian preparation in their own churches, and a collegial one in their own Bishops' Conferences**, in which they assume responsibility for their own particular churches but

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<sup>137</sup> B. Kloppenburg, *A ecclesiologia do Vaticano II*, pp. 128-9.

also are solicitous of the whole Church ... The function of the Bishop of Rome inserts him profoundly in the Body of Bishops as center and axis of the episcopal communion; **his Primacy, which is a service for the good of the whole Church**, places him in a more intense relationship of union and collaboration. The Synod itself stresses the intimate bond between collegiality and the Primacy: **the duty of the Successor of Peter is also to serve the collegiality of the Bishops** and, conversely, the effective and affective collegiality of the Bishops is an important assistance to the primary Petrine service.”<sup>138</sup>

§ 136

In the Encyclical *Ut unum sint*, the Pontiff reiterated similar thoughts: **“When the Catholic Church affirms that the office of the Bishop of Rome corresponds to the will of Christ, she does not separate this office from the mission entrusted to the whole Body of Bishops, who are also ‘vicars and ambassadors of Christ.’”**<sup>139</sup> The Bishop of Rome is a member of the ‘College,’ and the Bishops are his brothers in the ministry.”<sup>140</sup>

Cardinal Döpfner, one of the moderators directing the sessions of Vatican II, clearly adopted the *first erroneous position*. He definitively linked the papal power to the College of Bishops as a whole: **“Vatican Council II is important for its concept of the Papacy, above all because of the relationship it makes between papal power and the College of Bishops.** Until now, the Pope related principally with Bishops individually, now the Pope and the College of Bishops are placed side by side in a more accentuated way.

**“Hence it appears evident that the College of Bishops holds the supreme power of the Church in the same way; that is, it has the power to teach infallibly and to guide the people of God on the path to salvation,** which relates to and will always and inviolably relate to the Pope alone. Nonetheless, **it is certain that the College of Bishops and the Pope**

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<sup>138</sup> John Paul II, Allocution to the council of the General Secretariat of the Bishops Synod, April 30, 1983, in *Insegnamenti di Giovanni Paolo II*, vol. 6/1, Libreria Editrice Vaticana, 1983.

<sup>139</sup> *Lumen gentium*, n. 27.

<sup>140</sup> John Paul II, Encyclical *Ut unum sint*, Supplement to *L'Osservatore Romano*, May 31, 1995, n.95.

do not hold such power independently, but only when intimately linked together.”<sup>141</sup>

§ 137 Although not employing the unequivocal language of Döpfner, Cardinal Ratzinger appeared to move toward the *first erroneous position* when he argued, “**The Primacy of the Pope cannot be understood based on the model of an absolute monarchy, as if the Bishop of Rome were the absolute monarch of a supernatural ‘Church’ State with a centralized structure.**”<sup>142</sup>

§ 138 Further on, he stated that the Primacy “presupposes the *communio* of the churches and can be strictly understood on that basis.”<sup>143</sup>

§ 139 Some years later, Ratzinger said essentially the same thing: “**The Pope is not an absolute monarch, but must, like all the faithful, obey the transmitted Word and Tradition, and see that they are obeyed.**”<sup>144</sup>

§ 140 Cardinal Suenens, who also aligned himself with this *first erroneous position*, explained the strategic reasons why it would be necessary to defend the virtual equality of powers of the Pope and the Council. He wrote: “**For ecumenical as well as theological reasons, it is necessary to avoid any formulation of the mission of the Pope that isolates him from the College of Bishops, of which he is the Head. When it is emphasized that the Pope has the right to act and to speak ‘alone,’ the word ‘alone’ never means ‘separately’ or ‘in isolation.’** Even when the Pope acts without the formal collaboration of the Episcopal Body – as he has the legal right to do – he always acts as its Head.”<sup>145</sup>

§ 141 While the subject of the needs of ecumenism does not directly address the Pope-College question, it is nevertheless important to consider the future direction that is foreseen for

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<sup>141</sup> J. Döpfner, *La Chiesa vivente oggi* (Bari: Paoline, 1972), pp. 220-1.

<sup>142</sup> J. Ratzinger, *Il nuovo popolo di Dio* (Brescia: Queriniana, 1971), pp. 231-2, *apud* José Gonzalez Ruiz, “Lettera aperta al Cardinal Ratzinger,” *Adista*, January 19/21, 1987, p. 10.

<sup>143</sup> *Ibid.*, p. 233.

<sup>144</sup> J. Ratzinger, “Um passado que não lhes diz respeito,” p. 68.

<sup>145</sup> L. J. Suenens, *Souvenirs et espérances*, p. 173.

the Papacy. These are considerations that indirectly confirm the *first erroneous position*. For example, the Italian magazine *Jesus* (May 1997) dedicated substantial space (29 pages) to a profile of the next Pope entitled "Toward an ecumenical Papacy." According to the Pauline magazine, **"The Primacy of Peter – that is to say, the powers of the Pope – is the real obstacle to the desire for Christian reunification, which in all probability will be the main concern of the next Pope."**<sup>146</sup>

§ 142

Further, how can such thinking be avoided when the Pontiff himself declared in the Encyclical *Ut unum sint* that the pontifical Primacy is an obstacle to ecumenism? In the document, one can read the following: "As I acknowledged on the important occasion of a visit to the World Council of Churches in Geneva on June 12, 1984, **the Catholic Church's conviction that in the ministry of the Bishop of Rome she has preserved ... the visible sign and guarantor of unity, constitutes a difficulty for most other Christians**, whose memory is marked by certain painful recollections. To the extent that we are responsible for these, I join my Predecessor Paul VI in asking forgiveness."<sup>147</sup>

§ 143

The Pontiff, however, goes further. He would like a new way of conceiving and exercising the papal Primacy that would be acceptable to schismatics and heretics. His words are proof of such an intent: "Whatever relates to the unity of all Christian communities clearly forms part of the concerns of the Primacy .... **I am convinced I have a particular responsibility in this regard**, above all in acknowledging the Christian communities and **in heeding the request made of me to find a way of exercising the Primacy** which, while in no way renouncing what is essential to its mission, is nonetheless **open to a new situation** .... When addressing the ecumenical patriarch His Holiness Dimitrios I, I acknowledged my awareness that 'for a great variety of reasons, and against the will of all concerned, what should have been a service sometimes manifested itself in a very different light. But .... it is out of a desire to obey the will of Christ truly that I recognize that as Bishop of Rome I am called to exercise that ministry .... **I insistently pray the Holy Spirit to shine his light upon us, enlightening**

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<sup>146</sup> "Jesus – O Papado do futuro," *30 Dias*, May 1997, p. 42.

<sup>147</sup> John Paul II, Encyclical *Ut unum sint*, n. 88.

all the pastors and theologians of our Churches, that we may seek – together, of course – the forms in which this ministry may accomplish a service of love recognized by all concerned.”<sup>148</sup>

§ 144

Msgr. Gérard Philips, final author of the Constitution *Lumen gentium*, also appeared to align himself with the *first erroneous position* with these comments on the document: **“The Order or Body of Bishops in union with the successor of Peter, its head, also constitutes the subject of the supreme and full power over the whole Church.** This is another fundamental position.

“But it is necessary to consider for a moment what follows: ‘The Order of Bishops cannot exercise its power without the consent of the Roman Pontiff.’ This expression was adopted in lieu of the previous, ‘exclusively dependent upon the Pope’ ... As for the rest, the term *consensus* is similar to the theme of *communio*. **The head and members form ‘the communion’: the Pope with the Bishops and the Bishops with the Pope.** The *consent* of the Roman Pontiff implies a true act of will on his part .... Thus, as he says at the end of the

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<sup>148</sup> *Ibid.*, n. 95. On December 5, 1996, the *Vatican Information Service* placed on its Internet site a summary of the official press release of the aforementioned symposium. Some extracts from that report follow: “The participants came from diverse geographical regions and represented various fields in the theological disciplines .... Representatives of other Christian faiths were present, who explained their own points of view and added variety to the discussion with their various remarks. Each day a specific topic was dealt with. The first day was dedicated to the biblical foundations and dogmatic significance of the Primacy and the consequences of this. On the second day, the relationship between the Primacy and collegiality was discussed. On the third day, the interventions of the Bishop of Rome during the first and second millenniums in questions of the individual churches were considered, and historical variations in the exercise of the Primacy were illustrated .... It was pointed out that .... the Pope, as successor of Peter, exercises the *sollicitudo omnium ecclesiarum* [solicitude for the whole Church], without signifying that the Primacy and episcopal collegiality be seen in juxtaposition, or even less, as one opposed to the other. The collegial nature of the Episcopate, in fact, includes the function of the Primacy. In this context the Petrine ministry appears as if it were at the service of Church unity, intimately bound to the mission of evangelization.”

paragraph, it would suffice for the Pope to approve or at least 'freely accept' the decisions of the Bishops, whether assembled or dispersed."<sup>149</sup>

§ 145

Fr. Kolvenbach, Superior General of the Jesuits. expressed a similar opinion, thus paying the price of a certain ambiguity. **The Pope, he said, "exercises his universal ministry in collegiality with his brothers in the Episcopacy and in communion with all the great strengths of the people of God."**<sup>150</sup>

***Second erroneous position: The College of Bishops holds the fullness of power in the Church, but is subordinate to the Pope; that is to say, the College has more power than the Pope, but still accepts him as a "constitutional monarch"***

§ 146

Karl Rahner formally condemned the correct position in the relationship of power between the Pope and the Bishops. He advocated the *second erroneous position*, that is, that the ensemble of Bishops holds the supreme power in the Church. Rahner stated: "The Bishops are subordinate executives of the Holy Father in what refers to daily affairs; in this they submit to the central authority of Rome. The Bishops consider the Nuncio of His Holiness as his representative and their immediate superior. **This concept is opposed, however, to Catholic doctrine .... The supreme power of the Church is exercised through the mediation of the Bishops; this was declared and reiterated with all solemnity in Vatican Council II.** The first Bishops' Conference was held in Würzburg in 1848 .... With this precedent, **the Bishops' Synod became a new form of episcopal collegiality on a national level. *The Canon Law of 1917* ignored this institution, but Vatican Council II declared it obligatory and permanent, enjoying all rights.**"<sup>151</sup>

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<sup>149</sup> G. Philips, *La Chiesa e il suo mistero*, pp. 260-1.

<sup>150</sup> Peter-Hans Kolvenbach, "O ano dos jesuítas," interview by Gianni Valente, *30 Dias*, January 1994, p. 15.

<sup>151</sup> K. Rahner, "El principio sinodal," V.A., *La reforma que llega de Roma*, pp. 21-2.

Cardinal Yves Congar also defended the primacy of the Bishops' Assembly: "**The true notion of the primacy and of infallibility is not that of a separate power.** Peter is one of the Twelve, and the Apostles originally made decisions together with the elders, in agreement with the entire Church."<sup>152</sup>

§ 147

In a joint document presented at the first conciliar session, the Greek Melchite Hierarchy made a strong and thorough defense of the *second erroneous position*. These words are quite significant: "The charisma of the Primacy conferred on Peter only has meaning in a collective sense, as far as the power of direction of the Apostolic College. It is not a personal power, independent of all reference to **the Twelve, who were granted collectively all the power in the Church. The Primacy of Peter does not have precedence over the ministry of the Twelve**, either chronologically or conceptually. **Even though he is invested with the primacy of direction, Peter continues to be one of the Twelve, an Apostle like them, sharing the power that was given to them jointly**, not only as a member of the College, but also as president<sup>153</sup> and head of the College .... **The government of the Church does not rest solely on one person, but on a college of persons, the Bishops**, who must act jointly and in union with their head, the Bishop of Rome."<sup>154</sup>

§ 148

In a document commenting on the schema *De Ecclesia*, the same Prelates reaffirm, "**Nor should it be forgotten that the Pope is not the only supreme power in the Church. The same supreme and universal power falls to the ecumenical Council, that is to say, to the Episcopal College, with the Pope at its head.**"<sup>155</sup>

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<sup>152</sup> Y. Congar, *Église Catholique et France moderne*, p. 95.

<sup>153</sup> The notion of a Pope-president introduced here by the Melchite Bishops seems to fall into the category of the *third erroneous position*, according to which the Pope would be a delegate of the College. However, the text as a whole demonstrates the *second position*, and only in this detail, the *third position*.

<sup>154</sup> Melchite Bishops, Proposition signed October 20, 1962, in V.A., *A Igreja greco-melquita no Concílio*, p. 91.

<sup>155</sup> Melchite Bishops, "Observações sobre os Esquemas do Concílio, 1963," *ibid.*, p. 105.

§ 149

Mgr. Zoghby, patriarchal vicar in Egypt and the Sudan, and later Patriarch of Alexandria, intervened during the second conciliar session and declared: **“The authority of Peter, that of the Roman Pontiff, cannot be understood and explained except in relation to the College over which he presides and which assumes, truly and efficaciously, under his primacy, the responsibility for the whole Church.”**<sup>156</sup>

§ 150

To truly understand the conciliar desires concerning collegiality and the virtual establishment of a constitutional monarchy in the direction of the Church – and this is the objective of this study of the *second erroneous position* – this description is illustrative. It was made by an accredited Vatican scholar, who for some 30 years has closely followed events in the Holy See: “One of the objectives of Vatican II was to achieve a subtle balance between the powers of the ‘Roman Pontiff’ and those of the College of Bishops in the government of the universal Church. To fully attain this objective, it would have been necessary to grant the Synod of Bishops deliberative powers. **Paul VI had a plan that would have allowed representatives of the Episcopate, elected by their peers, to participate in the central government. He himself tried to have them occupy a place at the side of the Cardinals in the Conclave.** This reform failed, however, due to opposition from the Roman Curia.

“The question of episcopal collegiality resurfaced at the 1978 Conclaves, but without progressing an inch. During the first few years of the papacy of John Paul II, the possibility of collegial government in the Church was dissolved in favor of an audacious strategy of globalization, marked by the Pope’s numerous trips around the world. It is a pity, because **such a reform, turning the papacy into a constitutional monarchy, would have relieved the work load of the Pontiff** and prevented the Roman bureaucracy from exercising excessive powers, such as is the case when the Pope falls ill or when his reign comes to an end.”<sup>157</sup>

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<sup>156</sup> Elias Zoghby, “Intervenção na Aula Conciliar,” October 1963, *ibid.*, p. 111.

<sup>157</sup> Giancarlo Zizola, “Le Pape de l’an 2000,” *L’Actualité Religieuse*, March 1995, p. 40.

***Third erroneous position: The Pope is the delegate of the College of Bishops***

§ 151

Although he defended communion with Rome, then-Father Ratzinger avoided addressing the subject of the transcendence of papal power by simply placing it as the horizontal center of Catholic *communio*. One could say, therefore, that he adopted the *third erroneous position*. He stated: **“The Church consists of many churches in communion among themselves; the network of communions that the Church thus forms finds its fixed points in the Bishops: as the post-apostolic continuation of the *Collegium Apostolorum* [College of Apostles], they are responsible for the purity of the word and the communion.**

**“With this as departure point, we can also realize the earliest meaning of the Primacy of the Roman Bishop .... It merely signified that the Roman Bishop of the *sedes Sancti Petri* [seat of St. Peter] was the major point of orientation in the unity of communion .... The Primacy of the Pope was not understood, therefore, in the administrative sense but was wholly derived from an eucharistic ecclesiology. This simply means .... that Rome incarnates the true *communio* and, therefore, is the determining point of the horizontal relationship, without which a community cannot remain truly *ecclesia*.”<sup>158</sup>**

§ 152

Fr. Yves Congar also denied the correct position. He adopted the *third erroneous position* that views the Pope as a delegate of the College: **“Some say that only the Pope has universal jurisdiction in the Church, and that the jurisdiction of the Bishops proceeds from him. In my opinion, this thesis is absolutely unacceptable.** It has the advantage of being simple and coherent, but it turns its back on many texts and facts of early Christianity.

**“In the opposite sense, a second thesis holds that the power of the Church, even the Pope’s power, would always be collegial. The Pope would always act as ‘head of the College.’ He could not act by his own power as ‘Vicar of**

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<sup>158</sup> J. Ratzinger, “Il concetto di Chiesa nel pensiero patristico,” V.A., / *grandi temi del Concilio*, pp. 154-5.

Christ' (I place the last words between quotation marks because I am not comfortable with this expression which I personally avoid using) ... I strongly favor a collegial power that can be exercised by the College of Bishops as well as by the Pope himself as its head, representing the whole body.<sup>159</sup>

§ 153 In the excerpt below, Congar effectively assumed the *third erroneous position*, that the Pope is the delegate of the College: "We have finally moved away from the rather secular and rational concept of a Church seen and lived not so much as the 'we' of Christians, but as a disciplined body of those who obeyed the Pope. 'The true nature of the Church is to be a society of *communion* that is realized only from within, by means of a cordially consented-to cohesion,' Fr. Laberthonière used to say ... that Catholicity is achieved through the collegiality of the churches, that is, their communion, their being together, their solidarity and mutual co-responsibility, whereby, far from abolishing diversities and initiatives, unity attracts and embraces them."<sup>160</sup>

§ 154 Msgr. Ferdinand Klostermann, a conciliar *perito* and honorary chaplain of the Pope, categorically adopted the *third erroneous position*: "From its earliest days, the Bishops were the true leaders of individual communities and possessed, as a College, 'supreme power over the whole Church.' (LG 22) ... With regard to the complete government, it has also been asked if the Pope and the College of Bishops with the Pope form two distinct subjects of power, or if the Pope, when he makes decisions by himself, does so only as the head of the College of Bishops?"<sup>161,162</sup>

§ 155 Another conciliar *perito*, Friar Bertuff van Leeuwen, O.F.M., appeared to subscribe to the *third erroneous position* in his interpretation of the action of the Council of Nicaea:

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<sup>159</sup> Jean Puyo *interroge le Père Congar*, pp. 209-10.

<sup>160</sup> Y. Congar, *Église Catholique et France moderne*, pp. 85-6.

<sup>161</sup> K. Rahner, *Das Ius divinum des Episkopates*; K. Rahner and J. Ratzinger, *Episkopat und Primat* (Freiburg im Breisgau, 1961), pp. 86-93.

<sup>162</sup> F. Klostermann, "Principi per una riforma di struttura della Chiesa," V.A., *La fine della Chiesa come società perfetta*, pp. 270-1.

“Furthermore, it is important that the Council, in judging traditions, should act in its capacity as the highest jurisdiction in the Church. As the Church’s foremost magisterial authority, the Second Council of Nicaea declared that these traditions [venerating images, the cross, the holy evangelists, the relics of martyrs] truly belong to the patrimony of the Faith of the Church.”<sup>163</sup>

#### ***Fourth erroneous position: The Pope is at the service of the College of Bishops***

§ 156

The Melchite Episcopate firmly asserts this *fourth erroneous position*. In observations on the schema of the Council, it wrote: “**The Pope is the equal of all the other Bishops. However, he passes to a second reality, precisely in order to assist the one Episcopate in its mission.** For the Episcopate needs to preserve its unity. It is **the Pope who is responsible for the collective unity.** This unity cannot be reserved to him alone or to any charisma that he possesses. On the contrary, **he should adapt himself to ‘catholicity,’ serving it in its manifold dynamics** .... In the same way that the Bishops have power over their flocks in order to serve the Church .... so also **the Pope has powers imbued with humility and turned toward the aim of his function, which is not that of creator of the Episcopate, but of servant of the Episcopate,** to which he does not cease to belong.”<sup>164</sup>

§ 157

Hans Küng compared the Primacy of jurisdiction and of honor due the Pope with the “primacy of service,” and concluded in favor of the latter. He thus assumed the *fourth erroneous position*: “**The plenitude of the biblical category of service far surpasses the juridical categories of Vatican I! This primacy of service is more than a primacy of honor .... which has no right to exist in the Church of service and which, in its passivity, can help no one. But this primacy of**

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<sup>163</sup> B. van Leeuwen, “La regola della fede secondo i Concili ecumenici della Chiesa Cattolica,” V.A., *I grandi temi del Concilio*, p. 437.

<sup>164</sup> Melchite Bishops, “Observações sobre os Esquemas do Concílio,” V.A., *A Igreja greco-melquita no Concílio*, p. 106.

service is also more than a Primacy of jurisdiction .... which would be a serious mistake if understood as a mere dominion and power. For, understood literally, the least that one could say is that it silently passes over the decisive point, that is, service, even though it perhaps does not deny it.”<sup>165</sup>

§ 158 Küng even goes so far as to deny that the service of Peter is the same thing as the Papacy. He asked: “Does the Church still need a Pope? Does a Papacy belong to the essence of the Church? ... If, in fact, it still makes sense ... **to talk about the service of Peter - which is obviously not the same thing as the Papacy, then it unquestionably deals with the service of Peter in the Church, which should be understood based on and in function of the Church, and not the opposite.**”<sup>166</sup>

§ 159 Küng’s words to a journalist confirmed his previous positions and broadened the notion of the Pope being not only at the service of the College and the Catholic Church as a whole, but of ecumenism in general.

“*Question* – How do you envisage the organization of the Church in the future? Can it survive with an infallible Pope and absolute powers?

“*Answer* – For a long time I have been of the opinion that the medieval-baroque mold and the right to infallibility will have no place in the future. **The future priority will have the pastoral at the service of the whole Church, which will be ecumenical,** as presented in an exemplary way in this century by Pope John XXIII. **A Pope like this does not want to govern with absolute fullness of power and to dominate everything, but to bring together his brothers and sisters from all the churches, to inspire and to motivate. Only with this understanding of Peter’s service in the Church will it be possible to finally bring an end to the 900-year split with the Orthodox Church and the 400-year split with Protestantism.**”<sup>167</sup>

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<sup>165</sup> H. Küng, *A Igreja*, vol. 2, p. 317.

<sup>166</sup> *Ibid.*, p. 272.

<sup>167</sup> H. Küng, “Riscos para o Catolicismo no Brasil,” interview by Graça Magalhães Ruether in *O Globo*, February 9, 1992.

§ 160

The commentary of Vatican specialist Giancarlo Zizola on the future of the Primacy appears to represent a growing opinion within certain ecclesiastic circles: “The reform of the Papacy is by far the most essential reform [in order to resolve the ‘structural crisis’ in the Catholic Church] .... **The Papacy can no longer function in the form it received from Vatican I at the end of the 19<sup>th</sup> century. While preserving the Primacy of the Pope, it is necessary to make its practice more fraternal and more humanly sustainable. Vatican Council II gave it a more collegial form, thanks to a real exercise of synodal power. However, it was caricaturized. Ecumenism, also, imposes new forms of collaboration, respecting differences and, thus, the churches’ autonomy to achieve Christian unity. This will only be possible if the Primacy of the Pope is reduced to the essentials.**”<sup>168</sup>

§ 161

Perhaps the general statement of Cardinal Ratzinger could be applied to this *fourth erroneous position*: “He who exercises authority in the Church today has no power.”<sup>169</sup>

The next section will cite more documents substantiating this *fourth erroneous position*.

## E. Suppressing the Pope-King, Establishing a Pope-President

### a. Suppressing the Pope-King

§ 162

The first testimony along the lines of no longer considering the Pope as Vicar of Christ, foundation of the spiritual monarchy of divine right, comes from Congar. He said: “We used to live with, and still frequently accept, a **pre-trinitarian monotheistic idea of God. This is reflected and persists in a monarchic-pyramidal view of the Church: everything is determined according to a descending vertical line situated on**

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<sup>168</sup> Giancarlo Zizola, Statements on the book *Le Successeur, L'Actualité Religieuse*, February 15, 1996, p. 57.

<sup>169</sup> J. Ratzinger, “Contra o poder dos intelectuais,” *30 Dias*, February 1991, p. 71.

a more or less passive base. In fact, it is also linked to a purely masculine view of initiative in the Church. Now then, all this is not possible in a Church of trinitarian and pneumatological inspiration.

“The problem remains of how to harmonize the activity of the parts with the unity of the whole, but the solution will be found along the lines of communion, not uniform observance. **The monarchy of the Father in the bosom of the Trinity has no exact counterpart in the Church: the Pope is the successor of Peter, he is not the ‘Vicar of God.’** Some formulas of Innocence IV in this sense are now universally judged to be excessive. This is not how papal power is established in the bosom of the College. The Most Holy Trinity is an ecclesiological model under the aspect of the communion of Persons.”<sup>170</sup>

§ 163

John Paul II has apparently diluted the concept of the Supreme Pontiff’s *potestas vicaria* (vicar’s power) by extending the title of Vicar of Christ to all the Bishops, as well as by teaching that this title can only be considered valid for the papal dignity in union with that of the College of Bishops and with that of the faithful. In this sense, confirming what Cardinal Congar just defended, the Pontiff affirmed: “Not only the Pope is designated by this title. **Every Bishop is *Vicarius Christi* [the Vicar of Christ] in relation to the Church that is entrusted to him.** The Pope is *Vicarius Christi* in relation to the Roman Church, and through it, to any church in communion with it: communion in the Faith and institutional, canonical communion. **If, therefore, one wants to refer to the dignity of the Bishop of Rome with this title, it cannot be considered separately from the dignity of the whole College of Bishops, to which it is tightly bound, as it is to the dignity of every Bishop, every priest and all those who are baptized.**”<sup>171</sup>

§ 164

In another work, Congar dealt with the abdication by Popes of their influence in the temporal sphere. He attested to the efficacy of the action of John XXIII and Paul VI in this regard, and clearly revealed his desire to see the “political power” of the Papacy destroyed. Congar argued: “**The Papacy**

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<sup>170</sup> Y. Congar, *Un peuple messianique*, pp. 89-90.

<sup>171</sup> *Ibid.*

has profited from freeing itself from the political power it exercised in the past. But this cannot be done in a few days. John XXIII and Paul VI have already accomplished much in this sense. St. Peter's Basilica is not my ideal of a Church... but it exists! **One cannot destroy centuries of History with the stroke of a pen.**"<sup>172</sup>

§ 165

Fr. François Houtart, professor at the University of Louvain and final author of the Introduction to *Gaudium et spes*, denied that Our Lord founded His Church upon the Pope. Houtart also opposed the Roman Curia, which he considers sociologically defensible but "theologically unacceptable": "In terms of concrete organization, it is evident that Christ, the Founder of the Church, defined in an essential and somber way the hierarchical form of the Church: the Apostles forming a College with Peter as its head. All the rest depends on the circumstances and can be oriented according to the life and development of the Church. A striking example of 'sociologism' in the Church is the power that the Roman Curia assumed. Sociologically speaking, this was a positive action, for the pyramidal structure of the Church, increasingly centralized since the Council of Trent, would not have otherwise permitted her to function within her complex worldwide organization ....

"The Pope by himself could no longer govern the Church. Perhaps this was still possible at the time of Vatican I, with 600 Bishops, mostly from the West. But when Vatican II opened, there were close to 3,000 Bishops .... As in any living social body, **we have witnessed a progressive transfer of power** to prevent a total paralysis from setting in with new circumstances. But the **Bishops of the whole world needed to assemble in Rome before they could realize that what was sociologically defensible was theologically unacceptable. Christ did not found his Church upon the Pope and the Curia, and even less upon the Curia and the Pope.**"<sup>173</sup>

§ 166

In the direction of the abolition of the monarchical characteristics of papal power, these comments in the magazine *Jesus* on the future government of the Church could not be more significant or current: "If we want to imagine possible

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<sup>172</sup> Jean Puyo interroge le Père Congar, p. 231.

<sup>173</sup> François Houtart, "Les religions comme réalités sociales," V.A., *Bilan de la théologie du XXe. siècle*, vol. 1, p. 73.

scenarios for the future Papacy, certain possibilities would seem to be desirable and plausible. **Why not imagine a ‘good shepherd’ Pope, concerned with his own salvation and convinced that the salvation of the Holy Church should be entrusted above all to the grace of the Lord and to the contribution of the free and sincere efforts of believers?’**<sup>174</sup>

§ 167 On the one hand, what would be the significance of a Pope who no longer concerned himself with his salvation and the governing of the Catholic Church, other than a Pontiff who had abdicated his role as King of the Church? If the “good shepherd” no longer cared for his flock, as this well-known Pauline magazine proposes, he would be reneging on Our Lord’s command to Saint Peter, “Feed my sheep.” In other words, he would be apostatizing from his very mission. And, far from being the “good shepherd” presented so charmingly by those who want to demolish the Church, he would in fact be a shameful shepherd who abandoned his position as guardian of the fold and left it to its own fate.

§ 168 On the other hand, what would it mean to entrust the Holy Church “to the contribution of the free and sincere efforts of believers,” if not the establishment of a democratic system to govern the Church? It is a hardly subtle euphemism that poorly veils the revolutionary intention to destroy the monarchical nature of the Catholic Church.

## **b. Establishing a Pope-president**

§ 169 The last excerpts from documents advocated abolishing the papal monarchy; the ones that follow will defend establishing a Pope-president, elected either by universal suffrage or by assemblies representing the faithful as a whole. Naturally, the execution of this plan also supposes abolishing the papal monarchy.

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<sup>174</sup> *Jesus*, “Na direção de um Papado ecumenico,” May 1997, *apud* 30 Dias, “Jesus – O Papado do futuro,” May 1997, p. 42.

§ 170 On August 27, 1959, three years before the conciliar work was initiated, a proposal – pioneer to so many others – was made by the Catholic Greek Melchite Prelates concerning papal elections. In part, it stated: “It seems to us that **the election of the Supreme Pontiff should be made on a broader base.** To confirm the effective Catholic nature of the Church and bearing in mind the centralizing powers that the Pope ordinarily assumes in the whole Church, we propose that the Eastern Patriarchs should henceforth take part in his election. **We would be most pleased if this election were carried out by a larger number of electors, with greater representation of all the churches in the Catholic world.**”<sup>175</sup>

§ 171 The next document carries weight because it was one of the final conclusions of the First Congress of *Concilium*, held in 1970, which assembled 223 theologians from around the world, including the greatest contemporary heralds of progressivism.<sup>176</sup> The resolutions were approved by an absolute majority at the end of the Congress, and thus could be said to express the current thinking in progressivist theological circles.

§ 172 The following resolution stated that the Pope should be chosen with the participation of all the people: “**The nature of the Church, the people of God, and the evolution of History necessitate a revision of the procedure for choosing a Pope, Bishops and Pastors. To this end, it would be advisable to allow the Christian people to participate in choosing their ministers.**”<sup>177</sup>

§ 173 Austrian theologian Ferdinand Klostermann had defended this thesis a few years earlier: “Also, **for choosing the Pope, it would be necessary to find a form of election that**

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<sup>175</sup> Melchite Bishops, Matters proposed by the Patriarch, Bishops and general superiors of the Greek Melchite Catholic Church for eventual submission to the ecumenical Council, V.A., *A Igreja greco-melquita no Concílio*, pp. 12-13.

<sup>176</sup> Cardinal Suenens was present as honorary president of the Congress, which brought together numerous world-renowned theologians. Speakers included Frs. K. Rahner, Y. Congar, M. D. Chenu, E. Schillebeeckx, H. Küng, G. Baum, J. B. Metz, W. Kasper, B. van Iersel, J. P. Jossua, J. Kerkhofs, F. Böckle and R. Tucci.

<sup>177</sup> “Decisioni del Congresso”, in V.A., *L'avvenire della Chiesa*, p. 229.

made the co-responsibility of the whole Church visible and effective. The Synod of Bishops or, as was proposed a short time ago, the presidents of national Bishops' Conferences, who certainly would discuss the choice of candidates with their colleagues, would appear to be a much more appropriate elective body than the present College of Cardinals. At the same time, the head of important Christian dicasteries around the world could also belong to the elective body. And a world secretariat of the laity could open the possibility of the collaboration of Christians throughout the world; [religious] orders should also be represented."<sup>178</sup>

§ 174

The talk of including the presidents of Bishops Conferences among those who would have the right to elect the Pope keeps returning with a certain insistence. A book by Camilo Bassoto, *My Heart Is Still in Venice*, revealed an anonymous remark by a Bishop, a friend of John Paul I: "Some Cardinals have told me, and I agree with them, that now would be the time to allow the Bishops who preside over the Bishops Conferences around the world to participate in the conclave with the right to vote."<sup>179</sup>

§ 175

According to one report, the well known theologian Gustave Thils has come up with a new proposition for the election of the Pope: "The problem of an eventual change in the naming [sic] of the Pope should be allowed to mature. The changes that are occurring today, with respect to forms of government and the general exercise of authority, will have repercussions even within the Church. With this, it might also be possible that one day the Pope will be elected by an assembly that includes Cardinals, Bishops and, finally, representatives of the rest of the Clergy and of the Christian people. To think, imagine, suggest, promote and accomplish this - would this be 'attacking the very structure of the Church'? Not at all."<sup>180</sup>

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<sup>178</sup> F. Klostermann, "Principi per una riforma di struttura della Chiesa," V.A., *La fine della Chiesa come società perfetta*, p. 278.

<sup>179</sup> Andrea Torielli, "Conclave: as reformas possíveis," *30 Dias*, May 1992, pp. 47, 51.

<sup>180</sup> Alfredo Marranzini, "Summary" of Gustave Thils, *Choisir les Évêques? Élire le Pape?* (Paris: Lethielleux, 1970), *La Civiltà Cattolica*, June 5, 1971, p. 506.

§ 176 On this point, Küng agrees with Thils. In fact, speaking about the election of a Pontiff in an interview, he declared: **“In place of a College totally manipulated by the [preceding] Pope, we urgently need a body of electors who are truly representative of the Catholic Church as a whole, not only of the Episcopal Conference, but also of the laity, both men and women.”**<sup>181</sup>

§ 177 The well-known German theologian Fr. Bernhard Häring, praising the movement “We are Church” and their petition *An appeal from the people of God: More democracy in the Church*, also broached the question of popular representation in the choice of the Pope. Although his words are somewhat clouded, the democratic drift of his statements are clear enough. Exalting the revolutionary notion, he said: **“I presume that this *Appeal* will extend its influence over the election of the next Pope, and much further still ....** In this *Appeal* I finally see a significant sign of confidence in the guidance of the Church, taken as a whole.”<sup>182</sup> A few lines earlier, Häring had praised the *Appeal from the people of God*, saying that “it demonstrates the spirit of co-responsibility of all believers.” From this it is not difficult to conclude that the influence to which he refers in the election of the next Pope would be the “co-responsibility of all believers.”

§ 178 Some democratic principles are explained by various theologians. Fr. Schillebeeckx made these comments about the “synodal” principle: “As time goes by, it is to be hoped that the mutual communion of local churches will function more flexibly, for example, through the Synod of Bishops. It has already been clearly stated that **this communion between the local churches and Rome works better in a collegial way, as opposed to the pre-synodal system of one [papal] authority opposed to all others. This collegial-synodal principle must now become operative in every process of communication** – concretely, for instance, in the preparation of formal synodal gatherings.

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<sup>181</sup> H. Küng, “Affronto da Roma ai cattolici tedeschi,” interview by Andrea Tarquini, *La Repubblica*, November 2, 1994

<sup>182</sup> Bernhard Häring, “Si profila una svolta,” V.A., *Noi siamo Chiesa*, p. 142.

**“I would like to strongly emphasize the synodal principle. Here also, a central authority continues to exist, but it functions at the service of and fully integrated to a synodal and democratic structure, which is at the same time a specific structure of the Church. When the center [the Pope] is separated from and opposed to all the others, difficulties in communication are inevitable, and this at a time when a new self-understanding of the Church conceives this same Church as the sacrament of inter-human communications and dialogue.**

**“Needless to say, this democratic, synodal principle also applies to the lowest layers of the ecclesiastical structure in each ecclesiastic Province or Diocese .... The formula that was adopted at the Pastoral Council here in Holland, for example, seems to me characteristic of this new synodal principle: it is not the Bishops who make decisions after consulting others, but the Episcopate along with all the faithful. Everyone has an active voice in the decision-making process .... This is a totally new formula that is not found anywhere else in the Church. If successful .... it could become a kind of model and example for others.”<sup>183</sup>**

§ 179

In an article in *Civiltà Cattolica*, Msgr. Clemente Riva, a conciliar *perito*, pointed out the progressivist foundations for doing away with supremacy of papal authority. He extended the peoples' rights to representation beyond government, to all the functions of the Church: **“The oneness of Christ, the organic nature of the Church and the sacramental and ontological communion of all the disciples of Christ constitute the unity of the people of God, who form the Mystical Body of Christ. In it exists a fraternal solidarity and a common priesthood, whose articulations, functions, ministerial priesthood and legitimately established authorities are not above, as in a ‘lordship’ or ‘domain.’ Instead, they are within: they are members, first of all at the ‘service’ of fraternal communion and unity, ‘just as Christ came to serve, not to be served.’**

**“The whole people of God is involved in every aspect of the reality of Church life, and all the faithful participate in Christ’s priestly, prophetic and royal mission; they even**

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<sup>183</sup> E. Schillebeeckx, “Fundamento da autoridade na Igreja,” V.A., *Cinco problemas que desafiam a Igreja hoje*, pp. 42-3.

**participate in the gift of infallibility** .... Rosmini indicated that the people of God participate in the life of the Church in seven ways .... **‘The simple faithful participates in the seven powers Christ left to his Church,’ all of them founded on the ‘common priesthood, the source of their rights.’ This participation involves the ‘constituent, liturgical, eucharistic, penitential, hierogenetic,<sup>184</sup> didactic, and ordinating powers.’<sup>185,186</sup>**

§ 180

Fr. Heribert Mühlen, a highly respected progressivist author on the topic of pneumatology, imagines a fluid reality that supposedly hovers over the whole Church – the “*pneuma* of Jesus,” the “Spirit” – that orients her independent of authorities. In a work published under Rahner’s responsibility, he implied that the Pope is merely a spokesman for the religious community, in which this “Spirit” is allegedly more active. Mühlen thus would justify a pneumatologic democracy in Church government: “According to precise statements from the New Testament, **the *pneuma* of Jesus is always equal, one and identical in the many; it is present in *each* individual in its own way and unites everyone together. However, nowhere is it said that this would be present in only one man (for example, Peter) so that he, based on this, could isolate himself from the others and individually impose his decisions on them ....**

“Likewise, already at the first feast of Pentecost, **the Holy Spirit did not descend first and in a special way on Peter,** and afterward on the others present,<sup>187</sup> but rather .... upon

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<sup>184</sup> Hierogenetic = that from which the sacred originates.

<sup>185</sup> *Filosofia del Diritto* (Padova: Cedam, 1967), II, nn. 889-919.

<sup>186</sup> Clemente Riva, “L’ecclesiologia di Antonio Rosmini e il Concilio Vaticano II,” *La Civiltà Cattolica*, May 5, 1984, pp. 235-6.

<sup>187</sup> a. In a diametrically opposite sense, Fr. Cornelius a Lapide, S.J., who quotes St. John Chrysostom, wrote: “*Stans autem Petrus* – But Peter, rising, [being with the eleven, raised his voice] – as the first among the Apostles and the head of the Church. Hence he alone speaks for all as he explains the prodigy [of the gift of tongues] and solemnly promulgates the evangelical Law. At Pentecost, Peter is the one who, as Vicar of Christ, made this first and solemn promulgation of the Law of Christ in Sion, which abrogated the Old Law, so that thenceforth the latter was no longer obligatory, as St. Thomas and

all (Acts 2:4). Therefore, **Peter is merely the spokesman of the other eleven who were assembled with him** (Acts 2:14).<sup>188</sup>

§ 181

Congar, who adopts a similar view, implicitly countenanced Mühlen's assertions: **"The Spirit is given to all. The Church does not have the Spirit except in all. There is not a kind of head at the summit of the Church that would supposedly possess the Spirit, with the rest of the members awaiting to receive the truth from this head."**<sup>189</sup>

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the theologians teach in several places. Then Peter rose and stood up so that he could be seen and heard by the many thousands ....

"Metaphorically, the verb *stans* [standing] signifies Peter's constancy and sublime ardor after receiving the Holy Ghost. That same Peter had been fearful and denied Christ at the voice of a servant girl. Hear the words of St. John Chrysostom, *Hom. 4 in Acta*. He said: 'Peter is the voice of all, the one who advocates the cause of the Faith and who instructs everyone with his doctrine. He is the principal defender of the Faith, the one deemed the principal catechist, the first to be established as preacher of the word, the first to assemble the Church and call together not just the Jerusalemites and Jews from the surrounding neighborhoods, but those among the Parthians, Medians, Phrygians, Libyans, Egyptians, Arabs, as well as those coming from Rome, and others. And he whom the Lord had established as Shepherd of all began to congregate the sheep from all nations; he taught them the Faith and the apostolic customs, that is, to renounce everything and to assemble in prayer and the parting of bread taught by Christ'" (*Commentaria in Scripturam Sacram – In Acta Apostolorum*, II, 14, vol. 19, pp. 93-4).

b. In a similar way, St. Robert Bellarmine commented: "Up until now, we have expounded those things referring to the promise and to the institution of the Primate of Peter. Now we will set forth the various special prerogatives of Peter that confirm his Primacy .... In Acts II (10:3), after receiving the Holy Ghost, Peter preaches the Gospel before everyone and in that first preaching, he converts 3,000 men. Commenting on this, Chrysostom said: 'Peter was the spokesman for all, but the 11 others were present and testified to the things that he said'" (*De Romano Pontífice*, in *Opera omnia*, Neapoli/Panormi/Paris: Pedone Lauriel, 1871, vol. 1, pp. 347, 352).

<sup>188</sup> Heribert Mühlen, "The Test of Infallibility," V.A., *The Problem of Infallibility*, pp. 237-8.

<sup>189</sup> *Jean Puyo interroge le Père Congar*, p. 217.

§ 182 Exchanging this pneumatologic terminology for a plain, direct language, Küng affirmed what many think but do not dare to say. His tone is that of a demand: **“If the Pope really wants to be more than a simple Bishop of Rome and Primate of Italy, he must be elected by a body composed of elements of the Clergy and the laity that is truly representative of the whole Catholic Church: this body must include not only the various nations, but also different generations and mentalities.”**<sup>190</sup>

§ 183 In accordance with the representative democratic principles he espouses, Küng asked how the masses could make the Pope do what they want. The theologian pointed to ways to apply pressure: **“How can one make the Pope act a certain way? The proposals for an age limit, election by representative organs, a strong Bishops Synod, all reveal their great importance here. Seen in this light, an appeal for a new Council takes on a special significance.”**<sup>191</sup>

§ 184 In a book that counted on Ratzinger’s collaboration, Küng raised the hypothesis that it should be possible to demand a kind of impeachment of the Pope: **“The service of a Pope for the benefit of the Church must go so far as to make it possible to demand that he resign altogether or be deprived of his ministry.”**<sup>192</sup>

§ 185 The same author is of the opinion that the papacy should not have a life term. In an interview with a French journal, he stated the following:

*“Question* – Boff has suggested that the office of Pope should be on a rotation basis. Do you share this point of view?

*“Answer* – I do not wish to give an opinion on what my friend Leonardo said. **It appears to me that it would be necessary to establish an age limit for the Pope. If Bishops have**

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<sup>190</sup> H. Küng, *O que deve permanecer na Igreja*, pp. 20-1.

<sup>191</sup> H. Küng, “Vaticano III: problemi e prospettive per il futuro”, V.A., *Verso la Chiesa del terzo millennio*, pp. 105-6.

<sup>192</sup> H. Küng, *A Igreja*, vol. 2, pp. 283-4.

to retire at 75, I do not see any reason why the Pope should not do so.”<sup>193</sup>

§ 186

The theologian of Tübingen is not the only one to raise the hypothesis of a rotating papacy. Vatican specialist Giancarlo Zizola expressed a similar opinion, with the supposition that his view was echoed in a broad range of ecclesiastical sectors. Zizola affirmed: **“Rumors are multiplying in the Vatican about the possibility of John Paul II’s resignation. Such a hypothesis is in no way illusory, but is based on the Apostolic Constitution *Universi Dominici gregis*, issued by John Paul II on February 23, 1996. For the first time, a Pope admitted that the See could become vacant not only upon the death of a Pontiff, but also by his renunciation of the office. It is believed that this juridical innovation was personally desired by John Paul II, who was fully aware of the problem he would be faced with in the case of psychological and/or physical disability, and who was, moreover, determined to clear the way for a time in the future when the Pope would be able to resign, like any Bishop.**

“We recall the words of Cardinal König following the premature death of Pope Luciani in 1978. ‘It is necessary to reduce the excessive physical and psychological load that the Pope must take on, a load implicit in the function. This could be done either by delegating certain papal functions to others, or by finding a way of no longer exceeding the limits of fatigue that a human being can tolerate.’ **With the illness of John Paul II, the alternatives are either an effective collegiality or a papacy of limited duration.**”<sup>194</sup>

§ 187

Finally, some have already begun to use the word “president” to refer to the Vicar of Christ. This is the case, for instance, of Fr. Mario von Galli, who called the Pope the “president of love”: “By this I do not mean that **the Pope is only a brake to be used in case of need. Far more than this concept, he is and will continue to be the president of love; this would be his fundamental activity,** and he would make use of

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<sup>193</sup> H. Küng, “Solo una minoria de católicos apoya a las decisiones del Papa,” interview by Emilio Garrido, *Tribuna*, Madrid, June 7, 1993, p.96.

<sup>194</sup> Giancarlo Zizola, “Titanesque Papauté,” *L’Actualité Religieuse*, November 15, 1996, pp. 14-5.

his juridical function only in cases of extreme need. We find ourselves facing a great evolution in this regard, but we have already taken the first steps.”<sup>195</sup>

§ 188

In an intervention during Vatican II criticizing the lofty titles that traditional piety assigns to the Supreme Pontiff, Maximos IV proposed that the Pope should present himself as one who “presides over charity.” These were the words of the Patriarch: “The Papacy does not need this intemperate language that leads to impiety [sic], distorts the conscience and scandalizes souls, even non-Christians .... The duty of us all .... is to help him [the Pope] to fulfil his salvific world mission, by loving it, devoting ourselves to it, seeking in our humble way to purify it of the profane in order to reveal it to the world in [all] its beauty, just as it was divinely constituted. **The Primacy of the universal mission of the Bishop of the Church of Rome is a ministry that is only the first among all the others because, in the words of St. Ignatius of Antioch, he ‘presides over charity,’ for God is Love.**”<sup>196</sup>

§ 189

Thirty-five years later, the same expression and reasoning could be found in the words of Cardinal König, in his response to a journalist:

“*Question* – In your opinion, what are the essential features that defined the function of the first successors of Peter, and that could also serve as a reference point for the present situation?

“*Answer* – Since the beginning, the Pope has not been an isolated figure, almost above the Church. His Primacy in fact depends on his being Bishop of Rome. **It is the whole Roman Church, with the Pope at its head, that presides over charity,** as Saint Ignatius of Antioch wrote in the second century in his *Letter to the Romans*.”<sup>197</sup>

§ 190

The expression “president of love” was also used by Giuseppe Alberigo, professor of Church History at the Univer-

<sup>195</sup> M. von Galli, “Dialogo con los ortodoxos,” V.A., *La reforma que llega de Roma*, p. 156.

<sup>196</sup> Maximos IV, Intervention in the conciliar Assembly, V. A., *A Igreja greco-melquita no Concílio*, pp. 67-8.

<sup>197</sup> Franz König, “O humano e o divino na Igreja,” interview by Gianni Valente, *30 Dias*, June/July 1997, pp. 15-6.

sity of Bologna and a member of the *Concilium* board of directors. Dealing with the distribution of power in the Church, he wrote: "In fact, at Vatican II the assembly resisted any temptation toward extremism, because of its profound conviction that the College of Bishops, and, in it, **the Bishop of Rome as the center of unity and president of love**, was called to render a service of orientation for the whole community of the faithful and, even if indirectly, to all the Christian Churches."<sup>198</sup>

§ 191 The notion of a "president of love," attributed to the Petrine ministry, has advocates with even higher credentials. John Paul II for all purposes endorsed the concept when he expressed his desire to reform the Papal Primacy: "**I insistently pray the Holy Spirit to shine His light upon us**, enlightening all the Pastors and theologians of our Churches, **that we may seek – together, of course – the forms in which this ministry [the Petrine Primacy] may render a service of love recognized by all concerned.**"<sup>199</sup>

§ 192 Further on, he returned to the notion of "presiding in love" linked to a new vision of the Petrine Primacy: "Do not many of those involved in ecumenism today feel a need for such a ministry? **A ministry which presides in truth and love so that the ship** – that beautiful symbol which the World Council of Churches has chosen as its emblem – **will not be buffeted by the storms and will one day reach its haven.**"<sup>200</sup>

§ 193 Some prefer the expression "primacy of charity" to indicate the same thing. For example, an article in *L'Actualité Religieuse* on the Pope in the year 2000 stated: "**A return to the primitive model would allow churches to have their autonomy, with the Roman Primate's jurisdiction limited to extreme cases. Thus, the Bishop of Rome would exercise a real primacy of charity.** In fact, this would remove one of

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<sup>198</sup> Giuseppe Alberigo, "O Papado no Concílio Ecumênico," *Concilium* 1983/7, pp. 89-90.

<sup>199</sup> John Paul II, *Ut unum sint*, n. 95.

<sup>200</sup> *Ibid.*, n. 97.

the major obstacles to unity among all the churches of the East and the West.”<sup>201</sup>

§ 194

In his analysis of the need to abolish the Pope’s supremacy over the Church, Johannes Madey, a member of the Johann Adam Möhler Institute for Ecumenism, used the expression “president of the College of Bishops.” He said: “**The [Greek schismatic] Christian East understood and understands the *presbeia*<sup>202</sup> of the Bishop of Rome as successor of the Prince of the Apostles in a very special sense, as a primacy of service and a ‘precedence in love,’ and not as an absolutist supremacy over the Church and the Councils .... The Orthodox are not disposed to attribute to the Pope a universal supremacy of ‘ordinary’ jurisdiction. However, could they not perhaps attribute to the Pope, in his capacity as president and primate of the College of Bishops, a universal responsibility, a pastoral solicitude over everyone that extends to the whole Church?**”<sup>203</sup>

§ 195

Boff, however, goes even further. He advocates that the Pope be the elected president of the College of Bishops. According to him, this office should not be life-term, in order to give the Church a more democratic face. In an interview, the Brazilian liberation theologian Leonardo Boff made these suggestions: “**The position of Pope could be an office of a rotational character as a way to democratize the Catholic Church,** which has a ‘monarchical’ structure .... This would allow for increasingly broader forms of participation.” Along

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<sup>201</sup> Giancarlo Zizola, “Le Pape de l’an 2000,” *L’Actualité Religieuse*, Special edition, March 1995, p. 42.

<sup>202</sup> In the text, *presbeia* signifies an honorific precedence, prerogative or privilege. The word comes from the Greek *presbÿs* = old, ancient. Hence the *presbÿteros*, an “elder,” was the one who held power because of his advanced age. The term was used to designate the Council of Elders in the Old Testament and in the early Church (Mt 16:21; Lk 22:66; Acts 11:30; 22:5; 1 Tim 4:14; 5:19). These were the words employed by the First Council of Constantinople to establish the precedence of the See of Constantinople over the other Dioceses of the East, after the See of Peter: “The Bishop of Constantinople has the precedence (*presbeia*) of honor after the Bishop of Rome” (Can. III, *Conciliarum Oecumenicorum decreta*, p. 28).

<sup>203</sup> Johannes Madey, “Ecumenical Council and Panorthodox Synod – A Comparison,” *Concilium* 1983/7, pp. 83-4.

these lines, he criticized the form of government of the Roman Catholic Church's Hierarchy: "Where a Hierarchy exists, there is little participation and, therefore, little democracy" The theologian argued that the democratization of the Church structure should be carried out using the "wedges" opened to participation, from the grassroots communities to the Synod of Bishops. In Boff's view, the Synod could take the form of the true central and collegiate government of the Church. He affirmed that **'this College, made up of representatives from all the continents, could have a president who would exercise the functions of Pope and would have a fixed term of six years, for example.'**"<sup>204</sup>

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§ 196 A Pope-president... Opening the door of the Church to the revolutionary principles of 1789 was bound to lead to this *contradictio in terminis* [contradiction in terms]. How could it be avoided once popular representation was held up as a widely desired form of government?

§ 197 The Vicar of Our Lord Jesus Christ, the "sweet Christ on earth," in the words of Saint Catherine of Siena,<sup>205</sup> the representative of He whom the Holy Ghost called *Rex regum et Dominus dominantium* [King of kings and Lord of lords] (Apoc 19:16), the Supreme Pontiff, King of the Sacred Monarchy of Divine Right (Mt 16:18), he who bridges the gap between heaven and earth, he who possesses the assurance of infallibility. It is this man-symbol, the Pope, and his sublime office, the Papacy, which the progressivists deny as they subvert the source of his authority and the very reason for his mission.

§ 198 From the moment it is denied that the papal Primacy relies on the divine order and that the relationship of Christ with His Church functions fundamentally and principally through His Vicar, the Papacy has been virtually destroyed, giving way to another reality. And this, whether it keeps the

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<sup>204</sup> L. Boff, "Boff sugiere que el cargo de Papa sea rotativo para democratizar la Iglesia," interview by Alex Rodriguez, *El País*, Madrid, June 6, 1993.

<sup>205</sup> Johannes Joergensen, *Santa Catarina de Sena* (Petrópolis: Vozes, 1953), p. 185.

same name or not, will be essentially different from, and opposed to, the institution established by Our Lord.

## 5. Elective and Transitory Bishops, Grassroots Priests, Powerful Laymen

§ 199

After applying the revolutionary principles of 1789 to the papal monarchy, the progressivists inevitably next seek to apply them to the other levels of the Hierarchy.

### A. Elective and Transitory Bishops Who Forsake their Dignity as Princes of the Church

§ 200

Some of the testimonies below defend the notion that Bishops should no longer be chosen by the Supreme Pontiff, but elected by Bishops' Conferences, the Clergy and the people.<sup>206</sup> There are others who advocate making the "office" of

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<sup>206</sup> a. With regard to election of the Bishops by the people, it is opportune to recall the Church's traditional doctrine, presented in the Brief *Quod aliquantum* of March 10, 1791. In it, Pope Pius VI answers the absurd pretensions of the *Civil Constitution of the Clergy*, decreed by the French National Assembly, which established that Bishops in France should be elected by the people. Although it is somewhat lengthy, the Pontiff's arguments are solid and shattering. For this reason, they seem most useful to refute these same democratic pretensions that present themselves today in the name of adaptation of the Church to the modern world, based on interpretations of Vatican II.

In opposition to the *Civil Constitution of the Clergy*, Pius VI taught: "This change, or rather this subversion of discipline, offers another great novelty, in the form of elections. It would replace that which was established by a mutual and solemn treaty known as a Concordat, signed by both Leo X and Francis I, ratified by the Fifth General Lateran Council and executed with the greatest fidelity for 250 years . . . . According to this treaty, by common accord the way of conferring Dioceses, prelacies, abbaties and benefices was regulated. Nevertheless, disregarding this treaty, the National Assembly has decreed that in the future, the Bishops will be elected by the people of the districts or municipalities. With this provision, they appear to have wanted to espouse the errors of Luther and Calvin, later adopted by

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the apostate of Spalatro. For these heretics maintained that the election of Bishops by the people was a divine right.

“In order to be convinced of the falseness of these opinions, suffice it to recall how the ancient elections were carried out. Beginning with Moses, was it not without any vote or consultation with the multitude that this legislator conferred the dignity of pontiff on Aaron, and subsequently on Eleazar? Was it not without the intervention of the people that Our Lord Jesus Christ chose the first 12 Apostles, and later 70 disciples? Did St. Paul need the people to establish Timothy in the Episcopal See of Ephesus, Titus in that of the Island of Crete, Dionysius the Areopagite, whom he consecrated with his own hands, in that of Corinth? Did St. John call together the people in order to make Polycarp Bishop of Smyrna? Did the Apostles not choose by themselves the countless multitude of Pastors whom they sent to the foreign peoples and infidels in order to govern the churches which had been founded in Pontus, Galatia, Bithynia, and Cappadocia, and in Asia?

“The First Lateran Council and the Fourth Council of Constantinople recognised the legitimacy of these elections. St. Athanasius appointed Frumentius as Bishop of the Indies in an assembly of priests, without the knowledge of the people. In a synod, St. Basil appointed Euphronius to the Diocese of Nikopol, without the agreement of the citizens. When St. Gregory II consecrated St. Boniface as Bishop of Germany, the Germans had no knowledge or suspicion of this. The Emperor Valentinian himself replied to the Prelates who deferred the choice of the Bishop of Milan to him: ‘Such a choice is beyond my power; but you whom God has filled with His grace, who are permeated with His spirit, would choose much better than I.’ If Valentinian thought this way, all the more reason for the districts of France to have the same humility. The conduct of this emperor should be imitated by all Catholic sovereigns, legislators and magistrates.

“Luther, Calvin and their followers counter these authorities with the example of St. Peter, who, in an assembly of 120 brothers, said, ‘We have to choose, from among the disciples who usually accompany us, one who is capable of exercising the ministry, to succeed to the apostleship for which Judas has become unworthy.’ This objection, however, is not valid: *first*, because Peter did not give the multitude who accompanied him the freedom to choose whomsoever they thought fit, but designated for them one of the disciples. *Second*, St. John Chrysostom resolved the question when he affirmed, ‘What! Could Peter not choose for himself? Of course he could, but he refrained from doing so in order not to seem to be granting favors.’ This truth becomes more forceful when one considers other actions of Peter, related in the letter of Innocent I to Descentius.

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“When the Arians took advantage of the favor they enjoyed with the Emperor Constans to violently expel the Catholic Prelates from their sees and install their followers in their places .... it became necessary, due to the evil of the times, to admit the participation of the faithful in the election of the Bishops, in order to encourage them to maintain in their Diocese the Pastor who had been placed there in the presence of the people. Even so, the Clergy did not lose the special right to elect the Bishops that had always belonged to them. It was never the case, as some today would try to make the public believe, that the people alone enjoyed the right of election. The Roman Pontiffs never relinquished the exercise of their authority in this matter.

“For St. Gregory the Great sent the sub-deacon John to Genoa, where a large number of Milanese were gathered, to sound out their attitude toward Constans, so that, if they were favorable towards him, the Bishops should raise him to the see of Milan *with the approval* of the Supreme Pontiff. In a letter addressed to various Bishops of Dalmatia, the same St. Gregory, by the authority of St. Peter, Prince of the Apostles, forbade them to lay their hands on anyone whomsoever in the city of Salona without his consent and permission, or to provide that city with any Bishop other than the one designated for them. Should they refuse to obey, the Pope threatened to deprive them of communion and not to recognize anyone they consecrated as Bishop. In a letter to Peter, Bishop of Otranto, he advised that the cities of Brindisi, Lupia and Gallipoli, whose Bishops had died, should be visited, to appoint in their places persons worthy of this holy ministry, who would seek out the Pontiff in order to receive their consecrations. Later, writing to the people of Milan, he sanctioned the election of Deodatus in the place of Constans, and enjoined that, if there was no objection on the part of the holy canons, *by the power of his authority*, he should be solemnly consecrated. St. Nicholas I never ceased to admonish King Lothar that he should not elevate to the Episcopacy in his kingdom any men but those whom the Pope so desired. He threatened him with trial by ordeal and ordered him, *by virtue of his apostolic authority*, not to make any Bishop in Trier or Cologne without first consulting the Holy See. Innocent III annulled the election of the Bishop of Pena, who had the temerity to assume the Episcopal See before being called or confirmed by the Roman Pontiff. He also declared that Conrad was dismissed from the Dioceses of Hildesheim and Würzburg, because he had taken possession of both of them without his approval. St. Bernard humbly solicited Honorius II to deign to confirm the naming of Alberic to Châlons-sur-Marne, who was raised to the Episcopate by his vote. This demonstrates that the holy Abbot was convinced that the election of Bishops was only valid when approved by the Holy See. Lastly, the convulsions, factions, eternal discord and a multi-

Bishop transitory, much like a representative mandate. This would abolish the aristocratic character of the Episcopate and directly or indirectly affront the dignity of the sacrament of Orders.

§ 201

In an article on the future of the Church, German moralist Fr. Bernhard Häring predicted that the Pope would eventually voluntarily renounce his power to name Bishops. He stated: **“The successor of Peter will willingly renounce the privilege .... of naming all the Bishops of the world.** Why is it necessary, for example, for Chinese Bishops to be ‘created’ in Rome or by Rome? And why should the Bishop of Rome, to whom the Lord entrusted the mission of unity at the service of all, be elected by men ‘created’ and named by their predecessor? Was it not said ‘new skins for new wines’? Therefore, **let**

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tude of abuses had the effect of keeping the people out of the elections and not seeking their vote and testimony.” (*Recueil des allocutions*, pp. 71, 73, 75).

b. As regards the election of Bishops by the Clergy, to the extent that such a system presumes equality between the Bishops and priests, the words of Pius VI opposing the *Civil Constitution of the Clergy*, in the same Brief *Quod aliquantum*, would apply: “Is it not evident that the aim of the Assembly in these decrees is to demolish and obliterate the Episcopacy, through their hatred of Religion, whose ministers are the Bishops, who would be further subject to a permanent council of priests, designated as vicars and whose number is fixed at 16 for the cities .... Moreover, the Bishops are forced to join themselves with the priests of the suppressed parishes; the latter are declared their vicars *by full right*, and, by force of this right, they are independent of the Bishop. Even though he is allowed the free choice of his other vicars, the Bishop cannot, on the other hand, exercise any act of jurisdiction, other than provisionally, without their consent. He can only dismiss one of these vicars with a majority vote of his council. Is this not wanting every Diocese to be governed by the priests, whose authority will destroy the jurisdiction of the Bishop? Does this not openly contradict the doctrine laid down in the *Acts of the Apostles*: ‘Wherein the Holy Ghost hath placed you Bishops, to rule the Church of God, which He hath purchased with His own blood’ (Acts 20:28). Finally, does this not upset and completely topple the whole hierarchical order? On account of this, priests are placed on an equal footing with Bishops, an error first taught by Fr. Arius and subsequently upheld by Wyclif, Marsilius of Padua, John of Jandowae and finally Calvin, as Benedict XIV observes in his diocesan *Treatise on the Synod*” (*ibid.* p. 77).

**us allow the Spirit to work everywhere, through all and for the good of all!**<sup>207</sup>

§ 202

The Catholic magazine *Famiglia Cristiana* published a declaration by theologian Fr. Severino Dianich, president of the Italian Theological Association, in which he expressed his conviction that Bishops be chosen by the Bishops Conferences, and not by the Roman Curia and the Pope. He wrote: **“It would seem much more logical, for example, for the Bishops Conference of Japan to name the Japanese Bishops rather than an anonymous organ of the Roman Curia, which operates 12,000 kilometers away.”**<sup>208</sup>

§ 203

Msgr. Clemente Riva is a disciple of Antonio Rosmini (an Italian priest from the mid-19<sup>th</sup> century who had 40 of his theological theses condemned by the Holy Office in 1887).<sup>209</sup>

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<sup>207</sup> Bernhard Häring, “La speranza di P. Haering: ... e il Papa rinuncerà al privilegio di nominare i Vescovi,” *Adista*, July 12, 1990, p. 9

<sup>208</sup> Severino Dianich, Statements to *Famiglia Cristiana*, “*Famiglia cristiana dice no ai Vescovi nominati dal Vaticano*,” *apud Il Giornale*, April 25, 1996; “Revista católica italiana pede mais democracia nas nomeações episcopais,” *30 Dias*, May 1996, p. 34.

<sup>209</sup> See *DS* 3201-3241.

In his study *Marxism and the Church of Rome*, Hervé LeClerc draws an interesting parallel between Rosmini and Lamennais. Notwithstanding some reservations about the role attributed by the author to Chateaubriand – who was undoubtedly to some extent a precursor of the liberal thinking of Lamennais, but hardly his principal mentor – his observations appear sound: “The ideas that influence the relationship between politics and religion today can be discerned in the beginning of the 19<sup>th</sup> century. Chateaubriand established the guiding principle for this process when he wrote that, with the passing of the centuries, human intelligence gradually penetrates Christianity more profoundly and discovers things it did not know before.

“According to Chateaubriand, Christendom had entered its third phase: that of liberty, equality and fraternity. This religious interpretation of the French Revolution was adopted by Lamennais, who dedicated his life to it. Chateaubriand only touched on this problem in passing, but the author of *Paroles d’un Croyant* (1834) first formulated it as a thesis, and later shaped it into a system, so that it finally became the basis of today’s progressivist thinking. He claimed that the will of the people should be supreme and that the revolution they had in mind was of an essentially evangelical nature. These are the

Despite his admiration for Rosmini, or perhaps because of it, Msgr. Riva remained in the good graces of the Vatican.<sup>210</sup>

§ 204

Commenting on Rosmini's view on the question of choosing Bishops, Msgr. Riva stressed the egalitarian substratum of his master's ideas, comparing them to the new *Code of Canon Law*. He stated: "In article 3 of the *Constitutional Plan according to Social Justice*, we find a sizable part of Rosminian ecclesiology. He says: 'Councils are a right of the Church; **the elections of Bishops will be made by the Clergy and the people** according to the ancient discipline, subject to confirmation by the Supreme Pontiff'<sup>211</sup> .... **The most sensitive point is the election of Bishops 'by the Clergy and the people.'** Rosmini calls it a 'divine right.' For a complete study, it is necessary to consult at least *The Five Wounds* with its Appendix that includes "Letters on the Election of Bishops," "Theocratic Society" in *Philosophy of Law, Constitutional Plans and Responses to Augustine Theiner*.

**"Suffice it here to point out that when Rosmini says that 'the election of Bishops by the Clergy and the people is derived from divine right,' he specifies that it is a 'moral, not**

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same ideas, although expressed in a different fashion, as those found in Rosmini, this Italian Lamennais of whom the Church today always speaks with reverence despite the condemnations of his thinking both before and after his death. He too dreamed of a reconciliation between Christendom and the revolutionary world of 1848 and felt that the only viable form of religion was found in liberal institutions" (*op. cit.*, p. 2).

In a footnote, LeClerc cited Rosmini's censured books, "*Constitution selon la justice sociale* and *Cinq plaies de l'Église*, placed on the *Index* in 1849. One year later, 40 of his propositions, taken mainly from his work, *Philosophie et Politique*, were condemned" (*ibid.*).

<sup>210</sup> According to the destructive logic of the conciliar Popes, there would be no reason to condemn Clemente Riva for his support of Rosmini. Recently, the well-known English Jesuit Peter Hebblethwaite wrote that Rosmini's book, "*The Five Wounds of the Church*, initially placed on the *Index*, was the breviary of Italian 'liberal' Catholicism" (*Jean XXIII – le Pape du Concile*, Paris: Centurion, 1988, p. 67). As far as naming Bishops is concerned, this "great prophet of regenerated 19<sup>th</sup>-century Catholicism" was "rediscovered" and "rehabilitated" by John XXIII (*ibid.*, pp. 430-1).

<sup>211</sup> *Progetti di Costituzione* (Milan: Bocca, 1952), p. 88.

constitutive, divine right' .... Here, it seems very interesting to point out the latest formulation of Church discipline promulgated in the new *Code of Canon Law*, which admits a two-fold position regarding the naming of Bishops. While the previous *Code* stated that the Bishops should be freely named by the Roman Pontiff, or by some college that was granted the right to elect a Bishop with at least an absolute majority of valid votes, the new *Code* states the two positions in these terms: 'The Roman Pontiff freely appoints Bishops, or confirms those lawfully elected' (can. 377, I)."<sup>212</sup>

§ 205 In a summary of a book by Gustave Thils on the election of Bishops and the Pope, Fr. Alfredo Marranzini stated: "Today, the naming of a Bishop by the community does not present any difficulty, since it belongs to a very ancient tradition. It is only a matter of finding the best way to avoid scandals and abuses. In the Decree *Christus Dominus* (n. 20), Vatican II declared that 'the right of nominating and appointing Bishops belongs properly, peculiarly and of itself exclusively to the competent ecclesiastical authority.' Therefore, Thils observed, 'Here he is dealing not with the choice, but the institution.' (p. 68)"<sup>213</sup>

§ 206 Fr. Libânio, professor of the Jesuit Center of Higher Studies and adviser to the National Conference of Brazilian Bishops, said something similar in an interview:

"*Question* - Today Bishops are chosen in an almost secret way by the Roman Curia. **Could this process be democratized?**

"*Answer* - **That would be desirable.**

"*Question* - **And who would be heard?**

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<sup>212</sup> Clemente Riva, "L'ecclesiologia di Antonio Rosmini e il Concilio Vaticano II," *La Civiltà Cattolica*, May 5, 1984, pp. 228, 236-7.

<sup>213</sup> Alfredo Marranzini, "Summary" of Gustave Thils, *Choisir les Évêques? Élire le Pape?* apud *La Civiltà Cattolica*, June 5, 1971, p. 506.

*“Answer - The more mature Catholic communities, where participation and living the Gospel exists.”*<sup>214</sup>

§ 207

Klostermann raised the possibility that a Bishop should hold office only for a certain period of time, rather than for life: **“The question was aired at Vatican II, where it was notoriously ordered that every parish priest and Bishop should offer his own resignation upon reaching 75 years of age. This opens the way for a proposal, recently presented, to grant ecclesiastical offices only for an established period of time.**

“The advantages of such a solution are clear: it would make it more difficult to establish absolutist ways and methods; the problems of advanced age or a concrete incapacity to work could be solved more easily by automatic requests for resignation at age 75, which could also constrain capable but not well-regarded leaders to retire, while, conversely, those who became incapable could not be dismissed until age 75; a more fully responsible leadership would seem guaranteed; new capable people could accede to office, while others would be given the chance for a new beginning. **The possibility of being able to relinquish one’s ministry in certain cases, even for an extended period of time, without this being regarded as a type of ‘defection’ should also be considered.**”<sup>215</sup>

§ 208

Fr. Andrew Greeley, professor of the Institute of Theology at the University of Chicago and a member of *Concilium’s* editorial staff, addressed the question of electing Bishops during *Concilium’s* First Congress. He said: **“I am personally convinced of the need for Bishops to be elected by the Clergy and the faithful of their Dioceses for limited terms. Furthermore, I am convinced that important changes should be introduced in the method of electing the Pope so that the enormous responsibility of choosing the head of the Church will be entrusted to a much more representative electoral body.** But I am no less convinced that our leaders, even though elected for only a determined period of time, should have

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<sup>214</sup> João Batista Libânio, “Teólogo condena falta de democracia na Igreja,” interview by Roldão Arruda, *O Estado de São Paulo*, May 21, 1996.

<sup>215</sup> F. Klostermann, “Principi per una riforma di struttura della Chiesa,” V. A., *La fine della Chiesa come società perfetta*, pp. 276-7.

strong and effective powers, since democracy is possible only when authority is strong.”<sup>216</sup>

§ 209 Küng followed much the same line: **“So that we might have better Shepherds and avoid crises like those in Holland and elsewhere, we should not leave the appointment of Bishops to the secret cabinet policy of Rome’s bureaucrats, foreign Nuncios and their friends. Instead, we must insist that the election of Bishops is carried out by bodies representing the Clergy and laity of their respective ecclesiastical regions and bear in mind that the election would require a longer, though essentially limited, time of office.”**<sup>217</sup>

§ 210 A symposium on Canon Law was held in April of 1995 at the Lateran Pontifical University, which brought together specialists to analyze the procedures for the naming of Bishops.<sup>218</sup> It is in this sense that the report of *30 Dias* on the con-

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<sup>216</sup> Andrew Greeley, “L’autorità nella Chiesa del futuro,” V.A., *L’avvenire della Chiesa*, pp. 206-7.

<sup>217</sup> H. Küng, *O que deve permanecer na Igreja*, p. 20.

<sup>218</sup> Journalist Bruno Bartoloni, a generally well-informed source on Roman ecclesiastical affairs, reported that on the same day, April 24, another conference on the same theme opened at the Gregorian Pontifical University. There are two possibilities to explain the curious simultaneity of the symposiums: either there were, indeed, two conferences, one at the Lateran University and the other at the Gregorian; or else the reporter confused the names of the two prestigious Pontifical Universities.

Assuming the first hypothesis as true, given the habitual credibility of Bartoloni and the *Corriere della Sera*, it is interesting to transcribe some of the more significant points of the report. They confirm the tendency toward introducing direct elections for choosing Bishops. Bartoloni wrote: “An unprecedented offensive was launched yesterday at the Gregorian University against the system of the appointment of Bishops by the Pope, the secrecy that precedes it, and the lack of visibility of the choices .... The conference was sponsored by the most prestigious of the Pontifical Universities and was attended by about 40 Cardinals, Bishops, canonists and specialists from the Roman Curia, as well as about a dozen representatives from different countries and European universities .... During the congress, certain ‘extreme’ tendencies made their appearance, with a call for a return to ‘apostolic times’ with the election of Bishops by the Clergy and perhaps the faithful themselves, and a strong critique of ‘the

clusions of the symposium must be understood. The journalist reported: “The convention was defined based on the existence of these various ‘roads’ – past and present – to the election of Bishops. It presented **a wealth of options that totally excludes any pretension of presenting the current Roman system as the only legitimate one**, as if it existed by divine right. **This confrontation of already existing diverse methods led to the criticism of the system currently in force: the lack of participation of the faithful, the elimination of any elective principle**, the total secrecy in which the election process is carried out, the obscure mechanisms whereby the Roman Curia ‘supports’ the personal choice of the Pope, the persistence of ‘political’ discrimination in the choice of Bishops (which is not imposed externally by national governments, but practised by the central government of the Church).”<sup>219</sup>

§ 211

There was, however, at least one speaker who was not content with an implicit critique. The report continued: “The only real show of ‘battle,’ with explicit criticisms of the centralized system currently in force, came from Pasquale Colella, professor of Canon Law at the University of Salerno .... According to Colella, **‘the local churches’ decreasing capacity to make appointments**, the limited electoral power of some ecclesiastical communities, and the consequent broadening of the duties of the Nuncios and papal Legates’ **constitute ‘a concrete misapplication of the old canonical principle that derives from Gratian, according to which ‘that which refers to all should be dealt with and approved by all.’**”

“Colella concluded: ‘We think that it should be possible to try out new methods and that this would be a way of effectively responding to the conciliar principles of Vatican II. **A more adequate participation of the Clergy and the laity**, particularly in the phase of proposals and consultations, **would represent a recognition of the rights and obligations that fall to every member of the *populus Dei*** [people of God], as well as a re-discovery of the local churches.’”<sup>220</sup>

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Holy See’s allergy to popular elections” (“Vescovi: è battaglia sulle nomine papali,” *Corriere della Sera*, April 25, 1995).

<sup>219</sup> Gianni Valente, “Quem tem medo da História,” *30 Dias*, May 1995, p. 61.

<sup>220</sup> *Ibid.*, p. 62.

§ 212 The same journalist reported that the conference organizers are already predicting that the theme of the next symposium will be the possibility of removing Bishops from office.<sup>221</sup>

§ 213 This democratic mentality is becoming ever more deeply rooted in the ecclesiastical mentality. An example can be seen in the statements of the Bishop of Innsbruck, Msgr. Stecher. He clearly expressed the opinion that the election of Bishops should necessarily include the voice of the faithful. More surprisingly, he affirmed that he had John Paul II's "understanding" of his position. These are his replies to a journalist's questions:

*“Question - Is there anything else that needs to be adjusted in Church praxis [practice]?”*

*“Answer - One other thing, which is fundamental for the image of the Church. It involves solidarity, co-operation and mutual responsibility. **I am profoundly convinced that only a Church that has true joint responsibility, with co-operation at all levels, has any possibilities for the future.***

*“Question - For example?”*

*“Answer - **Between the Bishop and the grassroots.** In Italy you have no contention over the naming of Bishops. The problem exists above all here in Austria, Switzerland and elsewhere. I believe the Pope also suffers because of this. One day John Paul II asked me what I thought about the naming of Bishops. I replied, ‘Since you asked me, I will tell you frankly what I think on this matter. I believe that the mission of a Bishop today is difficult and onerous. To carry out his mission, he certainly needs the confidence of Rome .... but he also needs the confidence of his flock, of his portion of the people of God.’*

*“Question - And what did the Pope say to this?”*

*“Answer - He told me, ‘You are right.’ **I can tell you that when I was elected Bishop, I accepted because I knew that the Clergy wanted me. Otherwise, I would have said no. It is impossible to work without the confidence of the grassroots. Without it, one would run the risk of a ‘hori-***

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<sup>221</sup> *Ibid.*

zontal schism,' that is, being rejected by those around you. This is why confidence from below is important in the naming of Bishops .... One has to be sure of the affection of the local church, as well as the confidence of Rome.”<sup>222</sup>

To be sure, Msgr. Stecher does not use the expression “election of Bishops by the faithful.” But his position clearly coincides with the one defended in above statements by various highly regarded ecclesiastics.

§ 214 Should things continue at this pace, great strides will have been taken toward establishing the election of Bishops by the Clergy and the people. This would probably be accompanied by the possibility of impeachment, also in the name of the sovereign power that issues from the grassroots of the Church...

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§ 215 And the consequence of all this? It is the desacralization of Episcopal dignity, regarded by progressivists as ‘paternalistic’ and ‘feudal.’ Below are a few examples of clear opposition to the sacred character of Bishops and their condition as Princes of the Church.

§ 216 Basing himself on *Lumen gentium*, Kloppenburg stated that Bishops should no longer be considered as vicars of the Pope: “This principle is valid and in force: ‘The pastoral office, or the habitual and daily care of their sheep is entrusted to them completely. **Nor are they to be regarded as vicars of the Roman Pontiff, for they exercise an authority which is proper to them,** and are quite correctly called *Prelates*, heads of the people whom they govern’ (LG 27b). Despite the curious feudal oath they are still obliged to take, **the Bishops of Vatican II have ceased to be the vassals of a suzerain who was at the same time successor of St. Peter. The Pope is no longer the great feudal lord,** but henceforth only successor of St. Peter. **And the Bishops are no longer feudal princes,** but have now exclusively become the living and eminent signs of Christ in His triple mission, of a Christ whose earthly existence was characterized by obeisance.”<sup>223</sup>

<sup>222</sup> Reinhold Stecher, “Il futuro della Chiesa: corresponsabilità e mistica,” interview by Paolo Vicentin, *Il Regno*, July 15, 1997, p. 421.

<sup>223</sup> B. Kloppenburg, *A eclesiologia do Vaticano II*, p. 175.

§ 217 Coherent with these principles and illustrative of the new conciliar winds blowing is the defense made by Fr. Richard McBrien, professor of Theology at Notre Dame University, of the autonomy that Bishops should assume in relation to the Pope. One could say that the foundations of a kind of new episcopalian church are being laid... McBrien advocated the following principles: **“The Bishops are not at the Pope’s beck and call. The Bishops are not extensions of the Pope. The Bishops are not members of the Pope’s administrative team. The Bishops are not colonels of the Church serving under a commander-in-chief .... If the Bishops are ‘representatives’ or ‘vicars’ of someone, it is of Jesus Christ, not of the Pope.** In fact, during the greater part of the first thousand years of the History of the Church, all of the Bishops, and not just the Bishop of Rome, were considered ‘vicars of Christ.’ The distinguishing title of the Pope, on the other hand, was ‘vicar of Peter.’”<sup>224</sup>

§ 218 One can return to the document of Msgr. Kloppenburg: “Either the Bishop, in his relations with priests, is a sincere friend and brother (I would not insist too much today on **the image of ‘father’ .... it is too reminiscent of a not-too-distant past of paternalism ....**) dialoguing, collaborating and socializing with them so that all will be well, or the Diocese will be in a constant state of tension, criticism and malaise. Speaking on behalf of 60 Brazilian Bishops at a conciliar Assembly on November 6, 1963, Msgr. Fernando Gomes dos Santos said: **‘The concept of a Bishop as a type of lordly administrator and governor, far removed from his priests, must be totally abolished.’**”<sup>225</sup>

§ 219 Msgr. Klostermann is radical in his vision of the “collegial” type of relationship that should replace the traditional relations between Bishops and priests, and priests and laymen. He affirmed: **“Paternalist-patriarchal structures are likewise opposed to initiating this fundamental parity of all Christians .... That the *Constitution on the Church [Lumen gentium]* twice emphasizes the fraternal aspect of the relationship between consecrated ministers and the laity is cause**

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<sup>224</sup> Richard McBrien, “If Bishops represent anyone, it's Jesus, not the Pope,” *The National Catholic Reporter*, February 24, 1995, p. 2

<sup>225</sup> B. Kloppenburg, *A ecclesiologia do Vaticano II*, p. 175.

**for joy.** On the contrary, it is deplorable that in the texts on relations between Bishops and their priests, excepting only one text from the *Decree on the priesthood*, the paternalistic relationship predominates.

“For this reason, **the proposal to replace the centuries-old title of ‘Bishop’ with ‘father’ does not even seem to be enough, since the latter still strongly evokes its correspondent, ‘sons,’ just as the title ‘pastor’ brings to mind the fragile herd.** From the principle of substantial parity comes a new sentiment of universal and collegial responsibility in relation to all the members of the community of Christ. In particular, all those invested with the service of directing should be aware that they were not ordained exclusively for one single community, but that their service is always substantially rendered to the entire community, which takes shape and is realized in the individual community. **This perception should stifle every national, diocesan and parochial individualism and egoism. This sentiment should prevail, then, even if the Bishop, priest or layman does not act in an avowedly collegial way.**”<sup>226</sup>

§ 220

Fr. Bernard Sesboüé, at the time a member of the International Theological Commission, said essentially the same thing, although in more moderate terms: **“The most delicate [task] perhaps is to make a redoubled effort to restore the fraternal and communitarian ecclesial body ....** Such a change will obviously clash head on with the traditional ecclesial community, which is the parish .... Let’s take another example: **today the image of the Bishop is about to change.** He is increasingly less the official city dignitary, overly occupied with representative functions. **He is trying to become more of a pastor, close to his people ....** trying to discern, amid the loud clamor of Christian voices, what the Spirit is telling the Churches. **This evolution** is also an evangelical seed, as it helps to reconstruct the ecclesial body. **With it, the whole physiognomy of the ‘official’ Church (the ‘structure’) is altered. A path, therefore, is opened...**”<sup>227</sup>

<sup>226</sup> F. Klostermann, “Principi per una riforma,” pp. 250-1.

<sup>227</sup> Bernard Sesboüé, *O Evangelho na Igreja* (São Paulo: Paulinas, 1977), pp. 167f.

§ 221 Once democracy in the selection of Bishops has been established, there will also appear a certain degree of vulgarity, an inseparable feature of egalitarianism.

## B. “Grassroots Priests,” Part-time Priests

§ 222 After applying the principles of popular representation and equality of dignity to the high ecclesiastical Hierarchy, that is, the Pope and Bishops, progressivists proceed to do the same for priests. They advocate abolishing differences between the lower Clergy and the laity. With this, they approach the most radical stages of the three great Revolutions that assailed Christendom.<sup>228</sup> The similarity to Protestantism lies in their combat against the papal monarchy (Episcopalian sects), questioning the power of Bishops (Presbyterian sects) and, finally, denying the mission of priests (Anabaptist sects). They align themselves with the French Revolution by admitting popular representation and advocating equal dignity for the different levels of authority. They also approach Communism by conceding that the “people of God” should legitimately bear the priestly and prophetic office and should “expropriate the Gospel from the hands of those who today consider themselves its private owners.”<sup>229</sup>

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<sup>228</sup> See Plinio Corrêa de Oliveira, *Revolution and Counter-Revolution*, part I, chap. III., 5.A-C.

<sup>229</sup> Gustavo Gutiérrez, “Os pobres na Igreja,” *Concilium* 1977/4, p. 92.

a. **Leonardo Boff** also adopted Marxist ideas in his view of the Church. For example, he said: “The concept of ‘Church as the people of God’ inverts the relationship as far as ministries are concerned. It supposes a switch of ecclesiology. Classical ecclesiology, which in the minds of many is still in force, is a hierarchology, that is to say, a Church that only considers the Hierarchy. In the chart below, the difference is evident. Until recently the Church was not of the people, but from the priests to the people” (*Igreja, carisma e poder*, Petrópolis: Vozes, 1982, pp. 207-8).

<p style="text-align: center;">       God        ↓        Christ        ↓        Apostles        ↓        Bishops        ↓        Priests        ↓        Faithful     </p>	<p style="text-align: center;">       Christ – Holy Spirit        ↓        ↓        ↓        Community – people of God        ↓        ↓        ↓        Bishop    Priest    Coordinator     </p>
<p>In this conception of the Church, the faithful have nothing, only the right to receive. The Bishops and priests receive everything: it is true capitalism. It is monarchic and pyramidic in style.</p>	<p>All services are rendered to the people of God, within the people of God and to the benefit of the people of God. The community comes first, the services after. It is fraternal and communitarian in style, flexible, with the services conforming to the needs that arise.</p>

b. Many european theologians have viewed Marxism sympathetically. For example:

\* **H. Küng**: "To the question: 'What do you want?' a Marxist will have various responses: world revolution, the dictatorship of the proletariat, a new man, a classless society. A Christian can also respond in various ways: faith and conversion .... a new man, the kingdom of God. Even if there are diverse answers – in Marxism as in Christianity – the message, the program, the goal, in short, the reality at stake, is but one" ("Qual è il messaggio cristiano?," V.A., *L'avvenire della Chiesa*, pp. 114-5.).

\* **H. de Lubac**: "There certainly is much truth in the psychoanalyses of a Marx [sic] or a Freud, to cite only two great examples" (*L'idée chrétienne de l'homme, et la recherche d'un homme nouveau*, 1948, p. 24).

\* **Y. Congar**: "A Marxist liberates as much as a Christian" ("Salvación y liberación," p. 191).

\* **J. B. Metz**: "The Church tries to seize the words of contemporary atheism in its humanitarian claims, admitting its solidarity in the

§ 223 By bringing revolutionary leaven into the Church and favoring its growth, progressivists have provided a powerful stimulus to the process of self-destruction.

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§ 224 As a reference point for what the Church has always taught on the difference between the Clergy and faithful, it is opportune to recall the doctrine of the Apostolic Constitution *Auctorem Fidei* of August 28, 1794. In it, Pope Pius VI condemned the following thesis: "The proposition [of the Synod of Pistoia] which affirms that power was given to the Church by God so that it would be transmitted to Pastors, who are its ministers for the salvation of souls, understood in the sense that the power in the ministry and ecclesiastic regime derives from the community of the faithful to the Pastors, is heretical" (*DR* 1502).

§ 225 The teaching of Pope Gregory XVI ratifies this sentence: "No one may ignore that the Church is an unequal society, in which God has destined some to command and others to obey. The latter are the laity; the former, the Clergy."<sup>230</sup>

§ 226 Leo XIII similarly teaches: "Jesus Christ commanded the Apostles to teach and govern the nations. He commanded the people to receive the doctrine from them, and to docilely submit to their authority."<sup>231</sup>

Further on, he confirms this teaching: "It was only the Apostles and their legitimate successors whom He [Jesus Christ] commanded to feed His sheep; that is, to govern with authority all the Christian people, who, as a consequence of

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struggle on behalf of humanity" ("Los cristianos en el mundo de hoy," V.A., *La reforma que llega de Roma*, Barcelona: Plaza & Janes, 1970, p. 81).

c. On the progressivist stand favoring Communism, see Vol. V, *Animus delendi-II*, Part I, Chap. V.4.

<sup>230</sup> Gregory XVI, Bull of 1843; Leo XIII, Brief of December 17, 1888, *apud* F. Klostermann, *op. cit.*, p. 261.

<sup>231</sup> Leo XIII, Encyclical *Satis cognitum*, of June 29, 1896 (Petrópolis: Vozes, 1960), n. 3.

and for this very reason, are obliged to be submissive and obedient to them.”<sup>232</sup>

§ 227

In his Encyclical *Vehementer nos*, St. Pius X reiterates this doctrine: “Scripture teaches us, and the tradition of the Fathers confirms the teaching, that the Church is the Mystical Body of Christ, ruled by Shepherds and Doctors of the Church (I Eph 4:11-13) – a society of men containing within its own fold chiefs who have the full and perfect powers for ruling, teaching and judging (Mt 28:18-20; 16:18, 19; 18:17; Tit II, 15; 2 Cor 10:6; 13:19). It follows that the Church is essentially an unequal society; that is, a society comprised of two categories of persons, the Pastors and the flock, those who occupy a rank in the different degrees of the Hierarchy, and the multitude of the faithful. So distinct are these categories that the necessary right and authority for promoting the end of the society and directing all its members towards that end reside solely in the pastoral body. The one duty of the multitude is to allow themselves to be led, and, like a docile flock, to follow the Pastors.”<sup>233</sup>

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<sup>232</sup> *Ibid.*, n. 23.

<sup>233</sup> St. Pius X, Encyclical *Vehementer nos*, February 11, 1906, Petrópolis: Vozes, 1957, n. 22. The doctrine that Holy Church is a *societas inaequalis* [unequal society] by divine institution is found in various passages of the Epistles (Rom 12:4-6; Eph 4:11, 12; Gal 2:7-9; 1 Cor 12:18-30; 15:2; 2 Cor 10:1-6). This was also taught by the following: St. Leo the Great, *Epistula XIV ad Anastasium ep.*, in 446 (Kirch, *op. cit.*, 814); Leo X, Bull *Exsurge Domini* of June 15, 1520 (*D* 753); The Council of Trent, *Doctrine on the Sacrament of Orders*, session 23, July 15, 1563, chap. IV and can. 6 (*D* 960, 966); *The Roman Catechism*, Part II, VII, 6, published by order of St. Pius V; Vatican Council I, Dogmatic Constitution *Pastor Aeternus* of July 18, 1870 (*D* 1827-1830); *Schema I de Ecclesia*, can. 11 (J. D. Mansi, *Sacrorum Conciliorum nova et amplissima collectio*, 51, 539-551, *apud* J. Salaverri, *Sacra Theologiae Summa*, p. 547); Leo XIII, Encyclical *Sapientiae Christianae* of January 10, 1890 (*D* 1936c) and his Encyclical *Satis cognitum* of June 29, 1896 (*D* 1957, 1958), Pius XII, Encyclical *Mystici Corporis Christi* of June 29, 1943 (*DS* 3800) and his Encyclical *Mediator Dei* of February 20, 1947 (*D* 2300). See also canons 108, 109, 119 and 682 of the *Pius–Benedictine Code of Canon Law*.

This doctrine is also taught by the following theologians: L. Billot, *Tractatus de Ecclesia Christi*, 3rd ed., pp. 269f.; Christian Pesch,

§ 228

One of the testimonies that calls for ending the distinction between the Clergy and faithful comes from Congar. He urged: **“We are still far from drawing the consequences of the rediscovery – in principle a global one – of the fact that the entire Church is one single people of God and that the faithful compose it along with the Clergy.** Implicitly, unadmittedly, and even unconsciously, we have the idea that ‘the Church’ is made up of the Clergy, and that the faithful are merely their beneficiaries or clientele. **This horrible conception is inscribed in so many structures and customs that it appears to be set in stone, unable to change. It is a betrayal of the truth. There is still much to be done to declericalize our conception of the Church** without, however, affecting its hierarchical structure,<sup>234</sup> and to re-situate the Clergy in the full veracity of their position as servant-members. **We still have much to do to pass from the simple moral plane, where we act with a personal spirit of humility and service but still within caste structures and *chasse gardée* [a mentality of privileged property], to the plane of ecclesiological conceptions properly speaking.”**<sup>235</sup>

§ 229

Fr. Bas van Iersel clearly challenges the doctrine that the Hierarchy and the faithful constitute distinct classes in the Church. The Dutch theologian affirmed: “In my view, **the identification of the Church with its directive staff was strongly favored** by a hierarchical structure heavily weighted by its governing body and, above all, **by a growing sacraliza-**

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*Praelectiones Dogmaticae*, vol. 1, nn. 328f.; Wilmers, *De Christi Ecclesia*, nn. 385f.; Felix M. Cappelo, *Summa Iuris Publici Ecclesiastici*, n. 324, *apud* Plinio Corrêa de Oliveira, *Em Defesa da Ação Católica*, São Paulo: Ave Maria, 1943, p. 383; L. Lercher, *Institutiones Theologiae Dogmaticae*, vol. 1, p. 177; J. M. Hervé, *Manuale Theologiae Dogmaticae*, Paris, 1952, pp. 283, 294-296; S. de Iragui and F. Abarzuza, *Manuale Theologiae Dogmaticae*, vol. 1, p. 276; J. Salaverri, *op. cit.*, pp. 547-551.

A useful list of texts of the Magisterium that defend the Church’s position on the question of inequality can be found in Vol. XI, *Ecclesia*, of this Collection, Chap. I.2.A.a.

<sup>234</sup> The strategic progressivist reason for still affirming the need for a hierarchical structure is explained on Chap. III, §§ 15-26.

<sup>235</sup> Y. Congar, *Pour une Église servante et pauvre* (Paris: Cerf, 1963), pp. 135-6.

tion of certain ecclesiastical offices. This gave rise to a distinction between the people and the Hierarchy that would be difficult to reconcile with the New Testament. It seems evident that this stimulates authoritarian situations, which, without doubt, conflict with the spirit of the Gospel.”<sup>236</sup>

§ 230

Cardinal Döpfner goes further than Congar and makes a clean sweep of what distinguishes a priest from a common layman. Döpfner placed the priestly dignity on a par with any secular profession: **“The priestly ways of life are deeply marked by a class consciousness that is no longer in tune with the social evolution of today’s world, but have become obsolete .... Priests still operate in outmoded social conceptions and claim (class) rights that either are no longer recognized or are disliked because they run counter to what is acceptable today.**

**“The priest must bear in mind that today’s pluralistic society, with its universal tendency toward equality in public life, effectively recognizes only what is legitimated by the rendering of personal services, rather than by belonging to a class. In the eyes of modern society, the priest’s authority is no longer founded first upon his sacramental ordination and specific dignity. Rather, people will above all want to see the priest’s personality and his activity as member of modern society ‘in the open career market’ .... The priest must be a man among men .... He will not be able to rely upon a preconceived authority, but will have to create a position for himself through his personal actions .... For many of us, it will come as a true liberation to know that we are welcomed and esteemed as men by those around us, instead of having to hide behind a ‘professional mask.’”**<sup>237</sup>

Fr. Vergote predicts the birth of a new type of priest, integrated into diverse professions and no longer set off as a class apart. He justified this stance based on the tenet of poverty: “Poverty in the Church should above all be sociological, not economic. This poverty would guarantee the truth of her insertion into the world .... Moreover, there is no doubt that **this vision would give birth to a new type of priest, dedicated not to the service of large parish communities, but**

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<sup>236</sup> B. van Iersel, “Strutture della Chiesa,” V.A., *L’avvenire della Chiesa*, p. 185.

<sup>237</sup> J. Döpfner, *La Chiesa vivente oggi*, pp. 472f.

groups where he would participate as an active member, be they groups of workers, artists or technicians.”<sup>238</sup>

§ 231

This new type of priest would not necessarily practice celibacy. This position was defended by Fr. João Batista Libânio, advisor to the National Conference of Brazilian Bishops in an interview in 1996:

*“Question* – It must be difficult for celibates, such as priests, to discuss other people’s family problems. Would it be easier if the requirement of celibacy were abolished?

*“Answer* – Historically speaking, celibacy is a Western disciplinary measure. Many Catholics are unaware of this, but there are married Catholic priests: those who follow the Eastern rites. In the West also, there are certain special cases of Anglican or other Protestant ministers who entered the Catholic Church and were ordained, even though they were already married .... **I believe it is time for the Church to start thinking about a different type of priest. I am not talking about abolishing celibacy, but about opening up the possibility of also ordaining married men.** Those who wanted to dedicate themselves entirely to the priesthood, in celibacy, could continue to do so. But it would be by vocation, and not by imposition.”<sup>239</sup>

§ 232

As usual, Msgr. Klostermann is more categorical on the topic and states explicitly what others only dare imply. He asserted: **“The fact that all Christians by their very vocation are pneumatic in the charisma of faith indicates another principle to us, that of the substantial and ‘true parity’ of all believers in their common vocation of sanctity, in the same Faith and in the ‘common dignity and activity of building the Body of Christ.’ This principle of true parity based on the primordial Christian vocation also entails the Christian fraternity of everyone in the community, which Vatican Council II pointed out, relating it directly to this ‘true parity.’ It also includes the relationship between laymen and consecrated ministers .... This principle of substantial parity does**

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<sup>238</sup> Antoine Vergote, “La presenza della Chiesa nella società di domani – Riflessioni bibliche,” V.A., *L’avvenire della Chiesa*, pp. 166-7.

<sup>239</sup> J. B. Libânio, “Teólogo condena falta de democracia na Igreja,” interview by Roldão Arruda, *O Estado de São Paulo*, May 21, 1996.

not permit structures that appear to imply a division of the people of God into two classes. Instead, it requires replacing the top-to-bottom movement with a bottom-to-top one, and demands that the purely vertical authoritarian structure be complemented with a horizontal structure of solidarity.”<sup>240</sup>

§ 233 Further on, dealing with limited terms for Bishops and priests, Klostermann added: **“The possibility should also be considered [of ecclesiastics] being able to relinquish their ministries** in certain cases, even for extended periods of time, without this being considered a type of ‘defection.’ **This should not be too difficult for priests who have entered a second profession.** The liberty of the priestly vocation would also be enhanced. **A parish could free itself of a pastor who had become a burden, and the pastor could free himself from a constant remorse** and situation for which he was perhaps no longer humanly and Christianly fitted .... **It would be necessary at least to listen to the community and its respective groups should a parish priest be changed or even dismissed.**”<sup>241</sup>

§ 234 Kloppenburg also had something to say on this topic: **“The magazine *Pro Mundi Vita* devoted an entire issue (n. 22, 1968) to Latin America and its priests. It emphatically concluded that there is an urgent need to diversify the typecast for priests and demand a new canonical form: ‘part-time priests’ who dedicate only some of their time to priestly functions, at the same time that they carry out secular professions, as is the case with political, labor union and cultural leaders .... I was at the First Pastoral Meeting on Missions in Latin America on April 20-27, 1968 (convened by the CELAM Department of Missions in Melgar, Colombia), which assembled about 60 scholars and missionaries (including 15 Bishops). I found that one of the great concerns of all present was precisely this: how to form priests who will come from their own indigenous communities and will remain in them? .... Practically everyone agreed on this fundamental point: we need a new type of priest (they spoke of sociologically secular ‘grassroots priests’ and ‘part-time priests’), different from today’s classic priest . These new models, whether married**

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<sup>240</sup> F. Klostermann, *op. cit.*, pp. 249f.

<sup>241</sup> *Ibid.*, pp. 276-7.

**or not, would be established in their own communities** and be a leader of those people, living with them on the same cultural and social level. The principal function of the current priests, who obviously would stay on, would be to guide and assist the local priests.”<sup>242</sup>

The documents presented in this section should leave the Reader with a good idea about the progressivist plan for changing the function of priests.

### C. Powerful Laymen: Dawn of the Pentecostal Church

§ 235 Still to be considered is the lowest of the Church echelons: the laity. Progressivists, however, often consider it the most important for, contrary to what the Church has always taught, the laity would be the central element of the Conciliar Church.

The egalitarian maxim of the French Revolution, “The people are sovereign,” is expanded here to, “The people are priest, prophet and king.” The same mentality thus unfolds into ever broader and more serious consequences.<sup>243</sup>

§ 236 What does this mean – that the people are king, priest and prophet? By king, it is meant that the power should come from the people for elected term leaders to govern the Church, as shown in Item B above.

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<sup>242</sup> B. Kloppenburg, *A eclesiologia do Vaticano II*, pp. 219-20.

<sup>243</sup> The correct interpretation in accordance with the teaching of the Magisterium of the words of St. Peter and from *Genesis* about the faithful as “priests, kings and prophets” can be found in Vol. XI, *Eccllesia*, Chap. I.2.A.a.a.

As a reference point, this teaching of Pius XII clearly distinguishes how the “priesthood of the faithful” differs from the true priesthood: “Whatever may be the true and full meaning of this honorable title and the reality it refers to, it must be firmly asserted that this high and mysterious ‘priesthood,’ common to all the faithful, differs not only in degree, but in essence from the true and correctly named priesthood, which has the power to carry out, representing the person of Christ the High Priest, the very sacrifice of Christ” (Allocution of November 2, 1954, Petrópolis: Vozes, 1955, n. 10).

§ 237 By priest: the people should reflect the only accepted High Priest – Jesus Christ. Thus, the Christ-*Pleroma* [stem] would be immanent in the “ecclesial community,” and only it could truly possess the power of Orders.

§ 238 By prophet: the latencies of universal evolution, as well as the immanences of the Cosmic Christ could only be discerned by the sentiments of the whole people.<sup>244</sup> Hence this collective feeling would express the “signs of the times,” indicating the direction the world should take – and fulfilling the role of prophet.

This Chapter has already considered the progressivist intent to establish popular supremacy in the Church. The present item will provide a sampling of documents that show their intent to give a central role to the laity, thus subverting the hierarchical nature of the Church.

§ 239 Such an inversion finds ample foundation in the interpretation given to official texts of Vatican II. For example, in his summary on the “theology of the laity,” Kloppenburg affirmed: “The theology of the laity seems to have created a crisis of the theology of the priest. **Abundantly instructed by Vatican Council II on the laity, we now know that true equality prevails among all the baptized with regard to the dignity and action** common to all the faithful in building the Body of Christ (*LG* 32c); that all participate in the mission of the whole Christian people in the Church and in the world (*LG* 31a); that everyone should play an active role in the life and action of the Church (*AA* 10a); **that the laity are now ‘brothers’ of the pastors** (*LG* 32c, 37c);

“That absolutely all (*quicumque sunt*) are called by the Lord for the expansion and perennial sanctification of the Church (*LG* 33c, *AA* 2a); that all (*omnes omnino christifideles*) are destined by Christ Himself for the apostolate (*LG* 33b); that all the laity should take up the honorable yoke of labor so that the divine plan of salvation may reach ever more men in all times and places (*LG* 33d); **that all those who have been baptized participate in the priestly, prophetic and royal office**

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<sup>244</sup> On the “latencies” of the universal evolutionary process, its manifestations in the “ecclesial community” and the “immanences” of the “cosmic Christ,” see Vol. I, *In the Murky Waters of Vatican II*, Chap. IX, § 75, Note 72.

of Christ (*LG* 31a; *AA* 2b; 10a); that the Supreme and Eternal Priest wants to continue His testimony and service also through the laity (*LG* 34a) by granting them a part of His priestly office (*LG* 34b); that the Great Prophet exercises His prophetic mission not only through the Hierarchy, but also through the laity (*LG* 35a) .... and that the laity also play an active part in the Eucharistic act, where they themselves should make their offering, 'rather than only through the hands of the priest' (*SC* 48).

**“This plenteous conciliar doctrine on the nature of the laity and their place and action in the Church has caused many persons to question the meaning and reason for being (or continuing) of priests in the Church. Further, in precisely what points are they different from those who make up the common priesthood?”**<sup>245</sup>

§ 240 In John Paul II's *Code of Canon Law*, the new role attributed to the laity is also broadly discussed. On the occasion of the anniversary of the *Code*'s promulgation, Cardinal Vincenzo Fagiolo, secretary of the Congregation for Religious and Secular Institutes, had significant words to say about the mission of the laity. Msgr. Fagiolo commented: **“The new legislation has summoned not only the Hierarchy, but all the people of God for the Church's mission of salvation. The *Code* considers this objective the common patrimony of each of the faithful, whether a holy minister, a member of a religious institute or a layman. Together with the Hierarchy, each one must feel himself committed to the triple function of teaching, sanctifying and guiding his brothers in the direction of truth and the life which is Christ, even though the roles and responsibilities differ in terms of the state and function of each ecclesial component (can 96, 129, 204, 208, 210, 211, 225 §1, 273 §1, 275 §1, 590 §1, 710 etc).”**<sup>246</sup>

§ 241 In face of such a profusion of official texts from Vatican II and the new *Code of Canon Law*, utilized to justify inverting in one way or another the Church's hierarchical order, it does not seem necessary to present more than a brief sampling of the thinking of other progressivist authors.

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<sup>245</sup> B. Kloppenburg, *op. cit.*, pp. 203-4.

<sup>246</sup> Vincenzo Fagiolo, “Una nuova legislazione permeata dal Vaticano II,” *L'Osservatore Romano*, October 21, 1988, p. 6.

§ 242 Cardinal Yves Congar stated that he has always aimed for this inversion: **“It is, therefore, extremely important for lay people to assume the ministries hitherto reserved for priests .... This is to move toward a Church as people of God. Finally, this is what I was always looking for: a Church made up of its faithful and not of a Clergy and its clientele.”**<sup>247</sup>

§ 243 These are aspirations and principles that have been spreading throughout the entire ecclesiastic body. In this last example, it is significant to keep in mind that the words of Msgr. Kang U-il, auxiliary Bishop of Seoul (South Korea) and a participant in the ‘98 Synod, were spoken in the presence of John Paul II. He said: **“We are too enslaved to the idea that priests are the only shepherds, and we expect the laity to passively obey, under the guidance of the ministering priesthood. We have to change this way of thinking if we want to reinvigorate communion in the Church .... The most fitting places for the people of God to be nurtured by the living word of God are small ecclesial communities, where the laity can experience, in practice, the Church as communion. To facilitate establishing these small ecclesial communities, it is indispensable to properly form lay guides.”**<sup>248</sup>

§ 244 The statement of Bishop Punnakottil of Kothamangalam (India), also present at the ‘98 Synod, is opportune here. He categorically affirmed complete equality among all Catholics, be they members of the Hierarchy or the faithful. He stated: **“The Holy Spirit is within the Church. This confers on it a special dimension as an assembly of the people of God. No one is superior or inferior, and there are diverse ministries and charismas .... In the past, the laity were considered to be below the Hierarchy in everything: they had to be instructed, governed and sanctified by the Hierarchy. They were always regarded as those who should receive, except when it came to contributing [financially] .... The Vatican Council II pointed out the place (within the Church as people of God) that belongs to those who participate in these ministries. The**

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<sup>247</sup> Jean Puyo interroge le Père Congar, p. 235.

<sup>248</sup> Peter Kang U-il, Intervention at the ‘98 Synod, published under the title “La Chiesa come comunione,” *L'Osservatore Romano*, April 24, 1998, p. 7.

**Church in Asia should reflect deeply on the teachings of Scriptures and the Vatican Council II on the subject of the laity as people who unshakeably preserve their faith, people who should be jointly involved in the functions of proclaiming, teaching, administering and sanctifying. We must not wait for time and circumstances to force the participation of the laity upon us; rather, we must recognize the nature of the Church and share these services with the laity.**<sup>249</sup>

§ 245

Already in 1968, Klostermann was calling for “the rights” of the laity. It is worth noting how the Austrian Prelate generalizes the pretended abuses against the “Spirit of Jesus.” It seems that this “Spirit” would be the spirit of the people, a reflection of the Christ-Kyrios [Lord] that supposedly hovers over the “community.” In order to punish this kind of abuse, that is, “arbitrary” acts against popular sovereignty, Klostermann does not rule out the use of spiritual force...

He said: “It is only right .... that **today one should also want the fundamental rights and duties of every Christian to be clearly established in future ecclesiastical law, including the right of defense against arbitrary accusations and the rights to be heard, defend oneself and appeal. Further, controls should be established and proper security measures taken to prevent as much as possible every arbitrary action against the Spirit of Jesus, and for this end, even spiritual force may be used.**”<sup>250</sup>

§ 246

Hans Küng focused his attention on the priestly nature of the people: “**If all believers are obliged, through Christ, to offer sacrifices .... this means that through the one High Priest and single mediator Christ, all believers have a priestly duty to perform (in an entirely new way!) And so it is that with the dissolution of a special priestly class and thanks to the priesthood of the one, new and eternal High Priest [Christ], by a strange but – despite everything – quite normal inversion, the universal priesthood of all the faithful is born.**”<sup>251</sup>

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<sup>249</sup> George Punnakottil, Intervention at the '98 Synod, published under the title: “La partecipazione dei laici,” *ibid.*

<sup>250</sup> F. Klostermann, *op. cit.*, pp. 251-2.

<sup>251</sup> H. Küng, *A Igreja*, vol. 2, p. 165.

§ 247 Küng also held that the community would have the power to bind, loosen and forgive sins, all characteristics of the power of Orders. He asserted: “‘Who can forgive sins, but God only?’ (Mk 2:7; Lk 7:49). But, the people ‘glorified God that gave such power to men’ (Mt 9:8). **It is quite possible that with this last word [men], surprisingly referring to men in the plural, the conviction is expressed that the power Jesus had to forgive sins has become a possession of the community .... The words ‘bind’ and ‘loosen’ are rabbinical terms technically applied to mean ‘forbid’ and ‘declare as being allowed,’ and at times also to mean ‘proscribe’ and ‘absolve.’ Whatever the preferred meaning may be, this expression is claimed by the community for the forgiveness of sins.**”<sup>252</sup>

§ 248 The passage below is taken from a statement prepared by the Joint Theological Commission of the XIV Congress for Ecumenical Formation directed by Msgr. Luigi Sartori, then president of the Italian Theological Association. It discussed the prophetic nature that would be immanent in the people. As a consequence, the people would be called to judge almost everything inside the Church. The Commission, of mixed religions, also viewed the people as the source of the power of Orders in the Church and described their priestly character. The text sketched a new concept to rise from the Conciliar Church: the “pentecostal church,” guided by an enigmatic action of the “Spirit.”

The statement reads: “**In the Christian community in particular, believers are ‘prophets’ (Gen 3:1-5; Acts 2:16-18; 1 Cor 15:5) and are called to ‘judge everything’ (1 Cor 2:15). The ideal, therefore, would be for everyone to actually exercise prophetic judgment, especially in the most important and serious moments of the life of the community. One of these decisive moments is the choosing of ‘ministers’ and ‘presiders’ ....** The ‘recognition’ by the community of the presence of the charisma of presidency in one of its members is what truly matters: for example, with regard to expressive signs such as the ‘laying on of hands,’ the ‘*epiclese*’ [invocation of the Holy Spirit], and what is generally understood as ‘ordination.’ This is the true ecumenical perspective from which ‘ordination’ must be viewed. If **ordination** is to have any mean-

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<sup>252</sup> *Ibid.*, pp. 108-9.

ing, it must result from an attitude of 'obedience to the Spirit' on the part of the Church.

"What matters is that the 'living experience of the community' on the occasion of choosing ministers be a 'recognition of the gifts of the Spirit' accomplished in faith. Principal elements of this behavior should be: the *invocation* of the Spirit so it may manifest itself and help to reveal the signs of its imminent presence; the *prophetic prayer* over those whom the signs and portents of the Spirit appear to indicate as being 'called' to the mission of the ministry and made ready to receive it; the *mutual solidarity* between the community and the candidate, precisely for that particular ministry .... Only thus may one proceed to the eucharistic celebration, where the 'living experience' can fully express in act the Lord's supper as an action of the Spirit, and as communion with the Lord through the Spirit and the Word. **Only in this way can one come to value fully the real priority of the local community, which, celebrating the supper, grows as the 'body of the Lord.'**"<sup>253</sup>

§ 249

Fr. Gustave Martelet summarized certain egalitarian longings of the Base Christian Communities in France. These communities are made up principally of laymen. On this count, it is of interest to learn what powers the laity confer on themselves in these new cells born from the Conciliar Church. Martelet made this commentary on the thinking of another writer: "**The communities live .... following the model of direct democracy and self-government.**" This is an important statement, even though it is soon dulled by the confession that there is also 'the phenomenon of leadership' in these communities, necessary for the life of any 'institution' .... In any case, *every authority as such, in the sense that the Church understands it, has been outlawed from these communities in the name of direct democracy and self-government.* Thence they have become, or will become, absolute structural models in the Church. Above all, they judge themselves by a list of capital components: 'institutional equality of the members, elections, *rotation of power* .... *total autonomy* in relation to other Church structures, categorical rejection of the power of 'those in the know' and those who would represent the

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<sup>253</sup> Joint Theological Commission, "Document," V.A., *Il regno di Dio que viene*, pp. 360-1.

**higher authority (the priests). Such a model radically questions the hierarchical structure of the Church.**<sup>254,255</sup>

§ 250

Cardinal Ratzinger's book, *La mia vita. Ricordi (1927-1977)*, recently translated into Italian, was the subject of a lengthy review in the official newspaper of the Holy See. Quoting the words of the Cardinal, the review described the resentment of the Germanic theologians toward Rome and the Curia due to the restrictions placed on their reform of the Church. Ratzinger also explained how, in his view, the notion of the "Church of the people" came into existence.

The reviewer from *L'Osservatore Romano* quoted extensively from Ratzinger's book: "In the next Chapter, *Münster and Tübingen*, there are some notes on the conciliar 'climate' that we would like to record here. Ratzinger observed: 'The Council went ahead .... Every time I returned from Rome, I found the Church and theologians [in Germany] in an increasingly agitated state. There was a growing impression that nothing in the Church was stable, that everything could be subject to revision. The Council increasingly took on the appearance of a huge Church Parliament, which could change and revolutionize everything in a singular way. Obviously, there was growing resentment toward Rome and the Curia, which seemed to be the real enemy of all innovation and progress. The conciliar discussions took on more and more the typical format of a modern parliament .... An even more radically profound process was taking place: if the Bishops in Rome could change the Church .... then why was this only licit for them? .... Now, it was well known that the new concepts the Bishops were upholding had been learned from the theologians .... This led to a new concept: the latter began to feel like the true representatives of knowledge and, as such, could no longer be subject to the Bishops' (p. 98).

"Rarely is there a chance to read such a clear analysis of the Council and the post-Council! The next excerpt is exceedingly up-to-date: 'Behind this tendency, however, **behind this predominance of specialists, something else could be**

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<sup>254</sup> Philippe Warnier, *Nouveaux témoins d'Église – Les communautés de base* (Paris: Centurion, 1981).

<sup>255</sup> Gustave Martelet, *Deux mille ans d'Église en question – Crise de la foi, crise du prêtre* (Paris: Cerf, 1984), p. 91.

perceived: the idea of popular sovereignty, whereby the people themselves determine what they want to do with the so-called Church, which, since then, has emerged clearly defined as the people of God. This, then, announced the beginning of a 'grassroots Church,' a 'Church of the people,' which, especially in the context of liberation theology, would later become the very purpose of the reform' (p. 99). The circle has closed, we find ourselves in our present days."<sup>256</sup>

§ 251

The new Conciliar Church that emanates from the people is described as a goal to be attained by Norbert Greinacher. The theologian based his reasoning on a statement by Rahner: **"Christianity will be transformed from the traditional and hereditary Christianity into a Christianity of free choice."**<sup>257</sup>

Greinacher commented: "Even though **the Church-community** represents a minority in a laicized and secularized world, it **will nonetheless be characterized by a moral opening of itself to this world, and not isolating itself in a kind of ghetto.** Furthermore, **sociological differences between the Clergy and laity will diminish,** and the original spiritual character of the Church as a religious institution will become clearly visible. **The point of crystallization of the Church as a religious institution will be carried out by the community,** that is, by a group of people who assemble above all to listen to the word of God and celebrate the Eucharist, whose social bonds are so strong that one could speak of a *primary* group (or primary community). **Such a community need not necessarily correspond to the territory of a parish .... The religious experience of individual Christianity will follow the road that goes from the 'local church' to the 'world church,' and not vice-versa.**"<sup>258</sup>

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<sup>256</sup> J. Ratzinger, *La mia vita. Ricordi, 1927-1977*. (Paoline, 1997), *apud* Agostino Marchetto, "Un'alta e diretta testimonianza su un luminoso periodo della storia della Chiesa," *L'Osservatore Romano*, June 7, 1998, p. 9.

<sup>257</sup> K. Rahner, "Il significato teologico della posizione del cristiano nel mondo moderno," *Missione e Grazia* (Rome, 1967), p. 44.

<sup>258</sup> N. Greinacher, "Aspetti sociologici dell'autorealizzazione della Chiesa," V.A., *Chiesa, uomo e società*, pp. 72-3.

§ 252 By thus assimilating the egalitarian germs that generated the three first stages of the revolutionary process – Protestantism, the French Revolution and Communism,<sup>259</sup> the Conciliar Church appears to surpass them in radicality. In fact, it seems to be preparing a future along the lines of the fourth phase of this process – structuralism and tribalism – which ends in the religious field in Pentecostalism, a kind of spiritual tribalism.<sup>260</sup>

§ 253 So, if the tendency revealed in these documents is to prevail, the new Church born from the Council must ultimately establish the laity as the foundation of both the power of jurisdiction and the power of Orders.

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<sup>259</sup> See Plinio Corrêa de Oliviera, *Revolution and Counter-Revolution*, Part I, chap. III.5.B-D.

<sup>260</sup> In this work, Prof. Corrêa de Oliveira, dealing with the fourth revolution, showed the relationship between tribalism and pentecostalism: “Obviously, it is not only the temporal sphere that the Fourth Revolution wants to reduce to tribalism. It wants to do the same with the spiritual realm. How this will be done can already be clearly seen in the currents of theologians and canonists who intend to transform the noble, bone-like rigidity of the ecclesiastical structure – as Our Lord Jesus Christ instituted it and 20 centuries of religious life molded it – into a cartilaginous, soft and amorphous weave of Dioceses and parishes without territories and of religious groups where firm canonical authority is gradually replaced with the ascendancy of Pentecostalist ‘prophets,’ the counterparts of the structuralist-tribalist-witchdoctors” (*Ibid.*, part 3, chap. 3.2.E).

See also by the same author, *Tribalismo indígena, ideal comunitário missionário para o Brasil do século XXI*, (São Paulo: Vera Cruz, 1979), 7<sup>th</sup> ed.

## Chapter V

### AGAINST THE MAGISTERIAL CHARACTER OF THE CHURCH : ATTACKS ON THE PERENNIAL VALUE OF CATHOLIC TRUTH AND PAPAL INFALLIBILITY

§ 1 It will not be difficult for the Reader – now familiar with egalitarian principles with immanentist hues, as well as the doctrine of *kenosis* and progressivist designs to destroy Holy Mother Church – to compare them with the perennial Truth, the exclusive patrimony of the Holy Catholic Church. He can then gauge the extent of the disastrous consequences that proceed from this conflict.

§ 2 Innumerable progressivists take the position that just as the Church government should emanate from the “sovereign” people of God, so also should they establish what is more likely to be the truth.

§ 3 According to this view, Our Lord would not sustain His Church by means of Saint Peter, thus fulfilling the divine promise that the gates of Hell would not prevail against her (cf. Mt 16:18). And the Holy Ghost would not guarantee the integrity of the Faith and the Truth by His continuous and infallible assistance to the Sovereign Pontiff. These are supposedly “pyramidal,”<sup>1</sup> “papalotric”<sup>2</sup> and anti-communitarian concepts that should be suppressed.

They imagine that Christ is immanent in each of the faithful in a special way.<sup>3</sup> This immanence would give the faithful, *in germen*, a priestly, prophetic and royal mission. The faithful would exercise this charge not only by governing the Church but also by determining the truth. The truth would be

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<sup>1</sup> Vol. II, *Animus injuriandi-I*, Chap. VI.

<sup>2</sup> *Ibid.*, Chap. IX.

<sup>3</sup> Chap. II, §§ 5-8, Chap. IV, §§ 5-7.

sought, therefore, through an inductive and empirical process of successively bringing together the fragments of truth that would be immanent in each person. This would liberate a diffusion of truth that would be increasingly “all-encompassing” to the degree that they would reflect the unanimous consensus of larger and larger ensembles of people. Truth would become authentic chiefly through the voice of these ensembles, since it would then reflect this fragmented Christ who plays a “revealing” role inside each man. Such truth would be changeable and transitional by its very nature, since the opinions of human ensembles vary according to the historical events.

This progressivist view assumes that the assistance of the Holy Spirit would be of a type to help this process of releasing the “inner truth” inside each man. A similar process would supposedly take place in small groups, especially in the small communities, which would receive this assistance to help orient them along the paths they should take and guide the Church to follow.

Thus, Christ’s assistance to the Church in seeking the truth would take place by means of a direct action inside each member of the people of God, rather than primarily by an action upon the head of the Church, the Pope. Likewise, assistance from the Holy Ghost to maintain the integrity of the Faith would be given to the grassroots of the Church, rather than to the Supreme Pontiff.

§ 4 This negates Catholic teaching on the objectivity of truth, the perennial value of the Faith and the dogma of papal infallibility.

Since this topic has already been discussed in the previous Chapter and will be more thoroughly analyzed in subsequent Volumes,<sup>4</sup> here only a few documents will be presented to allow an overall view of the self-destruction of the Church.

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<sup>4</sup> Vol. VI, *Inveniet Fidem?*, Chaps. III and V.

## 1. “The ‘Pyramidal’ and ‘Baroque’ Theology Must Be Destroyed”

The following testimonies reveal the aim of important conciliar progressivists to suppress the perennial theology of the Holy Catholic Church.

§ 5 Fr. Hans Küng, speaking with the Author of this Work about the goal of **the Council**, said that it **carried out “a revolution in [Catholic] doctrine.”** **The Conciliar fathers “simply did the opposite” of what the Church has always taught, he stated, “for example, on respect for religious freedom.”**<sup>5</sup>

§ 6 This remark is confirmed by a written statement: “As a whole, **the Catholic Church made** this extraordinary change of direction by means of an **‘orderly revolution,’** so to speak .... **The affirmation of religious freedom at Vatican II is contained neither explicitly nor implicitly in Pius IX’s condemnation of religious freedom.**”<sup>6</sup>

§ 7 This “revolution in the doctrine” was an arduous work. It required meticulous planning and distribution of functions. This is confirmed by Fr. Chenu’s words on how the ends of Catholic marriage were inverted in the conciliar documents. He observed: “Something significant took place when the text on the family in *Gaudium et spes* was written. As you know, the ‘traditional’ thesis was that the primary end of marriage is reproduction and, secondarily, some small pleasures. However, the Council’s text gave priority to love between the spouses; not in order to exclude procreation, but to make it contingent upon this love. **In this question, the Belgian *periti* played an especially large role. There was the need to reformulate the traditional thesis on the ‘two ends of matrimony,’** which came from St. Augustine. **To change the meaning of this terminology was a work for professionals, for specialists in the field.** I can still remember walking into Saint Peter’s one day and meeting a Belgian scholar, who called me aside to give

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<sup>5</sup> Interview by the Author, Tübingen, February 14, 1983.

<sup>6</sup> H. Küng, *Veracidade – O futuro da Igreja*, pp. 131, 133.

me the text of a revision to deliver to a French Bishop, which I did. And **this is how it was always done.**"<sup>7</sup>

§ 8

If, in the overall plan to destroy Catholic truth, some were assigned to employ hermeneutic ruses to change the meaning of traditional language, others were called to attack theology as a whole. That is what Fr. Congar said in describing one of his assignments in the demolition of theology: **"We made a trio, Fr. Chenu, Fr. Féret and myself. We had dreamed .... of writing a history of theology – not of doctrines or dogmas, but of theology. Our plan was to combat what we called 'baroque theology' .... For us, this title represented theology's most classical expressions: at times it has been called the theology of the Counter-Reformation or even post-Tridentine theology, although the Council of Trent had little to do with this theology. In the 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> centuries, it was associated more with the Society of Jesus .... We thought that this theology was incongruent with the living faith. It sins by abusing a mental process often at the service of policy or apologetics, in short, it acts as a tool of influence and power ....**

**"For Fr. Chenu, as well as for me, theology is much more the advancement of faith in human reason rather than the submission of reason. It is more nuanced than this! Or, if you prefer, theology is the shape that faith takes when it is lived by employing the intelligence in scientific activity or research. 'Baroque theology' .... insists strongly on the hierarchical aspect. It places the Pope at the top of a pyramidal schema with a somewhat militaristic spirit. In sacramental theology, it insists on the famous 'ex opere operato,' that is, on the degree of efficacy of the sacraments and on the conditions for their validity. This is a very superficial vision against which I have always tried to react."**<sup>8</sup>

§ 9

In a homily, Chenu attacked Scholastic Theology: **"After the crumbling of the old edifice constructed by Scholasticism and with the evident futility of making any partial repairs, it is necessary to first secure the foundation [of the Faith] in order to build a new edifice for the future. In face of**

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<sup>7</sup> Jacques Duquesne interroge le Père Chenu, pp. 17-8.

<sup>8</sup> Jean Puyo interroge le Père Congar, pp. 45f.

our modern problems, we must reflect upon the fundamentals and the essence of the Christian faith.”<sup>9</sup>

§ 10 Cardinal Ratzinger is also a partisan of ending Scholastic Theology. Commenting upon the theology of the first half of the century, he said: “A large part of the century was lived in the Neo-Scholasticism box: it enjoyed greater certainty and logical lucidity, but it was far from dialoguing with the real world. **The adventure that began with the Council took theology out of this box and exposed it to the fresh air of daily life;** as a consequence, it exposed it to the risk of new unbalances, submitting it to divergent tendencies without the protection of the equilibrium of the system. **This led theology to seek a new equilibrium in the context of an open and lively dialogue with the present-day reality. This step, as such, seems to me not only justified, but necessary,** because theology serves Faith and evangelization. For this reason, it should expose itself to reality as it is, following the exhortation of Peter to be ready to satisfy anyone who asks the reason for our hope (1 Pt. 3:15). Therefore, **it was a just and necessary step, but also a risky one .... But risk makes up part of a necessary adventure.**”<sup>10</sup>

§ 11 Cardinal Suenens made this summary of the limits of the “old” theology: “By the force of events, **it was necessary to disconnect ourselves from a theology that limited the mystery of the Church; what we would come to live was not the ‘theology of liberation,’ but the ‘liberation from a certain theology.’**”<sup>11</sup>

This is but a sample of the thinking of exponents of the progressivist current in their quest to destroy the structure of Catholic theology – especially in its Scholastic expression, which is the theology that was formed through the course of the centuries with the continuous assistance of the Holy Ghost.

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<sup>9</sup> Marie-Dominique Chenu, “Omelia tenuta nel corso della celebrazione eucaristica,” V.A., *L'avvenire della Chiesa*, p. 68.

<sup>10</sup> J. Ratzinger, “Um olhar sobre a fé dos anos noventa,” interview by Lorenzo Prezzi and Marcello Matte, *30 Dias*, (April 1994), p. 62.

<sup>11</sup> L. J. Suenens, *Souvenirs et espérances*, p. 63.

## 2. The Faith Would Emanate From the “People of God”

The desire to destroy Catholic theology also translates into a defense of the supremacy of the plebiscite of the ‘local Churches’ as a condition *sine qua non* for a truth to be considered revealed.

§ 12

Georg Denzler, professor of Church History in Bamberg, affirmed this in his attack on Vatican I’s definition of papal infallibility: **“When, contrary to this ecclesiology obstructed by her juridical thinking and born from conflicts with the secular power, the universal Church presents herself as a community of churches – *communio ecclesiarum* – replacing an imposed obedience, what surges is the reception and acceptance of revealed truths that come from the action of the Holy Spirit. Reception, then, means a personal elaboration, an intimate appropriation, perhaps even a transformation. It begins as a process of criticism and interpretation by the faithful only after the end of an official Council.**

**“Without this process of reception, the resolutions voted on in a Council are ineffectual and, for this reason, in a certain sense, unreal. If it would happen that all of the local Churches would not accept a certain enunciation of the faith .... this would be a strong external proof that a definition does not belong to the deposit of revelation,<sup>12</sup> perhaps solely because of its anachronistic formulation or its contents .... For the universal Church cannot err in matters of faith, thanks to the assistance of the Holy Spirit. According to this understanding of the faith and the Church, ecclesiastic authorities do not have the power to establish as infallible the *sensus fidei* [the sense of the Faith] with regard to a given doctrine for the people of God. Their task consists much more of discovering the meaning of the faith of the people of God and, when the circumstances so require, articulating or expressing it with precision in a timely way.**

“Some theologians, in this context, speak of a *re-reception* of an old Council in the sense that a **determined ar-**

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<sup>12</sup> For more on the condemnation of this proposition, see Chap. IV, §§ 111-119, Notes 129, 130.

ticle of faith can not only be formulated in a new way, but also understood in a new way. A way so fundamentally new that it could make the side that appeared to be vanquished in the Council now seem to be the conqueror ... 'This is a kind of plebiscite of another nature, which originates in the action of the Holy Spirit, who dwells in the Church giving her permanent assistance and strength so that she may keep the true faith and preserve it from errors in this matter.'"<sup>13</sup>

§ 13 Cardinal Joseph Ratzinger also spoke in this vein about the foundation of Church teaching. When he established the knowledge that comes from Baptism as the principal foundation of the Faith, he seemed to admit an essentially democratic bent in the episcopal magisterium. He said: "Against the arrogance of the intellectual elite, the Apostle established the insuperable position of the simple Faith and of the knowledge that opens and emanates from it. By the word 'unction' he refers to the catechesis of Baptism and its central components: to Christ, Son of God, who was anointed by the Holy Spirit, and therefore, to the Trinitarian faith. **This common knowledge that comes from Baptism is not subject to any higher interpretation, but is the criteria for every interpretation.** From it lives the Church, she who is the true messenger of the word in the sacrament and in the catechesis linked to it. From this, one can clearly see the duty of Bishops as representatives of the Church in relation to theology. **Their function as Bishops is not to add another instrument to the concert of the experts. Their duty is above all to sustain the voice of the simple faithful and their affirmation in their native simplicity,** because they have priority over science and run the risk of being lost when the experts impose themselves in an absolute way. **In this sense, the Bishops have a fully democratic function whose foundation is not statistical, but the gift of Baptism.**"<sup>14</sup>

§ 14 Based on the idea of the co-responsibility of the faithful, Msgr. Ferdinand Klostermann advocated the formation of a "public opinion" in the Church in matters of Faith. This seems to echo conciliar hopes expressed in the Decree *Inter mirifica* on the means of social communication (*IM* 5, 8). He also called

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<sup>13</sup> Georg Deznler, "Autoridade e recepção das conclusões conciliares na Cristandade," *Concilium*, 7 (1983) pp. 20-1

<sup>14</sup> J. Ratzinger, *Les principes de la Théologie Catholique*, pp. 371-2.

for an end to doctrinal and disciplinary obedience to ecclesiastical authority. These are the words of Klostermann: **“Co-responsibility naturally demands dialogue, and dialogue is possible only if adequate information is available. For this reason, every member of the Church is entitled to adequate information and has, at the least, the right to express his own opinion in an appropriate way. All this is naturally linked with what is called the formation of a critical public opinion in the bosom of the Church. Undoubtedly, it would be necessary to demolish completely false concepts of obedience and the no less important deformations of those established in directorship roles, who expect their opinions to be heard, even the most personal ones, and do not hesitate to speak of a *crimen lesae maiestatis* if someone dares call into question whether this is the voice of God; if anyone should so dare, they accuse and criticize him.”**<sup>15</sup>

§ 15

Commenting on the Message of Pius XII to the Third World Congress of the Catholic Press in February of 1950, Fr. Chenu explained that the socialization of communications is aimed at ending the “old systems” in the Church that divided her into heads and subjects. He concluded that the participation born from the socialization of information is the means to attain the co-responsibility in the Faith to which Denzler and Klostermann refereed. Chenu asked: **“Under what titles, then, does the Church classify the socialization of communications? There are titles by which the knowledge and existence of a public opinion are implied in the very nature of the Church and express its newly acquired awareness. First of all, the Church defines herself as a ‘community’ .... Favored by world socialization, this horizontal way of communicating finds an explicit consciousness today, after centuries during which the behavior of the ‘old systems’ prevailed, that is, with authorities on the one side and subjects on the other. Then, information was an exclusive privilege of rulers; everything that reached subjects was already censured by superiors; secrecy was part of the very nature of things ....**

**“Today, *participation* has become the internal law of every human group. ‘Participation’: this word has entered Church and theological language to determine the human truth**

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<sup>15</sup> F. Klostermann, “Principi per una riforma di struttura della Chiesa,” p. 251.

of all social bodies, from the universal community of men (*GS* 31), to the industrial factory (*GS* 68) and the political society (*GS* 75). Participation, responsibility, conscience, freedom: these are interdependent realities; **active participation has become a condition for access to freedom, be it the freedom of the Christian in face of the Church or that of the citizen in relation to his city. Information is not, therefore, a capricious phenomenon but something fundamental, since through it the community actively realizes itself in a conscious and responsible exercise of faith.**<sup>16</sup>

§ 16

Before his consecration as Bishop, Fr. Walter Kasper spoke in similar terms at the first conference of the magazine *Concilium*. He called for urgent measures to change the Magisterium and install theological pluralism: “If it [the ecclesiastical Magisterium] wants to present the faith in a missionary rather than a simply authoritarian manner, then it must argue and appeal to reason. This means that **up-to-date information on theological issues makes up part of the *apta media* [responsible media]. Without this, the ecclesiastical Magisterium cannot be responsibly exercised.** Through this reciprocal **information and communication flow, as well as through a mutual *correctio fraterna* [brotherly correction], if necessary, there will rise new institutional structures and juridical norms that have a more profound understanding of the Church, both in relation to the modern conception of Law as well as the most fundamental rights of man.** For this, the following things **would be necessary:**

“a. That the function of the Theological Commission vis-à-vis the Apostolic See and the Bishops’ Conferences be broadened<sup>17</sup> and, above all, better defined; b. That the present procedure for granting *Imprimaturs* and censuring individual theologians be radically reviewed following the proposals in

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<sup>16</sup> M. D. Chenu, “‘Vox populi, vox Dei’ – L’opinione pubblica nell’ambito del popolo di Dio,” V.A., *La fine della Chiesa come società perfetta*, pp. 214-5.

<sup>17</sup> The International Theological Commission was established by Paul VI on April 11, 1969 specifically to satisfy demands like the one made here by Msgr. Kasper. See Introduction of this Volume, Note 5.

the 1968 *Declaration* promoted by *Concilium*; c. **That laymen be granted free access to teaching theology.**"<sup>18</sup>

§ 17

Fr. Johann Baptist Metz made similar demands for a greater role for laymen in a pluralistic theology: "These problems [that the Church faces] can perhaps be summarized as those of 'authority at odds with aspirations for liberty.' They demand that theology overcome its institutional mistrust in its relationship with this liberty. Doing this, they would destroy the fatal conviction that this liberty cannot be taken seriously (and proclaim itself ecclesiastically mature) without having its head and members pass through the fire of a purifying reform .... I refer here to *Riforma e Contro-riforma oggi*. In any case, these questions about authority, ecclesiastic structure, rights and liberty have inevitably become a part of the order of the day. It is already clear that **such a theology is also, in its fullest sense, a 'lay theology' and must become so, since – like any theology – it is not, nor can it be, a pure 'theology of the Magisterium.'**"<sup>19</sup>

In an effort to give greater weight to the role of laymen, Fr. Schillebeeckx contended that the Faith must not be maintained chiefly by the authority of the Pope and the Hierarchy. For him, both the Faith and doctrinal authority emanate primarily from the people of God, in whose name they are wielded. "Collegial doctrinal authority in the Church," affirmed Schillebeeckx, "is, for the faithful, a doctrinal authority that can be exercised only in Faith. By believing in the context of a single profession of faith by a single 'people of God,' and sustained and nourished by this faith, the Hierarchy as a doctrinal authority can address all the faithful with sanctioned efficacy .... However, this is not a formal structure, a principle of authority. The Creed and the confession of sincere love on the part of Peter (also in the name of the Apostles) are equally part of the foundation upon which the Church is built. This structure is filled with life, the life proper to every 'people of God.' **It does not exist in a hierarchical or clerical faith; there is only the faith of the whole 'people of God.'** The hierarchical

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<sup>18</sup> Walter Kasper, "La funzione della teologia nella Chiesa," V.A., *L'avvenire della Chiesa*, p. 74.

<sup>19</sup> Johann Baptist Metz, "La 'teologia politica' in discussione," V.A., *Dibattito sulla 'teologia politica'*, p. 274.

or clerical function is only the directing principle of this collective profession of faith. **Therefore, the ‘people of God’ is the primary foundation;** it encompasses the laity as well as the Clergy.”<sup>20</sup>

§ 18

Progressivist ideas about Faith and theology go beyond reiterations of the democratic principles of the French Revolution. They flow straight into Hegelian dialectics, which affirms the symbiosis of contrary theses in the quest for truth. They are implicitly based on the materialist philosophy of Marx, who sought to explain History and the behavior of men through the development of the tools of labor. Examples of the adoption of these criteria in theology are found in an interview with Fr. Chenu. In it, he disclosed that this idea had oriented Catholic Action since the ‘20s:

“*Question* – Was your concern to see theology developed in real life something new?

“*Answer* – It was new. To be honest, at the time I had not formulated it as a principle. I am doing this now following guidelines recently published by the *Institut Catholique* [Paris] that seem to me to correspond to this principle: ‘Theology is born of the light that projects on to the intelligence an event of salvation – in the formal sense of the word – an event of salvation that is unfolding today.’ This is exactly how I think.

“**From the word of God clashing in today's world, theology is born.** Without always realizing it, I practiced this my whole life; **today I am able to enunciate this as a principle.** I am not alone. **Since the Council, it has become normal to discern what is called in the language of John XXIII a ‘sign of the times,’** the event of salvation. **In that epoch, however, the sign of the times was the evolution in the structures of the world of labor,** which gave rise in the Church to the birth of apostolic movements like the JOC [Young Catholic Workers]. **Discerning this sign of the times proved that theology as well as the ambience that generated it were alive.** This is already a large step. **There are still many people who reject this approach, who think that theology is first of all principles and propositions, from which certain behaviors are inferred.** The whole old-style Catholic Action was based

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<sup>20</sup> E. Schillebeeckx, “I laici nel popolo di Dio,” V.A., *I grandi temi del Concilio*, pp. 363-4.

on this idea, as well as the ‘social doctrine’ of the Church. **Everything took place as if the Church kept in her safes a manual of propositions from which behaviors could be deduced. This was bad and obviously not efficacious. The new Catholic Action born in the ‘20s and ‘30s overturned that method, and we are part of that turnaround.’**<sup>21</sup>

§ 19 The people, then, would be the foundation of the Church’s power to teach. If the Reader considers that the people also supposedly form the foundation for the powers of jurisdiction and orders,<sup>22</sup> it is clear that the inversion the Conciliar Church has aimed at is total.

### 3. Principles of the Progressivist Strategy for Destabilizing Dogma

§ 20 The theses on universal evolution and the immanence of a “Cosmic Christ” in the soul of each one of the faithful necessarily lead to a relativist idea of the truths of the Faith. For progressivists, a dogma is never the expression of a perennial truth of the Faith contained in Scripture and Tradition. On the contrary, each dogma is seen as a product of the state of mind of either the Pope or the Council that formulated it. Dogmas are reflections of bygone epochs. Therefore, they can change as the world and men evolve.<sup>23</sup>

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<sup>21</sup> *Jacques Duquesne interroge le Père Chenu*, pp. 58-9.

<sup>22</sup> See Chap. IV.5.C.

<sup>23</sup> *The Collection* provides countless examples and documents of a deep-rooted progressivist opposition to Catholic dogma. This list includes points that have already been covered:

- \* A “hesitating” theology would be normal (Vol. I, Chap. VII.1);
- \* The Church should be in a process of continuous reform, including in the doctrinal sphere (Vol. I, Chap. VII.2);
- \* The documents of Vatican II open the ways to contesting the dogma of the virginity of Our Lady (Vol. I, Chap. VIII.1, Vol. II, Chap. III.4); Original Sin (Vol. I, Chap. VIII.2); and Hell (Vol. I, Chap. VIII.3);
- \* Marian dogmas are seen as “excessive, exaggerated, and triumphalist”(Vol. II, Chap. III.3,4);

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- \* Church thinking is supposedly based on undemonstrable myths (Vol. II, Chap. X.2);
  - \* God is an idol, the opium of the people, Providence is rubbish and should be disregarded (Vol. III, Chap. II.1);
  - \* The dogma on the Most Holy Trinity is unacceptable; it would lead to a false and heretical interpretation of God (Vol. III, Chap. II.3);
  - \* Faith in Holy Scriptures is denied (Vol. III, Chap. IV.2).
  - \* As a consequence of the relativization of Scriptures, the dogma on Original Sin is denied (Vol. III, Chap. IV.3);
  - \* Dogmas are stumbling blocks, disastrous classifications that must be changed (Vol. III, Chap. V.1);
  - \* The dogmas on Heaven, Hell and Purgatory are childish notions that need to go (Vol. III, Chap. V.2);
  - \* There should be no distinction between the divine life of the Most Holy Trinity (non-created grace) and created grace. (Vol. III, Chap. VI.);
  - \* Distinctions between the supernatural and the natural should also be eliminated (Vol. I, Chap. IX 2. B, D);
  - \* The Sacraments of the Church according to the traditional conception, would be magical acts (Vol. III, Chap. VI.3);
  - \* The monarchic Church should disappear (Vol. IV, Chap. IV.3);
  - \* The Pope, Sovereign by Divine Right, should be deposed (Vol. IV, Chap. IV.4.a);
  - \* The theology that came from the Counter-Reformation should be annihilated (Vol. IV, Chap. V.1);
  - \* Faith emanates from the people (Vol. IV, Chap. V.2).

In addition to these points that attack Dogma directly, others affect it profoundly, although indirectly, by striking against Morals:

- \* Catholic Morals would be distorted, hypocritical, scrupulous and static (Vol. III, Chap. VII.1);
- \* Traditional Morals on sex follow a morbid dualism (Vol. III, Chap. VII.2);
- \* Until now, Morals on marriage have been defective, since they have not been based principally on sex (Vol. III, Chap. VII.3);
- \* Condemnation of homosexuality by Catholic Morals is brutal, Pharisaic, prejudiced and un-Christian (Vol. III, Chap. VII.4);

Some general principles that have been used to destabilize the foundation of the Truth in the bosom of the Holy Catholic Church will be presented here. This analysis will strive to show the intention of leading conciliar theologians who have attacked the perennial teaching of the Church and the immutability of Catholic truth.

***First erroneous principle: A Dogmatic Definition is a Subjective and Necessarily Incomplete Assertion***

§ 21 This *first principle* implicitly denies the objectivity of the Faith and the teaching of the Church. Dogmatic definitions allegedly are subjective expressions. This would deny the objective nature of dogmatic teaching as defined by the Magisterium throughout History. It also makes an implicit denial of the assistance of the Holy Ghost, Who protects the universal extraordinary pontifical Magisterium from error.

§ 22 Karl Rahner defended this principle: “First of all, a **dogmatic definition is supposed to be true because a human affirmation contains in itself this meaning and pretension .... To the degree that these dogmatic definitions on a grand scale do not simply refer to objects of immediate sensible experience or merely pertain to the spiritual experience of their authors, they can only be analogical .... In the truth of a dogmatic definition, one should resolutely try to perceive the effort made to properly present .... the subjective and individual experience.** This can be achieved in varying degrees, but the success of the effort can never be in opposition to a non-success, as it happens with a yes-no logic, or between truth and error as such.”<sup>24</sup>

Rahner continued: “So, in what we call theology, a **dogmatic definition** in the strict sense **is nothing but a continuation**, a development of **this fundamental subjective reflection** already being carried out by simply listening obedi-

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\* By standing in the way of socialization, the social Morals of the Church would be a “corrupted moralism” (Vol. III, Chap. VII.4).

<sup>24</sup> K. Rahner, “O que é enunciado dogmático,” in *O dogma repensado* (São Paulo: Paulinas, 1970), pp. 28-9.

ently to the word of God, and, therefore, to the Faith itself as such.”<sup>25</sup>

§ 23 Msgr. Gérard Philips emphasized the importance of understanding the literary genre, whose underlying meaning would make many of the magisterial documents lose a strict precision in meaning. He said: **“The Encyclicals or [Papal] discourses cannot be read without taking into account their literary genre. These documents are frequently written in a very vivid language and one would err in taking these ardent expressions too literally, rather than seeking the spirit of what is being said.”**<sup>26</sup>

§ 24 After admitting the subjectivity of dogma, Rahner also conceded that dogmatic definitions can be conditioned by a state of sin: **“The question of whether dogmatic definitions are also subject to the mark of originally fallen and sinful man is not resolved** by stating that such definitions are true, and thereby escape the domains of flesh and sin without any further ado .... We need to ask ourselves whether **a definition proclaimed true by its nature could not have been issued too hastily or have been too rigorous. Could it not reveal a man’s historic perspective and show that this perspective is conditioned historically by sin? Could not a truth be dangerous, ambiguous, seductive and indiscreet? Could it not deceive a man into making an imperfect decision?** If these and other similar questions are not priorly dismissed, it becomes clear that **regarding the truth of the Church and dogmatically correct definitions, it is perfectly possible to speak about a manner conditioned by a state of sin,** a state that can affect an individual, humanity in general, or a given period of time.”<sup>27</sup>

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<sup>25</sup> *Ibid.*, pp. 31-2.

<sup>26</sup> G. Philips, *La Chiesa e il suo mistero nel Concilio Vaticano II – Storia, testo e commento della Costituzione Lumen gentium* (Milan: Jaca Book, 1975), p. 550.

<sup>27</sup> K. Rahner, “O que é enunciado dogmático,” in *O dogma repensado*, p. 27.

***Second erroneous principle: The Words of Dogmatic Definitions Are Relative Because They Are Incapable of Conveying the Full Meaning***

§ 25 Under the pretext of emphasizing the value of dogmas, progressivists imply that such dogmas are truly so elevated that they cannot be translated into human language. Doing this, they in fact attack the stability of these dogmas. As far as they are concerned, dogmatic definitions are always relative and mutable.

§ 26 Karl Rahner said: “The fact that a **dogmatic definition ... has an ecclesiastic nature inevitably implies a communitarian regulation of the terminology ... One should not confuse this with the actual reality it is expressing**, that is, with a definition that claims to be the only possible one that could express this reality .... **The reality sought for in theological definitions has an unlimited richness and an infinite plenitude ... A finite terminology, historically conditioned, gives the definition of the faith, above all in its theological form, a finiteness, a concrete image and an historical contingency. In addition, there is the fundamental impossibility of always clearly and absolutely defining the terms employed with proper reflection, granted that theology, unlike geometry, cannot depart from an finite number of axioms that can be set down in a determined manner ... Hence the Church’s doctrinal statements, the ecclesiastic dogmatic definitions, implicitly contain not only terminological limits that do not deal with the question of truth, but also a conformity to a predetermined goal that can be set.**”<sup>28</sup>

§ 27 Von Balthasar more subtly defended a thinking similar to that of Rahner: “Every change or ecclesial addition profoundly confirms the axiom which says that with every gain, there is a loss. Even the apparently less debated conquests in the ecclesiastical sphere, those that are dogmatic and theological, clearly show this double law when one observes them carefully: A greater precision is only acquired to the detriment of the living totality, a greater understanding of the detail to the detriment of intuition and, in the majority of cases, even a natural sense of proportion and balance. In this way, **a dogma that**

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<sup>28</sup> *Ibid.*, pp. 39f.

is well-stated and formulated with precision for the average man loses the thousand and one threads and pieces that weave its truth into the whole fiber of the material. To isolate it imperiously demands .... that the whole should be rethought. And who will do this?”<sup>29</sup>

§ 28 Fr. Bernard Sesboüé was also categorical in drawing consequences from the sophism presented as the *second principle* in order to destabilize dogma: “Words always have an intermediary and instrumental function, and that is why they must not become taboos. Therefore, it should be recognized that in a dogmatic decision, the words do not impose the same obligations on contemporaries and on following generations .... A dogmatic definition is relative in two senses: it is historically dated and thus has limits, and it claims a new discovery not by deduction, but by integration. It is relative also in that as such it does not suffice unto itself. Its meaning can never be deduced from a pure analysis of its contents. Indeed, it is not the ‘deposit’ of faith as such, but an authorized formulation of this deposit, which is different .... The Church’s application of these rules to the word dogmatic was expressly acknowledged in a very recent document by the Congregation [for the Doctrine] of the Faith.”<sup>30, 31</sup>

### *Third erroneous principle: Dogmas Cannot Be Atemporal or Universal, Because Their Definitions Are Conditioned by History*

§ 29 This *third principle* is one of the most important and most frequently used. With it, Fr. Marie-Joseph Lagrange extended the application of the “historical method” from the interpretation of Sacred Scripture to the field of dogma.

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<sup>29</sup> H. Urs von Balthasar, *De l’intégration – Aspects d’une Théologie de l’Histoire* (Bruges: Desclée de Brouwer, 1970), p. 140

<sup>30</sup> Declaration *Mysterium Ecclesiae*, June 24, 1973, n. 5, *Documentation Catholique*, nn. 1636, 1973, p. 667.

<sup>31</sup> B. Sesboüé, *O Evangelho na Igreja*, pp. 89-90.

§ 30 Fr. Lagrange narrowly escaped being named a Modernist at the time of St. Pius X.<sup>32</sup> He was one of others such as A. Loisy, E. le Roy, A. Houtin, G. Tyrrel, and E. Dimnet, who were not so fortunate and whose various theses were condemned by the Decree *Lamentabili* of July 3, 1907. Because Fr. Lagrange escaped with impunity, he could pass the torch of Modernism to present-day progressivists, who continued his work.<sup>33</sup>

§ 31 According to the theses of his book, *La Méthode Historique*, Scriptural texts do not have an objective meaning, but a relative and allegorical one, since they are influenced by the historical circumstances of the time when the sacred authors wrote them.<sup>34</sup> This criteriological artifice, which gives the secondary conditioning a higher degree of importance than the primary reality of the Bible – which is Revelation – is aimed at eroding the objectivity of Scripture and opening the way to “free interpretation” under the guise of historical erudition.

§ 32 Among other important inroads, Fr. Lagrange’s “historic method” was adopted by the so-called “biblical movement,” which – along with the “liturgical movement” and the

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<sup>32</sup> Fr. Chenu attested that this, in fact, is what happened: “I witnessed the discrediting of Fr. Lagrange, who narrowly escaped being placed on the *Index* .... He was the one who promoted the ‘historic method,’ which made him a suspect in Rome. All of his articles were subjected to the strictest censorship” (*Jacques Duquesne interroge le Père Chenu*, p. 34).

<sup>33</sup> On Fr. Lagrange’s role in introducing an “historical criticism” of Protestant and rationalist inspiration into Catholic exegesis, René Marlé wrote: “This effort to introduce scientific methods into the religious sciences was taken up by a broader movement that questioned the traditional foundations and structures of the Faith. Thus, at the beginning of the 20<sup>th</sup> century, Catholicism was marked by the ‘Modernist crisis’ and by a vigorous reaction to the various initiatives of the new movement. The work was not suspended completely, but had to be carried on with extreme prudence .... Fr. Lagrange is undoubtedly the most notable witness to this effort” (R. Marlé, “Méthodes historiques et problèmes théologiques,” V.A., *Bilan de la théologie du XXe. siècle*, vol. 2, pp. 53-4).

<sup>34</sup> Marie–Joseph Lagrange, *La méthode historique surtout à propos de l’Ancien Testament* (Paris: Lib. Victor Lecoffre, 1903), pp. 108, 206-220.

“social movement” – had already begun to undermine the stability of the Holy Church as early as the ‘20s. One could say that the Lagrange method inspired the “new look” of exegesis, represented by the avant-garde Biblical Institute of Jerusalem,<sup>35</sup> dedicated to “re-thinking” Sacred Scriptures in order to adapt it to modern times and ecumenism.

§ 33 Applied to the field of Dogma, this method would also have lethal consequences. According to this criteriology, there are no longer objective, abstract and atemporal truths that are valid *semper et ubique* [always and everywhere] and believed *ab omnibus* [by everyone], which form the foundation of the Catholic Faith. Everything now is supposed to be relative and subject to the capricious and ever-changing influences of each epoch.

§ 34 Schillebeeckx defended the erroneous *third principle*: **“A crass repetition of the past, be it of the Bible or the Council of Trent, necessarily appears absurd to the modern man.** Furthermore, the past that we interpret in light of today must also be considered from the standpoint of the future, because time and History do not stand still. **Every dogma is open to the future; it provides a *close-up* of a movement that continues** and in which it plays a role. **Consequently, a definitive (atemporal!) interpretation of the proper meaning of a dogma will never be possible so long as the movement of History continues.**”<sup>36</sup>

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<sup>35</sup> In his work *Nouvelle Histoire de l'Église*, Robert Aubert pointed out: “There was a generally favorable response in numerous Catholic circles to the small volume of Fr. Lagrange titled *La méthode historique, surtout à propos de l'Ancien Testament* (1903), which clearly set out the principles that inspired the Biblical School of Jerusalem” (Paris: Seuil, 1975, vol. 5, p. 199).

An important role in developing the new look of exegesis was also played by the *Revue biblique*, a magazine founded by Fr. Langrange in 1892. It “soon became an extremely active international focus of exegetical research. Both progressivist and attentive to theological data, its audacious positions about the first chapters of *Genesis* and the nature of the inspiration of the sacred books soon provoked vigorous attacks against it.” *Ibid.*, p. 197.

<sup>36</sup> E. Schillebeeckx, “Igreja ou Igrejas,” V.A., *Cinco problemas que desafiam a Igreja hoje*, p. 16.

§ 35

In the same work, Schillebeeckx said: **“There is no such thing as the ‘pure’ contents of the Faith that can be stated in an atemporal definition independent of a specific *modus cum quo*, which are the historical boundaries of a particular time and place .... Faith is always realized as an interpretative understanding .... In its expressed and intelligible contents, the dynamics of understanding the Faith are in essence both ‘demythifying’ (dissolving the previous definitions of the Faith) and ‘re-mythifying’ (constructing new definitions of the Faith).”**<sup>37</sup>

§ 36

Congar extended the relativism typical of the “historical method” to various fields: **“Everything is absolutely historical, including the person of Jesus Christ. The Gospels are historical. Thomas Aquinas is historical. Paul VI is historical. My point of view is part of a history .... Note that historical does not mean only that Jesus came at a determined moment in time, but that he was conditioned by the time in which he lived - from this fact one must draw all the consequences. He grew like any man. His conscience developed, his understanding grew stronger. He did not ‘pretend’ to be a man for our edification, as certain Fathers believed.”**<sup>38</sup>

§ 37

For Rahner, every dogmatic definition that intended to be universal *a priori* would be false: **“The completed law on the evolution of dogma<sup>39</sup> can be formulated only when all the events have taken place, and only then. For this is authentic History – led by the Spirit of God, never totally accessible to laws that man can understand. These events can never be reduced to the mere application of a definition and a fixed and universal law. The attempt to make a universal definition of this type and use it categorically to control the course of History, considering any eventual ‘detours’ as if they were defects of evolution, is false *a priori*.”**<sup>40</sup>

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<sup>37</sup> *Ibid.*, pp. 15-6.

<sup>38</sup> *Jean Puyo interroge le Père Congar*, p. 43.

<sup>39</sup> On the teaching of the Magisterium on the evolution of dogma, see Vol. VI, *Inveniet fidem?*, Chap. IV. A concrete example of the evolution of dogma is examined in detail in Vol. X, *Peccatum – Redemptio*, Chap. VI.

<sup>40</sup> K. Rahner, “Sobre el problema de la evolución del dogma,” *Escritos de Teología* (Madrid: Taurus, 1968), vol. 1, p. 53.

§ 38 Commenting on theses 10-12 of the document *The Unity of Faith and Theological Pluralism*, unanimously approved by the members of the International Theological Commission in its plenary sessions of October 10-11, 1972, Cardinal Ratzinger attacked the perennial nature of dogmatic definitions: **“It was shown [in theses 10-12] that no definition, however valid and indispensable it may have been in its time, can fully express the implied thought and declare it unequivocally for all times, since language is constantly in movement and shifting in its meaning.”**<sup>41</sup>

§ 39 Chenu thought much the same: **“The truth of the Faith is expressed in definitions that are true but are conditioned by History, by the geographic and historic culture of the time ... Certain ancient dogmatic definitions are no longer adequate for the cultural changes of our times: they are not false, but need to be completed.”**<sup>42</sup>

§ 40 De Lubac, calling for a broader visualization, arrived at an analogous conclusion: “In this universal concert, only Christianity indissolubly affirms a transcendent destiny for man and, at the same time, a common destiny for humanity. The whole History of the world is the preparation for this destiny. From the first creation to its final consummation, it is through created liberty ... that the same divine plan is being realized. Hence, **closely connected to its social character, there is another equally essential character of our dogma: its historical character. If, indeed, the salvation God offers us is the salvation of humanity, and given that this humanity lives and develops in time, the exposition of this salvation will naturally take the form of a history: it will be the history of the penetration of humanity by Christ.**”<sup>43</sup> De Lubac repeated this idea with the very same words in another work.<sup>44</sup>

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<sup>41</sup> J. Ratzinger “Sobre la cuestión de la validez permanente de las fórmulas *dogmáticas*,” in I.T.C., *El pluralismo teológico*, (Madrid: BAC, 1976), p. 62.

<sup>42</sup> *Jacques Duquesne interroge le Père Chenu*, pp. 198-9.

<sup>43</sup> H. de Lubac, *Catholicisme – Les aspects sociaux du dogme* (Paris: Cerf, 1947), pp. 110-1.

<sup>44</sup> See *Le caractère social du dogme chrétien*, p. 36; in it, de Lubac curiously repeats himself, transcribing *ipsis verbis* the text quoted from *Catholicisme* without mentioning the original text.

§ 41

The words of Cardinal Danneels, Archbishop of Maline and Brussels, also seem to support this *third principle*. He affirmed: **“The Christian Faith is founded upon historical events: the Pascal mystery of the death and resurrection of Christ. It is solidly rooted in the soil of History. It is supported by facts.”**<sup>45</sup>

***Fourth erroneous principle: There Should Be No More Dogma Since Theology Has Become Inductive, Rather than Deductive***

§ 42

For progressivists, theology is no longer the science of the word of God (from the Greek: *Theou* = of God; *logos* = the word) revealed from on high. They claim that God is immanent in each man and thus “reveals” Himself. As a consequence, theology should no longer be deductive, based on the perennial data of Revelation. It should become inductive, experimentally drawing from the fragments of “revelation” that exist in men’s souls, in the secular sciences, in the modern world, and so on. These ideas form yet another attack on the perennial nature of dogma.

§ 43

Fr. Bernard Lonergan emphatically defended the erroneous *fourth principle*: **“Earlier .... theology was deductive and developed into a largely empirical science. It was a deductive science in the sense that its theses were conclusions to be proven from the premises contained in Scripture and Tradition. It has become an empirical science in the sense that Scripture and Tradition now provide data, not premises. The data have to be viewed in their historical perspective. They have to be interpreted in light of contemporary techniques and procedures. Whereas the step from premises to conclusions used to be brief, simple and certain, today the steps from data to interpretation are long, arduous and, at best, probable. An empirical science does not demonstrate. It accumulates information, develops understanding and constantly perfects its investigative techniques. It does not impede the discovery of further relevant data, the emergence of**

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<sup>45</sup> Godfried Danneels, “Il Credo di Paolo VI. Tradizione e profezia,” *30 Giorni*, June 1998, p.32.

new insights or the attainment of a more comprehensive view."<sup>46</sup>

§ 44 Referring to this statement of Fr. Lonergan, Fr. Houtart commented: "At the World Congress of Theology in Toronto in 1967, Fr. Lonergan, S.J., stated that **theology must be considered an empirical science. Indeed, it should focus on Revelation as a fact that must be understood in its social-cultural context in order to be correctly interpreted, and it [theology] must also be expressed in accordance with the cultures of the times.** From this perspective, the fact that religion is a social phenomenon certainly cannot be ignored by theologians."<sup>47</sup>

***Fifth erroneous principle: The Immutability of Dogma Must Be "Rethought" According to Kerygma - the Need to Announce Each Individual Truth***

§ 45 Until now the principles mentioned have dealt with dogma as such. Beginning with this *fifth principle*, the focus shifts to the object to which dogma is directed, that is, men.

According to this principle, dogma should be relativized so it can be adapted to the needs of the *kerigma*,<sup>48</sup> that is,

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<sup>46</sup> Bernard Lonergan, "Theology in its New Context," V.A., *Theology of Renewal*, vol. 1, pp. 37-8.

<sup>47</sup> François Houtart, "Les religions comme réalités sociales," V.A., *Bilan de la théologie du XXe. siècle*, vol. 1, p. 74.

<sup>48</sup> *Kerygma* (from the Greek = announcement, message) is the announcement of the truth understood as the truth of the present moment, with the overtones typical of progressivist thinking. Each man's particular "revelation" should be revealed for the interest of the common good. Thus, each one of the faithful who hears this interior voice of the "*Spirit*" would be moved to announce what he has received. This announcement is the *kerygma*. If the "revelation" pertains to Sacred Scriptures, it would become the *kerygma* of the word of God. If it pertains to a personal grace or dogma, it would be one of the new types of *kerygma*.

In this excerpt, Rahner is concerned with describing the role of *kerygma* in the history of dogma and its role in Scripture. He concludes: "There is no proclaimed revelation except under the form of

“announcing the word.” This is yet another attempt to destabilize dogma.

§ 46

Fr. Alberto Franzini, S.J., defined this erroneous principle: “The dogmatic elaboration of the primitive *kerygma* [of the Apostles], far from betraying the objective content of Revelation, presents itself instead as an effort to attain it more profoundly .... If, at the time of the Apostles, this deeper understanding developed from the words and actions of Christ .... in the [post–apostolic] times of the Church, it develops from the testimony of Scripture, which in fact assumes the role of *norma normans* [the most important of the rules] of all Church action. In both stages there is the same demand for interpretation and, therefore, for development. Under this aspect **the Catholic thesis on the immutability of dogma itself is being rethought. Indeed, dogma is not the end of the process of a deeper understanding, to the extent that the dogmatic definition – as well as the scriptural one – always needs to be ‘announced,’ and therefore updated by the Church, to become and remain a binding interpretation of the word of God.**”<sup>49</sup>

§ 47

Fr. Chenu also supported adapting theology to the needs of *kerygma*: “**The renewal of theology finds its principle, its profound reason for being, its laws and norms in the**

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created revelation. Still, in a created revelation, understood in this way, there is always, while being understood, received and assimilated, the synthesis between the word of God and the word of man in question, a word that precisely this man can and should pronounce in his historical situation and concrete position. Therefore, each word of God offered by man is, to a certain degree, a reflective word and, because of this, a beginning of theology .... The fact of having such a history [the history of dogma] is explicable only because the original enunciation of the Faith already contains, legitimately and necessarily, this element of an authentically human reflection that continues to act in later theology and to manifest itself there.

“To reemphasize this yet again, what we have said applies also to Sacred Scripture. Even in the most simple *kerygmatic* word, a beginning of *theology* already exists, and this theology, which is a reflection and a deduction departing from the immediate experience of revelation, incontestably occupies an important place in Scripture.” (K. Rahner, “O que é um enunciado dogmático,” in *O dogma repensado*, pp. 49-50).

<sup>49</sup> Alberto Franzini, *Tradizione e Scrittura* (Brescia: Morcelliana, 1978,) p. 308.

**actual nature of the economy of Christianity as revelation, since the mystery of renewal becomes real in the unfolding of History. On all its levels, from the *kerygmatic* proclamation of the message to its scientific constructions, theology articulates and develops its knowledge according to the actual law of the word of God, whose understanding is its special domain. Under the light and with the discernment of faith, it adopts the objects, methods, discoveries and questions of the human spirit working in its own times. It is wrong for a theologian to isolate, to ‘put in parentheses,’ the thinking of his own times in order to determine *a priori* what has been revealed, and only then, as a second step, to translate it into contemporary language .... The evangelical message is not an archaeological document that one ‘brings to light’; rather, it is announced and proclaimed today. We should not lose this particular dimension. Like the Church, whose intellectual consciousness it is, theology is *semper reformanda* [always in the process of reform].”<sup>50</sup>**

§ 48 Without expressly mentioning the change of dogma as such, but only of theology, Rahner nonetheless establishes presuppositions about *kerygma* that necessarily apply to dogma as well. This is his thesis: **“In face of *kerygma*, the [theological] system reflected should always appear as that which is derived and secondary, because the *kerygma*, when it is fully and correctly understood, is not the most primitive discourse about the reality, but the reality viewed from its own experience. Therefore, it cannot in any way be integrally encompassed by theological reflection.”<sup>51</sup>**

### ***Sixth erroneous principle: Dogmatic Truth Must Give Way to Theological Pluralism and Ecumenism***

§ 49 As a logical consequence of the aforementioned principles – especially the fourth, the so-called “theological plural-

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<sup>50</sup> M. D. Chenu, “The History of Salvation and the Historicity of Man in the Renewal of Theology,” V.A., *Theology of Renewal*, vol. 1, pp. 161-2.

<sup>51</sup> K. Rahner, “Teologia no Novo Testamento,” V.A., *Teologia e Bíblia*, pp. 96-99.

ism,” which also constitutes the basis for admitting ecumenism<sup>52</sup> into the field of dogma, is installed in the bosom of the Church.

§ 50

The principles that govern it were summarized by Nicolas Lash, professor of Dogmatic Theology at Cambridge University, in an article in *Concilium*: **“For a majority of those theologians who work in universities in the Western world, ‘unity of faith’ certainly does not mean that ‘each one subscribes to correct definitions.’ On the contrary, such allegiance is suspect. Pluralism is encouraged and diversity promoted. There is no such thing as a ‘universal’ memory or a ‘universal’ language. There are only individual memories and individual languages. For this reason, when the Church speaks only ‘on the basis of’ specific circumstances and determined places and times, she is unable to speak in a way that is intelligible or accessible to those whose circumstances and experiences, as well as language and memory, are ‘different’ from her own. A Church that uses a ‘language’ and a series of symbols that can be appropriated only by part of humankind (be it Indo-European, male, rural, industrial, rich or poor) can only be considered a sacrament bereft of the unity of the *whole* of humankind (p. 149).**

“In a culture which is – or is supposed to be – homogeneous, the tension between these two aspects of the function of the Creed may not appear conspicuously. But if one takes seriously the irreducible diversity of culture and memory, history and experience, language and forms of thought, then – as Karl Rahner noted – **‘there will no longer be one, basic, unique and universal formula of the Christian Faith applicable to the whole Church’** (p. 154) .... **There is not, nor could there be, some great synthesis, some ‘global theology.’** Pseudo-universalist theologies, with their excessively abstract and general statements, often render the unity of the Faith a lesser service than those that seek to reflect carefully on cultural peculiarities (p. 157).”<sup>53</sup>

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<sup>52</sup> On theological pluralism, see Vol. V, *Animus delendi-II*, Part II, Chap. II.1; Vol. VI, *Inveniet Fidem?*, Chap. V.

<sup>53</sup> Nicholas Lash, “Teologia al servizio di una comune tradizione,” *Concilium*, 1 (1984), pp. 145-157, as indicated.

§ 51 Congar confirmed this in more general terms: **“Theological thought has also become diversified; it is no longer subordinated to the scholastic-type model inherited from the Middle Ages and the Counter-Reformation. A freedom of research unknown to our forebearers has been installed in the Church.”**<sup>54</sup>

§ 52 Lonergan not only defended the *sixth principle*, but drew from it the consequences that orient ecumenism. His departure point is an implicit denial of the unity of the Faith: “Cultural context not only influences theology to efface its past conclusions, but theology is called to influence the cultural context, to translate the word of God, and thus project it into new mentalities and new situations. Thus, **a Catholic theology must be not only Catholic but also ecumenical. It must be concerned not only with Christians but also with non-Christians and atheists.** It must learn to draw inspiration not only from modern philosophies but also from the relatively new sciences of religion, psychology and sociology, and from new techniques of the art of communication.”<sup>55</sup>

### ***Seventh erroneous principle: Dogma Is Incompatible With the Dignity of Modern Man***

§ 53 Among the principles used to destabilize dogma, certain progressivists make this “pastoral” statement, which reveals their contradictory position: dogma is made for men, but since modern man finds it intolerable, dogma must be eliminated.

§ 54 These words of Msgr. Walter Kasper, professor of Dogmatic Theology at the University of Münster and Bishop of Rottenburg-Stuttgart, affirm, if not openly defend, the *seventh principle*: **“For many of our contemporaries ... dogma is synonymous with the denial of freedom and incompatible with human dignity. Its history is permeated with negative historical memories such as the Inquisition, condemnation, exile, persecution, burning at the stake, moral oppression, etc. The repulsion it inspires refers less to specific points of**

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<sup>54</sup> Y. Congar, *Église Catholique et France moderne*, p. 47.

<sup>55</sup> B. Lonergan, “Theology in its new context,” p. 41.

**dogma than to the general existence of a dogma - a definitive statement imposed on one's conscience, which presents itself as an insurmountable barrier that impedes access to the Gospel.** Thus, for modern day man, a bottomless abyss separates dogma from the 'Good News' that proclaims the freedom of the children of God."<sup>56</sup>

§ 55

One can see how each of these principles, and especially when they are considered as a whole, can profoundly destabilize Catholic dogma. By attacking from these various angles the unity of the Faith, which is expressed in the precision of dogmatic definitions,<sup>57</sup> innumerable progressivists are promoting a very destructive effort. Notwithstanding, they base themselves on the *Opening Speech of Vatican II* and various of its official texts,<sup>58</sup> as well as on the attitudes and statements of the conciliar Popes.

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<sup>56</sup> W. Kasper, "As relações entre o Evangelho e o dogma," *Concilium* 21 (1967), p. 133, *apud* B. Sesboüé, *O Evangelho na Igreja*, pp. 17-8.

<sup>57</sup> Vol. VI, *Inveniet Fidem?* studies in greater detail the question of the immutability of dogma. Below is a list of documents from the Pontifical Magisterium condemning the thesis that dogmas undergo a continuous process of evolution and mutation:

Pope St. Stephen I, *Epistula ad Cyprianum Episc. Carthag.*, 256 A.D. (DS 110); The Council of Milan (416), *Contra Pelagianos* (DB 102); The Council of Constantinople (553), *De tribus capitulis* (DB 212); Pius IX, Bull *Ineffabilis Deus*, December 8, 1854 (DS 2802); *Syllabus*, December 8, 1864 (DS 2905); Vatican Council I, Dogmatic Constitution *Dei Filius*, April 24, 1870 (DS 3020, 3043) and the Dogmatic Constitution *Pastor Aeternus*, July 18, 1870 (DS 3070); St. Pius X, Decree *Lamentabili* of the Holy Office, July 3, 1907 (DS 3422, 3424, 3426, 3458, 3464); Encyclical *Pascendi Dominici gregis*, September 8, 1907 (DS 3483, 3488); *Motu proprio Sacrorum Antistitum*, September 1, 1910 (DS 3541); Benedict XV, Encyclical *Ad Beatissimi Apostolorum*, November 1, 1914 (DS 3626); Pius XII, Encyclical *Humani generis*, August 12, 1950 (DS 3886).

<sup>58</sup> a. In this speech, John XXIII opened certain doors to the relativization of dogmatic formulas by asserting that they must be expounded in harmony with modern thinking: "The Christian, Catholic and Apostolic spirit of the whole world expects a step forward toward a doctrinal penetration and a formation of consciousness in faithful and perfect conformity to the authentic doctrine, which, however,

§ 56

For example, these are the words of Paul VI: **“With her very demanding and qualifying dogmatism, the Church hinders free conversation and concord among men; she is, in the world, rather a principle of division than one of union. Now then, how can division, discord and dispute be compatible with her catholicity and sanctity?”**<sup>59</sup>

should be studied and expounded through the methods of research and through the literary forms of modern thought. The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another. And it is the latter that must be taken into great consideration with patience if necessary” (*Opening Speech*, October 11, 1962, in W. M. Abbott and J. Gallagher, *The Documents of Vatican II*, Piscataway, NJ: New Century Publishers, Inc., 1966, p. 713).

b. The Pastoral Constitution *Gaudium et spes* also invites theologians, “while *adhering* to the methods and requirements proper to theology, to seek continually for more suitable ways of communicating doctrine to the men of their times. For the deposit of faith or revealed truths are one thing; the manner in which they are formulated without violence to their meaning and significance is another.” (GS 62).

c. The Decree *Unitatis redintegratio* presents various criteria that converge toward the same point of changing the enunciation of the Faith: “Christ summons the Church ... to that continual reformation of which she always has need, insofar as she is an institution of men here on earth. Therefore, if the influence of events or of the times has led to deficiencies in conduct, in Church discipline, or even in the formulation of doctrine, which must be carefully distinguished from the deposit itself of faith, these should be appropriately rectified at the proper moment.” (UR 6).

d. “Instruction in sacred theology and other branches of knowledge, especially those of a historical nature, must also be presented from an ecumenical point of view, so that at every point they may more accurately correspond with facts of the case. For it is highly important that future Bishops and priests should have mastered a theology carefully worked out in this way, and not polemically.” (UR 10).

e. “The manner and order in which Catholic belief is expressed should in no way become an obstacle to dialogue with our brethren. Catholic belief needs to be explained more profoundly and precisely, in ways and in terminology which our separated brethren too can really understand.” (UR 11).

<sup>59</sup> Speech of December 24, 1965, *apud* Romano Amerio, *Iota unum*, p. 113.

#### 4. Preparations for a New Creed

In face of all this, it is not surprising to find that there are progressivists who would also launch an assault against the profession of the Faith expressed in the Creed.

§ 57

In the early centuries, the Church gradually introduced into the formulation of the Creed the truths opposed to errors that threatened the integrity of the Faith. Against Arianism, she elaborated the Nicene Creed (in 325), which was completed by the Council of Constantinople (in 381), which countered semi-Arianism. Addressing the errors of the future Greek schismatics, she added to the Creed the expression *Filioque* (in 1014), referring to the Holy Ghost as proceeding from the Father *and* the Son.<sup>60</sup>

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<sup>60</sup> In his commentary on the *Summa Theologica* (Introduction, II.II, q. 1), Fr. Teofilo Urdanoz, O.P., professor of Dogmatic Theology at the University of Salamanca, explains that the "Creed," or "*symbolum*" (in Latin, a distinguishing mark, because in early days the recital of it was the mark by which a man was recognized as a Christian) is a code of the articles of Faith, the *credibilia principalia*, or principal propositions of Catholic Doctrine.

St. Thomas Aquinas analyzes the word "*symbol*" and shows how it derives from the Greek verb *syμβάλλειν* (to verify, to gather together as one), which gives it the meaning of a "collection of articles of the Faith" or a "gathering together of many men in the same Faith" or a "collection of truths revealed in many places of the Scripture" (*In III Sententiarum*, d. 25, q.1, sol. 3).

Fr. Urdanoz quotes St. Thomas, who cites the three symbols of the Faith, namely the *Apostles' Creed* – called thus because "the Apostles formulated it"; *The Nicene Creed* – promulgated to set forth and better explain the first apostolic formulation, and the *Athanasian Creed* or *Quicumque vult* formulated by Saint Athanasius, Patriarch of Alexandria (296-373) (*DB* 39) against the Arian heresy. Fr. Urdanoz commented: "Despite these various creeds, the symbol or profession of Faith in the Church is, properly speaking, only one. This is the original *rule of Faith* of apostolic tradition, called the Apostles' Creed, which was successively expounded upon, declared and completed by the Church and the Councils according to the need to instruct the faithful. St. Thomas vigorously emphasizes this *unity* of the Creed, the profession of Catholic Faith, asserting that

§ 58 In accordance with this process, one could conceive of yet another addition to the Creed. Thus, for example, various propositions of the anti-Modernist oath by St. Pius X could perhaps have been included in it. Unfortunately, the infiltration by these very errors combated by the Saint into countless relevant places in the Church prevented this from happening.

§ 59 For every Catholic, therefore, the Creed is the synthesis of the profession of the true Faith, especially on the points that challenged it over the centuries. Hence it is the affirmation of the militant Faith, which signifies the excellence of Faith. Vatican II unleashed a *révanche* of the Modernist-Progressivist movement that had been so vehemently condemned by St. Pius X and later combated with some efficacy by a school of theologians up to the time of Pius XII. With the “conciliar revolution” as their departure point, various progressivists have been rehearsing to modify the centuries-old Creed, as will be shown below.

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later formulations are simple declarations of the Apostles' Creed and ‘successive explanations of what it contains implicitly’ (a.9, ad 2 and ad 4.6), motivated by the need for greater precision of the revealed truth in face of the onslaught of heretics.

“The same should be said of the other official formulations of the profession of Faith that were used in the ancient tradition of the Church. For, strictly speaking, the creeds are not restricted to three, but include a great variety of formulations of the confession of the Faith that were written and used by the Fathers and Councils and that have an authority at least equal to the Athanasian Creed. The Apostles' Creed – a formulation that returns to the apostolic and liturgical tradition – prevailed over all the others, especially in its ‘fullest expression,’ the Nicene-Constantinople Creed, which gave Catholic truth greater precision against Christological heresies.” (T. Urdanoz, *Introducción a la cuestión 1*, in St. Thomas Aquinas, *Suma Teológica*, II,II, Madrid: BAC, 1959, vol. 7, pp. 83-4).

Further explaining the unity of truth in the successive creeds, St. Thomas summarized: “In all the creeds, the same truth of the Faith is taught. For the people must be instructed more diligently about the truths of the Faith in regard to the errors that rise, so that the Faith of the simple will not be corrupted by heretics. This was the reason for the formulation of various creeds, which are no different except in that one makes more explicit the truths that the other contains implicitly, in order to meet the demands of the attacks of heretics” (*Suma Teológica*, II,II, q.1, a.9, ad 2).

§ 60 Paul VI expressed these desires to reform the Creed by writing the so-called “*Credo*” of the people of God, published in 1968. This “Credo,” unlike the other Creeds, no longer sought to be exclusively Catholic. Instead, as Paul VI said in his official text, it strives to “respond in a fitting way to the need of light felt by so many faithful souls, and by all those in the world, to whatever spiritual family they belong, who are in search of the truth.”<sup>61</sup>

§ 61 If Fr. Chenu was able to say that the documents of the time of Pius XII – even *Humani generis*, which fought progressivism – left the doors open on some points to this progressivist current,<sup>62</sup> it is certainly possible to say that the “*Credo*” of the people of God leaves other and more numerous doors open to progressivist theses.

§ 62 A detailed doctrinal analysis of this “Creed” would exceed the bounds of this Chapter. However, *en passant* it is worthwhile to note that it certainly seems to negate the Nicene-Constantinople formulation ratified at the Council of Trent<sup>63</sup> when it **gives thanks for the fact “that multiple believers can testify with us before men to the unity of God, even though they know not the mystery of the Most Holy Trinity.”**<sup>64</sup> One could say that it virtually denies the integrity of the Catholic Faith and the exclusive custody of the Holy Church over the patrimony of truth.

Certain progressivists were not satisfied with this first step of Paul VI to modify the formula of the Nicene Creed. They began to call for a new “Creed” that would fulfil their fullest designs, that is, to destroy the summary of the Faith contained in the Creed.

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<sup>61</sup> Paul VI, *O Credo do povo de Deus*, June 30, 1968 (São Paulo: Paulinas, 1969), p. 6.

<sup>62</sup> To an interviewer who asked whether *Humani generis* had “blocked everything,” Chenu explained: “Obviously, as always, in all these texts there was in some passage an item, a footnote or small paragraph leaving a loophole that permitted the work to continue” (*Jacques Duquesne interroge le Père Chenu*, p. 131).

<sup>63</sup> DR 782.

<sup>64</sup> Paul VI, *O “Credo” do povo de Deus*, p. 7.

§ 63

The insufficiency of Paul VI's "Creed" to achieve such bold aims can be seen, for instance, in this statement by Congar: "It was Paul VI himself who gave the title to the *Creed of the people of God*. His intention is clear to me: to assemble in a single text a large number of quotations from ancient Councils to manifest the continuity of the Faith of the Church. It is a very interesting aim, but obviously **it would have been preferable .... to formulate this faith in kerigmatic, prophetic language**. Note that I personally would have wanted the Vatican to make a new formulation of the profession of Faith. We had, for example, the profession of Faith pronounced at the Council of Trent, which in reality was by Pope Pius IV. **I would have wanted Vatican II to make a profession of faith in a modern style – I mean, a kerigmatic, dynamic announcement, following the paths of human life and experience**. I myself wrote a text at the suggestion of the Holy Father. I sent it to him, and never heard of it again. I later learned through a person close to Paul VI that the text was judged too imprecise."<sup>65</sup>

§ 64

While Congar laments the insufficiency of the *Creed of the people of God*, Rahner almost ignores it. In the name of an inter-confessional union, he called for an urgent reform in the formulation of the Catholic Creed that would transcend doctrinal differences: "**If we have to say something about the contents of the Christian message, no matter where or in what form, we must do it with the intention of expressing those fundamental Christian certainties that can bring us together and unite us over and beyond all confessional doctrinal differences.**"

"Obviously this cannot be achieved by abandoning or camouflaging controversial theological points that have already been debated in the field of controversialist theology, but only **by an attempt to make a new formulation of the original datum of the certainties of the Faith that are situated beyond controversy**, and thus offer the hope that unity can be achieved on these points to the degree that, by means of a common effort, the original substratum of the Christian message is obtained. **The task is all the more urgent** as today we are no longer dealing with simple doctrinal differences between **the churches, each one of which would possess in its own**

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<sup>65</sup> Jean Puyo interroge le Père Congar, p. 162.

**right a perfectly homogeneous and universally recognized enunciation and interpretation of the Christian message.”<sup>66</sup>**

§ 65 Speaking to a congress of theologians, Raymond Brown, professor of Biblical Exegesis at St. Mary’s Seminary in Baltimore, denies the value of the Creed by making it conditional to the historical context. He stated: “In a certain sense the Creed still continues to be an answer to the problem of the Christian message. But in our days, one can better perceive that the formulations of the Creed have their limits and are not true except to the degree that they express ‘the Gospel.’ **The Creed is not in fact the fundamental message, but it reflects the forms taken by the message in the face of dangers and problems in the past and expressed in a liturgical context.**”<sup>67</sup>

§ 66 Bernard Sesboüé wanted the Creed to change in both “space and time”: “Unlike the Scripture, fixed once and for all, **the Creed of the Faith, qualitatively speaking, is an oral language** even if it is written. It fully fulfils its role when it is pronounced – be it by a neophyte on the occasion of his baptism, by the whole community at various celebrations, or when it is used in catechesis. **An oral language undergoes variations in time and in space.**”<sup>68</sup>

§ 67 The International Theological Commission (ITC) seemed to approve this sense of historicity attributed to the formulations of the Faith, even though it was condemned by the Church when she fought the Modernists.<sup>69</sup> At a plenary meeting, the ITC unanimously approved the following theses:

**“Unity and plurality in the expression of the Faith are ultimately founded on the mystery of Christ itself, which, being a mystery of universal recapitulation and reconciliation**

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<sup>66</sup> K. Rahner, “Qual è il messaggio cristiano?,” V.A., *L’avvenire della Chiesa*, p. 108.

<sup>67</sup> Raymond Brown, “Il messaggio cristiano,” *ibid.*, p. 100.

<sup>68</sup> B. Sesboüé, *O Evangelho na Igreja*, pp. 35-6.

<sup>69</sup> Decree *Lamentabili* of the Holy Office, July 3, 1907 (DS 3401-3426); St. Pius X, Encyclical *Pascendi Dominici gregis*, September 8, 1907 (DS 3483-3500); and the *Motu proprio Sacrorum Antistitum*, the anti-modernist oath promulgated by St. Pius X on September 1, 1910 (DS 3537-3550).

(Eph. 2:11-22), exceeds the possibility of expression in any epoch in History and, for this reason, does not lend itself to any exhaustive systematization (cf. Eph. 3:8-10) ....

**“The truth of the Faith is linked to its historical march** from Abraham to Christ, and from Christ to the parusia. Hence **orthodoxy is not agreement with a system** but participation in the way of faith and, in this manner, participation in the ‘I’ of the Church, which subsists throughout time and is the true subject of the Creed.

**“The fact that one lives the truth in a march implies its relation with the *praxis* [practice] and the history of the Faith.** Founded on the Word Incarnate, **the Christian Faith** in its historical and practical nature **is essentially distinct from a type of historicity in which man alone would be the creator of his own meaning.”**<sup>70</sup>

§ 68

Despite its slippery context, the theses of these statements of the International Theological Commission, which represent the “official line,” could be reduced to the following points:<sup>71</sup>

\* Unity in the formulation of the Faith cannot be adequately expressed by the Creed because the mystery of Christ surpasses any possibility of expression.

\* Orthodoxy of Faith is not submission to the Creed, but participation in the historic march.

\* The standards of the Faith depend on the *praxis* and on History, and are different from a fixed formulation (the Creed), which would be only a human creation.

The substratum of these points clearly concurs with progressivist demands to abolish the Creed.

§ 69

Here it seems appropriate to recall Karl Rahner’s “prophecy” cited above on another matter: **“There will no**

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<sup>70</sup> International Theological Commission, *El pluralismo teológico*, p. 11.

<sup>71</sup> A more detailed analysis of theses 4 and 5 is found in Vol. VI, *Inveniet Fidem?*, Chap. IV.1.B, based on comments of then Fr. Joseph Ratzinger.

longer be one, basic, unique and universal formula of the Christian Faith applicable to the whole Church.”<sup>72</sup>

## 5. The Concept of Papal Infallibility Must Disappear

§ 70 The progressivist current could not fail to assail the dogma of Papal Infallibility. Indeed, among the truths of the Catholic Faith, the infallibility of the Vicar of Christ is perhaps the one most capable of eliciting hatred from the egalitarian mentality typical of progressivists. It is both the consecration of the monarchy of divine right and the dogmatic affirmation of the truth that the assistance of the Holy Ghost to the Church rests primarily and chiefly on only one man.

§ 71 The onslaught against Papal Infallibility takes place *grosso modo* on four different fronts that work together for its destruction.

§ 72 The *first front* is composed of a small group who, without concern for theological precision, charge head-on against this dogma. Such is the case of Küng, who has spoken out against this dogma on several occasions, especially in his book, *Infallible? A Question*.<sup>73</sup>

§ 73 The *second front* is made up of those who, in face of the backlash caused by Küng and other *arditi*, strive to present themselves as more “sensible” and “moderate.” While they say that they disagree with the radicals, they nonetheless wonder if, *pro bono pacis* [for the sake of peace], it should not be the case to do away with the word “infallible” in reference to papal teaching. Adopting this “prudent” attitude, they raise doctrinal arguments situated on the fringe of the problem, but that invariably lead to weakening the dogma. They are like a swarm of theological wasps: each one in itself bothersome because of the stings and inflammation it can cause, but presenting no vi-

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<sup>72</sup> K. Rahner, *apud* Nicholas Lash, *op. cit.*, p. 154.

<sup>73</sup> *Unfehlbar? Eine Anfrage* (Zurich: Benziger, 1970). In 1979, Küng wrote the preface to a book by Fr. August Hasler, *Wie der Papst unfehlbar wurde* [How the Pope Became Infallible]. This work is an example of the violence employed by the anti-infallibility *arditi* in attacking the dogma defined by Pius IX in 1870.

tal danger. However, by attacking as a whole, they can gravely threaten life itself, that is to say, the stability of the dogma.<sup>74</sup>

§ 74 The *third front* includes those who make the indirect attacks. They overestimate the infallibility of the Church and the Bishops and cast shadows over, or even lightly attack, Papal Infallibility.

§ 75 Finally, there is the *fourth front* of the indirect attack, which gained strength after the Encyclical *Ut unum sint*. It includes those who simply forget about the dogma of Papal Infallibility in order to facilitate ecumenical efforts in search of an imaginary unity.

These four assailing fronts, and mainly the second and third ones, often intersect in their efforts. Some authors oscillate between one and another, depending on circumstances and personal interests.

§ 76 A spokesman for the *first front* whose works have already been quoted frequently in the Collection is Küng.<sup>75</sup> Another representative would be Cardinal Yves Congar. He claimed that God permitted the crisis caused by the Encyclical *Humanae vitae* in order to correct the “swelling of the idea of the infallible magisterium.” These were the words of the French Dominican: “The Pope presented a general idea of his competence, but he used it poorly. In the crisis raised by *Humanae vitae*, there is an ecclesiological aspect that is perhaps more grave, more profound and of greater consequence than its actual content .... I just finished writing a *History of Ecclesiological Doctrine* that has been in the works for 15 years. Since the 11<sup>th</sup> century .... the regime of the absolute monarchy and a pyramidal conception of the Church had been installed in the West (the East refused it). Since the 16<sup>th</sup> century, we find a growing abuse of the idea of ‘magisterium.’ In the case of *Humanae vitae*, it has been officially recognized that it is not an infallible document; however, in fact, it demands that persons behave as if it were ....

**“But the most important point is that in this false pyramidal and monarchical ideology, everything that takes place, every declaration that is made, acts as if all that the**

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<sup>74</sup> See item 3 of this Chapter.

<sup>75</sup> Chap. III, 2.B.b, C.a.b; Vol. II, *Animus injuriandi-I*, Chap. IX.

Holy Spirit promised the Church has been given to only one person and that this one man can decide by himself in a sovereign manner ... I feel very strongly and with great sorrow the gravity of the present day crisis that is reacting against a certain authority and a certain exercise of the Magisterium. It could be that Rome has lost, in only one blow, what it has been constructing for 16 centuries. But we can ask ourselves: Doesn't this crisis depend on a History directed by God, in which the blows serve as lessons and for the correction of the people of God?"<sup>76</sup>

§ 77

An example of the *second front* of attack can be seen in the words of Fr. Heinrich Fries, another disciple of Rahner and a professor of Fundamental Theology at the University of Munich. He wrote: "The attempt was made by the Council itself to apply **the adjective 'infallible' – reserved in a very special way to God** – to the Church as well, though in an analogous sense. The term was used to refer to the Magisterium and to the dogmatic definitions of a Council, and, above all – as urged in Vatican I – to the *ex cathedra* definitions of the papal Magisterium in matters of Faith and customs (DS 3074). It was also used to designate the authentic consensus and decisions in matters of Faith by the ecclesiastical Magisterium represented by the world Episcopate. From the beginning, **all this has been the object of equivocation, which, with time, increased instead of diminished ...** If, therefore, the word 'infallible' is susceptible to equivocation and this susceptibility is particularly strong today, then *we should not be attached to it, but should seek to disentangle ourselves from it and replace it with something more appropriate.*"<sup>77</sup>

Fries continued: "What we can and also need to do, which is what Küng strives for, is to **rid ourselves of the word and the concept of infallibility** by means of interpretation: *obligation, supreme obligation and truth*. In this way, the object that the word was and still is intended to designate is not discarded, but rather it becomes fully understood; at the same

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<sup>76</sup> Yves Congar, "Statements about *Humanae vitae*," apud Martine Sevegrand, *Les enfants du bon Dieu, les catholiques et la procréation au XX siècle*, (Paris: Albin Michel, 1995), *L'actualité Religieuse*, "De l'amour et de l'infaillibilité," (March 1995), p. 63.

<sup>77</sup> Heinrich Fries, "A palavra equívoca," V.A., *O problema da infalibilidade*, pp. 207f.

time, the equivocation that exists almost necessarily in the connotation of the word itself would disappear.”<sup>78</sup>

§ 78 Another Rahner disciple, Heribert Mühlen, a well known theologian of progressivist pneumatology, defended this thinking: **“The historical form of this definition [of Papal Infallibility] rests upon premises that are theologically insufficient, incomplete and not very well thought out.”**<sup>79</sup>

§ 79 Congar also aligned himself to this position: **“Vatican II reopened the question of the historicity of the pronouncements of the Magisterium, since more than once the Council said *something other* than what had been said by the same Magisterium previously. People trained in historical studies .... will find nothing disquieting in this. But there are others with a monolithic, monarchic and wholly divinized view of the Church who might be disturbed. Their view is wrong. It is a fact that the notion of infallibility in the Church has been used with an amplitude that was absolutely excessive, and this at the very moment when a transition was being made from a profoundly sacramental idea of the Church .... to a juridical view .... My personal conviction is that in regard to the life of the Church, the use of the much more modest notion of indefectibility<sup>80</sup> should be restored, and that of infallibility reserved for certain *acts* that have limits and defined boundaries.”**<sup>81</sup>

The *third front* – that of the indirect attack – tries to emphasize the infallibility of the Episcopate and the Church, while it downplays the prerogative of the papal mission. Only

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<sup>78</sup> *Ibid.*, pp. 219-20.

<sup>79</sup> Heribert Mühlen, “O teste da infalibilidade,” V.A., *O problema da infalibilidade*, p. 222.

<sup>80</sup> Here Congar would appear to incur the censure made by the Congregation for the Doctrine of the Faith of the thesis of Fr. H. Küng: Infallibility is reduced to a vague indefectibility (see Chap. III.1.F.a). However, instead of an admonishment, John XXIII, Paul VI and organs of the Holy See have often lent him a certain prestige, as seen throughout this Collection, and John Paul II honored him with the Cardinal's hat, thus blessing his thinking.

<sup>81</sup> Y. Congar, “Theology's tasks after Vatican II,” V.A., *Theology of Renewal*, vol. 1, pp. 56-7.

several authors will be cited here, although innumerable others follow their tracks.

§ 80 All of the 28 Melchite Bishops present at the Council elaborated a document in which it was stated: **“The Pope is only infallible because he is the Head of the Apostolic College and the mouthpiece of the infallibility of this College and the whole Church.”**<sup>82</sup>

§ 81 In a critique of the previous text of the Constitution *De Ecclesia (Lumen gentium)*, the same Prelates made this suggestion: “In place of pontifical infallibility, it seems to us that the explanations given should be more balanced and illuminate the definitions of Vatican I with a new light. **In our view, the doctrine [of Papal Infallibility] could be presented under a title that includes the whole: ‘Infallibility of the Church, the Episcopate and the Pope.’**”<sup>83</sup>

§ 82 Msgr. Gérard Philips, who wrote *Lumen gentium*, cited Fr. Gregory Baum and Fr. Angel Anton: “The *infallibility* of the Magisterium continues to be an object of concern. G. Baum noted that the Magisterium, just like the whole Church, is also evolving. Fr. Anton delved deeper into the problem: **the Episcopate also enjoys the gift of infallibility**, although it does not make use of it continuously (nor in fact, does the Pope). Thus, **the declarations of the Bishops that are spread throughout the world are ‘irreformable’ - at least when their unanimity and will to make a definitive decision are manifest.** But it is difficult to demonstrate that these conditions are respected outside the Council. However, when the ordinary Magisterium makes an infallible decision, it undeniably performs a strictly collegial act.”<sup>84</sup>

§ 83 Elmar Klinger of Münster University holds much the same opinion. He resorted to citing eight well-known authors to support his position: “According to the teaching of Vatican II, as well as that of Vatican I [sic!], **infallibility belongs only to the ordinary Magisterium of the Bishops, who, it is said, cannot err when they present a truth of the Faith that must**

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<sup>82</sup> Melchite Bishops, “Observações sobre os esquemas do Concílio – 1963,” V.A., *A Igreja greco-melquita no Concílio*, p. 104.

<sup>83</sup> Melchite Bishops, “Crítica ao Esquema sobre a Igreja,” *ibid.*, p. 124.

<sup>84</sup> Gérard Philips, *La Chiesa e il suo mistero*, p. 606.

**be held as such. The ordinary Magisterium of the Pope, to whom a certain number of theologians attribute an infallibility that still has not been ... granted it by any Council, cannot make a similar pretension ... Until now, the theory of Vacant and Salaverri [who defend the infallibility of the Pope's ordinary Magisterium] has been rejected by most theologians (such as, among others, K. Rahner, J. Thils, A. Chavasse, M. Caudron, M. Löhrer, J. Bäumer, H. Stirnimann and B. Brinkmann) and was implicitly corrected by Vatican II, although it did not intend to deny the infallibility of the ordinary Magisterium of the Pope in all instances.**"<sup>85</sup>

§ 84

Fr. Heribert Mühlen de-emphasized papal infallibility in order to exalt the infallibility of the Church. His words illustrate the *third front* of attack against this dogma: **"The desacralization of the ecclesiastical Hierarchy and also the Pope ... which is in some ways unfortunate (but which needs to be overthrown) shifts the whole question of the infallibility of the Pope to the margins of the conscience of Faith.** This can already be seen taking place with the beginning of a limited opening of communion with the Orthodox Churches. **This means that whoever does not expressly acknowledge the negation of the infallibility of the Pope, which is not, however, in any way the same as the infallibility of the whole Church, can likewise remain in communion with the Roman Church, since this means little or nothing in the existential practice of the Faith, and also because it is not a matter that deals with a question of life or death.**"<sup>86</sup>

§ 85

Among those who magnify the role of the infallibility of the Church in order to diminish that of the Pope is an author praised and cited by *L'Actualité Religieuse*. It reported: **"André Birmelé emphasized that 'Vatican II expanded itself in the sense of a greater collegiality. Notably, it said that the Papal Infallibility defined by Vatican I did not make sense outside of relation to the infallibility of the Church and the whole Episcopal body.'**"<sup>87</sup>

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<sup>85</sup> Elmar Klinger, "A infalibilidade do Magistério ordinário," V.A., *O problema da infalibilidade*, p. 268.

<sup>86</sup> H. Mühlen, *op. cit.*, p. 244.

<sup>87</sup> André Birmelé, Statement, *apud* Jean Mercier, "Premier parmi les égaux," *L'actualité Religieuse*, Special edition (March 1995) p. 28.

§ 86 An excellent example of the *fourth front* of the indirect attack can be found in the words of Cardinal König, former Archbishop of Vienna and, among his many titles, one of the principal pioneers of ecumenism. The long-lived and ever-*ardito* König made this statement: **“To begin to move the road in the direction of [ecumenical] unity, what cannot be imposed on the schismatics as a condition for a preliminary agreement are aspects of the faith defined by the Catholic Church in its second millenium, such as the infallibility of the Pope.”**<sup>88</sup>

§ 87 Closing this analysis of indirect attacks, there can be no more expressive example than the words of John Paul II himself. His declaration that the dogmatic condemnations made by the Popes in the past, many of which involved Papal Infallibility, were intolerant acts without importance is a strong invective against this dogma of the Faith. It confirms the *fourth front* of attack, which assails implicitly rather than explicitly. In the Encyclical *Ut unum sint*, he said: **“Intolerant polemics and controversies have made incompatible assertions out of what was really the result of two different ways of looking at the same reality. Nowadays we need to find a formula which, by capturing the reality in its entirety, will enable us to move beyond partial readings and eliminate false interpretations.”**<sup>89</sup> If these opinions were to prevail, the Conciliar Church would soon do away with the dogma of Papal Infallibility or cast it into an oblivion that would, for all practical purposes, be the equivalent of abolishing it.

§ 88 Chapter V closes with a view of a very distressing panorama regarding the magisterial nature of the Holy Catholic Church. Progressivists intend to destroy traditional theology, declare that the Faith emanates from the people, destabilize dogma, suppress the Creed, and put an end to Papal Infallibility. Little remains standing after the conciliar winds have swept through the terrain...

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<sup>88</sup> Franz König, “O humano e o divino na Igreja,” interview by Gianni Valente, *30 Dias*, June/July 1997, p.16.

<sup>89</sup> John Paul II, *Ut unum sint*, n. 38.

## Chapter VI

### DESIRE FOR THE SELF-DESTRUCTION OF THE CHURCH IN HER HOLY, SACRAL AND ROMAN NATURE<sup>1</sup>

§ 1 For the sake of brevity, the three topics will be considered in this Chapter. In fact, each theme could have been as extensive as Chapter V, which examined only summarily the destruction of the magisterial character of the Church. This Chapter will examine the holy, sacral and Roman marks of the Church, which are targets of current progressivists' destructive designs. The documentation for each one is bountiful.<sup>2</sup>

#### 1. Destruction of the Church's Holy Mark

§ 2 The progressivist onslaught to try to destroy the Holy mark of the Church is taking place on two fronts. *First*, the direct attack affirms that the Church is sinful; *second*, the indirect attack denies the Church her role as exclusive mediator of grace between God and men. Hence, a student of strategy in this field must take this distinction into account.

##### A. A Supposedly Sinful Church

§ 3 This Collection examines the allegedly sinful aspect of the Church in detail.<sup>3</sup> Volume I showed that the concept of the

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<sup>1</sup> Chaps. III and IV of Vol. II, *Animus injuriandi-I*, deal with offenses against the sacrality and sanctity of the Catholic Church. The spectrum of this analysis is that of destruction. But since both spectrums fall on the same object, that is, the topics of sacrality and sanctity, some repetition is inevitable.

<sup>2</sup> To facilitate research for the interested Reader, a Bibliographical Appendix is found at the end of the Chapter, indicating additional texts that were not used here.

<sup>3</sup> See Vol. I, *In the Murky Waters of Vatican II*, Chap. VII.3; Vol. II, *Animus injuriandi-I*, Chap. IV, Appendix II; Vol. XI, *Ecclesia*, Chap. IV.

“sinning Church,” adopted by Vatican II<sup>4</sup> and by well-known contemporary theologians,<sup>5</sup> is at the root of the false principle *Ecclesia semper reformanda* [an ever-reforming Church]. According to this concept, the Church should always be cleansing herself of the dregs of her prejudices.<sup>6</sup> She would be in a state of constant instability, which is essentially what Luther affirmed with regard to the Church. By applying the principle of the Protestant heresiarch, *simul justus et peccator* [simultaneously just and a sinner], the Council appears to have directly denied the institutional purity of the Holy Church and indirectly negated the unity of the Faith, expressed by the teaching of the extraordinary Magisterium, assisted by the Holy Ghost and the constancy of the ordinary Magisterium, which enjoys a tacit infallibility.<sup>7</sup> Therefore, according to many progressivists, dogmatic pronouncements are subject to error and sin,<sup>8</sup> and are therefore necessarily relative and able to be changed. Now then, this puts in question the unity of the Faith.<sup>9</sup>

§ 4

Volume II demonstrated how the notion of the “sinning Church” is a tributary of a long current of miserablist sects that runs throughout History.<sup>10</sup> It flows into the Lutheran concept of the Holy Church as the “great Babylon,” the “prostitute of the Apocalypse,” and, more recently, into the Modernist–progressivist notion of a Church that would be at the same time holy and sinful.<sup>11</sup> The most current and daring expression of this concept manifests itself in the term “*casta meretrix*” [chaste

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<sup>4</sup> See Vol. I, *In the Murky Waters of Vatican II*, Chap. VII, §§ 20-27.

<sup>5</sup> For example, Fr. Rahner’s book, *La Chiesa peccatrice nei decreti del Vaticano II*, pp. 458–78.

<sup>6</sup> The term used in the official text of the 1983 Bishops Synod. See excerpt cited on § 23.

<sup>7</sup> See Vol. VI, *Inveniet Fidem?*, Chap. IV.1.

<sup>8</sup> See § 28 of this Chapter.

<sup>9</sup> See Vol. VI, *Inveniet Fidem?*, Chaps. II, IV, V.

<sup>10</sup> Vol. II, *Animus injuriandi-I*, Appendix II.

<sup>11</sup> On the “sinful Church” see Vol. I, *In the Murky Waters of Vatican II*, General Introduction § 24, Chap. VII §§ 27-8, Chap. IX § 1; Vol. II, *Animus injuriandi-I*, Chap. IV.

and a prostitute], which is the title chosen by Cardinal Hans Urs von Balthasar for a book that defends this thesis.<sup>12</sup>

§ 5 According to this concept, in the very essence of the Church there is the defective note of sin, which makes the symbol of the prostitute applicable to her. Without daring to deny completely the sanctity of the Church, progressivists instead affirm that these two opposing characteristics exist simultaneously in her. Thus, she would be at the same time holy and sinful, chaste and a prostitute. The Hegelian play of thesis and antithesis, which coexists in this definition of the essence of the Church, could generate a synthesis that would very likely assume the future shape of the Church according to progressivist designs.<sup>13</sup> But this supposed mixture of chastity and prostitution, holiness and sin, already manifests the intent to destroy the sanctity of the Church. Because it is impossible for true chastity to coexist with prostitution, or sanctity with sin: “*bonum ex integra causa, malum ex quocumque defectu*” [the good is the integrity of the whole, the evil is any defect whatsoever].

Since all this has been more fully documented and analyzed in other volumes, only a few statements by John Paul II, Vatican II, official organs of the Holy See, and theologians who attribute a sinful character to the Church as an institution will be mentioned here.

### a. Pontifical Statements

§ 6 In May of 1982, John Paul II affirmed: “**The sin of division among Christians .... weighs heavily upon the Church.**”<sup>14</sup>

§ 7 As for the interpretation that could be given to the verb “to weigh,” the sanctioned commentary of Cardinal Jan Willebrands, at that time president of the Secretariat for Promoting Christian Unity, is revealing. In effect, it admits the existence

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<sup>12</sup> This book is analyzed in detail in Vol II, *Animus injuriandi-I*, Appendix II.

<sup>13</sup> See Chap. VII.

<sup>14</sup> John Paul II, May 1982, *apud* Jan Willebrands, in *L'Osservatore Romano*, Supplement, November 6, 1983, p. III.

of sins in the Church. He stated: “**The sin of division** among Christians .... **weighs heavily upon the Church**’ (John Paul II, May 1982). **The Council, and afterward, the whole Catholic Church, confessed their part of the responsibility in the sin of division** .... The Secretariat for Promoting Christian Unity hopes that the Synod will give due importance to this aspect of the mission of the Church to reconcile herself with other Christians.”<sup>15</sup>

§ 8 On the occasion of the third centennial of the Battle of Vienna,<sup>16</sup> John Paul II asked pardon for the guilt of the Church – identified here with Christians – for having participated in the defense against the Muslim offensive: “It is disheartening to see that **the Christian faithful were also among those who oppressed and persecuted their neighbor .... We must confess and ask pardon for the many blemishes with which we Christians have stained ourselves by thoughts, words and deeds and by our inert indifference in the face of injustice.**”<sup>17</sup>

§ 9 On a visit to Switzerland in 1984, John Paul II addressed the youth with these words: “This evening I would like to make a twofold recommendation and ask you for a double prayer: **be indulgent with the Church! The Church is always a community made up of men who are weak and who can err.** I would like to add that this is, in fact, our lot. For in a Church of perfect people, we would certainly have no place. **God Himself wants a human Church.** For this reason, **one may criticize the Church** so long as this criticism is loyal and stems from a great love for the Church.”<sup>18</sup>

§ 10 It would be difficult to avoid interpreting the words of the Pontiff as an attribution of sin to the Holy Church when he spoke on the theme of ecumenism: “**Even after the many sins that have contributed to our historical divisions, Christian**

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<sup>15</sup> Jan Willebrands, *ibid.*

<sup>16</sup> See Vol. II, *Animus injuriandi-I*, Chap II, for a commentary on this Allocution.

<sup>17</sup> John Paul II, Vespers of Europe in Vienna, September 10, 1983, *Insegnamenti di Giovanni Paolo II*, vol. 6/2, p. 439.

<sup>18</sup> John Paul II, Allocution to the youth in Einsiedeln, June 15, 1984, *Insegnamenti di Giovanni Paolo II*, vol. 7/1, pp. 1823-4.

*unity is possible, provided that we are humbly conscious of having sinned against unity and are convinced of our need for conversion. Not only personal sins must be forgiven and left behind, but also social sins, that is to say, the sinful “structures” themselves, which have contributed and can still contribute to division and to the reinforcing of division.”*<sup>19</sup>

Further on, he continued: “It is understandable how the seriousness of the commitment to ecumenism presents a deep challenge to the Catholic faithful. The Spirit calls them to make a serious examination of conscience. **The Catholic Church must enter into what might be called a ‘dialogue of conversion,’** which constitutes the spiritual foundation of ecumenical dialogue. **In this dialogue,** which takes place before God, **each individual must recognize his own faults, confess his sins,** and place himself in the hands of the One who is our Intercessor before the Father, Jesus Christ.”<sup>20</sup>

The requests for pardon have multiplied in this post-conciliar period. *Exemplificandi gratia* only a few cases are cited here:

§ 11 On March 31, 1992, *L'Osservatore Romano* published statements by Spanish Archbishop Torella Cascante asking pardon of the rabbis assembled in Toledo for the expulsion of the Jews from Spain in 1492. The publication is considered to take the Vatican position.<sup>21</sup>

§ 12 In April of 1994, in the document “Reflections about the Great Jubilee of the Year 2000” that convoked the College of Cardinals to an extraordinary Consistory (June 13-14, 1994), John Paul II announced the proposal to review the History of the Church with the objective of asking pardon for the errors committed “by men in her name.” The document acknowledged that “**the Church is certainly holy .... she is, however, also a sinner, as a community made up of men who are sin-**

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<sup>19</sup> John Paul II, Encyclical *Ut unum sint*, n. 34.

<sup>20</sup> *Ibid.*, n. 82.

<sup>21</sup> Luigi Accatoli, “Cacciata degli ebrei autocritica vaticana,” *Corriere della Sera*, April 1, 1992.

ners.”<sup>22</sup> A well-known journalist commented on this intent to review History: “This Pope has already acknowledged errors – from Galilee to Luther, the slave trade and discrimination against Jews. **Never before, however, has he sought a revision of the whole History of the Church** with this objective in mind.”<sup>23</sup>

§ 13 In May of 1994, speaking about the situation in Rwanda, John Paul II did not hesitate to admit the responsibility of Catholics in the horrors of the tribal war in that country.<sup>24</sup>

§ 14 On May 21, 1995, in Olomouc (the Czech Republic), during the canonization of the martyrs of the 17<sup>th</sup> century, John Paul II asked pardon from the other religions for the wrongs committed by Catholics.<sup>25</sup> The actual words of the Pontiff were: **“Today I, Pope of the Church of Rome, in the name of all Catholics, ask pardon for the errors inflicted upon non-Catholics through the course of the history of these peoples** [of Bohemia and Monrovia]; at the same time, I promise the pardon of the Catholic Church for the evil her sons suffered.”<sup>26</sup>

§ 15 On July 2, 1995, John Paul II prayed at Presov (Slovakia) at the tomb of Protestants who died refusing to submit to the Papacy. The gesture was made “to purify the historical memory.”<sup>27</sup>

§ 16 On February 15, 1996, in a message to Muslims, Cardinal Francis Arinze, president of the Pontifical Council for In-

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<sup>22</sup> John Paul II, “Riflessioni sul Grande Giubileo dell'anno Duemila,” full text published under the title, “La nave di Pietro fa rotta verso il duemila,” *Adista*, May 28, 1994, p. 7; L. Accatoli, “Chiesa santa e peccatrice,” *Corriere della Sera*, April 16, 1994.

<sup>23</sup> L. Accatoli, *ibid.*

<sup>24</sup> Sergio Quinzio, “Chiesa, mea culpa per l'Olocausto,” *Corriere della Sera*, May 5, 1994.

<sup>25</sup> “Papa pede perdão por erros de católicos,” *O Estado de São Paulo*, May 22, 1995.

<sup>26</sup> John Paul II, Homily at the Mass of May 21, 1995 at Olomouc airport, *L'Osservatore Romano*, May 22-23, 1995, p. 9.

<sup>27</sup> L. Accattoli, “Il Papa: onori ai calvinisti,” *Corriere della Sera*, July 3, 1995.

ter-religious Dialogue, stated: **“The time has arrived to purify our memory of the negative consequences of the past .... Each one who has offended another should repent and ask pardon; we should pardon each other reciprocally.”**<sup>28</sup>

§ 17 Vatican specialist Luigi Accattoli listed other requests for pardon made by John Paul II: “At Cameroon in 1985 and in Senegal in 1992, he asked pardon for the black slave trade. Also in 1992, he asked pardon of the Indians. In 1990, at the conclusion of the revision of the Galileo case, he acknowledged the error incurred by ‘men of the Church.’ Visiting the synagogue of Rome in 1986, he deplored the bad treatment suffered by Roman Hebrews at the hands of his predecessors. Visiting Spain in 1993, he acknowledged the abuses committed by the tribunal of the Inquisition. In Casablanca in 1985 he told the Muslims that the time had come to overcome past fighting and seek the path of dialogue. In February [of 1995] during an *Angelus*, he reproved the Crusades as a method ‘not in conformity with the Gospel.’ Finally, a precedent for yesterday’s act: in 1990 he ‘reviewed’ the historical judgment against Jan Hus, the reformer who was burned at the stake by his predecessors in 1415.”<sup>29</sup>

§ 18 Italian journalist Arrigo Levi made this general commentary about the requests for pardon of John Paul II: “Certainly the penitential self-critique [of Wojtyła] about the Vendée is not something new, even though he reiterated their valor. With his capacity to rethink critically the History of the Church, this Pope pronounced a quite difficult *mea culpa* on his visit to Bohemia and other occasions. This repetition of this action as a response to controversies reveals a continual growth in the thinking of this Pope. It is what makes him a revolutionary Pope.”<sup>30</sup>

§ 19 All these apologies headed to the “day of forgiveness,” March 12, 2000, first Sunday of Lent, in which John Paul II presided at a special ceremony. The act, which took place at St. Peter’s Basilica, consisted of a short opening by the Pope,

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<sup>28</sup> “Perdono tra Chiesa e Islam,” *Avvenire*, February 16, 1996.

<sup>29</sup> L. Accatoli, “I ‘mea culpa’ del Pontefice che non ascolta i Cardinali,” *Corriere della Sera*, May 22, 1995.

<sup>30</sup> Arrigo Levi, “Le parole del Papa? Una vera rivoluzione,” *Corriere della Sera*, September 24, 1996.

wearing a violet cloak, followed by a ceremony where seven Cardinals lighted successively the candles of a seven-branch candelabra. At the same time, each one asked forgiveness for one of the seven “sins” in the History of the Church: general sins; sins in the service of truth; sins against Christian unity; sins against the Jews; sins against respect for love, peace, culture and religious liberty; sins against the dignity of women, and sins against the fundamental rights of the person. The Cardinals were Bernard Gantin, Joseph Ratzinger, Roger Etchegaray, Edward Cassidy, Stephen Fumio Hamao, Francis Arinze and François Xavier Nguyễn Văn Thuân. The ceremony ended with a brief prayer by John Paul II and kissing the Crucifix.

§ 20 In that day’s *Angelus*, the Pope explained: “Following centuries characterized by violence and destruction, and after this last especially dramatic one, the Church presents to humanity, which crosses the threshold of the third millennium, the Gospel of forgiveness and reconciliation, as the premise to construct authentic peace.”<sup>31</sup>

§ 21 Thus the Catholic Church is accustoming herself to “humbly and gratuitously asking pardon” in the millennium celebrations, in which “the joy of pardon should correspond to the acknowledgement of guilt.”<sup>32</sup> In this way, the heterodox notion that the Church is a sinner in her very essence is being fixed tendentiously in the mind of the faithful.

## b. Statements of Vatican II

§ 22 Below are some excerpts from the official documents of the Council that refer to the concept of a “sinful Church.”

\* **“The Church, embracing sinners in her bosom, is at the same time holy and always in need of being purified and incessantly pursues the path of penance and renewal.”** (LG 8).

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<sup>31</sup> John Paul II, *Angelus Message* (official Vatican translation), *apud* Robert Moynihan, “Let Us Ask Pardon,” *Inside the Vatican*, April 2000, p. 13.

<sup>32</sup> Rino Fisichella, “Para que serve um Jubileu,” *30 Dias*, June 1996, p. 49.

\* “Every renewal of the Church essentially consists in an increase of fidelity to her own calling .... **Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need**, insofar as she is an institution of men here on earth. Therefore, **if the influence of events of the times has led to deficiencies in conduct, in Church discipline, or even in the formulation of doctrine .... These should be appropriately rectified at the proper moment.**” (UR 6)

\* “But in subsequent centuries more widespread disagreements appeared [than those in the early Church] and large communities became separated from full communion with the Catholic Church – developments for which, at times, men of both sides were to blame.” (UR 3)<sup>33</sup>

\* “St. John has testified: ‘If we say that we have not sinned, we make him a liar, and his word is not in us’ (1 Jn 1:10). This holds good for sins against unity. Thus, in humble prayer, we beg pardon of God and of our separated brethren.” (UR 7)

### c. Statements by Official Organs and Personages

§ 23

The 1983 Synod of Bishops, assembled under the presidency of John Paul II, acknowledged the “sin of division” that supposedly weighs over the Church, according to a report of its secretary-general, Cardinal Tomko: “**The Synod once again has acknowledged the gravity of the ‘sin of division,’ encouraging all to make penance, to purify themselves of the dregs of historical, cultural and situational prejudices and to seek every feasible means for effective union with other churches, especially the Eastern ones.**”<sup>34</sup>

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<sup>33</sup> This excerpt places the guilt on men, because the progressivist argumentation attributes sins to the Church based on the following sophism: “Since men in the Church are sinners, she is a sinner as well.” This has been analyzed in Vol. II, *Animus injuriandi-I*, Appendix II, II. 5<sup>th</sup>-6<sup>th</sup> erroneous conclusion).

<sup>34</sup> Jozef Tomko, “Riconciliazione e penitenza,” *L’Osservatore Romano*, Supplement, January 12, 1983, p. IV.

§ 24 In its supplement on the 1983 Synod, *L'Osservatore Romano* published this statement by Bishop André Kaseba of Zaire: "Since her disciples have also been involved in the disorders and divisions of the world, **the Church herself needs to ask the pardon of God, men and peoples, as the Supreme Pontiffs have done before other Christian confessions.**"<sup>35</sup>

§ 25 In a book published soon after the Council closed, Cardinal Julius Döpfner made this commentary on the Decree *Unitatis redintegratio*, which dealt with ecumenism: "Now, one must consider with great attention the following statements about the Catholic Church, which were formulated with such clarity by a Council for the first time in the History of the Church. Also [it acknowledged] that **the Catholic Church is co-responsible for the various separations that took place in her History** (UR 3, 6 and 7); that **the plenitude of Christ**, which the Church possesses as a sacred heritage and mission, **can be better achieved** in particular elements outside the Church. Hence **the Church is continually called to an inner renewal** .... So also **relations between the (Roman Catholic) Church and the various (non-Catholic) churches present a polyhedral aspect, to the degree that the latter do not find a Church securely supported upon her own plenitude or private communities of grace. But here and there we find the grace of Christ – which operates in diverse ways – and multiple human deficiencies** ....

"The image of a return – and it is precisely an image – could give the impression that the one sole Church could be left behind while others set out on the road. In reality, all of us should venture forth with a holy impatience. One could think that the one sole Church were the winner and that the others were defeated, whereas [on the contrary] **we may willingly agree with the words of a Lutheran theologian (Skydsgaard): 'All the churches must be vanquished so that God may conquer.'**"<sup>36</sup>

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<sup>35</sup> André Kaseba, "La missione della Chiesa," *L'Osservatore Romano*, Supplement Synod '83, November 6, 1983, p. IV.

<sup>36</sup> J. Döpfner, *La Chiesa vivente oggi*, pp. 418-9.

Earlier, Döpfner asserted: **“The Church remains incomplete, human, a sinner on a constant quest.”**<sup>37</sup>

#### d. Statements by Well-Known Conciliar Theologians

§ 26 Congar manifested his enthusiasm for the “sinful Church”: **“I believe that it is remarkable for the Church to lament her imperfection, to have proved in the Council that she does not have the answers to every problem, nor is she totally and monolithically one.”**<sup>38</sup>

§ 27 In the same sense, de Lubac, writing on the “Church as people of God,” asserted: **“The whole Church ... may be considered a sinner.** That is, instead of distinguishing between the teaching Church and the learning Church, one could say that as a whole she believed in, hoped in, and loved her Lord and Savior and awaited His return.”<sup>39</sup>

§ 28 Rahner, writing about Revelation, adopted a similar position: **“There has never been a history of Revelation** transcendental to only one single person. It is both individual and collective. Naturally, such a history is never concretely the history of Revelation **entirely pure as such. It takes place in each one always in an indissoluble symbiosis with error, false interpretations, guilt and abuses. It is a just and sinful history, since man is *simul justus et peccator*** [at the same time just and a sinner], the history of guilt and salvation being definitively linked until the day of Final Judgment.”<sup>40</sup>

§ 29 Innumerable passages of Küng have formulated much the same notions:

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<sup>37</sup> *Ibid.*, p. 165.

<sup>38</sup> Y. Congar and G. Girardi, “1960-1970: Dez anos decisivos para a Igreja e para o mundo,” V.A., *Credo para amanhã* (Petrópolis: Vozes, 1971), p. 148.

<sup>39</sup> H. de Lubac, *Paradoxe et mystère de l'Église* (Paris: Aubier-Montaigne, 1967), p. 77.

<sup>40</sup> K. Rahner, “Observações sobre o conceito de Revelação,” in K. Rahner and J. Ratzinger, *Revelação e Tradição* (São Paulo: Herder, 1968), pp. 8-9.

\* **“The Church is not only an *Ecclesia semper reformanda* [a Church always being reformed] but also .... *semper reformata* [always reformed] .... This renewal of the new, interior and spiritual man has to take place incessantly and always anew .... It becomes clear, therefore, that the need to reform the Church *pari passu* is founded quite amply on the actual human and sinful character of the Church.”<sup>41</sup>**

\* **“Catholic co-culpability in the Church schism is fully recognized [in the Decree *Unitatis redintegratio*], the Council and the Pope having asked the pardon of other Christians. Simultaneously, the need for constant reform was acknowledged: *Ecclesia semper reformanda*.”<sup>42</sup>**

\* **“The real Church is a sinning Church. Throughout her 2,000-year History, the Church has never ceased to be reformed, but at the same time she was always subject to deformations; she was formed and at the same time disfigured; enriched and at the same time despoiled. All told, we find ourselves facing a process of formation that at once and in its own way is a process of deformation, with an immense variety of defects and losses, with false and nefarious accentuations, with exaggerations of what was important and oblivion about what was even more important.”<sup>43</sup>**

\* **“The Church of Vatican II firmly renounced both the siege mentality and the image of a triumphalist Church. Today she again understands herself as a people of God amid the darkness of sin and error, in need of continuous renewal until the final consummation.”<sup>44</sup>**

\* **“The Church can never imagine evil, sinfulness and the want of God only outside herself. For there is nothing in her that is perfect.”<sup>45</sup>**

These are only some illustrations of direct attacks on the mark of holiness of the Catholic Church that attribute sin to her.

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<sup>41</sup> H. Küng, *A Igreja*, vol. 2, p. 122.

<sup>42</sup> H. Küng, *Veracidade*, pp. 115-6.

<sup>43</sup> H. Küng, *A Igreja*, vol. 2, p. 93.

<sup>44</sup> H. Küng, *Veracidade*, p. 21.

<sup>45</sup> *Ibid.*, p. 30.

## B. The Church Is Not the Sole Mediator With God

§ 30 Another way of attacking the sanctity of the Church is to deny that as an Institution, she is the exclusive mediator of grace between God and men.

§ 31 To do this, much of the progressivist wing stresses the human side of the Church, accuses her of being a “sinner,” conceals her divine origin, end and supernatural means, and tries to make her marks appear as worldly pretensions gratified by Popes through the centuries. Then, like Protestants, they emphasize that Christ alone is mediator. According to this notion, there would be a “pneumatic Christ” – or a “Spirit” – at the same time immanent in and hovering over the multitude of people. This supposed reality would help to liberate the democratic-pentecostal stimulus that was hitherto imprisoned in the individuality of each person. Thus animated, the people could raise themselves up to Christ. And Christ, in turn, would come down directly on the assembled “communities,” without the need of the Church as an Institution, her Hierarchy, Priesthood and Sacraments.

§ 32 In this, progressivists clash head-on with Catholic teaching, such as that of Leo XIII in the Encyclical *Satis cognitum*. After dealing with the divine origin of the Holy Church, the Pontiff emphasizes her institutional aspect necessary for the salvation of men: “If we consider the chief end of this Church and the proximate efficient causes of salvation, she is undoubtedly *spiritual*; but in regard to those who constitute her, and to the things which lead to these spiritual gifts, she is external and necessarily visible. The Apostles received a mission to teach by visible and audible signs, and they discharged their mission only by words and acts which certainly appealed to the senses .... In the same way, in man, nothing is more internal than heavenly grace which besets sanctity, but the ordinary and chief means of obtaining grace are external: that is to say, the sacraments which are administered by men specially chosen for that purpose, by means of certain ordinances.

“Jesus Christ commanded His Apostles and their successors to the end of time to teach and rule the nations. He ordered the nations to accept their teaching and obey their authority. But this correlation of rights and duties in the Chris-

tian commonwealth not only could not have been made permanent, but could not even have been initiated except through the senses, which are of all things the messengers and interpreters.

“For this reason the Church is so often called in holy writ a *body* and even *the body of Christ* – ‘Now you are the body of Christ’ (1 Cor 12:27) – and precisely because she is a body, she is the Church visible: and because she is the body of Christ, she is living and energizing, because by the infusion of His power Christ guards and sustains her, just as the vine gives nourishment and renders fruitful the branches united to it. And as in animals the vital principle is unseen and invisible, and is evidenced and manifested by the movements and action of the members, so the principle of supernatural life in the Church is clearly shown in that which is done by her.

“From this it follows that those who arbitrarily conjure up and picture to themselves a hidden and invisible Church are in grievous and pernicious error, as also are those who regard the Church as a human institution which claims a certain obedience in discipline and external duties, but which is without the perennial communication of the gifts of divine grace, and without all that which testifies by constant and undoubted signs to the existence of that life which is drawn from God. It is assuredly as impossible that the Church of Jesus Christ can be the one or the other as that man should be a body alone or a soul alone.”<sup>46</sup>

§ 33

The Church’s character of exclusive mediator between Our Lord and men, which she possesses by divine mandate, is demonstrated in another passage of the same Encyclical: “For what did Christ the Lord ask? What did He wish in regard to the Church founded, or about to be founded? This: to transmit to her the same mission and the same mandate which He had received from the Father, that they should be perpetuated. This He clearly resolved to do: this He actually did. ‘As the Father hath sent Me, I also send you’ (Jn 20:21). ‘As thou hast sent Me into the world I also have sent them into the world’ (Jn 17:18). But the mission of Christ is to save *that which had perished*; that is to say, not some nations or peoples, but the whole human race, without distinction of time or place. ‘The

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<sup>46</sup> Leo XIII, Encyclical *Satis cognitum*, *The Great Encyclical Letters of Pope Leo XIII* (Rockford: TAN, 1995), pp. 352-3.

Son of man came that the world might be saved by Him' (Jn 3:17). 'For there is no other name under heaven given to men whereby we must be saved' (Acts 4:12). The Church, therefore, is bound to communicate without stint to all men, and to transmit through all ages the salvation effected by Jesus Christ, and the blessings flowing therefrom. Wherefore, by the will of her Founder, it is necessary that this Church should be one in all lands and at all times."<sup>47</sup>

Further on, the exclusive nature of that mediation becomes even more apparent: "The Church of Christ, therefore, is one and the same forever; those who leave it depart from the will and command of Christ the Lord."<sup>48</sup>

§ 34        Opposing this teaching and, therefore, the belief that the Church presents herself as spiritual guide and mediator, is Karl Rahner, to give one example. He asserted: "**It will always be a permanent temptation of the Church to omit or underestimate the second moment of her salvific work. It is the temptation not to live in hope; to build the future in the present; to construct even now the kingdom of God; to edify the Church, the *Civitas Dei*; to depart from the unity of salvation that she announces as the hope for the future in order to integrate everything this moment .... to do in God's name that which, in the world's name, only a totalitarian society pursues; to lead men to discern everything *only 'sub specie aeternitatis'* [turned toward eternity]; to want to interpret and concretely direct everything, in human life and the world, in light of the meaning of salvation (which everything has!). Thus the Church, as a particular institutional entity, would not only understand herself in a false way as a kind of lieutenant of God, but also would offend the first, formal and fundamental structures of man, through which the unity achieved by their historic reality is hidden from them in the incomprehensible mystery of the futurity of God.**"<sup>49</sup>

§ 35        Küng also considered it a danger for the Church to want to establish herself as mediator: "**A danger continually**

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<sup>47</sup> *Ibid.*, pp. 356-7.

<sup>48</sup> *Ibid.*, p. 358.

<sup>49</sup> K. Rahner, "Abbozzo di una antropologia teologica," V.A., *Chiesa, uomo e società*, p. 12.

**threatens the Church: that of wanting to establish herself – and her organs – as a mediator. The New Testament, however, shows innumerable voices that announce the knowledge and will of God (angels, apostles, prophets, etc.) but without ever calling them mediators. In its proper meaning, there is only one Mediator, the man Jesus Christ (1 Tim 2:5). All others are only witnesses and messengers of this sole Mediator.**”<sup>50</sup>

§ 36

Although he employed a more moderate language, de Lubac adhered to an analogous thesis. He stressed the role of Our Lord so as to diminish the mediation of the Holy Church: “Let us look at the Constitution *Lumen gentium* .... **The Church .... only appears in the center of the doctrinal exposition in order to proclaim better that she is not the center of the Faith** .... Let the appeal to sanctity, that is, to life in God, raise up the entire Church and address itself to all of her members, who must live amidst the world ‘as the soul in the body’ .... These desires and pledges and censures, which we have summarized in their general lines, culminated on December 5 with an intervention by Cardinal Montini. Taking up an idea that had already been expressed by many and that he would later develop with force and redoubled insistence after becoming Pope, the Archbishop of Milan asked that, above all, by means of this text on the Church, Jesus Christ be glorified. For both in her ministry and mystical life, the Church of Christ must express the thinking of Christ and reproduce His image as a mirror. Therefore, **let it be proclaimed by every possible means that she can do nothing without Him, that she receives everything from Him, that she exists only to lead [everyone] to Him, and that it is clear that she is aware of this. Let her efface herself before her Lord.** Only thus will the Constitution that is being prepared be truly theological.”<sup>51</sup>

These are examples of indirect attacks against the holy mark of the Church which deny that she is the only mediator of grace between God and men.

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<sup>50</sup> H. Küng, *A Igreja*, vol. 2, p. 163.

<sup>51</sup> H. de Lubac, “Liminaire,” V.A., *L’Église du Vatican II* (Paris: Cerf, 1966), vol. 2, pp. 27-8.

## 2. Destruction of the Sacral Mark of the Church

§ 37 Having considered the intention to destroy the Church's mark of holiness, it is easy to understand the design to eliminate her sacral character, by means of the notion of "poor Church."<sup>52</sup>

As has been shown, the great "sin" of the Church, according to progressivists, was to have possessed riches such as cathedrals, churches, abbeys, monasteries and lands; to have surrounded herself with pomp and splendor; to have been bathed in earthly prestige and glory.<sup>53</sup> Thus, the notions of "poor Church" and "sinning Church" are intimately connected.

In fact, what they are doing is merely updating and breathing new life into an age-old miserablist tendency manifested through History by diverse heresies.<sup>54</sup>

At the Council this tendency was expressed innumerable times, by the words and attitudes of Popes, Conciliar Fathers or highly acclaimed theologians.

### A. Words and Attitudes of the Conciliar Popes Against the Sacrality of the Church

§ 38 There is no doubt that by asserting his intent to "shake the imperial dust off the throne of St. Peter," John XXIII was, in fact, combating the sacrality and visibility of the Church. Cardinal Congar commented on this statement: "**Modern society tends to be constructed upon reason, not upon the sacred. Has the Church made a corresponding critique of her profane, imperial, feudal and lordly part that for so long she not only tolerated but also stimulated?** The Holy Empire no longer exists, but many titles and insignia, many elements of its ceremonial life and, therefore, its visibility, still remain in

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<sup>52</sup> This topic is addressed more particularly in other places that deal with offenses against the sacrality of the Church: Vol. II, *Animus injuriandi -I*, Chap. III; Vol. XI, *Ecclesia*, Chap. III.

<sup>53</sup> See Vol. II *Animus injuriandi -I*, Appendix II, I.

<sup>54</sup> *Ibid.*

the Church, left over from its splendors of old .... Isn't it time, **couldn't it be more advantageous to 'shake off the imperial dust that has gradually built up since the times of Constantine on the throne of Saint Peter?'** These are the words of John XXIII...<sup>55</sup>

§ 39 John XXIII initiated the process of doing away with the gestatory seat – used for the last time by Paul VI – unarguably one of the symbols of the supremely high dignity of the Sovereign Pontiff.<sup>56</sup>

§ 40 It is difficult not to see the decision of Paul VI to discontinue use of the papal tiara as a milestone in demolishing the sacrality of the Church. He also renounced the use of the apostolic crosier, which was replaced by the present crozier-cross hybrid with its distorted figure of Our Lord whose contorted – and one could almost say desperate – features and posture seem to be in keeping with the aforementioned kenotic theories.<sup>57</sup>

Alleging his desire to avoid giving scandal to the people, Paul VI continuously took measures against the sacrality of the Church. This behavior expressly appears in innumerable documents, several of which are cited below.

§ 41 In *the first*, he ordered a change of style in the exercise of authority of the Princes of the Church. In his speech to Italian Bishops of December 6, 1965, he stated: **“What is the style of episcopal authority today? The human aspect that**

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<sup>55</sup> Y. Congar, *Pour une Église servante et pauvre*, p. 119.

<sup>56</sup> The former personal secretary of John XXIII, Msgr. Loris Capovilla, titular Archbishop of Mesembria, tells about one of the occasions when the Pope left aside the gestatory chair. Msgr. Capovilla gave this account of an incident where the Pope was receiving a group of athletes: “In notes written in his diary, the exultant spirit of the Holy Father appeared on that occasion. **It was very important to refuse the gestatory chair: it reveals his state of spirit contrary to the chair**, [which he] considered particularly dispensable at an international and inter-religious meeting” (*apud* Gianni Valente, “As olimpíadas vistas pelo Vaticano,” *30 Dias*, June 1996, p. 19).

<sup>57</sup> On the papal tiara, crozier and ring, see. Vol. II, *Animus injuriandi*, Chap. III, p. 87; *idem*, Appendix II, I.1, p. 312; Vol. XI, *Ecclesia*, Chap. I.2.B.ab, p. 36, Note 2. On *kenosis*, see Chap. II in this Volume.

clothes it: Aristocratic? Democratic? These terms are inadequate for the figure of a Bishop. We say them to make the study we are making more comprehensible. The more appropriate question, then, is the conflict between the different historical expressions of episcopal authority. Who does not recall, for example, in times past, especially when episcopal authority was associated with temporal authority (the crosier and the sword, as all can remember), when the signs of a Bishop were those of superiority, external riches, honor and at times privilege, arbitrary behavior and sumptuousness? In those times, such signs did not give rise to scandal; then, people liked to admire their Bishop adorned with grandeur, power, riches and majesty. Today, however, this is not the case, nor should it be so. Far from admiring, people are surprised and scandalized when a Bishop appears with the signs of those excessive and anachronistic symbols of his dignity; these people then appeal to the Gospel .... There still remains, it is true, a sober and dignified decorum; the office requires it; but **let us thank God for all of the worldly and exterior things we have put aside**”<sup>58</sup>

§ 42

In the *second* document, the future Paul VI advocates leaving the Vatican. The Popes should move to the Basilica of St. John Lateran in order to express better the new “poor Church. This news came from the pen of a Vatican specialist: “That a Pope could leave the Vatican is not an idea of a mad dreamer. In 1950, Msgr. Montini, who would follow Pius XII, confided this to a famous Italian Jesuit preacher, Fr. Lombardi. In his memoirs *O microfona de Deus*, published in Italy by Mondadori, Fr. Lombardi recounted that **the future Pope Paul VI considered the disappearance of the last forms of the temporal power of the Papacy inevitable: ‘That the Pope should, therefore, leave the Vatican, along with all those who inhabit it,’ said Msgr. Montini. ‘That he should go to live for some time with his seminarians, with his people at St. John Lateran. That he should not return to Vatican except from time to time. And at St. John’s, his cathedral, he should inaugurate a new way of governing the Church in**

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<sup>58</sup> Paul VI, Speech to the Italian Bishops, December 6, 1965, *Insegnamenti di Paolo VI*, vol. 3, pp. 708-9.

the manner of Peter who was poor.’ Msgr. Montini, who later became Pope, never managed to realize his dream...<sup>59</sup>

§ 43 In the *third document*, the commentary of the same Vaticanist corroborates the ones above: “At the end of 1994, an Italian missionary, Fr. Alex Zanotelli, proposed doing away with the Vatican as a State. Will a future Pope have the audacity to free himself from these political-diplomatic iron curtains that imprison Peter, so that he might make his ministry more like that of the fisherman of Galilee?”<sup>60</sup>

§ 44 The *fourth document* relates the words of the Pontiff, transcribed by his personal secretary, later Archbishop of Loreto Msgr. Pasquale Macchi. He recalls phrases from a meditation written by Paul VI, *Thinking about death*, a work his secretary considered the beginning of a testament. From the excerpts that Msgr. Macchi refers to in his article, one is selected below that relates to the “poor Church.” These are the words of the former secretary that refer to the document of Paul VI: “In the conclusion, the blessing of God is asked upon the Church. Then, **directing himself to the Church, he adds: ‘Be aware of your nature and your mission; have a sense of the true and profound needs of humanity, and walk poor, that is, free, strong and loving Christ.’ I think that a text like this, spoken from the heart two years after his election as Supreme Pontiff, has great value in interpreting and deciphering all of his behavior in the difficult post-Conciliar years, as well as the many novelties he desired in the very structures of the Church**”<sup>61</sup>

§ 45 The *fifth document* offers a fictional hypothesis composed by a well-known journalist. Sometimes the presentation of “dreams” of this nature are an intelligent way to launch “trial balloons” to test the reaction of Catholic public opinion. It seems that in this instance, this could well be the case. In a special issue of *L’Actualité Religieuse* called *La Papauté en questions*, French journalist Jean-Paul Guetny proposed to “re-

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<sup>59</sup> Giancarlo Zizola, “Vu de Rome – Rêve déçu,” *L’Actualité Religieuse*, February 15, 1996, p. 11.

<sup>60</sup> Giancarlo Zizola, “Le Pape de l’an 2000,” *L’Actualité Religieuse*, Special edition, March 1995, p. 41.

<sup>61</sup> Paul VI, “Pensamento à morte,” *apud* Pasquale Macchi, “Conservei a Fé,” *30 Dias*, November 1997, p. 54.

count” the actions of a future Pope, Paul VII, who would be living some years from now. One of the things that he affirmed which is more pertinent to the pauperization of the Church is this: “When Paul VII announced the sale of a large part of the patrimony of the Holy See and the distribution of this money to charitable organizations, we saw that the new Pope was not going to content himself with the flowers of rhetoric. Public opinion was completely stupefied...”<sup>62</sup>

These documents reveal the intention to significantly diminish the sacrality of the Church.

## B. The “Poor Church” in the Documents of Vatican II

§ 46 If there are fewer papal statements on this topic, the Council provides an unequivocal declaration in the Constitution on the Church, *Lumen gentium*, which announced the order for despoiling (*kenosis*) the Church: **“Just as Christ carried out the work of redemption in poverty and under oppression, so the Church is called to follow the same path in communicating to men the fruits of salvation. Christ Jesus, ‘though he was by nature God ... emptied Himself, taking the nature of a slave’ (Phil. 2:6) and ‘being rich, he became poor’ (2 Cor. 8:9) for our sake. Thus, although the Church needs human resources to carry out her mission, she is not set up to seek earthly glory, but to proclaim humility and self-sacrifice, even by her own example” (LG 8).**<sup>63</sup>

§ 47 Fr. Chenu commented: “What is impressive in this text .... is its essentially Christological perspective. **Assailed by the misfortune of a large part of humanity, or by the adverse relations found between famished countries and societies of abundance, the Council Fathers could have tackled these problems head-on in the name of fraternity among men. In the very words of the ‘Constitution’ of the Church, they laid out the requirements,** thus conferring on them the dimension of the mystery of Christ, who became poor to assume the

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<sup>62</sup> Jean-Paul Guetny, “Il serait une fois le Pape Paul VII...”, *L'Actualité Religieuse*, Special Edition, March 1995, p. 38.

<sup>63</sup> *Apud* M. D. Chenu, “A Igreja dos Pobres no Vaticano II,” V.A., *Os pobres e a Igreja*, in *Concilium* 1977/4, p. 65.

sorrows and hopes of the small and the poor; for such is, in Christ, the mystery of the Church. In the text, this mystery is developed in two expressly distinct ways: on the one hand, **living poverty is imposed on the Church against any temptation to power, as a witness to the poverty of Christ: 'it is the poor Church.'** On the other hand, the first concern of the Church must be the poor, to whom she must announce the good news of the liberation of the Messiah: 'I came to serve and not to be served.' **The Church must be a service first and foremost, and not a power.**"<sup>64</sup>

§ 48 Chenu demonstrated the amplitude of the concept of the "poor Church": **"The Church of the poor,' the 'poor Church,' this unique double formula, unique in its inseparable connection, twofold in the different fields of its requirements, expresses perfectly one of the traits of the physiognomy that the Church, at the Vatican Council, decided to give herself in order to be faithful to herself in the living conscientization of her nature. 'In the Council, the Church contemplates herself in the Gospel,' said then Fr. Congar. A banal operation, some will say. In fact, it is a renewing operation, because, by going beyond good intentions, it leads to the reform of structures.** It would be a mistake to see this only as the pastoral abjuration of a more or less romantic evangelism: it deals with the constitution of the Church."<sup>65</sup>

Therefore, the defense of the "poor Church" also strikes against the sacral character of the Catholic Church.

### C. The "*Pact of the Catacombs*" and Other Acts of Conciliar Prelates and Theologians

§ 49 Another position symbolic of the birth of the "poor Church" was the famous *Pact of the Catacombs*, also known as the *Pact toward a poor and serving Church*. This pact was made by about 40 Conciliar Fathers on November 16, 1965, in the Catacombs of St. Domitila, Rome. Here are some meaningful texts of the resolutions taken up then:

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<sup>64</sup> M. D. Chenu, *ibid.*

<sup>65</sup> *Ibid.*, p. 61.

**“We, Bishops gathered at Vatican Council II, enlightened about the deficiencies of our lives of poverty in accordance with the Gospel .... commit ourselves to the following resolutions:**

**“1. We will seek to adopt the common lifestyle of our people with regard to housing, food and means of transportation ....**

**“2. We renounce forever the appearance and fact of wealth, especially in dress (rich materials, showy colors), insignia made of precious materials (indeed, these signs must be evangelical) .... neither gold nor silver.**

**“3. We will own neither real estate nor other goods ....**

**“4. We will entrust the financial and material management of our Dioceses to a commission of laymen ....**

**“5. We refuse to be addressed, orally or in writing, by names and titles signifying grandeur and power (Eminence, Excellence, Monsignor...). We prefer to be called by the evangelical name of Father ....**

**“6. In our behavior and social relations we will avoid that which can appear to be conferring privileges, priorities or even some preference for the rich and powerful (e.g., to give banquets for them or to be their guests at such events, to distinguish classes in the religious services).”<sup>66</sup> After this symbolic and potent detonation of miserablism inside the Church, there was a whole series of acts carried out by Prelates.<sup>67</sup> Two examples follow:**

§ 50 In the 1968 document issued by the Second Conference of the Latin American Bishops (CELAM), at which Paul VI was present, one can read: **“We desire our abode and way of life to be modest, our dress simple, and our works and institutions functional, with neither pomp nor ostentation. We ask the priests and the faithful to treat us as befits our mission**

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<sup>66</sup> B. Kloppenburg, *Concilio Vaticano II*, vol. 5, pp. 526-7; H. Fesquet, *op. cit.*, p. 1121; *Concilium*, April 1974, pp. 118-9.

<sup>67</sup> On the miserablism attitudes of Cardinals and Prelates, see Vol. II, *Animus injuriandi-I*, Chap. III.1.

as priests and Pastors. **We want to renounce honorific titles, proper to another epoch.**"<sup>68</sup>

§ 51 In the CELAM document, the Bishops lamented and almost seem to apologize for the "appearances" of wealth that still remain in the Church. They stated: **"Complaints have also reached us that the Hierarchy, Clergy and religious are rich and are allied with the wealthy. We want to clarify this by saying that often appearances are confused with reality. Innumerable factors have contributed to create this image of a rich, hierarchical Church. Some of these factors include: the large buildings and parish and religious houses that are much superior to those in the surrounding neighborhoods; the at times luxurious vehicles; the way of dressing inherited from past times."**<sup>69</sup>

§ 52 The principal theological work that defends the pauperization of the Church is the book, *Pour une Église servante et pauvre* [Toward a poor and serving Church] by Yves Congar. This work, launched between the first and second sessions of the Council (1963), had a strong influence on the realization of the *Pact of the Catacombs* (1965), which actually adopted the name of the work – *Pact toward a poor and serving Church*. The Appendix of the book includes a collection of statements by Prelates who advocate the end of the sacral Church. The principal of these have already been quoted elsewhere in the Collection.<sup>70</sup>

#### D. The Financial Despoilment of the Holy See

§ 53 The "democratization" of Church finances, a *glasnost* in her accounting, the transformation of the Church into a "house of glass",<sup>71</sup> a "socialization" in administrating her assets

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<sup>68</sup> CELAM, *A Igreja na atual transformação da América Latina à luz do Concílio* [Conclusions of Medellín] (Petrópolis: Vozes, 1980), p. 148.

<sup>69</sup> *Ibid.*, p. 145.

<sup>70</sup> Vol. II, *Animus injuriandi-I*, Chap. III.1.

<sup>71</sup> "The Church of our time is stronger because it is increasingly becoming a 'glass house,' transparent and worthy of faith." (John Paul II, Speech at Vienna, published under the title, "Non abbandonate il

– these are some of the expressions being applied to the reform of the Vatican's economic-financial system to bring it up-to-date in accordance with the Council's guidelines. This reform has multiple facets. Here the focus will be only – and rather superficially – on the institutional aspect, with the aim of showing how this reform favors poverty in the Church and, consequently, her desacralization.

### a. A *Compte-rendu* of Church Finances

§ 54           The decision by Louis XVI's Finance Minister Jacques Necker to disclose royal accounts of the pensions provided to some of the Court nobles is well known.<sup>72</sup> This famous *compte-rendu* was in fact a demagogic publication that served to feed the revolutionary fires lit by the clubs and *sociétés de pensée*. Indeed, the agents of the French Revolution used Necker's publication as "proof" of the "odious privileges" of the nobles, who "exploited" the poverty of the "starving" people. Necker's *compte-rendu* was, therefore, one of the immediate causes of the conflagration of crimes that characterized the end of the *Ancien Régime*.

§ 55           Along with its unjust and fateful consequences in the political domain, this measure also had another effect of an institutional nature and much more profound as it touched on the order of principles. Publication of the *compte-rendu* meant that the monarchy virtually lost its economic and financial sovereignty and was placed under the control of the "people," or of those who directed them behind the scenes. Necker's measure was, in the domain of finances and economy, another fall of the Bastille: what had been under the exclusive control of the King came to be, by way of fact, a right of the "people."

§ 56           A similar artifice, *servata proportione*, appears to be in the works with regard to the finances of the Holy See, heading

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dialogo! Che tutti siano una cosa sola, in modo che l'Austria creda!" *L'Osservatore Romano*, June 22-23, 1998, p. 11).

<sup>72</sup> See M. P. Foncin, "Louis XVI – Gouvernement intérieur," V.A., *Histoire Générale du IVe. siècle à nos jours*, ed. by Ernest Lavisse and Alfred Rambaud (Paris: Colin, 1896), vol. 7, p. 630; Albert Malet, *Nouvelle Histoire Universelle* (Paris: Hachette, 1924), vol. 2, p. 470.

toward this more profound second order of consequences. This hypothesis is not unfounded, since papal control of Vatican finances has been given a considerable share of the responsibility for the so-called “sin” of the Church. Abolition of this control is one of the objectives to be achieved with the installation of the “poor Church.”

§ 57 A strong antipathy for money, which certainly serves as background for this theme, can be noted, for example, in the statements of Cardinal Congar to the Author of this Work: “According to Scriptures, **the love of money is the root of all evils. The love to possess. The love to possess. And St. Paul twice called the love to possess idolatry.**”<sup>73</sup>

§ 58 The next document reflects the intention of some Prelates to divulge the expenditures of the Church. The CELAM statement lamented the factors that gave rise to the concept that the Church should have riches: “**The system of school gratuities and pensions to provide for the support of the Clergy and to maintain educational institutions is no longer well regarded since it conveys an exaggerated impression about the total amount of sums received. We add to this the excessive secrecy about the economic activity of colleges, parishes and Dioceses: an atmosphere of mystery that blows things out of proportion and helps to create fantasies.** There are also isolated cases of condemnable [private] enrichment which used to be generalized.”<sup>74</sup>

§ 59 The plan to publish the Church’s financial accounts is clearly manifest in the words of Sandro Spinsanti, professor at the Lateran University. He defended the right of the faithful to control Church finances and co-manage her patrimony. It is worthy of note that Spinsanti based his arguments on speeches by Paul VI that unequivocally favored the “democratization” of Church finances, as well as on statements by the Synod of Bishops. He stated: “With regard to the Catholic Church, some recent attempts should be cited that have attempted to steer the labyrinth of Vatican finances into an open economic policy. **It is well known that the question of Vatican possessions has disturbed the consciences of many Christians for quite some time. The veil of mystery with which they try from on**

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<sup>73</sup> Interview by the Author, Paris, February 16, 1983.

<sup>74</sup> CELAM, *op. cit.*, p. 145.

**high to shroud Vatican accounts from public discussion has only encouraged speculations, scandals, quarrels, in short, empty discussions.**

“Even inside the Catholic Church, voices have spoken out in favor of publishing account sheets and reforming the Church’s financial system to give credibility to the Church’s support for the struggle against the economic structures responsible for injustice in the world. In this sense, the Third Synod of Bishops spoke out and explicitly asked that Church goods be administered as the patrimony of the poor. This is the road followed by Paul VI with a reform that began at the end of the ‘60s. In this epoch the Pope instituted a general financial accounting of the Holy See and attempted to carry out his economic policy based on programmed operations, expenditure control and better utilization of available resources. In his speech of June 24, 1970, Paul VI affirmed that he agreed with ‘the men of our days, especially those looking at the Church from the outside, who insist that the Church should appear as she ought to be, certainly not as an economic power, not dressed in opulent outward apparel, not dedicated to financial speculations, not insensible to the needs of indigent persons, classes and nations.’

“He [the Pope] then said, ‘One must see the poverty of the Gospel represented, especially where the Gospel is preached: let us say even in the official Church, in our own Apostolic See.’ The Pope assured the continuation of ‘the effort to conquer situations not in accordance with the spirit and good of the authentic Church. There is a need for economic and material resources, with the consequences that this entails: to seek, request and administer them, but never to go beyond the ends they should serve and the limits they should acknowledge, the generosity of effort, the spirituality of meaning.’

“In the years that followed, the Vatican undoubtedly modified its financial strategy with operations that had strong repercussions (among them the general de-Italianization of capital shares in favor of large international companies and especially the dollar). Until now it is difficult to determine whether the financial reform of the Holy See has moved in the direction of the great evangelical openness called for by Paul VI, or whether it has become more adeptly rooted in the capitalist system (good investments without controlling companies, capital securities, optimum gains and minority and

diversified sharing) – still not addressing that which the Pope had deplored in the speech cited above. **It is a positive sign, however, that doubt about the present management of the Church's goods has infiltrated even the higher echelons of the Catholic ecclesiastical institution.**<sup>75</sup>

§ 60 In a footnote, the author quoted Giancarlo Zizola, Vatican specialist for *L'Actualité Religieuse*, who corroborated his position and tried to turn demands into impositions: “We are very close to thinking that **only a radical change of direction in the local churches, toward a practice of evangelical poverty and a more organic solidarity with the oppressed, could force a real reform of the Vatican's financial apparatus and move it away from its present course. Today's crisis is only the reflection of a broader and more complex crisis, which constricts the ecclesiastic institution in its *torniquete* to the degree it shows its twofold schizophrenia: in face of the high priority demands of the word of God [poverty?], and in face of the present day processes entering into the lives of the Christian communities [co-management?].**”<sup>76</sup>

§ 61 Such were the perspectives already in 1978, when the two aforementioned authors were calling for a reform in Church finances in the direction of poverty and democratization. Since then, official Church authorities have continued to pursue a gradual process to attain the same goal.

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§ 62 Until the end of the pontificate of Pius XII, the finances of the Church were in order. That was the general opinion then of both the faithful and experts in the field, who praised the Church's administrative sense, her careful spending and her stable situation.

§ 63 For example, in a work published in 1960, Vatican financial writer Corrado Pallenberg said: “To conclude, as a whole the administration of Vatican finances is efficient, honest and exact; flexible and executed with a minimum staff and not too much red tape. The Church knows how best to take ad-

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<sup>75</sup> Sandro Spinsanti, “L'uso dei beni della Chiesa,” V.A., *L'annuncio del Regno ai poveri* (Turin: Elle Di Ci, 1978), pp. 288f.

<sup>76</sup> *Ibid.*, p. 290.

vantage of the resources at her disposal. She is a master in the art of economizing. She has a far-reaching vision and constitutes an organization from which many governments could learn a great deal.”<sup>77</sup>

§ 64

Several factors, however, were to profoundly change that situation.

*First*, the realization of Vatican Council II entailed enormous expenses for the Holy See: setting up the Assembly and the innumerable work commissions, the purchase of technical equipment, air transport for the approximately 2,200 participating Cardinals, Archbishops and Bishops. Although it is difficult to estimate these expenses, some experts put them at tens of millions of dollars.<sup>78</sup>

*Second*, the Council’s reforms have multiplied the number of Curia organizations. For example, the three Secretariats for religious unity, in addition to their staffs and offices they required, began to demand various trips for celebrations, discussions, mutual courtesies, and so on, with all the costs this entails. It was also expensive to establish the Synods and collegial gatherings, which were very rare until then, as well as other new entities born from Vatican Council II.<sup>79</sup> Paradoxically,

<sup>77</sup> Corrado Pallenberg, *Inside the Vatican* (New York: Hawthorn Books Inc., 1960), p. 195.

<sup>78</sup> See Jean-Jacques Thierry, *Les Finances du Vatican* (Paris: Guy Authier, 1978), pp. 127-8.

<sup>79</sup> *L’Osservatore Romano* (Portuguese ed., March 15, 1985, p. 2) printed a press release from a meeting of the Council of Cardinals for the Study of Organizational and Economic Problems of the Holy See. It said: “In the end, the Cardinals emphasized that the principal causes for the progressive increase of expenses of the Apostolic See and its expanding deficit, after the extraordinary expenses incurred from the celebration of Vatican Council II, were the subsequent increase – after the same Council – in the number of entities of the Roman Curia (Secretariats, Councils etc.) and, consequently, in the personnel needed, as well as the continued inflation.”

Cardinal Edmund Szoka, president of the Prefecture for Economic Affairs of the Holy See, likewise affirmed that “the financial difficulties come from the increase in personnel required by the new entities created after the Council” (*Iota Unum* – bulletin, April 20, 1991, n. 102, Nouvelles breves).

cally, this is the Council that preached a simple and “de-bureaucratized” Church... Another considerable expense that seems to have played a role in weakening the financial situation of the Holy See was the project to reform the *Code of Canon Law*, which required the work of innumerable ecclesiastical canon lawyers for 20 years.

*Third*, with the installation of *aggiornamento* in the Church and her corresponding secularization, ecclesiastical work adapted itself to the modern style. Thus, services that used to be rendered by those who had dedicated themselves to religion and confided themselves to be supported by the Church, in good part became salaried work. The personnel came to depend on civil legislation and affiliated themselves with unions.<sup>80</sup> Remuneration according to merit – and often competitive salaries, as well as social and labor benefits – obviously significantly increased the expenses of the Holy See.

*Fourth*, another source of expenses incurred as a consequence of *aggiornamento* came from adapting the Vatican offices to the new electronic technology. It is somewhat difficult to understand precisely the need for installing such expensive cybernetic equipment for Roman Congregations, such as the Sacred Congregation for the Doctrine of the Faith or the *Rota*

These new bodies, in addition to those already mentioned, include Councils for Catechesis, Justice and Peace, the Laity, *Cor unum*, and the Commissions for the Family, Social Communications and Culture (Silvano Stracca, “La lunga marcia dei laici – Trenta anni fa, il Concilio,” *Avvenire*, supplement, November 10, 1992, p. 35).

<sup>80</sup> There have even been reports of labor strikes inside the bronze doors: “Close to 150 Vatican functionaries carried out a strike in front of the Department of Human Resources of the City-State to pressure for better salaries and work conditions. The Workers Association of the Vatican, which represents close to 2,000 workers, explained that their salaries had been frozen since 1985. According to the strikers, ‘There is growing discontent’ among those who serve Pope John Paul II” (“Piquete no Vaticano,” *Jornal do Brasil*, February 1, 1994). News about judicial suits also began to appear in the press. Thus, for example, *30 Giorni* reported: “A workers’ compensation suit was filed by an ex-worker of St. Peter’s Factory, an organism of the Holy See that maintains the Basilica. The ex-worker, who was released last year, claimed that he was the victim of Vatican exploitation and, for this reason, asked State judges to intervene” (“Lavori illuminati,” June 1998, p. 24).

*Romana*, which are almost exclusively doctrinal or juridical. Nonetheless, this is included as one of the causes for the depleted Vatican resources.<sup>81</sup>

*Fifth*, Vatican finances suffered two severe blows with the Sindona scandal during the pontificate of Paul VI and the Marcinkus scandal during that of John Paul II.<sup>82</sup> In addition to dragging the venerable name of the Church into the world of crime and embezzlement, these scandals had the undeniable effect of sensibly debilitating the patrimony of the Church.

*Sixth*, in the *Nuovo Concordato* (New Concordat) signed with the Italian State, the Catholic Church renounced the compensation the Italian Republic was paying her for having expropriated her possessions in the last century. This obviously put a new dent in her income and made her situation even worse.<sup>83</sup>

These are the principal factors that seem to have changed the Holy See's comfortable financial and economic stability of the time of Pius XII into the mutable situation of our days.

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<sup>81</sup> *Fortune* magazine commented on the situation of the Holy See: "The use of donations – that used to be destined for the poor – to rent computers and pay salaries is a matter of concern for the Church Hierarchy" (*apud Folha de S. Paulo*, January 16, 1988).

Cardinal E. Szoka also numbered computers among the sources of expenses. *Corriere della Sera* (November 4, 1991) quoted him as saying, "The factors that are causing a constant increase in the deficit [are]: inflation, higher operating expenses, innovative radio technology, putting computers in the offices."

<sup>82</sup> Although the actual losses caused by each of these financial scandals is still unknown, J. J. Thierry calculated 30 billion lira was involved in the Sindona case (*Les finances du Vatican*, p. 130). Some have called this figure low. As for the Marcinkus scandal, it is commonly known that the fraudulent bankruptcy of the *Banca Ambrosiana* cost as much as \$1.3 billion and that the Vatican had to pay \$240 million to the bank's creditors (Rocco Morabito, "Marcinkus cai com elegância," *O Estado de São Paulo*, November 3, 1989; Édith Castel, "Comment sont organisées les finances du Vatican?" *L'Actualité Religieuse*, Special edition, March 1995, p. 49).

<sup>83</sup> See item b.

§ 65

Starting in 1985,<sup>84</sup> the Holy See began to publish its annual financial accounts under the pretext of placating those who were requesting a *compte-rendu* of its ecclesiastical expenses. It seems there was a certain incoherence in presenting these reports, since with every new release the press would announce, “For the first time, there is a full and open report.”<sup>85</sup>

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<sup>84</sup> One of the earlier news reports in *L’Osservatore Romano*, dated March 17, 1985, referred to the Vatican financial report of 1984. Later, an official source confirmed that the first financial report actually was divulged in 1985 (E. Szoka, “Carta aos presidentes das Conferências Episcopais,” April 9, 1991, published in *Il Regno*, July 7, 1991, under the title “Santa Sede: situazione economica,” p. 397). In 1991, the Holy See released financial reports from the year 1982 (*Ibid.*, in *Il Regno*, July 1, 1991, pp. 400–1). Several somewhat vague news reports that suggested these reports would have gone back to 1980 seem to lack any strong base (*O Estado de São Paulo*, November 27, 1989, p. 12; Lucio Brunelli, “Deus nos livre do déficit,” *30 Dias*, March 1994, p. 35).

<sup>85</sup> The following reports would seem to indicate this:

a. **“Secrecy Over Vatican Finances Ends.** Three thousand Bishops from around the world will receive a report with the complete data regarding the balance sheets of the Holy See in 1985, plus a budget report of Vatican City” (Rocco Morabito, in *O Estado de São Paulo*, June 3, 1987).

b. “At their last meeting (October 19-21), **the commission of Cardinals that controls Vatican finances made the historic decision to publish the account sheets of the Holy See.** Why did they decide to do this? What are the liabilities in the Vatican budget? How professional is the administration of the Holy See? Archbishop John Krol of Philadelphia answered these questions in an interview published by the *National Catholic Register* of November 8, 1987” (“Trasparenza nei bilanci vaticani,” *30 Giorni*, December 1987, p. 45).

c. “‘The fundamental role of this group of 15,’ in the words of John Paul II, ‘is to give the world a moral guarantee of openness in the administration of the Church.’” This statement was made by Cardinal Juan Carlos Aramburu, a member of the commission of the 15 Cardinals who supervise the administration of the Holy See, in an interview with the Argentine weekly *Esquiu*. The Cardinal let it be understood that **they were almost ready to release detailed and completely public financial reports** (until now only the totals were published) (“Contas claras no Vaticano,” *30 Giorni*, Portuguese ed., January 1988, p. 46).

For such news reports to be congruous, one would have to suppose that the Vatican had failed to publish complete and open reports each prior year. Although it is difficult from this vantage point to evaluate the technical conclusions of such reports, two clear-cut intentions on the part of the Vatican are obvious: to present itself as poor; and to show its finances in a democratized and self-managing light.

§ 66

Indeed, it would be hard to disprove that the Vatican presents itself as poor, since almost all the published financial reports show deficits.<sup>86</sup> Furthermore, there is already talk

d. **"It is an 'openness' that for the first time is allowing the Church's central government to give a public accounting of itself after years, if not centuries, of 'mystery' about how things are administered behind the bronze doors"** (Bruno Bartoloni, "Ora l'obolo è diventato trasparente," *Corriere della Sera*, April 4, 1988).

e. "Vatican administrators have been weeping about their poverty for 30 years, but they have resisted the request of the public to see an actual financial report of the Holy See. **The substance of this report was presented the day before yesterday at the Bishops' summit convoked to establish a self-imposed tax of the local churches to cover the expenses of the central government.** The document is confidential, but we are able to describe its contents" (Luigi Accattoli, "Santa Sede: i segreti del bilancio," *Corriere della Sera*, November 4, 1991).

<sup>86</sup> According to such reports, modest exceptions to the chronic financial deficit of the post-conciliar Vatican occurred in the years 1993-1996.

The Holy See makes two annual reports on its financial situation: one in June, in which it presents a financial account of the former year, and the other in November, in which it projects a budget for the year to come. These two reports, one about the past and other about the future, could generate confusion in news reports with respect to the year that is being analyzed. This explanation should help to clarify the reports below that could reflect some of this difficulty.

a. A report in *30 Dias* commented: "In 1995 the Vatican account sheets again showed a deficit after a brief period of 'gain' registered in 1993 .... 'After a modest positive gain registered in 1993 (\$1.5 million), it is not at all pleasant to forecast a loss for the year 1995,' said Cardinal Edmund Szoka, president of the Prefecture for Financial Affairs of the Holy See, the Vatican's 'Treasury minister'" ("O ano de 1995 em vermelho," November 1994, p. 40). This report was based on the official report "Dichiarazione ai rappresentanti dei mezzi di

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comunicazione riguardante il bilancio preventivo consolidato della Santa Sede per l'anno 1995" presented by Cardinal Edmund Szoka on November 11, 1994 in the Vatican's official press release, *Sala Stampa*, p. 3).

b. In June of 1995, Cardinal Szoka released to the press the 1994 financial report that showed a positive surplus, although three times less than that of the prior year. The explanation for this was given in an Italian organ: "For the second consecutive year, Cardinal Szoka announced yesterday, Vatican finances are out of the red .... The budget, in fact, is being administered with the assistance of outside experts. With the assistance of German and American specialists, the Holy See is moving deftly into the well-mined field of financial investments, even though in the last period, with the turbulence of the market sector, profits fell, which reduced by a third the earnings of the preceding year. The report that Cardinal Edmund Szoka, an American of Polish origin, presented to the press yesterday is praiseworthy for its clarity. It is a consolidated report for the year 1994 and shows the expenses and profits of 49 entities of the Holy See" ("La 'San Pietro Spa' ecco i conti del Papa," *La Repubblica*, June 24, 1995).

c. The Holy See declared a surplus of \$260,000 for the year 1996 (*Vatican Information Service*, "Holy See: A surplus of \$10 million in 1997," June 18, 1998, Internet site). This news, however, conflicts with the prediction of Cardinal Szoka a little before he left the office. In fact, there were even news reports to this effect: "The Vatican will begin the year 1998 without much financial respite. The predictions are that it will be without a deficit for a fourth consecutive year, but also with an open budget. Cardinal Edmund Szoka, president of Prefecture for Financial Affairs, recently named to the office of Vatican overseer, asked for more collaboration of the Dioceses. The contributions of the Catholic Dioceses 'have become an important source of funds for the Holy See and without them, we would be in trouble,' he pointed out. The Cardinal said that the surplus would be \$576,000 for this year [1997], and \$560,000 for 1998. The small surplus 'shows once again the importance of the contributions coming from the Dioceses,' according to the Cardinal" (Assimina Valhou, "Vaticano prevê orçamento apertado em '98," *O Estado de São Paulo*, November 19, 1997).

d. However, the great surprise was the publication of the 1997 financial report. In effect, surpassing predictions, it showed a surplus of \$10,853,000 (*Vatican Information Service*, "Holy See announces operating profit for fifth consecutive year," June 23, 1998, Internet site). The reason for this significant growth was "the contributions from the Dioceses .... religious institutes, priests, religious and lay persons,"

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according to the words of Archbishop Sergio Sebastiani, the new president of the Prefecture for Financial Affairs of the Holy See. Why had contributions increased so much, a thing unforeseen by Msgr. Szoka six months earlier? Msgr. Sebastiani does not give a clear explanation. He only says that without the generosity of the aforementioned entities and persons, "We could not support the many growing costs with the coming of the Great Jubilee" (ibid.). One could suppose, therefore, that the Holy See, in view of the Millennium, had made an expressive appeal to the Hierarchy and the faithful of the whole world. As far as it is commonly known, this did not take place. What is probable, therefore, is that a complete explanation for this spectacular growth in gains will only be revealed in the future.

Leaving aside the official explanations for the Vatican organs, perhaps it could be of interest to pose a hypothesis to clarify the question. The words of this report on the subject seem quite significant: "The Vatican resisted, but finally accepted, the proposal of multimillionaire John Connelly, An American Catholic from Pittsburg .... who spent six months trying to convince John Paul II to cede to him the commercial and reproduction rights of part of the so-called treasures of the Pope that have been conserved in the Sistine Chapel for centuries. **Connelly's final argument was definitive to overcome the resistance of the Vatican: when he offered to pay \$1.6 billion, the agreement was made.** The final 'yes' of the Holy See was strongly influenced by the perspective of ending this year with a positive balance ....

"The treasures included in the accord are the thrones of the various Popes, especially the more austere one used more recently by John Paul II, drawings, frescos, sculptures, tapestries, paintings by Raphael, Botticelli, Caravaggio, Rubens, Girolamo a Capri, Cherubino Alberti, Marcello Venusti, Perugino, Ghirlandaio and other masters of the Renaissance and more recent centuries. On the contrary, not included among the treasures that Mr. Connelly can reproduce and sell are the very famous frescos of Michelangelo on the walls and ceiling of the Sistine Chapel, images whose commercial rights for four years have already been ceded to Nippon Television Network, the Japanese network that provided \$6 million for the restoration of the frescos.

"The initial reluctance of the Vatican was caused by the sales practices .... that John Connelly said that he would use in his business deals involving the reproduction of the treasures, such as dressing his salesmen in the uniforms of the Swiss Guards .... whose garb was designed more than four centuries ago by Michelangelo. Euphoric about his final victory in the negotiations, Connelly told the *Sunday Times* that everyone had gained. 'We create an excellent

of selling properties of the Holy See to cover budget shortfalls.<sup>87</sup> This would correspond to the conciliar ideal of a poor and de-sacralized Church.

§ 67 The egalitarian face that the Church is taking on with the publication of these reports is an undeniable consequence. For these disclosures seem to presuppose that the Church has an obligation to render an account to the public, as if to a superior to whom she must answer. Without a doubt, this favors the impression that the Church would be becoming a popular democracy.

§ 68 A self-managing tendency also begins to appear in the Church as a result of the economic crisis. In principle, nothing could be more laudable than the institution of the Peter's Pence. It is a filial way for the faithful to contribute to the mul-

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system to allow great art to reach the whole world. Rome gained my money and I got what I am going to sell.' **An important Prelate of the Holy See also spoke frankly to the same American newspaper: 'The Church was on the brink of bankruptcy and needed to find money, especially to prepare the Jubilee for the year 2000'**" (Araújo Neto, "Americano tira Vaticano do vermelho," *Jornal do Brasil*, August 8, 1996).

If this news is true, it could help to resolve the mystery of the sudden improvement in Vatican finances. However, this gain has as its departure point the loss of the rights of the Holy See over its artistic patrimony. Paradoxically, finding money to finance the Millennium festivities would propitiate the "pauperization" of the Church, which is despoiled by usufruct of part of its possessions. At the same time, the proposed sales ploys could only serve to further de-sacralize innumerable symbols of the power and pomp of the Sovereign Pontiffs.

<sup>87</sup> "Since Paul VI, the Peter's Pence [an annual voluntary collection taken up among all Catholics], which should support the charitable works of the Holy See, has been used to cover the deficit. On April 9 [1991], John Paul II declared that even this is no longer sufficient. Last year [1990], the Peter's Pence totaled \$58 million. In relation to the deficit of the same year, however, it **is \$28 million short, and will have to be made up by selling properties belonging to the Holy See.** In order to avoid despoiling the patrimony, the Pope asked all the Dioceses throughout the world, by virtue of Canon 1271, to subsidize the Apostolic See as much as they are able" (*Iota Unum*, April 20, 1991, n. 102, "Nouvelles Breves," p. 3.)

tiple needs of the Papacy. Recently, however, this alms has been interpreted more as a tax paid by the local churches and the faithful for services rendered by the Holy See. Furthermore, stress has been placed on the note of “co-responsibility,” that is, the division of powers among the Pope, the Bishops and the faithful. This appears to be heading toward the installation of a self-managing economic regime in the Church.

§ 69           The new *Code of Canon Law*, in force since 1983, emphasizes the “service” that the Holy See should render to local churches. This is even the alleged reason for the latter to contribute to the economic needs of the Papacy. Canon 1271 reads: “By reason of their bond of unity and charity, and according to the resources of their Dioceses, Bishops are to join together to produce those means which the Apostolic See may from time to time need **to exercise properly its service of the universal Church.**”<sup>88</sup>

§ 70           In 1985 John Paul II appealed to the faithful to increase their contributions to the Peter’s Pence in view of Vatican budget deficits. His request underscored the notion of “co-responsibility.”<sup>89</sup>

§ 71           Since then, requests for the “co-responsibility” of the faithful and commentaries on the topic have multiplied. Thus, Holy See press spokesman Joaquim Navarro Vals said that he “hopes that the *glasnost* in pontifical finances will encourage those who are better situated among the 800 million faithful to feel ‘co-responsible with regard to the needs of the Apostolic See.’”<sup>90</sup>

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<sup>88</sup> John Paul II, *Code of Canon Law* (Grand Rapids: William B. Eerdmans Publishing Co., 1983), p. 222.

<sup>89</sup> “At the end of the meeting [of the Cardinals’ commission that deals with the finances of the Holy See], the council will reveal the figures of the Peter’s Pence, an offering from the faithful around the world to the Pope that has been constantly increasing ... since 1985 when John Paul II launched an appeal to the generosity of the faithful and for a greater ‘co-responsibility’ of local churches to confront the needs of the central government” (Bruno Bartoloni, “La crisi del Golfo pesa sulle finanze della Santa Sede,” *Corriere della Sera*, November 16, 1990).

<sup>90</sup> B. Bartoloni, “Ora l’obolo è diventato trasparente,” *Corriere della Sera*, April 4, 1988.

§ 72 Along the same lines, a writer for the *Corriere della Sera* commented on a meeting that convoked the presidents of the Bishops' Conferences to help the Vatican: "What is now needed is to transmit the message contained in the appeals often launched by Rome by methods that take into account local situations. In substance, the message is this: **the Roman Curia is only a service of the universal Church. Controlled by its peripheries, it [the Curia] aspires to an ever greater efficacy.**"<sup>91</sup>

§ 73 After their meeting, the 109 presidents of the Bishops' Conferences wrote a letter to all the Bishops of the world asking them to help the Holy See. Here, also, one finds the "purpose of acting together" and insistence on "co-responsibility." Its central passage read: "For our part, all of us have manifested the will to offer an efficacious assistance to resolve the problem in a spirit of solidarity with the Holy Father, and with the purpose of acting together to cover whatever is necessary in order to guarantee the continuity of the efforts of the Apostolic See. For this end, **the collaboration of each individual Diocese becomes necessary as a manifestation of communion with the Holy Father and of co-responsibility in the present juncture.**"<sup>92</sup>

§ 74 In an analogous sense, this observation of a reporter for the *Corriere della Sera* pointed out that the Dioceses that make larger contributions expect, in exchange, to know how their funds were spent. That is to say, the "democratization" of financial decision-making is the reverse side of the coin of "co-responsibility" in sending funds. The journalist properly qualified such changes in the financial conduct of the Church as a "cultural revolution." He stated: "**Those Bishops' Conferences able to raise a greater quantity of resources and capable of mobilizing the energies in their countries are the very ones that can ask a 'return' for their efforts and diligence in terms of an open and efficient accounting [of the funds]. This turnabout is recent. It took place when the Holy See opened the closet and decided to show the balance not only of its own entrances, that is, an account of its own**

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<sup>91</sup> B. Bartoloni, "Il Vaticano batte cassa alle comunità di tutto il mondo," *Corriere della Sera*, April 7, 1991.

<sup>92</sup> Alfio Filippi, "Bilancio in rosso," *Il Regno*, June 15, 1991, p. 393.

**activities, but also the sums that come from the contributions of the Dioceses, religious institutes, institutions, foundations, associations and other entities .... It is a type of ‘cultural revolution’ in bookkeeping. Because it means openly disclosing ... the financial sources and indicating where these funds will be applied.”**<sup>93</sup>

The accent on “co-responsibility” in the search for a solution to the Vatican deficit as such seems to reinforce already existing democratic tendencies and impel them toward the establishment of a self-managing financial regime in the Church.

### **b. Establishing the *Nuovo Concordato* and Renouncing the Benefits of the *Lateran Treaty***

§ 75 With the signing of the *Nuovo Concordato* [New Concordat] with the Italian Republic, the Holy See renounced the economic benefits to which it was entitled by the *Lateran Treaty*.<sup>94</sup> This placed a heavy new financial burden on the Church. It also gave her a more democratic physiognomy, since now she must address Italian taxpayers directly in order to receive any funding.

§ 76 A comparative analysis of the present day situation and prior ones, more specifically, the situation before the *Lateran Treaty* and the one that followed it until 1984 – was adroitly made by Roberto de Mattei, professor of Modern History at the University of Rome. He provided this overview of the subject:

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<sup>93</sup> Marco Garzonio, “Il sacro e il profitto,” *Corriere della Sera*, June 27, 1997.

<sup>94</sup> In February 1929, a treaty, financial agreement and concordat were signed by the Holy See and the Italian government, making Vatican City an independent State (about 109 acres). Under the financial agreement, the Italian Republic agreed to compensate the Holy See for the loss of the Papal States by paying 750 million lire in cash and one billion lire in five-percent negotiable government bonds. This treaty was renegotiated in the 1980’s, resulting in the abolition of many of the Church’s privileges, most notably the cessation of government payment of Clergy salaries and the end to mandatory Catholic instruction in government schools.

“According to what is affirmed in its *Relazione sui principi* [Agreement of Principles], the *New Concordat*, in accordance with the decisions of the new *Code of Canon Law*, proposes to ‘do away with’ the old system of benefices that appeared around the 9<sup>th</sup> century, was later confirmed by the Tridentine reform, and essentially formed the fundamental framework of ecclesiastical administration for nearly the whole Second Millennium.

“The norm of Canon 1409 of the Pius-Benedictine *Code* defines an ecclesiastical benefice as ‘an entity juridically established *in perpetuo* by the ecclesiastical authority, composed of [two elements]: a sacred office and the right to receive income from the goods related to this office.’ Therefore, the presupposition of the benefice is that it constitutes an ecclesiastical office (episcopal, canonical or parochial) which guarantees a certain economic independence. It is made up of patrimonial goods, which consist of stable goods or of stipends with a certain stability, and of the income derived from such goods .... Canonists usually give the name *congrua* [or *portio congrua*, which means a stipend that corresponds to the dignity of the sacred person] to the amount of the income deemed necessary to maintain an ecclesiastical office with a certain decorum. The Italian State provided a monthly contribution to Bishops, parish priests, canons and those who hold church offices whose income from said benefits is less than the *minimum* considered the *portio congrua*. This additional amount is called a *congrua* supplement, or supplementary pension of the *congrua* ....

“Emphasis is placed on the fact that the *congrua* is not a ‘salary’ to the Clergy paid with money from Italian taxpayers. On the contrary, it is part of the monies paid for Church properties expropriated in 1855 from the Kingdom of Sardinia, and later expropriated from the whole national territory by the famous confiscation law of 1866. This law denied recognition to the ecclesiastical entities and the patrimonies of these suppressed entities were given to the domain of the State. The latter assumed for itself the commitment to inscribe in the ‘*great book*’ of the national debt a five-percent tax to be paid to the Fund for Worship.

“The Lateran agreements of 1929 were inspired, as Msgr. Fagiolo correctly observed, by a ‘policy of compensation’ for the usurped possessions. The Italian State assumed a public and perpetual debt to the Holy See. It confirmed and

regulated payment of the *congrua* supplement to all those entitled to ecclesiastical benefices. The traditional system of benefices, which for many centuries had regulated and disciplined all patrimonial matters, remained as a point of reference for legislating such matters.

“The new rules [of the 1980’s], however, did away with the *congrua*, and replaced it with contributions coming from new institutions created for the sole purpose of providing for the sustenance of the Clergy. Indeed, by a decree of its Bishop, an ‘Institute for the Sustenance of the Clergy’ (art. 21) was supposed to be established in each Diocese by September 30, 1986. Following the same schedule, the Bishops’ Conference set up a ‘Central Institute for the Sustenance of the Clergy’ that would supplement the resources of diocesan and inter-diocesan institutions’ (art. 21). Starting in 1987, the State, for its part, will gradually stop paying the *congrua*, which will be abolished definitively by 1990. All the ecclesiastical benefices will consequently end and be absorbed by diocesan institutions.

“In order to survive, the Italian Church will have to maintain herself by the good-will offerings of the faithful. The State will limit itself to facilitating the collection of such offerings by giving tax deductions on up to two million lira donations to the Central Institute for the Sustenance of the Clergy (art. 46). In addition, it will set aside an amount equivalent to 0.8 % of personal income taxes, ‘in part to finance social or humanitarian projects under direct State management, and in part to finance religious works under the direct management of the Catholic Church’ (art. 47).

“Without delving into the technical and financial merits of the matter, which nonetheless deserve study and consideration, we limit ourselves here to some observations in the realm of principles:

“If the *congrua* was not coming from State monies, but from the income derived from confiscated Church properties, it is difficult to understand why this definitive confiscation of incomes and goods should be sanctioned with just a stroke of the pen. In effect, the new system presupposes that everything should begin again at ground zero and disregards the enormous expropriation carried out in the past by the Italian State, which, having confiscated the Church’s capital, is now also taking its corresponding income. Why is the Church renouncing every legitimate request for compensation? ....

“We limit ourselves to observing that the new concession seems shot through with the leveling and egalitarian principles that sharply contrast with the Church’s hierarchical and unequal structure. The system of benefices was the expression, on the economic plane, of the traditional conception of the Church. The new system, however, abolishes all inequality, however legitimate, artificially ‘reducing to zero’ the economic conditions of all ecclesiastics; it excludes the possibility of an earmarked donation, thus limiting the freedom of the faithful to make offerings: one will no longer be able to name the beneficiary and the terms of his gift, but will be obliged to give his money to an anonymous, centralized treasury that will redistribute it according to bureaucratic criteria. We are facing a form of economic socialization that is penetrating the Mystical Body of Our Lord. All this cannot fail to raise legitimate questions among the faithful.”<sup>95</sup>

§ 77           Such is the *mise-au-point* of the surprising renunciation the Vatican made of its right to compensation for the goods confiscated from the Church in the 19<sup>th</sup>-century. It is a decision that can only be understood in view of the intent to impoverish the Catholic Church.

§ 78           In 1989, news items on the consequences of the *New Concordat* began to appear. The Church needed to inform Italian public opinion of her economic needs. Once again, the new, democratic face of the Conciliar Church is affirmed. For example, this news report stated: “‘The Church is close to the people, the people must be close to the Church,’ says a slogan launched yesterday by the secretary of the [Italian] Bishops’ Conference, Msgr. Camillo Ruini, along with an appeal to the generosity of the faithful for the ‘Sunday of truth,’ whose theme is the economic future of the recently-emancipated Italian Church .... Never before have the priests been mobilized in a more massive way. Never in the past was there so much talk of money in the Church as there will be this morning. Parish priests will explain that reaching into one’s pocket to help the Church no longer means just throwing some symbolic change into the basket. The Church must now walk all on her own, without any more direct help from the State.

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<sup>95</sup> Roberto de Mattei, *L’Italia Cattolica e il Nuovo Concordato* (Rome: Centro Culturale Lepanto, 1985), pp. 83-8.

“The fact remains that a more or less generous response will be like a vote of good behavior for the Church. Msgr. Ruini acknowledged this when he spoke before the microphones of Vatican Radio: ‘In effect, **with this new system, the Church submits herself to a judgment, or at least to an evaluation, a verification that comes from the people.**’”<sup>96</sup>

§ 79

Some have even suggested that the new system of contributions has established the long-dreamed-of direct democracy in the Church. For example, Fr. Giovanni Marchesi, S.J., spokesman for the Jesuit magazine *La Civiltà Cattolica*, affirmed: “Let us say that these are gestures that permit believers and non-believers to express their solidarity with what the Church does in Italy in the spiritual or social spheres. **The signature to designate the 0.8 % of the IRPEF [tax deduction for the income of individuals] costs nothing to the contributor in financial terms. However, it is a form of direct democracy, by which the citizen can clearly express his wishes and direct available economic resources either to the priests of his own parochial or diocesan community, or also to national and world (Third World) needs.**”<sup>97</sup>

§ 80

Since then, the Church has carried out two self-promotional campaigns every year<sup>98</sup> with her “*giornate di sensibilizzazione dei fedeli*” [days to sensitize the faithful], which consists of manifestos, television and newspaper advertisements and postal mailings.<sup>99</sup> Special video clips with popular stars have even been enlisted to promote the cause.<sup>100</sup> Every-

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<sup>96</sup> Bruno Bartoloni, “Da oggi la Chiesa si finanzia da sola (ed è polemica),” *Corriere della Sera*, November 15, 1989.

<sup>97</sup> Giovanni Marchesi, “L’otto per mille alla Chiesa Cattolica,” *La Civiltà Cattolica*, November 2, 1996, p. 273.

<sup>98</sup> Luigi Accattoli, “Ai preti 140 mila lire,” *Corriere della Sera*, December 16, 1989.

<sup>99</sup> Bruno Bartoloni, “E sulla Chiesa piovono i miliardi dei fedelli,” *Corriere della Sera*, November 31, 1990; *Corriere della Sera*, April 5, 1991.

<sup>100</sup> L. Accattoli, “Lo spot dell’otto per mille,” *Corriere della Sera*, April 24, 1991.

thing is organized by advertising agencies<sup>101</sup> according to the modern rules of commercial marketing.<sup>102</sup> In short, the Conciliar Church has abandoned the sacral and hierarchical physiognomy of the Catholic Church and has assumed an “open,” democratic and self-managing look.<sup>103</sup>

§ 81

Everything indicates that it should not be long before the people themselves, in the name of the same principles now euphorically accepted by the Hierarchy, will demand an accounting for the use of their money, followed in some cases by protests and, certainly, lawsuits, whereby – under the authority of the temporal power – ecclesiastics will be sentenced. How can such consequences be avoided? Especially in face of the crisis of morals that is invading the Clergy – from high to low – in considerable sectors of the Church?

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<sup>101</sup> “Don Camillo entre en campagne,” *Le Figaro*, *Le Fig-Eco*, May 4-5, 1991.

<sup>102</sup> Notwithstanding these efforts, in the years 1993 and 1994 the donations of contributors were not enough to cover the expenses to support the Clergy. On this topic, *La Repubblica* reported: “The tax-deductible offerings for the sustenance of the Clergy decreased for the second consecutive year. In October the amount had reached 7,675 billion liras, 7.5 % less than what was received in the same period last year. Pointing out these facts, the CEI ‘Bureau to promote economic sustenance’ expressed concern about ‘the tendency that these figures reflect.’ After the first four years when offerings increased (25.5 billion in ’89 to 45 billion in ’92), last year showed a ‘sufficiently contained’ decrease of 4 percent. This year, however, if the predictions are confirmed, the decrease will be more consistent” (“Ancora in calo le offerte degli italiani per il ‘sostegno economico’ del Clero,” November 3, 1994).

<sup>103</sup> The democratic and self-managing character of the finances of the Italian Conciliar Church is on many minds and lips. For example, journalist Marco Garzonio said: “Italians have become the protagonists in allocating resources by personally choosing to whom the funds should go; the Church has changed what was certain and guaranteed to what is uncertain, evidently expecting that the people still esteem and believe in her. Lay Catholics have been given substantial responsibility in the sustenance and management of the parishes. Msgr. Attilio Nicora, assigned by the CEI [Italian Bishops Conference] to deal with the problems of the Concordat, said, ‘It is a factor of growth, of openness, of following the lines of greater clarity’” (“L’Oro dei preti,” *Corriere della Sera*, December 19, 1990).

§ 82 Thus, the Church of the Council subordinated herself directly to the people, on whom she now depends economically, and indirectly to the State, on which she has come to depend legally and judicially. In the name of economic autonomy, she seems to have renounced her independence.

§ 83 Democracy and self-management in finances, a general impoverishment, de-sacralization: these are important milestones in the self-destruction of the Church, and simultaneously in the explanation of the spirit of Vatican II.

### 3. The Catholic Church Should Renounce Her Roman Mark

§ 84 In its official documents, Vatican II leaves doors open to “dissolve” the Roman character of the Catholic Church.<sup>104</sup> To help to explain the self-destruction, it should be emphasized that the progressivists have assailed the Roman mark of the Church with two lines of attack.

§ 85 *The first* is the ecumenical front, composed of those who claim that the Roman mark must disappear in order to encourage inter-communion with other confessions. This front of attack situates itself on the same battle line held by those who fight the papal monarchy, which is also considered an obstacle to ecumenism.

§ 86 *The second* is formed by those who argue for the preponderance of the local churches – be it from the institutional or theological point of view – and seek to set up a collegiate form of government in Holy Church.<sup>105</sup> This front of attack is also an extension of those who aim to destroy the Papacy and establish a representative government in the Church.

§ 87 Since such attacks are logical consequences or tactical developments of the process of self-destruction that has already been analyzed, only a few of the more expressive testimonies confirming the existence of these two fronts will be cited here.

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<sup>104</sup> See Vol. I, *In the Murky Waters of Vatican II*, Chap. VIII.5.

<sup>105</sup> See Chap. IV. §§ 111-119, Notes 129, 130.

§ 88 Msgr. Ferdinand Klostermann affirmed: **“People should stop talking about a ‘Roman’ Church, since this implies restrictive and by no means ecumenical concepts.”**<sup>106</sup>

§ 89 Fr. Schoonenberg also confessed a desire to destroy Roman supremacy: “When we deal with Rome, it doesn’t take long to perceive that we always are finding the same kind of people. **Everything always takes place under the name of the ‘authority’ or ‘Rome’ or ‘the Holy See.’** Frankly, this kind of mechanism is irritating to a modern person. And, in my opinion, this is something that is no longer even Christian. **Better that it be eliminated once and for all!**”<sup>107</sup>

§ 90 For Boaventura Kloppenburg, the Latin Church – which would include the Roman mark of the Catholic Church – is only one of the possible “incarnations” of the universal Church. For this reason, it could disappear without affecting the perennality or survival of the universal Church herself: **“The incarnation of the Church in the Greek-Roman cultures was certainly providential and successful, and resulted in a particular Church called the Latin Church. But because this Latin Church was in fact and at the same time the visible center of the unity of the universal Church, she could give (and gave) the impression of being the sole expression of the Church. In fact, this is not so, nor should it be: the principle of transcendence also applies to the Latin Church as such and as an particular church. That is to say, the Church is not linked to the Greek-Roman culture in an exclusive or inseparable way. In other words, the Latin Church as such can disappear without this affecting the perennality or the survival of the Church as founded by Christ (who certainly did not found her as ‘Latin’).”**<sup>108</sup>

§ 91 Speaking about the egalitarian “inter-church” dialogue and the role of local churches, Virgil Elizondo, a board member of *Concilium*, emphasized that the Roman character of the Church should change: **“In a true exchange** of introductions and learning about each other, the authentic catholicity of **the**

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<sup>106</sup> F. Klostermann, “Principi per una riforma di struttura della Chiesa,” V. A., *La fine della Chiesa come società perfetta*, p. 278.

<sup>107</sup> J. A. Schoonenberg, untitled, V.A., *Cinco problemas que desafiam a Igreja hoje*, p. 85.

<sup>108</sup> B. Kloppenburg, *A eclesiologia do Vaticano II*, p. 94.

**Church will continue to grow**, deepen and extend itself; she will avoid, however, the danger of ecclesial nationalism. In this community of equals, the role of Rome at the service of unity will not be diminished, but its function and image will certainly be different. In synthesis, three ecclesial conditions are indispensable for an authentic inter-cultural theological dialogue: 1. The young churches must feel sure of their identities and style of making theology; 2. The old churches of the North Atlantic nations must realize that they are also local churches, in need of de-universalizing themselves and awakening to their particular local conditions; 3. **The local Church of Rome must rediscover, in practice, what it means to be a center of unity, instead of a center that directs, imposes and regulates everything.**<sup>109</sup>

§ 92

Although in essence he repeats the thinking of Elizondo, Johann Baptist Metz speaks much more clearly and draws even bolder consequences. He stated: "Today we need to begin .... with the fact that **the Church does not simply 'include' the non-European Third World Church, but, on the contrary, she 'is' a Third World church with historical origins in the Western European sphere.** In other words, today **the Church is constructing a road that is leading her from a more or less monocentric European and North-American church from the cultural standpoint to a universal polycentric church** culturally speaking. In this sense, **she thus finds herself at the end of a modern age** conceived in rigorously Eurocentric terms. **This occurs notably not only in the life of the Church, but also in the destiny of theology**, since the social history of the Church reveals the actual history of theological reflection.

"In order to better clarify the theological aspect of the new situation, I will categorize three different epochs of History lived by the Church and her theology up until now. A first epoch, chronologically very brief but of fundamental importance to the identity of the Church and theology, is the Judeo-Christian era; a second, more extensive in time, developed within a culture .... is the epoch of Hellenism and the European culture and civilization that lasted until our days; finally, **the**

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<sup>109</sup> Virgil Elizondo, "Per un autentico dialogo teologico interculturale," *Concilium* 1984/1, p. 55.

**epoch of a culturally polycentric and world-scale Church, which took its shape with the first outlines of Vatican II.**"<sup>110</sup>

§ 93

Without expressly mentioning the end of the Roman mark of the Church, Fr. von Galli nonetheless presupposed this end when he made this defense of poverty: "Just as Cardinal Lercaro emphasized at the Council, **the poverty [of the Church] consists of not being tied to any fixed 'system,' much less to any 'theological system,'** to any fixed form of civilization, to any fixed social order, **or to any perfected and also fixed rite.** It is certain that it will always take on such forms, but **none of them will ever be *the* Christian form ....** Only then, perhaps, will it stop appearing to us as a presumptuous Church. The claim of absolute unity demands this poverty as a counterbalance."<sup>111</sup>

§ 94

Of course, Küng did not fail to make his own invectives against the Roman mark of the Church. Curiously, in his eagerness to criticize the Church, Küng inverted the habitual argumentation of the progressivist assaults and chose to appear for the moment as a partisan of Church universality. He stated: "**Certainly it was once intended for the 'Catholic Church' to simply be called 'Roman,'** as if the latter, of herself, were the 'Catholic' one! By means of a supplementary name, the next attempt was to label it the 'Catholic Church' in order to reduce her to the level of any particular confessional church ('the Roman Catholic one'); and the Catholic side was so lacking in intelligence during the Counter-Reformation that it began to like this label, without noticing that it makes catholicity directly problematic, since it reduces it to the ambit of the local community and a particular confession."<sup>112</sup>

§ 95

Drewermann, a kind of new Küng, presented a similar view: "**Roman Catholicism is in itself a contradiction, because it cannot be truly Catholic while it remains Roman ....** Therefore, the unity of the Church would be so simple: It

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<sup>110</sup> J. B. Metz, "La teologia e la fine del moderno," *Concilium*, 1984/1, pp. 44-5.

<sup>111</sup> M. von Galli, "La relación con las religiones mundiales," V.A., *La reforma que llega de Roma*, p. 202.

<sup>112</sup> H. Küng, *A Igreja*, vol. 2, p. 73.

would suffice for the Pope to declare that he is the Patriarch of the Eastern Rome.”<sup>113</sup>

§ 96

This sampling of documents expresses how anxious the progressivist current is to end with one of the *notae Ecclesiae* [marks of the Church], that is, her Roman character.

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This demonstrates how the attack was drawn up against the monarchic (Chap. IV) and magisterial (Chap. V) prerogatives of Holy Church, which also affects her holy, sacral and Roman character.

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#### BIBLIOGRAPHICAL APPENDIX TO CHAPTER VI

Given the broad scope of topics touched on in this Chapter, innumerable documents that corroborated the theses presented here had to be left out of the main text. For Readers interested in delving deeper into the various subjects, the following sources are provided below.

##### Against the Holy Mark of the Church

H. U. von Balthasar, *Abattere i bastioni*, pp. 69, 113; *La gloire et la Croix – Dante*, p. 338; *Le Coeur du Monde*, pp. 87-8, 159f., 208-218; *Mysterium Paschale*, pp. 78, 113-4; *De l'Intégration*, p. 330; G. Baum, “La presenza della Chiesa nella società di domani,” V.A., *L'avvenire della Chiesa*, p. 150; “L'Olocausto e la teologia politica,” *Concilium*, May 1984, p. 68; L. Boff, interview in *Der Spiegel*, “Die Kirche ist eine keusche Hure,” September 17, 1984, pp. 148f.; Y. Congar, *Église Catholique et France moderne*, pp. 62-3, 123-4, 170-1; *Jean Puyo interroge le Père Congar*, pp. 184-5; Y. Congar and G. Girardi, “Dez anos decisivos para a Igreja e para o mundo,” V.A., *Credo para amanhã*, pp. 147-8; J. Döpfner, *La Chiesa vivente oggi*, p. 35; L. A. von Geusau, “La Chiesa ‘scandalo’ del mondo,” V.A., *La fine della Chiesa come società perfetta*, p. 184; John Paul II, *Allocution to the Federation of Protestant Churches in Kehrsatz*, Switzerland, June 14, 1984, *Insegnamenti di Giovanni Paolo II*, vol. 7/1, 1984, pp. 1747f.; F. Klostermann, “Principi per una riforma di struttura della Chiesa,” V.A., *La fine della Chiesa come società per-*

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<sup>113</sup> Eugen Drewermann, Statement, *Confronti*, apud *L'Actualité Religieuse*, February 15, 1996, p. 11.

*fetta*, p. 245; H. Küng, *A Igreja*, vol. 1, pp. 145, 147-8, 359; vol. 2, pp. 100-1., 103f.; “La riforma liturgica del Concilio Vaticano II e la riunione con i cristiani separati,” V.A., *I grandi temi del Concilio*, p. 104; *Veracidade*, pp. 138f.; P. A. Liégé, “A Igreja diante de seu pecado,” V.A., *A Igreja do futuro*, pp. 120-1; J. O’Donnell, “Man and Woman as ‘Imago Dei’ in the Theology of Hans Urs von Balthasar,” *The Clergy Review*, n. 78, 1983, p. 122; G. Philips, *La Chiesa e il suo mistero*, pp. 479–80; B. Sesboüé, *O Evangelho na Igreja*, p. 79; J. Tomko, “Riconciliazione e penitenza,” *L’Osservatore Romano*, January 12, 1983, Supplement, p. IV.

### Against the Sacral Character of the Church

In addition to the topics directly linked to the desacralization of the Church, the list below includes documents on the subservience of the Church vis-à-vis the world.

H. U. von Balthasar, *Théologie de l’Histoire*, p. 168; G. Baum, “La presenza della Chiesa nella società di domani,” V.A., *L’avvenire della Chiesa*, pp. 146–9; L. Boff, *O rosto materno de Deus*, pp. 138, 258-9; M.-D. Chenu, *Jacques Duquesne interroge le Père Chenu*, pp. 79-80; Y. Congar, “L’ecclésiologie de la Révolution Française au Concile du Vatican, sous le signe de l’affirmation de l’autorité,” V.A., *L’ecclésiologie au XIXe. siècle*, pp. 89-90; *Pour une Église servante et pauvre*, pp. 122-3, 32-5; *Jean Puyo interroge le Père Congar*, pp. 203-4; *Église Catholique et France moderne*, pp. 78-9, 97; *Un peuple messianique*, p. 53; “Theology’s tasks after Vatican II,” V.A., *Theology of Renewal*, vol. 1, pp. 50, 62-3; J. M. Gonzalez-Ruiz, *Cristianismo: mensagem de libertação*, V.A. *Cristianismo sem Cristo?* pp. 86f.; P. Huizing, “Vaticano III: una costituzione sulla Chiesa,” V.A., *Verso la Chiesa del terzo millennio*, pp. 170-1; Bas van Iersel, “Strutture della Chiesa di domani,” V.A., *L’avvenire della Chiesa*, p. 185;

F. Klostermann, “Principi per una riforma di struttura della Chiesa,” V.A., *La fine della Chiesa come società perfetta*, pp. 256-7, 272-3; H. Küng, “La riforma liturgica del Concilio Vaticano II e la riunione con i cristiani separati,” V.A., *I grandi temi del Concilio*, pp. 109f.; *A Igreja*, vol. 1, pp. 143-4.; vol. 2, pp. 263, 330; “Qual è il messaggio cristiano?” V.A., *L’avvenire della Chiesa*, p. 117; L. Maldonado, “La liturgia della Chiesa fra l’oggi e il domani,” V.A., *Verso la Chiesa del terzo millennio*, pp. 173-4; G. Mercier, *apud* Y. Congar, *Pour une Église servante et pauvre*, pp. 145-6; J. B. Metz, “Per una Chiesa rinnovata prima di un nuovo concilio,” V.A., *Verso la Chiesa del terzo millennio*, p. 128; S. Palumbieri, “Vita nello Spirito nell’orizzonte di un mondo secolarizzato,” V.A., *Lo Spirito Santo pegno e primizia del Regno*, p. 303; F. Sechi, “Spirito Santo e istituzioni ecclesiali,” *ibid.*, pp. 178-9; R. R. Ruether, “Cristologia e femminismo,” V.A., *La sfida del femminismo alla teologia*, p. 132; L. Sartori, “Regno di Dio e Chiesa,” in V.A., *Il Regno di Dio che viene*, pp. 32-3; E. Schillebeeckx, untitled, V.A., *Cinco problemas que desafiam a Igreja hoje*, pp. 4-5; J. Schoonenberg, untitled, V. A., *ibid.*, pp. 86-7; A. Vergote, “La presenza della Chiesa nella società di domani – riflessioni bibliche,” V.A., *L’avvenire della Chiesa*, p. 163.

### Against the Roman Mark of the Church

With regard to the combat against the Roman mark of the Church, this list includes documents which attack the Primacy of the Roman Pontiff, advocate abolishing the supremacy of Rome over other Dioceses by means of collegiality, and promote the destruction of the Roman Curia.

A. Acerbi, *Due ecclesiologie*, pp. 96f.; G. Alberigo, "Per un Concilio ecumenico cristiano nella prospettiva dell'unità della Chiesa," V.A., *Verso la Chiesa del terzo millennio*, pp. 49f., 60; "O Papado no Concílio Ecumênico," *Concilium* July 1983, pp. 91f.; G. Baum, "La presenza della Chiesa nella società di domani," V.A., *L'avvenire della Chiesa*, p. 149; Y. Congar, *Jean Puyo interroge le Père Congar*, pp. 104f., 107-8, 116, 208f., 211, 213, 229f., "Infalibilidade e indefectibilidade," in K Rahner, *O problema da infalibilidade*, pp. 178f.; *Église Catholique et France moderne*, pp. 88f., 91, 94f.; *Un peuple messianique*, pp. 89f.; G. Denzler, "Autoridade e recepção das conclusões conciliares na Cristandade," *Concilium* July 1983, pp. 44f.; A. Dulles, "Ecumenismo: problemi e possibilità per il futuro," V.A., *Verso la Chiesa del terzo millennio*, pp. 114f.; P. Eicher, "La dignità della teologia nella disputa sul pluralismo," *Concilium*, January 1984, p. 25; M. von Galli, "Dialogo con los ortodoxos," V.A., *La reforma que llega de Roma*, pp. 154f.; J. M. Hoeck, "Dialogo con los ortodoxos," *ibid*, pp. 142f.; P. Huizing "Vatican III: una costituzione sulla Chiesa," V.A., *Verso la Chiesa del terzo millennio*, pp. 170f.; B. van Iersel, "Struttura della Chiesa di domani," V.A., *L'avvenire della Chiesa*, pp. 190f.; B. Kloppenburg, *A ecclesiologia do Vaticano II*, p. 131; F. Klostermann, "Principi per una riforma di struttura della Chiesa," V.A., *La fine della Chiesa come società perfetta*, pp. 256f.; H. Küng, "Vaticano III, problemi e prospettive per il futuro," V.A., *Verso la Chiesa del terzo millennio*, pp. 89f.; *A Igreja*, vol. 2, pp. 26, 45, 280f., 290f.; A. B. Haslter, "Prefazione," in *Come il Papa diviene infallibili*, p. 27; J. Lecuyer, "Orientamento presente della teologia dell'episcopato," Y. Congar and B. D. Dupuy, eds., *L'Épiscopat et l'Église universelle*, p. 807, *apud* C. Beauduin, "Episcopato, collegialità, popolo cristiano," V.A., *I grandi temi del Concilio*, p. 227; H. Mühlen, "O teste da infalibilidade," V.A., *O problema da infalibilidade*, pp. 234f.; A. Müller, "Chiesa e riforma," in V.A., *Verso la Chiesa del terzo millennio*, pp. 139f.; E. Schillebeeckx, "Igreja ou Igrejas?," in V.A., *Cinco problemas que desafiam a Igreja hoje*, pp. 32f.; J. M. Tillard, "Pluralismo teologico e mistero della Chiesa," *Concilium*, January 1984, p. 130.



## Chapter VII

### OUTLINES OF A FUTURE CHURCH, NEW PRETEXTS TO ATTACK THE INSTITUTIONAL UNITY OF THE HOLY CHURCH

§ 1 Under the pretext of shaping a new Church for the future amenable to the tastes of the progressivist utopia, the promoters of self-destruction find fresh pretexts to “justify” their attacks upon the Mystical Body of Our Lord Jesus Christ.

§ 2 In fact, the outlines for a future Church are many and nebulous.<sup>1</sup> Notwithstanding, they generally gravitate toward egalitarianism, pointing to a self-managing or tribal regime<sup>2</sup> of

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<sup>1</sup> See Vol. V, *Animus Delendi-II*, Part I, Chap. IV.3.E; Part II, Chap. V.2.B.

<sup>2</sup> a. A symbolic act – an ecumenical Mass – that took place in the barricades of the Sorbonne in 1968 is reported by Cardinal Ratzinger. It is quite expressive with regard to the future of the Church. Ratzinger noted: “It is characteristic that adherence to a utopic anarchist Marxism, practiced with surprising ardor, should not only convey a religious pathos, but also, and above all, should be sustained by the chaplains of the students and student associations who saw the realization of their Christian hopes emerge there. The guiding light was found in the events of May 1969 in France. In the barricades, there were Dominicans and Jesuits; the inter-communion that took place in an ecumenical Mass in the barricades was a moment considered as a kind of landmark in salvation History: a type of revelation that inaugurated a new epoch of Christianity” (*Les principes de la Théologie Catholique*, p. 433).

b. Another symbolic act, this one realized under the complaisant eyes of part of the Hierarchy who watched or even supported the student revolts of 1968, is referred to by Cardinal Suenens in his report of the talk he gave that same year at the University of Berkeley. These are his words: “Evoking the memory of Berkeley – the university that gave birth to the student revolutionary movement known in Europe under the name ‘May 1968’ – I remember a meeting with the

small, autonomous groups moved by a Pentecostal mysticism and a Buddhist asceticism.<sup>3</sup>

§ 3 Although uncertain as to the institutional form they sought to achieve (perhaps because tribal spontaneity is more

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same students who initiated the revolt. The university chaplains of the Newman Club had insisted that I agree to speak to them .... Custom required that the meeting take place in open air, with the students sitting in circles on the ground or in the patios of their cafeterias .... To begin, I told them, 'My friends, it is said that you are revolutionaries. This is perfectly normal when one is 20 or 21-years-old. If you were not, your hormones would be functioning poorly, and we would need to consult a doctor. There is nothing notable in this. But what interests me is when you will be 40 or 50-years-old, when you will be established bourgeoisie .... What is important is that then you [can say that you] were revolutionaries and did not allow yourselves to become bourgeoisie'" (*Souvenirs et espérances*, p. 156).

c. The words of Gustave Martelet about the Base Christian Communities follow the same lines as the examples cited by Ratzinger and Suenens and, in a certain way, endorse our text: "Although the Base Communities in France had not yet fully emerged in May of '68, they are in great part tributaries flowing from it. From the 'May '68' movement, they received most notably an impatience, in part uncontrollably passionate, with the institutional Church. Under a political form, which such impatience is quick to adopt, the Base Communities found recruits, above all among the Christian representatives of a leftist militancy, for the 'Christian Marxists' or the 'Christians for socialism' .... The basic experiment, notably in France, continues this critical impatience, which came from the May '68 movement, in relation to the institution of the Church: an impatience that became concrete in an emphatically self-managing social-political plan. It was this model they wanted to impose on the Church" (*Deux mille ans d'Église en question*, p. 83).

d. On the subject, see the masterful synthesis of Plinio Corrêa de Oliveira, in the classic *Revolution and Counter-Revolution*, part III, chap. III; see also *Tribalismo Indígena, ideal comuno missionário para o Brasil no Século XXI*, *passim*.

<sup>3</sup> See Vol. V, *Animus Delendi-II*, Part II, Chap. V.2.B.a.

uninhibitedly expressed in uncertainty), the designs for a future Church are united in attacking the hierarchical and sacral structure of the Holy Church. This is a unifying factor for all their practical action, notwithstanding doctrinal divergences that may exist among the various factions.

§ 4 Since this Volume proposes to study the auto-demolition of the Church as an expression of the spirit of the Council, it makes sense for its last Chapter to cover this whole group of attempts at building a Church of the future and focus on their deleterious effects on the Church as Institution.

§ 5 *First*, the analysis will examine how systematic criticism or protest installed itself inside the Church as a necessary element to attain the progressivists' goal; *second*, it will focus on statements advocating the destruction of Holy Church as a condition for the new progressivist Church to be born; and *third*, it will show how the longings for the coming of the much-trumpeted "kingdom," in practice, undermine the centuries-old structures of the Church.

## 1. Contention and Criticism: Elements for the Birth of a Prophetic Church

§ 6 In its official documents, Vatican II often stimulates contention in the Church. This is verified by Msgr. Kloppenburg, who admitted that controversy would help to install a prophetic Church critical of the Hierarchy and Magisterium:

**"In principle, an attitude of contention in the Church is possible and can be legitimate and necessary .... The Council goes so far as to invite the faithful 'to make an honest and careful appraisal of whatever needs to be renewed and achieved in the Catholic household itself, in order that its life may bear witness more loyally and luminously to the teachings and ordinances which have been handed down from Christ through the Apostles' (UR 4e). It is an authentic invitation to contention , especially if we understand the word [contest] in its etymological and positive sense, which includes the idea of witnessing. The Council asks every layman to 'openly reveal [to their pastors] his needs and desires with that freedom and confidence which befits a son of God and a brother in Christ.' (LG 37). The Council even goes so far as**

to ask that it be recognized that ‘all the faithful, clerical and lay, possess a lawful freedom of inquiry and of thought, and the freedom to express their minds humbly and courageously about those matters in which they enjoy competence’ (GS 62g). The directories of old Church Law spoke about the *peccatum taciturnitatis* [the sin of remaining silent], the sin of those who failed to warn Prelates openly when the latter began to do harm to the Church. **The good critic plays the role of prophet. But a prophet is not always pleasant.** Throughout the History of the Church, powerful persons who spoke out appeared. Some of these were even canonized; but before being canonized, they were burned...”<sup>4</sup>

§ 7 Cardinal König, then president of the Secretariat for Non-Believers, advocated establishing “criticism” in the Church in order to make her “open” and bring her closer to the praxes of the democratic process: “There may be times when it is necessary for the Church also to close her eyes to information. Notwithstanding, we are faced with the question: How and to what extent should the Church be non-open? Or we could phrase the question this way: **Would increased openness help the Church in its public relations?**”

“There are two areas in which this seems to be the case: in allowing criticism of ecclesiastical matters, and in decision-making. Some time ago I myself pointed out that critiques on the fallible and questionable aspects of the Church would seem to be a good thing today. It is true that objective criticism can be painful, especially if it descends into details; but in the long run, the Church will gain sympathy if she accepts criticism, because with this she accepts one of the rules of the democratic process.”<sup>5</sup>

§ 8 Cardinal Döpfner also sought to justify the self-critique: “Thus it was that **in the Council the Church herself began to make a self-critique**, to use this word. **She made her confession with regard to her past conduct. A new self-doubt** – that came from the atmosphere of the epoch – **also permeated the people in the Church**, who frequently would be against the Church and her guidance. **In the end, the Pope was criticized**”

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<sup>4</sup> B. Kloppenburg, *A ecclesiologia do Vaticano II*, pp. 52-3.

<sup>5</sup> Franz König, “Theology of Communications and Renewal of the Church,” V.A., *Theology of Renewal*, vol. 2, p. 297.

with the same naturalness that one would take to task his parish priest or schoolmaster. At times, one almost has the impression that persons are ashamed of the Church. The qualification of Catholic has been assumed by some with a restriction. However, even in this case, I think that this is part of an inevitable transition. Here also it is necessary ... to see where this evolution is heading. It does not make sense to want to return ... to a blind love for the Church.”<sup>6</sup>

§ 9 For Hans Küng, the self-critique is a necessity. “Would there be ... justification [for the claim] that the Church will not seriously face the appeal, which accompanies the heresy, for self-critique, reform and renewal according to the Gospel? This is the only attitude that allows the Church to engage in an authentic discussion with heresy .... At the beginning of a discussion with heresy, there has to be the acknowledgement that *each* Christian in the Church is potentially a heretic, that the Church is full of cryptogamic heretics.”<sup>7</sup>

§ 10 Criticism is also defended by Cardinal Congar, who described the role of small groups in the Church of the future: “The contention over her [the Church’s] historic and societal forms in the name of the Gospel has a doctrinal justification. It is part of a whole ensemble of tasks, incumbent upon the Church, which informal groups fulfill more or less well, depending on the case.”<sup>8</sup>

§ 11 In a dialogue about the role being exercised in the Church by small groups, Congar and Girardi sketch the new profile she should have. Congar concluded with his approval of the ecclesiastical and social dissent of these groups. These were their words:

“*Girardi* - I ask myself if ... this feeling [of contention] does not tend to transgress every institutional picture by means of a purely prophetic community or by the creation of a

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<sup>6</sup> Julius Döpfner, *La Chiesa vivente oggi* (Bari: Paoline, 1972), p.152.

<sup>7</sup> H. Küng, *A Igreja*, vol. 1, p. 356.

<sup>8</sup> Yves Congar, “Os Grupos informais na Igreja,” V.A., *Comunidades eclesiais de base – Utopia ou realidade* (Petrópolis: Vozes, 1973), p. 141.

new style of institution that is more flexible, more linked to life, more engaged.

“*Congar* - These small groups are the elements of ‘oxygenization’ for today’s Church, or better, for replacing the red blood cells in a truly profound evangelical sense.

“*Girardi* - In this phase, which is perhaps transitory, **these groups are characterized by an attitude of contention**, above all in the social domain.

“*Congar* - **The actions of many groups are frequently politicized, it is true. Their contention, however, is not purely negative.**<sup>9</sup>

§ 12

For authors Flick and Alszeghy, ecclesiastical contention is a sign of vitality: “The vitality or infirmity of the group can be measured by two factors. The *first* is the ‘force of cohesion’ that unites the group, that is, the intensity of the sentiment of belonging that manifests itself in it, the sense of ‘us,’ the consciousness of the individual of belonging to the group, in its capacity to give meaning to life and choose behaviors. The *second* is the ‘force of propulsion’ of the group with regard to its objective, the expectation of success maintained by the members of the group, and the capacity of the group to overcome the obstacles raised by the outside ambience. These factors can be applied also to the Church, without betraying her specific religious character and without losing the mystery that the Faith perceives in the Church.

“**Actually the ‘force of cohesion’ of the Catholic Church is notably weakened.** In order to understand the situation, we will cite the example of an internationally celebrated book whose subtitle is *The desperate cry of an enraged Catholic*.<sup>10</sup> The author states his love for the Church and is conscious of the need for her. Still, **this ‘yes’ to the abstract essence of the Church is joined to a ‘no’ to the Church as she concretely is. Belonging to the Church includes a publicly expressed dissent. With this, there is a new way of being present in the Church.** As the author [Kavanapugh] notes,

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<sup>9</sup> Yves Congar and Giulio Girardi, “1960-1970: Dez anos decisivos para a Igreja e o mundo,” V.A., *Credo para amanhã* (Petrópolis: Vozes, 1971), pp. 150f.

<sup>10</sup> J. Kavanapugh, *Rinnovati, vecchia Chiesa* (Turin, 1969).

**‘Catholicism as a monolithic structure is disappearing’** (p. 12). The belonging to the Church desired by the author consists of freely using the mystery of the Church, without attributing a normative value to Church preaching and legislation. For many who call themselves Catholic, but distance themselves from the official Church, belonging to the Church means that the community of faith is the primary group of those who listen to the word together and celebrate the Eucharist, or the amorphous mass of all Christians, in so far as the sense of the **‘only Church of Christ’ is disappearing ....**

**“The model of belonging with a critical distance also applies to the relationship between the Church of today and that of the past.** According to a mentality widely disseminated among Catholics, in the historical development of the Church, she was deviated from her primitive perfection. For this reason, **we do not feel strongly linked to the ecclesiastic orientations expressed in the last millennium, including those of the Council of Trent and Vatican I.**

**“This also has diminished that potency of the Church that a little above we called the ‘force of propulsion.’** On a theoretic level, this manifests itself by the opinions expressed by authorized theologians, according to which the Church’s future relies upon her undertaking structural transformations so demanding that only with faith can they be considered probable<sup>11</sup> ....

**“The fact that this contention in the Church finds an echo in the Catholic terrain is not only a sign of vitality, but, from the sociological point of view, it is also symptomatic of a certain structural weakness in the ecclesiastic community”<sup>12</sup>**

§ 13

An editorial in the magazine *Jesus* that dealt with communication in the Church supported the institutional establishment of dissent in the ecclesiastical ambit. The text read: “To affirm that ‘one who loves does not criticize’ is equivalent to

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<sup>11</sup> K. Rahner, *Transformazione strutturale della Chiesa come compito e come chance*, (Brescia, 1973).

<sup>12</sup> Maurizio Flick and Zoltán Alszeghy, *Il mistero della croce* (Brescia: Queriniana, 1978), pp. 409f.

erasing from the History of our Church prophetic voices like those of a Savonarola, a Rosmini or a Milani, capable of just critiques because of their love for the Church. Communication, by its nature, is free and has its own laws which must be respected and cannot be stifled ... Communication provides occasion for growth, above all inside the Church. But **there is no growth if one understands communication – which has frequently happened – in a single sense, from above to below, in which only one channel of ‘news’ about official documents is considered a ‘good source.’**

**“On the contrary, a source is efficient if it knows how to stimulate a dialogue that involves the whole community, if it echoes the anxieties of the people scattered throughout the region until it reaches the ears of the Pastors, if it ‘puts up for discussion’ these responses with a spirit of respect and service, and not of subservience and adulation. It is, therefore, an ‘uncomfortable communication,’ because it is free to choose diversity and dissent in order to develop inside the Church a ‘public opinion’ that not only should not be condemned or at most tolerated, but directly solicited.”**<sup>13</sup>

§ 14

Luigi Sartori expressed a similar opinion: **“For a long time our Church .... has fostered the dynamics of a single ‘public opinion.’ An indispensable condition for this is an opening for a sincere and serene debate, which integrates the positive contribution of a ‘critique’ not denounced *a priori* as destructive.”**<sup>14</sup>

§ 15

Johann Baptist Metz clearly defended the introduction of criticism and revolt into the Church: “There are things that cannot be saved once they have been cast into doubt. At times, the situation of the Church, and especially of the ecclesiastical authority, reminds me of that of the king in the tale ‘The Emperor’s New Clothes,’ after the ingenuous child broke the king’s inability to see with his spontaneous protest: ‘But he has no clothes!’ One cannot ignore this criticism or act as though it

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<sup>13</sup> “Annunciare è comunicare. Controllare la comunicazione è censurare l’annuncio,” *Adista*, November 14, 1995, p. 8.

<sup>14</sup> L. Sartori, “Il “‘maggioritario’ non si addice all’ecumenismo. E neppure il ‘proporzionale,’ La comunione evangelica è l’unica via,” *ibid.*, p. 25.

did not exist; the only resolution is henceforth to take it into account. **Nor can the Church return to her old situation of 'peace and order; she must learn to live with revolt and the objections of critical liberty and to take this on in a living way.'**<sup>15</sup>

It is easy to see how the introduction of criticism and contention in the Church acts as a kind of virus which, once it has entered an organism, profoundly weakens it, before it succumbs to agony and death, if the Church would be mortal.

## **2. An Invariable Factor in the Drafts for a Future Church: The Desire to Destroy Ecclesiastical Institutions**

§ 16 In face of the multiple designs for the future Church and the varied positions of their promoters who adhere to everything from "moderate" to *ardite* stances, one constant factor is found in all of them: the invariable purpose to destroy the hierarchical and juridical structure of the Holy Catholic Church. This is expressed in the documents below.

§ 17 Cardinal Yves Congar stated this quite explicitly when he endorsed the theses of Marcel Légaut: "It is clear that the basic [Christian] communities, if authentic and sound, are the very place where such a Christian man forms and expresses himself. Also, **spiritually profound and intellectually lucid laymen**, such as a Marcel Légaut, **call for a new creation of the fiber of the Church herself by means of small solidly spiritual groups.**

"**'The present day crisis of Catholicism,'** said Légaut, **'will not be resolved that quickly. Without any doubt, the Church will be led to an extreme decentralization evocative of the ashes of the local churches of her early times.** To be faithful before God and men, she will have to take different initiatives responding to the various human needs and possibilities in diverse countries, and even in a single place. These initiatives will be taken by vigorous and tenacious religious individuals, since a pre-conceived plan would be insuf-

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<sup>15</sup> J. B. Metz, *Mas allá de la religión burguesa* (Salamanca: Sígueme, 1982), pp. 103-4.

ficient even if it were executed by an authority sanctioned by the highest traditions but lacking the necessary charisma, which cannot be replaced by power.

“Such persons will appear first inside small communities with strong spiritual cohesion, from which they will be the fruit and the reason for being. Socially negligible, **these unorganized but very organic groups will lead to a totally new concept of Church unity that will distinguish her from religions more or less structurally linked to a political society from which they receive their identity and perenniality.**”<sup>16</sup> Like Légaut, we are showing the need for the Church to exist in the most profound sense of her being, **to remake her spiritual fabric in her very essence.**”<sup>17</sup>

§ 18

Congar’s endorsement of Légaut’s hopes for the “small groups” certainly could be applied to other “small communities with strong spiritual cohesion,” such as the French Base Christian Communities. In this case, would the Dominican Cardinal be lending his indirect support to the general propositions to destroy the Church manifested by writers of such communities? The following excerpts from Martelet expressed well their desires for the base communities in relation to the Church: **“If, they tell us, ‘the road’ the Church embarked upon in May ‘68 was not taken in vain, the best service that can be rendered to her [the Church] is to destroy her, or to ‘tear down the shed,’ that is, ‘to proscribe fraternal dialogue with the institution and with theology’.... Such a proscription, they add, would only serve to ‘permit the persons who are outside ... to discover the Gospel in a way other than the heterogenous and outdated system that we call theology, in a way other than this capitalist, traditional, bourgeois system that is called the institution.’ In fact, hasn’t it become evident with May ‘68 that there is in the Church *also* and perhaps *above all* an ‘institution rife with prostitution?’**”<sup>18</sup> ....

<sup>16</sup> M. Légaut, “La Passion d’Église,” *Études*, October 1970, p. 426.

<sup>17</sup> Y. Congar, “Os grupos informais na Igreja,” V.A., *Comunidades eclesiais de base*, pp. 143-4.

<sup>18</sup> Robert Davezies, “Mai ‘68, la rue dans l’Église,” *l’Epi*, 1969, pp. 61-2.

“As for the practical means for this destruction, so much needed, ‘they fall to personal imagination and group actions. There is no recipe.’ However, ‘it is necessary to emphasize as much as possible the media repercussions of action and protests.’ And, since ‘the Church is quite vulnerable to what we call *scandal*, it is necessary that we make use of it.’<sup>19</sup> At any rate, ‘the hardened and oppressive institutions will not fall by themselves.’ In effect, ‘the weight of an outdated institution endangers its very way of presenting itself, despite its inefficiency. One should, therefore, help it to disappear by making a vigorous protest of the institution.’<sup>20, 21</sup>

§ 19 Summarizing the purpose of the base communities, Martelet continues: “Therefore, in order to ‘**de-institutionalize**’ the Church .... ‘one is not dealing with merely giving a few blows from time to time that cause wincings, but with planning and carrying out a continuous work of deconstructing the system of representation, which is most frequently unconscious.’<sup>22, 23</sup>

§ 20 Cardinal Joseph Ratzinger saw the Church of the future as denying the exterior elements of the Body of Christ.<sup>24</sup> This excerpt from the magazine *Jesus* (1984) – so often used to present him to the conservatives as a partisan of that current – clearly shows that in reality he was not lamenting the “auto-demolition” of the Church. In fact, his affirmations are nothing more than a “clinical” diagnosis about a process that he considered necessary.

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<sup>19</sup> *Ibid.*, p. 63.

<sup>20</sup> Bernard Besret and Bernard Schreiner, *Les communautés de base* (Grasset, 1973), pp. 224-230.

<sup>21</sup> G. Martelet, *op. cit.*, pp. 83-4.

<sup>22</sup> Jacques Chatagner, “Un objectif et une stratégie,” *La Lettre*, 196, 1974, p. 2.

<sup>23</sup> G. Martelet, *op. cit.*, pp. 85-6.

<sup>24</sup> For the perennial doctrine of the Church on this matter, see excerpts from the Encyclical *Satis cognitum*, Introduction, Note 19; Chap. VI. § 32. A more complete exposition is found in Vol. XI, *Ecclesia*, Chap. I.2.A.a.

§ 21

Ratzinger wrote: “Once again, from today’s crisis, a **Church will emerge tomorrow that will have lost a great deal. She will be small and, to a large extent, will have to start from the beginning. She will no longer be able to fill many of the buildings created in her period of great splendor. Because of the number of her followers, she will lose many of her privileges in society. Contrary to what has happened until now, she will present herself much more as a community of volunteers .... As a small community, she will demand much more from the initiative of each of her members and she will certainly also acknowledge new forms of ministry and will raise up proven Christians who have a calling to the priesthood.** In many smaller communities, respectively in social groups with some affinity, the normal care of souls will take place in this way .... There will be an interiorized Church, who neither takes advantage of her political mandate nor flirts with the left or the right. She will achieve this through effort. The process of crystallization and clarification will demand great exertion. **It will make her poor and a Church of the little people .... All this will require time. The process will be slow and painful ....**

“From this interiorized and simplified Church, a great force will pour out. The men of a completely planned world will feel unspeakably isolated. **When God will seem to have totally disappeared for them, they will experience a complete, horrible poverty. And then they will discover the small community of those who believe as something entirely new .... Her [the Church’s] real crisis has hardly started. We still have to go through some great storms .... Certainly she will never again be the dominant force in society to the degree that she was until recently.**”<sup>25</sup>

§ 22

To this prognosis can be added more recent words of the Cardinal advocating the abolition of various institutions in the Church. “**The more structures we build,**” Ratzinger affirmed, “even if they are the most modern, **the less room there is for the Spirit,** the less space for the Lord, and the less liberty. I believe that from this point of view, **we have to begin to make an unreserved examination of conscience in the Church at all levels. This examination of conscience should**

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<sup>25</sup> J. Ratzinger, *Fé e futuro* (Petrópolis: Vozes, 1971), pp. 76f.

have concrete consequences at every level and bring with it an *ablatio* [a chopping off] that allows the authentic face of the Church to appear once again.”<sup>26</sup>

§ 23

Vatican specialist Marco Politi made this commentary about viewpoints shared by Cardinal Joseph Ratzinger and Cardinal Carlo Martini: “When, for example, in his autobiography Cardinal Ratzinger emphasizes the great process of de-Christianization, saying that it is useless to expect a return en masse to Christianity, we see, with surprise, that he agrees with what the Cardinal Archbishop of Milan, Carlo Maria Martini, said when he stressed the importance of the personal witness of the individual, of the parish community, and of the individual groups, without confiding any longer in the large institutions.”<sup>27</sup>

§ 24

At the ‘98 Synod, important Prelates lent their support to the small base communities, which seem to constitute part of the formula for the future Church designed by progressivists. Thus, Msgr. Bastes, Bishop of Romblon (the Philippines) and speaker for one of the English-speaking groups, categorically affirmed: “As the Church, we can oppose evil and unite ourselves to the popular grassroots movements, the greater part of which are neutral and secular in tradition. We can unite our strengths to theirs to combat evil and spread the values of the Gospel”<sup>28</sup>

§ 25

At the same Synod, Msgr. Villena, Bishop of Bayombong (the Philippines), speaker for another English-speaking group, stated that “the concept of the communion of community can be clearly observed and understood in the small ecclesiastic communities of Asia. In these communities, the religious, laymen and Clergy are united in the name of the word of God, which leads them to form small Christian communities (neighborhood groups, base Christian communities, and work groups). There they pray together and

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<sup>26</sup> J. Ratzinger, “A verdadeira e a falsa reforma,” *30 Dias*, October 1990, p. 65.

<sup>27</sup> Marco Politi, “Impressões de um vaticanista,” interview by Robert Rotondo, *30 Dias*, November 1996, p.31.

<sup>28</sup> Arturo Bastes, “Costruire un 'ponte' di dialogo tra le religioni,” *L'Osservatore Romano*, May 2-3, 1998, p.7.

discuss the Gospel of Jesus, living it in their way of daily life, in love, in confidence, in reciprocal support and collaboration, united in ‘only one heart and one soul.’”<sup>29</sup>

§ 26

In more recent statements, Cardinal Ratzinger has continued to speak about changing the structures of the Church. In a speech of April 28, 1998 about the Church institutions, the Prefect of the Congregation for the Doctrine of the Faith affirmed: **“There are real reasons to fear that the Church can vest many institutions with human rights, which later become like the armor plate of Saul, which prevented the young David from walking. It is always necessary to see if the institutions that were useful in the past are still effective. The only institutional element necessary for the Church is what was given by the Lord: the sacramental structure of the people of God, centered upon the Eucharist.”**<sup>30</sup>

The journalist commented: “It is curious. The image of the Church bureaucracy compared to the armor plate of Saul is the same used by the Cardinal of Bologna, Giacomo Biffi, in an interview granted to the magazine *Nuntium* (n. 4, March 1998) of the Lateran Pontifical University.”<sup>31</sup>

§ 27

*La Civiltà Cattolica* also promotes a “profound renewal” of the Church, which would imply doing away with various notes that characterize her. In an editorial, it made this commentary: “Thus, the present day crisis of the Church is, to employ a biblical image, a ‘crisis of giving birth.’ **It is giving birth to a profoundly renewed Church, a Church that must despoil herself of a large part of an undoubtedly glorious but now dead past, and change her mentality, behavior and, finally, language** in order to walk on the same path with

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<sup>29</sup> Ramon Villena, “L’annuncio del Vangelo nel Continente: strategie e prospettive,” *ibid.*, p. 8.

<sup>30</sup> J. Ratzinger, Speech at the ’98 Synod of April 28, 1998, *apud* Gianni Valente, “Diabattito sull’essenziale,” *30 Giorni*, May 1998, p. 30.

<sup>31</sup> G. Valente, *ibid.*

men, with whom she is called to share their destiny, concerns and hopes.”<sup>32</sup>

§ 28

The Bishop of Innsbruck, Msgr. Stecher, also longs for a Church without structures. He said: **“I am convinced that the future of our Church is not in structures or organizations.** In the first place, my master Karl Rahner taught that this is rooted in the depths of our soul. Rahner repeated to his students: ‘The Church of the future must be mystical, that is, a Church of a great spiritual profundity.’ I believe that as the Church we must descend, religiously, into the very depths of our time.”<sup>33</sup>

§ 29

Msgr. Francesco Gioia, secretary of the Pontifical Council for the Pastoral Care for Migrants and Itinerant Peoples, maintained that the structures of the Church, even the most elementary, should change in accordance with the novelties of the time. He stated: **“Parishes, Dioceses, local churches and their corresponding personnel should be in synthesis with the new human reality in the dizzying processes of dynamic innovation.”**<sup>34</sup>

§ 30

Citing an important statement of the Dutch Bishops, Kloppenburg demonstrated that the self-destruction of the Church, which takes place amid confusion and uncertainty, is a constant process “that will never end.”

**“Renewal is not possible without confusion and uncertainty,”** said the Bishops of Holland in a remarkable document of March 1968. They continued: **“The comparison of renovating one’s house, which we just used, is weak** on two counts. *First*, the architect and builder have an exact notion of what they must do, but the **Church only has a vague idea of how the new building will be. Uncertainty about the most**

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<sup>32</sup> “Testimoniare la ‘gioia nella speranza’, in *La Civiltà Cattolica*, April 17, 1971, p. 110.

<sup>33</sup> Reinhold Stecher, “Il futuro della Chiesa: corresponsabilità e mistica,” interview by Paolo Vicenti, *Il Regno*, July 15, 1997, p. 422.

<sup>34</sup> Francesco Gioia, “Il popolo di Dio protagonista del pellegrinaggio giubilare,” *L’Osservatore Romano*, June 18, 1998.

diverse questions still reigns. At most, one may catch a glimpse of the main lines of renovation. *Second, the reconstruction of the Church will never end. The new structure will never be completed .... Once today's problems are solved, others will appear later that need to be renovated. Given this, it is better to compare the Church to a nomad's tent, rather than a house that is established and fixed in a permanent place. We can take the tent down and set it up again after travelling a little further down the road. It only offers provisional shelter.*"<sup>35</sup>

31 In a text already cited in this Volume,<sup>36</sup> Msgr. Suenens repeated this metaphor of the tent. Referring to the Church, he said, "The history of Exodus teaches us that God does not like to give stocks of provisions to His people, but will assure them their daily bread. **We have acquired the habit of accumulating a lot of unnecessary baggage and building houses of stone or cement, instead of being satisfied with portable tents that allow us to always be ready to move on.**"<sup>37</sup>

§ 31 Marco Politi, a lay journalist who specializes in Vatican subjects and certainly shares progressivists' views in this article, saw a parable of the future Church in the physical weakness displayed by John Paul II in his visit to the Italian city of Lecce. With this, Politi revealed his longings to see a change in Papal Primacy: **"A Pope of Rome, despoiled of his power and weakened by the winds of History, finally stripped of the pride that comes from feeling himself the servant of the servants of God. There he is, dressed in glorious vestments, walking like a child who is supported confidently by one who does not let him fall.** It is a vision that has echos of a Greek tragedy, but that also possesses the lightness of a parable. **Perhaps this will be the Church of the future. A community in which the primate of Rome will have the humility to confide and lean upon his brother Bishops. Without be-**

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<sup>35</sup> B. Kloppenburg, *A ecclesiologia do Vaticano II*, pp. 99-100.

<sup>36</sup> See Chap. I.2.B.

<sup>37</sup> L. J. Suenens, *Souvenirs et espérances*, p. 131.

ing proud. Just as Karol Wojtyla showed himself at Lecce in need of the help of others.”<sup>38</sup>

§ 32

Along the lines of these longings for the future Church is the “dream” of Fr. Bernard Häring, one of the important theologians of Vatican II. Imagining what a future John XXIV should do, the famous German moralist postulated: **“The mission of the new Pope would be to write a letter to all citizens to make them aware of the changes that he intended making in the Church: abolishing ecclesiastical titles, the Cardinals’ purple hats and the diplomatic body of the Holy See. He would prohibit calling the Pope ‘His Holiness’ and the Bishops ‘Your Excellency.’ Even more, women would have the same rights as men and would be able to become priests.”**<sup>39</sup>

§ 33

In an article in *L’Osservatore Romano*, Cardinal König defined the prophetic Church of the future in function of its opposition to the dogmatic principles and hierarchical structure of the Catholic Church. **“The Church of the future will be in many ways more honest and modest and will profess the Faith without words,”** he stated. “Religious phraseology is a grave danger that always threatens the religious man. **That which is easily said, that which has already been so well formulated .... that which is meant to be only heard, which is so pompously spoken – there will be little room for this in the Church of the future.**

**“In many things the Church of the future will be more simple. She will not weigh everything or make decisions about all things, above all matters outside her competence .... In the future there will be a religion of liberty, which will not put restrictions on the liberty and characteristics proper to man .... In face of pressure from public opinion, media manipulation and suggestions from those in high places, the Church will place herself at the disposition of liberty to defend the rights of man ....**

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<sup>38</sup> Marco Politi, “Quella mano tesa ai Vescovi,” *La Repubblica*, September 19, 1994.

<sup>39</sup> B. Häring, “Sogno una Chiesa senza gerarchie,” *Corriere della Sera*, March 28, 1993.

“The religion of the future, the Church of tomorrow, will know how to discern substance from the accidental better than we do today. **The Church of the future** will recognize more clearly what is essential. **She will know how to separate what is mere appearance, dressing, outside packaging – variables that can be changed – from the unchangeable substance,** which was confided to the Church as revelation from God, **just as people and their clothing are two distinct things .... The Church of the future will not be at ease with the powerful of this world; she will not easily be silenced by money and honors,** nor will she allowed herself to be involved with political systems.

“**The Church of the future will not be the Church of imposing organizations and great demonstrations. She will be led and maintained by small communities that will strive for continuous renewal,** which, in turn, they will radiate to others .... **We find ourselves at the end of the period of great, pompous organizations;** the movement and life of the Church is taking place in small circles, in particular communities.”<sup>40</sup>

§ 34 Boaventura Kloppenburg seems relieved to report the effects of the changes in the post-conciliar Church. He wrote: **“The Constantinian era having finally ended, the Church has become painfully aware of being only a small group in the vast world.”**<sup>41</sup>

§ 35 Fr. von Geusau, founder of DOC and IDO-C which both before and after the Council advocated establishing a demythified and de-sacralized Church composed of “prophetic groups,”<sup>42</sup> “explained” how the Church should allow herself to be destroyed so she would effectively become “a sign of redemption and of the kingdom.” He said: “The concrete expression of revelation touches the whole of Christendom in all of its structures and historical achievements, in that it touches upon all the ways in which revelation comes into contact with the world. A purely external accommodation, or even a new

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<sup>40</sup> Franz König, “L’avvenire della religione è l’avvenire dell’uomo,” *L’Osservatore Romano*, March 26, 1983, p. 5.

<sup>41</sup> B. Kloppenburg, *A ecclesiologia do Vaticano II*, p. 70.

<sup>42</sup> See Vol. I, *In the Murky Waters of Vatican II*, Chap. IX, §§ 67-74.

version or interpretation of the doctrinal deposit, would not correspond to the actual demands and implications for a change in the Church in a changing world.

**“To many it will seem that the very mainstays of Christian action are falling apart. Many will believe we are facing, or on the eve of, a new grand-scale destruction of Jerusalem. It is not exaggerated to say that we are living a moment of rupture and discontinuity in the History of salvation .... Many who think of themselves as Christians may find themselves no longer understanding what is happening, while others whom we would never expect to find in similar conditions will appear to us as true Christians.**

**“The crisis attacking the Church is evident .... People even speak of ‘two churches’ to express the reality of a growing distance between two mentalities. All this may seem terribly sad or pessimistic. But instead, it could be the sign of the birth of a renewed Church which, slowly, groaning, is leaving behind the excessively ‘stable and safe’ land of the old ecclesiastical structures to consciously embark upon the road to the desert. There is talk about the theology of ‘exodus’ .... Perhaps we will be calmer after a few generations, when change will have become a familiar method to advance. It is certain that increasingly more groups are asking themselves why they still remain Christian, which amounts to questioning what they are doing in this world. But it is equally certain that the possibilities of God leading us to an ecumenical and multiform Church that may effectively be the sign of redemption and of the kingdom are greater and greater.”<sup>43</sup>**

§ 36

The realization of these progressivist dreams is taking place more or less everywhere. A news report symptomatic of this destruction of the traditional Church structures noted: **“In place of immense churches and frigid celebrations, there will be small groups of Christian reflection, open and informal. Theologians and pastoral advisors who discussed urban culture at the 5<sup>th</sup> Latin American Missionary Conference (Conla-5) decreed the end of the traditional parish in order to confront the challenge that large cities represent for**

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<sup>43</sup> Leo Alting von Geusau, “La Chiesa ‘scandalo’ del mondo,” V.A., *La fine della Chiesa come società perfetta*, pp. 192–3.

evangelization. The model can be the project initiated five years ago by the Archdiocese of Belo Horizonte with the objective of ending the frigid religious practices of multitudes of faithful who sing and pray together, but who welcome each other poorly .... **The churches will continue to exist for liturgical celebrations, but they will no longer be the central focus of the parish.** ‘We are creating living communities, small groups who meet in clubs, associations, businesses and family homes to converse and reflect upon questions that afflict them,’ announced Fr. João Batista Libânio, Jesuit theologian and one of the pioneers of the new experiment.”<sup>44</sup>

§ 37 Others, like Singhalese theologian Mervyn Fernando, advisor to the Secretariat for Non-Believers and the Pontifical Council for the Family, advocates a Buddhist formula for the “new Church” once the old structures have broken down. He wrote: **“Among Christians today, we find a movement of liberation from the tutelage of the Church, a reaction against a regime of restrictive protection and control through laws, rules and regulations. The Christian is taking for himself the independence and responsibility he believes was denied to him.** He no longer wants to be regarded as a minor. Many have left, opting for a non-institutional Christianity whose priority is responsible self-determination (self-liberation?) following one’s own conscience, knowledge and liberty.

**“The Buddhist experience also shows that religion and religious practices can be maintained with a minimum of structure and authority ...** Not only Buddhism but all oriental religions in general subordinate doctrine to life, the *logos* to the *pneuma*, structure to movement.”<sup>45</sup>

§ 38 Schillebeeckx compared the “relativization of Church structures” – which he advocated as a measure for the future – to the structure that exists in Protestant sects: “We can say .... that **a consciousness of the nature and functioning of institutional structures within the Church also implies a certain relativization of these structures.** As a consequence of this, a

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<sup>44</sup> José Maria Mayrink, “Igreja renova para atrair juventude,” *Jornal do Brasil*, July 23, 1995.

<sup>45</sup> Mervyn Fernando, “Desafio budista ao Cristianismo,” *Concilium*, June 1978, p. 102.

possibility opens for an alternative development of structures, as it happened, for example, in Protestant churches.”<sup>46</sup>

§ 39 Küng aligned himself with the authors above, whose positions range from the “official Vatican line” to the most daring. Among the partisans of the latter, he is undoubtedly the most expressive exponent. The self-destructive character that the Conciliar Church should assume is evident in his statements: **“The Church of Jesus Christ will not disappear, but from this point on, she will be drastically transformed. She will not lose her soul but, in a world in constant change, she will have to search for it constantly. The Church has to change even more so that, by modifying herself as she should, she may continue to be what she is.”**<sup>47</sup>

§ 40 In another work, he emphasized this even more strongly: **“To what Church does the future belong? .... Not to a Church who demands a blind obedience and a fanatic partisanship; not to a Church imprisoned by her own past, eternally putting on the brakes, wary about raising obstacles .... Not to an anti-critical Church who is an enemy of the practice of science .... not to a Church who focuses on problems and mistrusts empiricism and who believes herself to be competent in everything .... In short: the future does not belong to an untruthful Church, but to a Church who knows what she does not know.”**<sup>48</sup>

§ 41 In fact, Küng advocated the destruction of the Church, even if in his book *Veracidade* he unconvincingly said he was trying to prevent the “death” that would befall the Church if she did not .... cede to self-destruction. “Whoever wishes the death of the Church and her transformation into a mausoleum of God,” he affirmed, “should leave her as she is. **Whoever wants life for the Church, as a family of God, must want her to change. Only by changing will the Church remain what she is.** Only by renewing herself will she be preserved .... Hence, **such a [renewed] Church,** despite her (still) institu-

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<sup>46</sup> E. Schillebeeckx, “Fundamento da autoridade na Igreja,” in V.A., *Cinco problemas que desafiam a Igreja hoje*, p. 38.

<sup>47</sup> H. Küng, *O que deve permanecer na Igreja*, p. 51.

<sup>48</sup> H. Küng, *Veracidade*, pp. 44-5.

tional character, **could no longer be likened to a labor party, a regular army, a monolithic bloc or a religious-absolutist Roman Empire.** She would provide opportunities, **animate small groups to act in unconventional ways in the secular world** and encourage them to experiment **without imposing official control** over everything. She would stimulate multiple cells in the various spheres of life, teams working fraternally with each other ... not wanting to dominate but to serve, complementing, in a necessary way, the institutional Church ... giving the Church new life and making her mobile and communicative in a way outside the normal. **An underground Church that need not fear the light of day!**<sup>49</sup>

This sampling of testimonies – from authors representing various theological positions – proves the existence of a constant variable in their dreams for a future Church. The constant element is that the Holy Catholic Church should self-destruct.

### 3. In Seeking the “Kingdom,” the Church Should Renounce Her Structures

§ 42 According to Catholic doctrine, the expression kingdom of God on this earth has three meanings.<sup>50</sup>

§ 43 *First*, the kingdom of God founded by Our Lord Jesus Christ is the Catholic Church. “The kingdom of God is within you” (Lk 17:21) is understood in this way. The same use applies to St. Thomas Aquinas’ statement that the Church “is the kingdom of God by antonomasia”<sup>51</sup> and St. Augustine’s declaration that “the Church is the kingdom of Christ and the kingdom of Heaven now.”<sup>52</sup> Thus, in her hierarchical-monarchical constitution, her laws, her teaching, her distribution of grace

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<sup>49</sup> *Ibid.*, pp. 108-9.

<sup>50</sup> The kingdom of God, without taking this earth into account, is the Triumphant Church and the Suffering Church in heaven and purgatory.

<sup>51</sup> St. Thomas Aquinas, *IV Sententiarum*, d. 49, q. 1, a. 2; q. 5, c.

<sup>52</sup> St. Augustine, *De Civitate Dei*, lib. 20, c. 9.

and the praise she renders to God, the Catholic Church is the visible kingdom of God already on this earth.

§ 44

*Second*, the kingdom of God is the political-social development of Catholic principles, which affect a considerable portion of men in a given epoch. Thus, in the Middle Ages, the principles of the Gospel influencing the political-social order constituted the kingdom of Christ, or Christendom.<sup>53</sup>

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<sup>53</sup> a. Leo XIII affirmed: "There was a time when the philosophy of the Gospel governed the States. In that epoch, the influence of Christian wisdom and its divine virtue permeated the laws, institutions and customs of the peoples, all categories and all relations of civil society. Then the religion instituted by Jesus Christ solidly established in the degree of dignity due to it, flourished everywhere thanks to the favor of princes and the legitimate protection of magistrates. Then the Priesthood and the Empire were united in a happy concord and by the friendly interchange of good offices. So organized, civil society gave fruits superior to all expectations, whose memory subsists and will subsist, registered as it is in innumerable documents that no artifice of the adversaries can destroy or obscure.

"Christian Europe has subdued barbarous nations, and changed them from a savage to a civilized condition, from superstition to true worship. It victoriously rolled back the tide of Mohammedan conquest, retained the leadership of civilization, stood forth in the front rank as the leader and teacher of all, in every branch of national culture. It bestowed on the world the gift of true liberty in diverse forms and most wisely founded numerous institutions to alleviate human suffering. And if we inquire how it was able to bring about so altered a condition of things, the answer is: Beyond all question, it is largely due to Religion, under whose inspiration so many undertakings were set on foot, and through whose aid they were brought to completion. All this good would certainly have continued had the agreement of the two powers been lasting. Even more important results might have been justly hoped for, had obedience served the authority, teaching and counsels of the Church, and had this submission been marked by greater and more constant loyalty." (Encyclical *Immortale Dei*, Petrópolis: Vozes, 1954, nn. 28-9).

b. In another document, the same Pontiff confirmed this: "Still, triumphing over all obstacles, violence and oppressions, always expanding her peaceful tent, saving the glorious patrimony of art, science and letters, and making the spirit of the Gospel penetrate profoundly in human society, the Church formed this Civilization which was called Christian, which brought to compliant nations her beneficial influence, equity of law, elevation of customs, protection for the

§ 45 *Third*, the kingdom of God is the state of the elect and the created universe after the consummation of the world and the resurrection of the body. It is the perfect order that will descend from heaven for the glorification of God and the reward of the just (Apoc 21).<sup>54</sup>

§ 46 Modernists and, later, progressivists, deny that the Catholic Church is the kingdom of God; they also deny that the kingdom of God is a temporal reflection of the Church. All they admit is a vague, eschatological kingdom. With this, they try to justify their combat against Church structures and hierarchical-monarchical aspect. They claim that it is these things

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weak, compassion and dignity for all, and moreover, whenever possible, given human inconstancy, peace in civil life, which derives from the perfect harmony between liberty and justice" (Encyclical *Pavernu*, Vozes, Petrópolis, 1952, n. 8).

c. St. Pius X also vigorously declared: "No, Venerable Brothers, it is necessary to remember energetically in these times of social and intellectual anarchy that the city will only be built in the way that God built it; society will not be raised if the Church does not lay the foundation and direct the works. No, civilization does not need to be invented nor a new city constructed in the clouds. It existed, it exists: it is Christian Civilization, it is the Catholic City. It is only a matter of installing and restoring it unceasingly upon its natural and divine foundations against the always recurring attacks of false utopia, revolt and impiety: *omnia instaurare in Christo*" (Apostolic letter *Notre charge apostolique*, of August 25, 1910, Petrópolis: Vozes, 1953, n. 11).

d. Speaking about divine worship, Pius XI recalled in passing the medieval splendor born from the harmony that reigned between Religion and civil life: "Finally, the churches, which included a voluminous choir made up of almost the whole city, workers, builders, painters, sculptors and even men of letters, were imbibed with the liturgy and knowledge of theological things, as the monuments of the grand Middle Ages shine splendidly yet today." (Apostolic Constitution *Divini cultus*, Petrópolis: Vozes, 1951, n. 2).

<sup>54</sup> St. Augustine confirmed the first and third distinctions presented here. He stated: "Thus, the prophetic book speaks of that militant kingdom in which we are still fighting against the enemies; where we are alternately conquered by the resistance of our vices, and the conquerors in the battle against them, until the coming of the tranquil kingdom in which one will reign without combat" (*De Civitate Dei*, lib. 20, c. 9).

that prevent Catholics from enjoying the “first fruits of the kingdom” by means of Messianic-Pentecostal interventions.

§ 47

St. Pius X condemned this thesis which differentiated the Church from the kingdom of God.<sup>55</sup> However, in a contrary sense, Vatican II implicitly adopted this condemned proposition as a presupposition in the Decree *Ad gentes*: “And so the time for missionary activity extends between the first coming of the Lord and the second. **Then from the four winds the Church will be gathered like a harvest into the kingdom of God.**” (*AG* 9a) That is to say, the Church will be gathered into the kingdom of God only on the occasion of the second coming of Our Lord Jesus Christ.

Some documents of theologians are presented below in which they deny that the Catholic Church is the kingdom of God. Consequently, they advocate the destruction of ecclesiastical structures.

§ 48

Hans Küng provided this conclusive testimony: “**What should be emphasized fundamentally is the difference between the Church and kingdom of God, instead of identity. When that which is called the kingdom of God in the New Testament is applied to the Church, it is impossible to avoid an insupportable glorification of the Church, an ecclesiology of glory that makes the Church the final objective . . . . *Ecclesia* [the Church on this earth] is the journey through the intermediary period where she has already played her part in the end times; she is something provisional. Basle [the glorified Church] is the final glory at the end of all times; she is something definitive.** The *Ecclesia* embraces the sinners and the just; Basle is the kingdom of the Jews and the Saints. *Ecclesia* grows from below, by being organized according to earthly criteria; she is the result of a development, a progress, a dialectic; in short, she is **decidedly the work of men. Basle** comes from above; she is an irresistible action, an unforeseen event; in a word, **she is decidedly the work of God.**”<sup>56</sup>

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<sup>55</sup> The proposition condemned by the Decree *Lamentabili* of the Holy Office on July 3, 1907, stated: “It was not Christ’s intention to found a Church as a society, which would continue on earth for a long course of centuries. On the contrary, in the mind of Christ the kingdom of heaven would come together with the end of the world” (*DS* 3452).

<sup>56</sup> H. Küng, *A Igreja*, vol. 1, p. 135.

§ 49 He continued: **“It is not the Church, but rather the kingdom of God in its plenitude that was announced in so many parables: the tree whose shade covered the earth, the abundant harvest, the festive banquet celebrated by God, the eschatological marriage. It is not the Church, but rather the kingdom of God in its plenitude that constitutes the final objective of creation: the new creation in which the distinction between the Church and the world disappears. It is only truly appropriate to apply the name ‘kingdom of God’ to this cosmic and perfect *Basle* ... and not to the other [the Church], which is what we still have at present.”**<sup>57</sup>

§ 50 Küng had more to say on the subject: “In these end times, **the Church does not have the right**, despite all her exterior efforts at the service of the kingdom, **to pretend that she herself is creating the kingdom of God**; it is God who creates it *for* her .... **The Church has not - and cannot - achieve this**; she can only bear witness to it. In this epoch which draws to its end, will the Church be able to do more than implore for the kingdom of God, seeking it and intensely preparing herself and the world for it by her efforts and suffering?

“Will she ever be able to determine when the kingdom will come? Does she have the right to glorify and exalt herself before God and men about her own vital strength and her power to grow? Would she have the right to make demands upon God with her decisions, judgments and conceptions .... ? **In her ecclesial self-satisfaction, could she betray the grace of God and seek her own grandeur and sovereignty? Would she have the right to imagine that she herself can grant grace, instead of confessing her constant need of the same grace?** Should she not receive grace, confident and without pretension, like an empty-handed child? **Is it not her obligation to consider herself an unworthy servant**, even when she has carried out her duty?

§ 51 **“A Church who imagines that it is *she* who creates what is decisive at this end of times, who believes that she must be the one who will raise and build the kingdom – this Church disperses and destroys.”**<sup>58</sup>

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<sup>57</sup> *Ibid.*, pp. 135-6.

<sup>58</sup> *Ibid.*, pp. 142-3.

Urs von Balthasar, a theologian greatly esteemed by John Paul II, also defended the distinction between the kingdom and the Church. He viewed the Holy Catholic Church as situated on a secondary plane of Redemption and imagined a “kingdom” formed by ecumenical love: “One cannot fail to note in the Gospel that **Jesus initially did not have the intention to announce and bring the Church, which was raised up to the world and structured in her own way, but the ‘kingdom of God.’** This kingdom – in the most pristine idea of Redemption – would have been a light and a life that overflowed directly from God to the world: completely interiorized with complete understanding, and an internal attitude, in which the whole law would have been fulfilled at one time.

“**The structured Church ... is only a later plan of Redemption which became necessary because men, and concretely the chosen people, did not accept and realize the Redemption as pure *metanoia*, conversion from the innermost part of the hearts of man (Guardini: *The Lord*) ... The love of Jesus, who delivered Himself up for sinners, is itself this kingdom .... [The love of Christ] does not stop at the borders of the Church; even more, as love, it knows no borders; its essence lies in overcoming them, with this revealing the essence of the Church herself.** For the love that transcends is never private; it is always ecclesial love, born immediately from the love of Jesus Christ, who gave it to His Spouse to have and administer so that she would spread it.”<sup>59</sup>

§ 52

The modernist distinction between the Church and the kingdom is also found in the works of Yves Congar, who based his argument on the Council itself. As his thesis unfolded, he justified dissension within the Church: “**The Council provided an outlet for the sentiment that there is a difference between the kingdom of God and the Church. The Church is not made for herself; she is made to lead [men] to the kingdom, to anticipate it, to be a sign of it, that is, to be a sign of hope. The kingdom, then, transcends the distinction between the Church and the world.**”<sup>60</sup>

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<sup>59</sup> H. Urs von Balthasar, *El problema de Dios en el hombre actual* (Madrid: Guadarrama, 1960), pp. 293f.

<sup>60</sup> In a footnote Congar referred to one of his other works and to an article by Metz, who also dealt with this topic: “Allow me to quote from chapter III of my book, *Jalons pour une théologie du laïcat*

“It [the kingdom] covers the span of History by the power of Christ resurrected. It is the overcoming of the oppositions and alienations suffered by humanity, which nonetheless act at the same time as a stimulus for effort and progress. **If such a distance exists, and, therefore, a space between the Church and the kingdom; if the kingdom is the goal of the history of the world and the Church; and if the Church, due to her historical character, also bears the image of time that passes (LG 48c), then the strife over her historical forms and forms of society in the name of the Gospel can be justified in principle. It is a part of a whole series of tasks incumbent on the Church, which the informal groups fulfill – more or less well depending on the case.**”<sup>61</sup>

§ 53

As Joseph Ratzinger, interpreting *Lumen gentium*, described what the modern mentality understands by kingdom of God, he appeared to endorse the anthropological longings of those who seek to replace the kingdom of God with the kingdom of man. In fact, he ambiguously affirmed: “The dream of Dedalus and Icarus of flying to heaven is no longer a distant myth that ends with resignation to the earthly gravity of man, who was not given wings. It can be realized, because the hand of man reaches even to ‘heaven’: the impossible no longer exists. The strictly outlined boundaries of essences disappear, the mobility of the present day stands out, **the doctrine of evolution becomes, so to speak, intrinsically credible and achievable for man ... Today we are witnesses of how everything that exists can never be finished, witnesses to a reality that is not stability, but evolution.**”

“Today’s man looks to the future, which is characterized by the word ‘progress,’ not ‘tradition,’ not ‘hope,’ not ‘faith.’ He has a certain romanticism about the past. He likes to surround himself with precious things from History, but all this only confirms that those epochs are gone and that **the kingdom of today’s man is tomorrow, the world that he himself builds. For what is hoped for, different from the early Church, is not the kingdom of God, but the kingdom**

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(Paris, 1953). See also J. B. Metz, “Precisa a Igreja de nova Reforma? – Uma resposta católica,” *Concilium*, n. 54, 1970, pp. 459-467.”

<sup>61</sup> Y. Congar, “Os grupos informais na Igreja,” V.A., *Comunidades eclesiais de base – Utopia ou realidade*, pp. 140-1.

of man; it is not the return of the Son of man, but the definitive emergence of a rational, free and fraternal order.”<sup>62</sup>

§ 54

The opposition between the progressivist concept of kingdom and the hierarchical structure of the Church also becomes clear in statements of the Second Study Group of the 14<sup>th</sup> Session of Ecumenical Formation, sponsored by a body linked to the Italian Bishops' Conference. Fr. Germano Pattaro, a professor at the Patriarchal Seminary of Venice, acted as speaker for the group. The aforementioned document stated: **“The appeal where believers are called ‘by,’ ‘in’ and ‘for’ the kingdom requests an earnest effort founded on a triple certainty.**

“The *first* declares that **the kingdom is the manifestation of God’s unique lordship** over the world and History. That is to say, the believer is in the kingdom, receives it and places himself at its service when he obeys this lordship. In an active way: **by refusing every other substitute or competing lordship and by promoting, critically and operatively in himself, in the community of faith and in the civil community, a movement against every request that comes from a sacralized and sacralizing socio-political-cultural lordship.**

“The *second* declares that the manifestation of the kingdom takes place to the degree that God’s lordship becomes concrete in the ‘present.’ This means that **the believer is in the kingdom when he lives in the situation appropriate to him, without fleeing to another place he might consider better.** He is called to deal with the men and the environment in which he lives. Thus, on the personal plane, **every kind of flight is forbidden to him: that is, interior mysticism,** turning his back on the world, closing up in himself, fleeing from others, **seeking a ‘ghetto community,’** etc. Thus **he will be called to be one with and for the others, critically living the social history of man,** without letting himself be absorbed into the group’s submissive and reducing anonymity. **It is forbidden for him, then,** to act just like anyone, [to adopt] the unconcerned banality of the masses or a self-serving integrism, to

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<sup>62</sup> J. Ratzinger, *Fé e futuro*, p. 60.

choose the silent majority, to celebrate the established order, to fear the critical exercise of freedom, etc.”<sup>63</sup>

§ 55 Well-known Italian theologian Luigi Sartori drew consequences that could even touch upon the power of the Vicar of Christ. With respect to the kingdom of God, he affirmed: “**Jesus did not preach the sovereignty of God in abstract**, but as a concrete fact: **the kingdom of God is an ongoing work**, it is coming, it comes; that is to say, the hour of the end of History is near. **We are entering into the definitive world in which all the vicar-images of the power of God must be considered transcended, for from this point on, only God reigns.**”<sup>64</sup>

§ 56 Küng further asserted the need for the Church to see herself as provisional: “**A truthful Church ... means a *provisional* Church: Jesus proclaimed the kingdom of God decisively *as future, definitive, eschatological*. I ask: **has the Church remained faithful to this message? Does she really consider herself only a provisional Church? ... She will be a truthful Church to the degree that she affirms this.**”<sup>65</sup>**

§ 57 Some have gone so far as to consider certain anarchical longings as the kingdom. This is the case of Fr. Jacquemont, who affirmed: “**Certain utopias of the revolutionaries of the Sorbonne in May of 1968 drew very close to the manifestation of the kingdom that the Church should propose, especially by a true religious life.**”<sup>66</sup>

With this, it becomes clear that the preaching of the kingdom by progressivist theologians presupposes that the Catholic Church is not the kingdom of God and that, as a consequence, her hierarchical constitution does not reflect God and it must disappear.

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<sup>63</sup> Il Grupo di Studio [Study Group], “Regno de Dio e ‘Ideologia,’” V.A., *Il Regno di Dio che viene*, pp. 268-9.

<sup>64</sup> Luigi Sartori, “Regno di Dio e Chiesa,” V.A., *Il regno di Dio che viene*, p. 33.

<sup>65</sup> H. Küng, *Veracidade*, pp. 26-7.

<sup>66</sup> P. Jacquemont, “Igreja e contestação,” V.A., *A Igreja do futuro*, p. 42.

## CONCLUSION

§ 1           What a frightful thing, the efforts to destroy the Holy City! How tragic the picture that emerges when one analyzes, as this Volume does, the details of the demolition of the Sanctuary that God established for Himself among men!

§ 2           In days long past, one of most sorrowful episodes of the Old Testament was when the enemies of the true Faith destroyed Jerusalem and, with it, the Temple dedicated to the Lord – certainly a symbol of the present situation in the Church. The Prophet Jeremias, who witnessed the calamity, understood the amplitude of the chastisement and uttered the lamentation: “*Dispersi sunt lapides sanctuarii.*”<sup>1</sup> All the stones of the Sanctuary had been scattered, and almost nothing remained of the ancient splendor desired by God. And this exclamation was preceded by a piercing cry: “*O vos omnes qui transitis per viam, attendite et videte si est dolor, sicut dolor meus!*”<sup>2</sup> Could not the true Catholics of our days make the lamentation of the Prophet their own? All the more so since at present, the very Prelates and theologians whose mission is nothing less than to defend the Sanctuary are found among the enemies destroying it – an even greater disgrace than at the time of Jeremias.

§ 3           For one who has Faith, the conclusion of this analysis of the plan of self-destruction of the Catholic Church as a consequence of Vatican Council II can only cause an immense sorrow that pierces his filial heart.

§ 4           Nonetheless, however great the grief that penetrates our hearts, hope is not absent from this pain. Let us fix our eyes on the one who, at the foot of the Cross, bore the greatest sorrow that a creature could suffer, supporting it in peace – “*Ecce in pace amaritudo mea amarissima.*”<sup>3</sup> Thus our wills and our sentiments will be imbued with a supernatural balm that will strengthen us so we will not falter.

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<sup>1</sup> “The stones of the sanctuary are scattered” (Lam 4:1).

<sup>2</sup> “O all ye that pass by the way, attend, and see if there be any sorrow like my sorrow” (Lam 1:12).

<sup>3</sup> “Behold in peace is my bitterness most bitter” (Is 38:17).

§ 5 In addition to the incomparable example of *Mater Dolorosa*, Our Lady of Sorrows, Her own words at Fatima comfort us with hope and animate us to fight: “In the end, my Immaculate Heart will triumph!” Prophetic words, which confirm the words of the Creator when, in Paradise, He foresaw the struggle between Mary and the serpent: “*Inimicitias ponam inter te et mulierem, et semen tuum et semen illius: ipsa conteret caput tuum.*”<sup>4</sup>

§ 6 This fight between the followers of the serpent against the sons of the Virgin, which began in Paradise and will end only with the consummation of the world, undoubtedly finds itself in our days in the throes of one of its most important battles. But the victory of Mary Most Holy is already guaranteed by divine decree and corroborated by her words at Fatima.

§ 7 Thus armed with Faith and love of the Catholic Church amid such great destruction and sorrow, we hope to continue to fight in the defense of the Mystical Body of Christ, crucified by the perpetrators of the Conciliar Revolution.

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<sup>4</sup> “I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel” (Gen 3:15).

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# ANIMUS DELENDI - I

*(Desire to Destroy)*

COLLECTION ELI, ELI, LAMMA SABACTHANI?

VOLUME IV

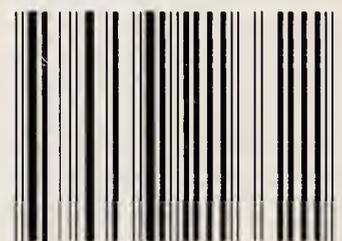
The greatest desire to destroy in History was manifested by the conspiracy against Our Lord Jesus Christ, which ended in his Passion and Death. Today we are witnessing an analogous crime: an attempt to destroy the Holy Catholic Church from within by progressivists.

*Animus Delendi - I (Desire to Destroy)* is Volume 4 of the 11-volume Collection: *Eli, Eli, Lamma Sabacthani?* [My God, My God, why hast Thou forsaken Me?] In this new volume, Atila Sinke Guimarães analyzes the much-discussed *spirit of the Council*. His presentation of the “desire to destroy” examines the planned self-destruction of the Holy Church as designed and executed by the Conciliar and post-Conciliar progressivists. Guimarães shows the roles played by the Pontiffs, the highest ranking ecclesiastical authorities, and progressivist theologians in the plan of auto-demolition. His work is documented by numerous reliable sources from seven languages.



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