



# Sacred Liturgy, Social Teaching, and Saint Thomas

by Peter A. Kwasniewski

Saint Thomas Aquinas

**M**any years ago a certain thought dawned on me. At first it seemed fanciful, but as I weighed the evidence, it gained in plausibility. My question was: What, more than anything else, is the cause of the disorder and paralysis that reigns in the Catholic Church and in the life of her people today? My answer was a threefold “amnesia,” to put it gently, that descended in the wake of the Council and gives a specific “shape” to the rebellion:

1. The attenuation or negation of traditional liturgy;
2. The downplaying of integral Catholic social teaching;
3. The dismissal of Saint Thomas Aquinas as Common Teacher.

It is by no means self-evident that these three are connected, so the burden of proof is on me to demonstrate—or, since that is impossible, *illustrate*—how they are linked.

If my analysis proves correct, it will lead to an exact prescription for healing the disease. Amnesia is healed by entering back into the life one used to lead so as to recover one’s memory by vital experience. Or, to change metaphors, when starvation is the problem, there can be no substitute for food and drink. What I shall urge is that the food and drink we desperately need right now are the sacred liturgy in all its sacredness, the Church’s social doctrine in all its breadth and boldness, and the teaching of the Angelic Doctor in all its expansiveness and depth. A true, heart-felt adherence to Tradition is expressed in reverence for the Fathers and Doctors of the Church as epitomized in Saint Thomas, reverence for the liturgy they prayed and handed down to us, and reverence for the kind of Christian society they aspired to build. Take away any of these, and you take away the basis for the others.

## Areas of Self-Destruction

Let me begin by pointing out three areas of simultaneous self-destruction.

First, the dismantling of the Latin liturgical heritage. The warnings in Venerable Pope Pius XII’s lofty encyclicals *Mediator Dei* (1947) and *Humani Generis* (1950)<sup>1</sup> were ignored; Blessed Pope John XXIII’s noble paean to Latin culture and liturgy, *Veterum Sapientiae* (1962), was ignored, in what has to be the most outrageous example of disdain to be found in the history of the Church’s texts.<sup>2</sup> Too weak to resist the stubborn initiatives of his own curial officials, Pope Paul VI allowed the Consilium to mutilate the Roman Rite and wreak havoc on the Church’s immemorial liturgy, which had nourished all of her Saints and theologians. This dealt a deep blow both to the means of sanctification for the faithful and to the wellspring of inspiration for theology. Is it surprising that, in the absence of a liturgy that has power to shape the mind and the imagination, we find ourselves confronted in the upper echelons of Catholic academia either with sterile pedantry or with wild and idiosyncratic systems of thought that a solid devotional life would have nipped in the bud?

At exactly the same time as this liturgical revolution was taking place, the full truth of our Lord’s Kingship—clearly enunciated in Pope Pius XI’s *Quas Primas* (1925) and countless other documents and deeds of the Holy See—was being quietly pushed aside, as, for example, when several verses of the splendid hymn *Te saeculorum Principem* were suppressed,<sup>3</sup> or when the Vatican supported the alteration of the Spanish Constitution so as to make Catholicism no longer Spain’s official religion—in order, so it was said, to implement the teaching of *Dignitatis Humanae*.<sup>4</sup> Pope John Paul II wrote a letter to the French episcopacy stating that the separation of Church and State in France is not only *not* objectionable, it is part of Catholic social teaching itself! And this, in a letter commemorating the centenary of the 1905 law of separation, which Pope Saint Pius X judged to be founded upon “a thesis absolutely false, a most pernicious error.”<sup>5</sup> Let us be frank, even if the Franks fail to be so: the sovereign Kingship of Christ over *both* individuals *and* nations, in the order of nature no less than that of grace, is denied almost everywhere since the Council, whether by being simply forgotten as one might forget about grandmother’s rocking-chair in the attic, or by being repudiated as an extravagant relic from the benighted Middle Ages. Our Lord’s Kingship is qualified and spiritualized to the point of irrelevance, as if Jesus Christ had not come to change radically our lives and our world.

Finally, in contempt of the recommendations of John XXIII, Paul VI, and Vatican II itself, Saint Thomas Aquinas was all but forgotten, or rather, he was contemptuously tossed aside by schools whose assembled faculties could not boast as much as a feeble spark of the Angelic Doctor’s wisdom, learning, and holiness. What is worse, his untimely burial

was *allowed*. The Vatican, in the postconciliar malaise, made no serious effort to ensure that seminaries follow the forceful commendations of Thomistic theology and philosophy established in decrees emanating from all the modern Popes and even confirmed by the Council. It has become fashionable to assert that all along the popes had no intention of exalting Thomistic doctrine but only of putting Thomas forward as an example of a holy theologian, a man who put God first in his life. Apart from the fact that this is obviously a false reading of what the popes actually said, it is seen to be false by its very superficiality. There are scores of Saints who were holy theologians. The constant recommendation of Saint Thomas is on a different plane altogether.

In sum, the earthly rulers of the Latin Church repudiated, or allowed to be repudiated, all that was most sacred, most efficacious, and most wise: the classical Roman Rite of Mass, with its rich musical and ritual vesture; the social teaching and its threatened perches in Europe; the Church's premier theologian and his age-old wisdom. These three goods so fundamental to the life of the Church and the accomplishment of her mission of honoring Christ and preaching His Gospel—the goods of Worship and Sacrament, of cultural conversion, and of human learning ordered to divine contemplation—were pathetically betrayed in order to placate the gods of Modernity, so that the Church could shake hands with triumphant liberal Protestantism, bow down before the golden calf of democracy, and burn incense to the emperors of present-day academia, the exegetes, psychiatrists, sociologists, and scientists.

This is what the princes of the Church *allowed*, regardless of what the Council *says*. The Council *says* that the liturgy is the most exalted, most sacred, most mysterious encounter in this world between God and man. What we have now, however, thanks to the new Missal and thirty years of decentralization, is neither exalted nor sacred nor mysterious, but exactly the opposite. The Council *says*: Let the laity be as leaven in the dough, as the salt of the earth—the policy of the ancient Christians responsible for creating the Holy Roman Empire. What we got, thanks to the dialoguing of Roman Congregations and papal tolerance, is an “empowered laity” that distributes Holy Communion and votes for pro-abortion politicians. The Council *says*: Let seminarians be rigorously trained, taking Saint Thomas Aquinas as their guide. What we generally see, if we are lucky to be in a diocese that still has vocations, are priests who do not even know the catechism and whose pastoral wisdom can be summed up: Do what feels right to you. And some are talking about a renewal,

a second Spring, in the Church? It would be as if the Jews enslaved in Babylon were busy chatting about the schedule for next week's temple sacrifices. There was a Jubilee Year in A.D. 2000, with three preparatory years dedicated to the mystery of the Trinity. How noble and well-planned. But we have a Church the vast majority of whose members could not begin to respond to the question “What *is* the Trinity?” without lapsing into Arianism, modalism, or a cartoon version of Gnosticism (“the Trinity is a loving family patterned after father, mother, child”).

### Links Many and Profound

So much for the facts. We now have to ask about the intrinsic *connection* among these three goods of liturgy, social doctrine, and Thomism, for the links are many and profound.

Theology demands a liturgical setting or context. That is, reflection on faith requires a life of prayerful faith, which is intellectually fed and affectively kindled by the mysteries of the liturgy.<sup>6</sup> Traditional liturgy has the light and heat it takes to enkindle ecstatic love. Thus, one may conclude that true theology—true both in the sense of orthodox and in the sense of authentic, evangelical, nourishing—flourishes only in a fitting liturgical atmosphere. Hence, Thomistic wisdom and

the traditional liturgy stand or fall together—that is, the deeply affective wisdom one finds in the writings of a preconciliar theologian like Garrigou-Lagrange only arises out of, and makes sense in relation to, the full-bodied, warm-blooded life of prayer that Saint Thomas, Father Garrigou-Lagrange, and all holy men and women have lived, thanks to the inexhaustible treasury of beauty and wisdom preserved in and communicated by the Church's traditional liturgy (I refer to the Mass above all,

but also to the Divine Office).

I am careful to write “traditional liturgy” and not “the Tridentine Mass,” because these are not identical terms. I have seen the Tridentine rite celebrated in a manner that can only be called revoltingly modern, and I have seen the Modern Roman rite celebrated in a manner that is solemn, dignified, beautiful, and reverent. A community that celebrated the new *Ordo Missae* in Latin, *ad orientem*, with Gregorian chant, incense, and suitable vestments, would, in spite of all the flaws in that missal, be a community in which genuine theology *could* flourish—and out of which political insight and the right kind of social activism would arise. There is nothing more intensely opposed to the liberal Western mentality than a rediscovery of, and a renewed love for, the sacred liturgy. Thus, it is not surprising to find a combination of social mod-

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ernism<sup>7</sup> and liturgical modernism in the same persons, nor is it any surprise that Pope Benedict's *Motu Proprio* on the two "uses" of the Roman Rite has been so violently attacked by proponents of the odorless, tasteless, deadly gas known as the "spirit of Vatican II."

But there is a further connection. Liturgy and theology are both public acts; they are therefore political acts. They do not exist in isolation but in the context of a society, a state, a culture. Take away their social swaddling clothes, their

cultural manger, their political stable, and the baby is left naked, shivering, on the ground, exposed to the bitter elements of Winter. A baby so exposed would die. In like manner, a liturgy exposed to the cold and dark secularism of Modernity will first be invaded by it, becoming ever more cold and dark itself, and, dying a slow death, will succumb to it in the end. A world without legitimate rulers and well-constituted governments is a world that *instinctively*, in a thousand subtle and open ways, undermines the liturgy or better, the liturgical way of life, and with it, the science of sacred doctrine as well as the contemplative tasting and suffering of the Divine that shape and guide this theology. Destroy the Catholic state and culture, and you destroy the liturgical atmosphere of life. In doing so, you marginalize and paralyze the liturgy's own powers;

you effectively destroy the only context in which there can flourish a theology that is deeply rooted in *living tradition*, rigorously scientific and full of mystical piety opening out on the transcendent mystery of God. Only in Saint Thomas and his school do you find a consistent and profound tendency towards the full integration of these elements of tradition, science, and piety, along with an expectation that they must be translated into, or embodied as, the reality indicated by the term "Christendom."

Theology pursued as a discipline has a scientific character. Science is a kind of order, an ordering of conclusions in view of principles. It is the reflection, in the domain of the mind, of well-constituted civil society, which is the most manifest and formative order that men encounter, an ordering of citizens in view of their *princeps* (ruler). The *polis* or political community is, *in its essence*, the image of the Church, not her natural antagonist; it is only so far as man is fallen that the *polis* foolishly wages war against the Church. Tradition is the domain of the liturgy so far as it images the

*heart* of the Church: reverence, gratitude, loving insight into her own past. But tradition can only survive in a traditional society, a society that reveres its own heritage. The state and the culture are the secular guardians of sacred tradition and of the natural virtues on which the institutional life of the Church is, at least in part, based. If theology may be defined as a traditional science rooted in liturgical experience and ordered to a wisdom full of piety, then the state and its culture may be defined as that specific framework of natural

conditions and virtues within which this science and its inward form, the sacred liturgy, can flourish.

The interconnection of sacred liturgy, Thomistic theology, and Catholic social order is not only *not* accidental, it is *essential*. The three *rise and fall together*—not always at the same time or in the same ways, but broadly speaking, and sooner or later, their profound connection makes itself evident in their mutual flourishing or mutual decadence. It is not surprising that in the High Middle Ages, liturgy, theology, and political culture, in spite of flaws that cannot be avoided by sinners, reached unimaginable heights of perfection—one need only think of the Cathedral of Chartres, the Corpus Christi processions, the Mystery plays and Morality plays, the *Summa Theologiae*, the kingship of Saint Louis IX—nor is it surprising that

in modern times liturgy, theology, and political culture have each fallen into unprecedented banality, bankruptcy, and blasphemy.

In all the Catholic schools with which I have been associated, I have noticed a striking fact: a person who does not hold onto all three of these things faithfully and integrally cannot, in the end, manage to hold on to even one. When someone tries to be faithful to Saint Thomas but rejects or neglects the social teaching (everything that is summed up in the phrase "the Kingship of Christ") and/or the traditional liturgy, his Thomism is either truncated to begin with, or will eventually become corrupted.<sup>8</sup> A kind of canker has been introduced, though it may take time to issue in some definitely obnoxious opinion. Similarly, a person who wants to be "traditional" but spurns or slights Saint Thomas will not be able to avoid contaminating and perhaps undermining traditional philosophy and theology; and once those foundations are gone, everything is gone—including the social incarnation of Christ in Christian culture and society.

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## The Corpus Christi Procession

The connection runs deeper still, if we examine the center-most point in each of the three. Let us begin with the most evident. As the modern papal Magisterium has unwearingly emphasized, the Holy Eucharist is the “source and summit” of the Church’s very life<sup>9</sup>; it is, accordingly, the *raison d’être* of her sacred liturgy, the sovereign mystery to be celebrated, commemorated, worshiped, received. Since our Lord’s sacrifice on the Cross is the Alpha and Omega of the Christian economy, the Eucharistic Sacrifice is the focal point of cosmic reality, in relation to which every intellectual creature stands.<sup>10</sup> For this reason, the sign and measure of the health of the liturgy is nothing other than the vigor and intensity of the people’s devotion to the mystery of Jesus Christ really, truly, substantially present in the Sacrament of the Altar, a devotion that will make itself evident in a longing for Communion, a love for adoration, a ready recourse to Confession in order to receive Communion worthily, and a plethora of vocations to the Priesthood and religious life, which are the most explicitly “Eucharistic” ways of life.

Already, however, our second theme comes into sight: Saint Thomas Aquinas, the Doctor of the Eucharist *par excellence*. Has there ever been a great theologian of whose life and work it could *not* be said that this Sacrament, containing the very Person of Jesus Christ, was the source and summit? And of the great theologians (whose number is not immense), has not the Angelic Doctor exemplified this truth in the most admirable ways? He was and he remains, in the words of John Paul II, the “supreme theologian and impassioned singer of the Eucharistic Christ.”<sup>11</sup> The mystery for which this Dominican master of theology provided a dogmatic analysis that surpasses in subtlety the metaphysics of Aristotle was the very same mystery before which he humbled himself daily in fervent adoration and to which he dedicated mystic verses whose tranquil beauty has warmed the hearts of Christians for centuries. No wonder the golden reliquary that holds his mortal remains beneath an altar in Toulouse depicts the saint standing alert and energetic, holding in one hand the flaming sword of the Word of God, and in the other hand a radiant monstrance proclaiming the Real Presence. The one leads to the other, and both to eternal life. Without the Bread of the Word and the Bread of Life, there is no life and no truth, no upward ascent to God at odds with fallen nature’s downward spiral.

All the goods we rely upon during our earthly pilgrimage: peace, good will, joy, the social virtues and graces that glue communities together—these can only weaken and disappear when their supernatural principle, charity, is cut off. And

where do we encounter most intimately the charity of God? Where do we feast on this divine gift? In the *sacramentum caritatis*, as Saint Thomas calls it: the sacrament that shows forth, embodies, communicates, and confirms the love of men for God and for each other. Without the Eucharist, then, we are utterly lost. We are lost as individuals, as families, as societies and nations.<sup>12</sup> Conversely, if men wish to be free men once more and not slaves, if families are destined to flourish and healthy societies spring into being, it will happen only when they are found gathered around the altar, on bended knee before the King of Kings. Even in our dark days there are communities like this, composed of faithful laity and clergy, often obscure and poor, but demonstrating in quiet ways the irrepressible vitality of the Gospel. *This* is where the future lies.

Let us consider more closely the salvation, the healing, of society. To the question “What are the fundamental principles of Catholic social teaching,” many compelling answers can be given, for it is a rich area of doctrine. I think, nonetheless, that two great principles

of this body of teaching as it has developed in the past 150 years can be confidently proposed: the common good and the dignity of the human person. In the twentieth century, there has been a tendency to view these two concepts as opposites conjoined in irreconcilable tension: the person, as person, has a kind of limitless worth, which makes him subordinate to no one; the community, as such, deserves the person’s attentive service, indeed it may even ask of him his very life. But to think along these lines betrays a superficial conception of both principles. In reality, the human person derives his great dignity from his capacity to be ordered to (and even more, from his *actual* ordering to) God, the Infinite Good; and God, precisely as this inexhaustible good, is the extrinsic common Good of the entire universe, Who can only be rightly loved when He is loved as infinitely communicable.<sup>13</sup> In other words, what is most personal and worthy about the person is what is deepest in him, namely the goodness he receives as a gift, impelling him to communion with its Giver; and the good that is most of all common, and worthy of our absolute self-abandonment, is not any earthly, created good, but God alone, Who made us and all things.

Now, what could be the connection between these seemingly abstract principles and the concrete “daily bread” of the Eucharist? There is complete overlap. As Saint Thomas teaches, the common good of the entire universe is found in Christ,<sup>14</sup> and the whole Christ is found in the Eucharist. The Eucharist is, therefore, the common good of all mankind, of all races and societies and nations. A people or a nation that



Corpus Christi Procession from an illuminated manuscript

does not actively order itself to Eucharistic worship, in all that this involves, both remotely and proximately—preserving orthodox faith and high morals, cultivating reverent worship, supporting sound education, producing good art and architecture, and so forth—is a nation with a deficient and dying common good, a nation splintering into factions, splintering further into envious, libidinous egos.<sup>15</sup> There is a cure for this mess; it has worked many times in the past, and will work again as many times as it is tried. That cure is the medicine of immortality, the Holy Eucharist. Once again, is it any coincidence that the theologian who offers us the fullest and soundest treatment of the common good—divine, cosmic, political—is none other than Saint Thomas Aquinas?

In my life, the most poignant symbol of the flowing together of the three treasures we are speaking of has been the public Corpus Christi procession I witnessed several times during the seven years I lived in rural Austria, where, by the mercy of God, many traditional practices still survive, more or less intact: the embroidered canopy, the bells and incense and scattered flower petals, the familiar songs, and the fourfold benediction at four stations festooned with freshly-cut branches from the surrounding forests. It is a public procession led by the pastor along the main street, within sight and hearing of the whole town; the civic leaders march in second place (their *due* place), followed by the children, Christ's favorites, their families, and indeed everyone who has a heart to participate. No one is excluded; all are welcome, because it is an occasion for joy and feasting. This is a political act, not a private devotion; it symbolizes a city ordered to, and nourished by, the Word-made-flesh, the Savior's Body and Blood, which He delivered up in love for us, *to make us one with Him and with each other*. But it is also a liturgical act—it springs from the Mass, where the Host has been consecrated; it returns to the Mass, in the tabernacle at the high altar, where the monstrance is finally set to rest after hours of veneration. Even in a country succumbing to the lure of secularization, the Body of Christ still receives this treatment: all businesses and offices closed, the entire town processing on the street, traffic forced to pause, the monstrance held high in clouds of incense.

Listen carefully . . . listen to the beautiful hymns of the day's Mass and Office, hear the prayers of the day. Who wrote them? None other than Saint Thomas. Polity, liturgical piety, and the prince of theologians, converge at the still point.

### A Christian Ecosystem

From whatever angle one looks, the connections are there, and run deep; an inquisitive person sooner or later begins to ask why this should be so. Whether or not my reflections can lead to an adequate answer, the first step is just to see that they *do* belong together with a kind of necessity, forming, if I may hazard the analogy, a Christian ecosys-

tem. Each thrives in the presence of the other; each suffers in the absence of the others. There is real danger of mass extinction if we are not careful to preserve the fundamental components of the supernatural environment. To shift metaphors, in this decisive age of the Church, when her enemies are more numerous and their stratagems more subtle than ever, we are not lacking weapons for battle, nor means of superior intelligence; and ultimately, in some mysterious way, the victory is won, because Christ has died and risen. This much is certain: the Lord will not fail *us* (cf. 2 Tim. 2:11–13). The question is: Will we fail Him (cf. Lk. 18:8), or will we remain faithful to His gifts? That is the question all of us must ask ourselves as we try to do our part for the renewal of Catholic life in our day.

What, then, is to be done? Is there any hope? Is there any “plan” that could bring about a true religious renaissance, a true springtime? There is only one plan: to honor and to love the ever-living Tradition of the Church; to stop pretending, arrogantly, that we can invent a new tradition to replace the perennial one, the holy and beautiful Tradition that is our Lord's wedding gift to His Bride on earth. Pope John Paul II, may his soul rest in peace, apologized for all the crimes of sinners who dishonored the Church by their sins; he even went so far as to apologize for the crimes committed by the Crusaders and by Catholics during the period of the Inquisition. Is it not high time, then, to apologize to God with profound humility for all the crimes that recent Popes, Cardinals, bishops, priests, and laity have committed against the Sacred Tradition of the Church?

To the question “what is to be done,” the lover of Catholic Tradition has an answer that is clear and reliable, with the added advantage that our shepherds can begin to implement it right away, provided they have the courage—namely, to heal the wounds exactly where the blows have fallen. The resurrection of the Church must consist of, or at least necessarily involve:

1. The restoration of traditional liturgy;
2. The proclamation of Catholic social teaching in its full integrity;
3. The reestablishment of Saint Thomas Aquinas as Common Doctor.

Should one be tempted to say: “Easier said than done, now that we have had more than thirty years of corruption,” the right answer is: “We have vowed in baptism to be faithful to Christ no matter what, and so we must take up our cross and fight the good fight, to the very end.” Saint Thérèse of Lisieux once said that discouragement, too, is pride. What she meant is that discouragement indicates a lack of faith, a lack of trustful surrender to Divine Providence; we are really saying “I know best what should happen, and it is not happening. I am angry about that.” Or it may be that one is not angry, one is gloomy; yet this

amounts to much the same thing. The crux is confidence in God, abandonment to His will. God “knows what He is about,” as Cardinal Newman said.<sup>16</sup> He has a purpose for permitting the corruption, the chaos. He alone can bring forth good from evil. We do not know His purposes, but we know that He is wise, merciful, and just.

And we cannot forget that God promises us—after the wearying pilgrimage of this life, after we have wandered long in this vale of tears—He *promises* us a share in His joy: “If children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him. I consider that *the sufferings of this present time are not worth comparing with the glory that is to be revealed to us*” (Rom. 8:17–18). “He who eats My Flesh and drinks My Blood has eternal life, and I will raise him up at the last day” (Jn. 6:54). “Enter into the joy of your Master” (Mt. 25:21).

Fortunately, the heavenly liturgy never changes; one need not fear the promulgation of yet another *editio typica*, with new readings, prayers, and prefaces. The heavenly city is eternally ruled by Christ the King, the Eternal High Priest. The wisdom that Saint Thomas taught is, as he himself glimpsed at the end of his life, “straw” compared to the beatifying vision of God’s glory. If the Church on earth should seem to fail for a time, if even her leaders falter, how can we truly be

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surprised—especially if we are nearing the end times? “When the Son of Man comes, will He find faith on earth?” (Lk. 18:8). “The charity of many shall grow cold” (Mt. 24:12). Let it not be said of us, when we are standing before the throne of Christ, that *our* charity grew cold because we preferred the darkness of pessimism to the burning furnace of His Heart.

We have some short years in which to know, love, and serve God. Let us strive to know Him better with the help of Saint Thomas and all the great saints; let us strive to love Him better by entering more deeply into the sacred liturgy and receiving more devoutly the ineffable gift of Christ’s Body and Blood; let us strive to serve Him better as we live our lives in the world, guided by the full heritage of the Church’s social wisdom. What matters here is not how much progress we make, but our perseverance in the way of truth. As Blessed Teresa of Calcutta

said: “God doesn’t call me to be successful, God calls me to be faithful.”<sup>17</sup> If we do *this*, there cannot be a moment’s doubt that we shall hear those blessed words: “Enter into the joy of your Master.” ✠



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Notes

1. *Mediator Dei* is filled with responses to errors just then beginning to thrive but now widespread, e.g., extensive use of the vernacular (§60), an “exaggerated and senseless antiquarianism” that would replace altars with tables, exclude black as a liturgical color, remove statues and other images, or disdain polyphony (§61–§64), a misunderstanding of the priesthood of the faithful (§82–§84), and so on. Yet even more evident than dissent from *Mediator Dei* has been the dissent from *Humani Generis*, with its teaching on the origins of the human race, the real distinction between nature and grace, and so on, as well as its clarification on the inherent authority of papal encyclicals when the pope intends, through them, to settle any disputed question (cf. §20).
2. Most people have never even heard of this apostolic letter. It was promulgated on the eve of the Second Vatican Council in a ceremony of premeditated solemnity, its sole purpose being to reassert the centrality of the Latin language in the liturgical offices and educational system of the Catholic Church. The document mentions recent views in favor of decentralizing Latin, and rejects them unequivocally. Though much in the letter is disciplinary in nature and hence subject to change, it nevertheless makes a *doctrinal argument* for the primacy of Latin, especially in worship and in theological instruction.
3. See Michael Davies, *The Second Vatican Council and Religious Liberty* (Long Prairie, MN: Neumann Press, 1992), 243–51, esp. 246–48.
4. Of course, a certain separation *is* demanded by Leo XIII and all the earlier popes—namely, the Church and the State have their proper domains which cannot be merged. But the other side of the teaching was that the Church’s domain and authority take precedence over the State’s, and that the latter is obliged to help the former as much as circumstances allow. It would be one thing if it were admitted that the modern State is not in a position to fulfill this noble role. But it is quite another to say that the State has nothing to do with, and no debts toward, the Church. This is an independence that leads ultimately to the exaltation of secular sovereignty and the suppression of the Church’s proper visibility and primacy.
5. *Vehementer Nos* (February 11, 1906), §3.
6. See David Berger’s *Thomas Aquinas and the Liturgy*, trans. by Christopher Grosz (Ypsilanti, Mich.: Sapientia Press, 2004).
7. See Pius XI, *Quadragesimo Anno*, §§60–61.
8. This can be seen in the many American adherents of Saint Thomas who want to be faithful to their master, but who, by embracing political liberalism, end up simply abandoning *his* vision of social reality and, more worrisomely, the Church’s *integral* social teaching.
9. The famous phrase comes, of course, from *Lumen Gentium* 11, but it echoes themes as ancient as the writings of the apostolic age.
10. I mean here that every angel and every man stands in some relationship, whether of salvation or of condemnation, to the “Bread of Angels,” Jesus Christ in his Flesh and Blood.
11. *summus theologus simulque Christi eucharistici fervidus cantor* (Encyclical Letter *Ecclesia de Eucharistia*, §62). Note that this phrase was inaccurately rendered in the official English version.
12. Toward the end of his pontificate this was increasingly the message of Leo XIII. It is clear in his 1902 encyclical on the Eucharist, *Mirae Caritatis*, but also in *Tametsi Futura* (1900), *Annum Sacrum* (1899), and the retrospective apostolic letter *Annum Ingressi Sumus* (1902).
13. See Charles De Koninck’s classic work *On the Primacy of the Common Good*; Saint Thomas, *De caritate*, article 2.
14. See *Super I ad Cor.*, cap. 12, lec. 3.
15. I have in mind here Augustine’s notion of the *libido dominandi*, the power for control and manipulation that is at the root of social sins.
16. From the *Meditations and Devotions*, “Meditations on Christian Doctrine,” March 7, 1848. The whole passage, entitled “Hope in God” cannot be read too often. The text is available at <http://www.newmanreader.org/works/meditations/meditations9.html>.
17. This has been quoted in many different ways, but the point is always the same. The world’s standards of success are, well, worldly; God judges by another measure, that of the heart.