

The

"Instaurare omnia in Christo"



ANGELUS

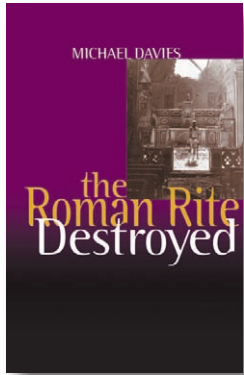
A JOURNAL OF ROMAN CATHOLIC TRADITION

Summorum



Pontificum

Two forms of the same Roman Rite?

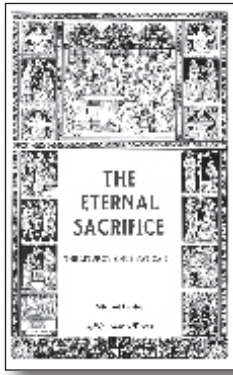


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Michael Davies

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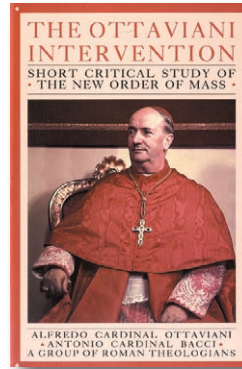


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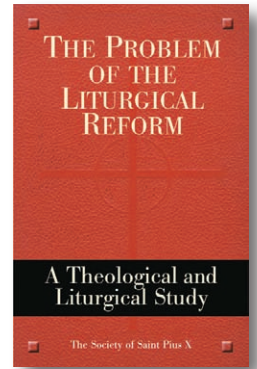


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Cardinal Alfredo Ottaviani & Cardinal Antonio Bacci

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OF
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TO
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FR. RICHARD WILLIAMSON
INTRODUCTION BY DR. PETER CHOJNOWSKI

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Motto of Pope St. Pius X

The ANGELUS

A JOURNAL OF ROMAN CATHOLIC TRADITION

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—Pope St. Pius X

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Letter from the Editor

To say that the week of July 8, 2007 started a wave of “*Motu mania*” sounds tabloidish, but we must certainly say that the events of that week were historic. Even though cyber-space is rife with information and commentary regarding the Holy Father’s declaration, this issue of *The Angelus* is bound to record it in hard copy for posterity along with some viewpoints from within the Society of St. Pius X. We reiterate here the Society’s gratitude to the Pope for these developments; to the Holy Ghost, who is our Soul of the Church; to the Blessed Virgin Mary, who is our spiritual Mother and Mother of the Clergy; to Archbishop Marcel Lefebvre for raising the sword of Truth in defense of Catholic doctrine and the Holy Sacrifice of the Mass; and to His Excellency Bernard Fellay for wielding the same sword to this day. Onward to September 14, Feast of the Exaltation of the Holy Cross.

Perhaps the Wedding Feast of Cana is being replayed. “My Son, they have not the Latin Mass...(I mean, the extraordinary form of the Mass)....” Our Mother appears to be having her way, that is, the way of her Son. The so-called “hermeneutic of continuity”, however, can only be found continuous within Catholic Tradition. Bread can never be a stone, a fish never a serpent, an egg never a scorpion (Lk. 11:11-12). Likewise, the *Syllabus of Errors* can never be an anti-*Syllabus*; the Council of Trent, never the October Revolution; A.D. 33, never A.D. 1789. The liberation of the 1962 Missal is a particular battle won, an opportunity afforded, a reaffirmation of the obedience and holiness of Tradition, and the abrogation of the Indult Mass, but the war still rages, you can be sure, especially in defense of the principle of non-contradiction.

The Holy Father’s introductory letter and his *Motu Proprio* have left Angelus Press with a happy problem; a flood of priests and laymen are coming to us for books on the crisis in the Church, the positions and status of the Society of St. Pius X, and liturgical books. This means that some of our titles are selling off the charts, forcing us to break the budget and squeeze reprints into the packed production schedule.

We are particularly running out of the 1962 *Roman Catholic Daily Missal*, having sold in barely two weeks what we normally sell in three months. It is the largest and most expensive book we print, and we need \$120,000 right now to reprint it. The *Motu Proprio* wave necessitates our reprinting the *Marian Children’s Missal* immediately for about \$15,000. First impressions are important for children. I want to know that a child’s first association with the Tridentine Mass is one of attraction, not boredom. Another book leaving the shelves rapidly is *Most Asked Questions About the Society of Saint Pius X*. An updated reprint of this book will cost \$6,650. An interesting side-effect of the increased interest in Angelus Press is a spike in sales of *My Catholic Faith*. It appears to be a title with which people are becoming reacquainted and are buying up strongly. We have just gone to press with another reprint for \$29,025.

Is there anyone who can please help with these projects? All donations are welcome and tax-deductible for which we will provide a receipt. If you wish to underwrite the printing

of any of these books in its entirety, we will dedicate the book according to your wishes. Due to the lead-time in the publishing apostolate, may you please respond to this appeal by September 24, the Feast of Our Lady of Ransom? May she intercede on behalf of this appeal and rescue souls unto light, truth, and holy worship of her Son.*

On another topic...

If a picture is worth a thousand words, then a diagram must be worth about a thousand e-mails. Or at least, so I’m told, in the aftermath of the “Diagram from the Editor” in the June and July 2007 issues. Here’s the scoop:

The June diagram came off the blackboard as drawn by Bishop Williamson for a group of North Carolina men and mature boys this past spring. He explained that the center of man in this life is his work, which is most favorable when of the kind St. Joseph did, that is to say, work fitted to man as he was created, work of genuine making from start to finish, work by which he is most sanctified (Gen. 3:17-19) and gratified, as against the artificial busyness of technological gizmology, which has often contrary results. In any case, this work of a man must extend to the domain of the common good, doing the best for the most people so that they will ultimately go to heaven; even his very wife and children must be instruments for the common good. No man is meant to be a “workaholic” as the word is used today, he warned, but it is a truth that a man finds his identity in honest work—in particular at the workbench and in general by ruling in the civil order. This is why “Work” is in the Bishop’s bull’s-eye, and the first ring around it is labeled “Man.”

The outer ring is labeled “Woman” because she is natured to embrace the vision of her man, whether she be the bride of the creature in matrimony or of the Creator in vows of religion. She glories in the ideas and achievements of her man, sometimes inspiring them, always supporting them and lending them her feminine genius. The center of a woman in this life is her man, the children he gives her, and the home life that she, in the main, wraps around everybody (which is why she is circling both “Man” and his “Work” in the diagram). She locates her identity in people, especially her husband and her children. Her domain is the home and the persons living in it. It is by her willful absorption into the domestic order that a woman is most sanctified (Gen. 3:16) and gratified.

The triangle surrounding all (which I added to Bishop Williamson’s sketch) stands for the Godhead, who has made all things good, including human nature and the complementariness of man and woman, despite the Fall.

On the other hand, the July 2007 diagram is a drawing of dysfunction. We will discuss the July diagram and the consequences of doodling with the June sketch when we have another chalk talk.

By the way, the judging panel determined that no entry for the June Monthly Photo Writing Contest was good enough to win the prize. Keep trying.

Instaurare Omnia in Christo,
FR. KENNETH NOVAK

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Summorum Pontificum



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Letter of His Holiness Benedict XVI

To the Bishops on the Occasion of the Publication of the Apostolic Letter ***SUMMORUM PONTIFICUM*** On the Use of the Roman Liturgy Prior to the Reform of 1970

My dear Brother Bishops,

With great trust and hope, I am consigning to you as Pastors the text of a new Apostolic Letter “*Motu Proprio data*” on the use of the Roman liturgy prior to the reform of 1970. The document is the fruit of much reflection, numerous consultations and prayer.

News reports and judgments made without sufficient information have created no little confusion. There have been very divergent reactions ranging from joyful acceptance to harsh opposition, about a plan whose contents were in reality unknown.

This document was most directly opposed on account of two fears, which I would like to address somewhat more closely in this letter.

In the first place, there is the fear that the document detracts from the authority of the Second Vatican Council, one of whose essential decisions—the liturgical reform—is being called into question.

This fear is unfounded. In this regard, it must first be said that the Missal published by Paul VI and then republished in two subsequent editions by John Paul II, obviously is and continues to be the normal Form—the *Forma ordinaria*—of the Eucharistic Liturgy. The last version of the *Missale Romanum* prior to the Council, which was published with the authority of Pope John XXIII in 1962 and used during the Council, will now be able to be used as a *Forma extraordinaria* of the liturgical celebration. It is not appropriate to speak of these two versions of the Roman Missal as if they were “two Rites.” Rather, it is a matter of a twofold use of one and the same rite.

As for the use of the 1962 Missal as a *Forma extraordinaria* of the liturgy of the Mass, I would like

to draw attention to the fact that this Missal was never juridically abrogated and, consequently, in principle, was always permitted. At the time of the introduction of the new Missal, it did not seem necessary to issue specific norms for the possible use of the earlier Missal. Probably it was thought that it would be a matter of a few individual cases which would be resolved, case by case, on the local level. Afterwards, however, it soon became apparent that a good number of people remained strongly attached to this usage of the Roman Rite, which had been familiar to them from childhood. This was especially the case in countries where the liturgical movement had provided many people with a notable liturgical formation and a deep, personal familiarity with the earlier Form of the liturgical celebration. We all know that, in the movement led by Archbishop Lefebvre, fidelity to the old Missal became an external mark of identity; the reasons for the break which arose over this, however, were at a deeper level. Many people who clearly accepted the binding character of the Second Vatican Council, and were faithful to the Pope and the Bishops, nonetheless also desired to recover the form of the sacred liturgy that was dear to them. This occurred above all because in many places celebrations were not faithful to the prescriptions of the new Missal, but the latter actually was understood as authorizing or even requiring creativity, which frequently led to deformations of the liturgy which were hard to bear. I am speaking from experience, since I too lived through that period with all its hopes and its confusion. And I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church.

Pope John Paul II thus felt obliged to provide, in his *Motu Proprio Ecclesia Dei* (July 2, 1988), guidelines

for the use of the 1962 Missal; that document, however, did not contain detailed prescriptions but appealed in a general way to the generous response of Bishops towards the “legitimate aspirations” of those members of the faithful who requested this usage of the Roman Rite. At the time, the Pope primarily wanted to assist the Society of Saint Pius X to recover full unity with the Successor of Peter, and sought to heal a wound experienced ever more painfully. Unfortunately this reconciliation has not yet come about. Nonetheless, a number of communities have gratefully made use of the possibilities provided by the Motu Proprio. On the other hand, difficulties remain concerning the use of the 1962 Missal outside of these groups, because of the lack of precise juridical norms, particularly because Bishops, in such cases, frequently feared that the authority of the Council would be called into question. Immediately after the Second Vatican Council it was presumed that requests for the use of the 1962 Missal would be limited to the older generation which had grown up with it, but in the meantime it has clearly been demonstrated that young persons too have discovered this liturgical form, felt its attraction and found in it a form of encounter with the Mystery of the Most Holy Eucharist, particularly suited to them. Thus the need has arisen for a clearer juridical regulation which had not been foreseen at the time of the 1988 Motu Proprio. The present Norms are also meant to free Bishops from constantly having to evaluate anew how they are to respond to various situations.

In the second place, the fear was expressed in discussions about the awaited Motu Proprio, that the possibility of a wider use of the 1962 Missal would lead to disarray or even divisions within parish communities. This fear also strikes me as quite unfounded. The use of the old Missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language; neither of these is found very often. Already from these concrete presuppositions, it is clearly seen that the new Missal will certainly remain the ordinary Form of the Roman Rite, not only on account of the juridical norms, but also because of the actual situation of the communities of the faithful.

It is true that there have been exaggerations and at times social aspects unduly linked to the attitude of the faithful attached to the ancient Latin liturgical tradition. Your charity and pastoral prudence will be an incentive and guide for improving these. For that matter, the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal. The *Ecclesia Dei* Commission, in contact with various bodies devoted to the *usus antiquior*, will study the practical possibilities in this regard. The celebration of the Mass according to the Missal of Paul VI will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which

attracts many people to the former usage. The most sure guarantee that the Missal of Paul VI can unite parish communities and be loved by them consists in its being celebrated with great reverence in harmony with the liturgical directives. This will bring out the spiritual richness and the theological depth of this Missal.

I now come to the positive reason which motivated my decision to issue this Motu Proprio updating that of 1988. It is a matter of coming to an interior reconciliation in the heart of the Church. Looking back over the past, to the divisions which in the course of the centuries have rent the Body of Christ, one continually has the impression that, at critical moments when divisions were coming about, not enough was done by the Church’s leaders to maintain or regain reconciliation and unity. One has the impression that omissions on the part of the Church have had their share of blame for the fact that these divisions were able to harden. This glance at the past imposes an obligation on us today: to make every effort to make it possible for all those who truly desire unity to remain in that unity or to attain it anew. I think of a sentence in the Second Letter to the Corinthians, where Paul writes: “Our mouth is open to you, Corinthians; our heart is wide. You are not restricted by us, but you are restricted in your own affections. In return...widen your hearts also!” (II Cor. 6:11-13). Paul was certainly speaking in another context, but his exhortation can and must touch us too, precisely on this subject. Let us generously open our hearts and make room for everything that the faith itself allows.

There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church’s faith and prayer, and to give them their proper place. Needless to say, in order to experience full communion, the priests of the communities adhering to the former usage cannot, as a matter of principle, exclude celebrating according to the new books. The total exclusion of the new rite would not in fact be consistent with the recognition of its value and holiness.

In conclusion, dear Brothers, I very much wish to stress that these new norms do not in any way lessen your own authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each Bishop, in fact, is the moderator of the liturgy in his own Diocese (cf. *Sacrosanctum Concilium*, 22: “*Sacrae Liturgiae moderatio ab Ecclesiae auctoritate unice pendet quae quidem est apud Apostolicam Sedem et, ad normam iuris, apud Episcopum*”).

Nothing is taken away, then, from the authority of the Bishop, whose role remains that of being watchful that all is done in peace and serenity. Should some problem arise which the parish priest cannot resolve, the local Ordinary will always be able to intervene, in full harmony, however, with all that has been laid down by the new norms of the *Motu Proprio*.

Furthermore, I invite you, dear Brothers, to send to the Holy See an account of your experiences, three years after this *Motu Proprio* has taken effect. If truly serious difficulties come to light, ways to remedy them can be sought.

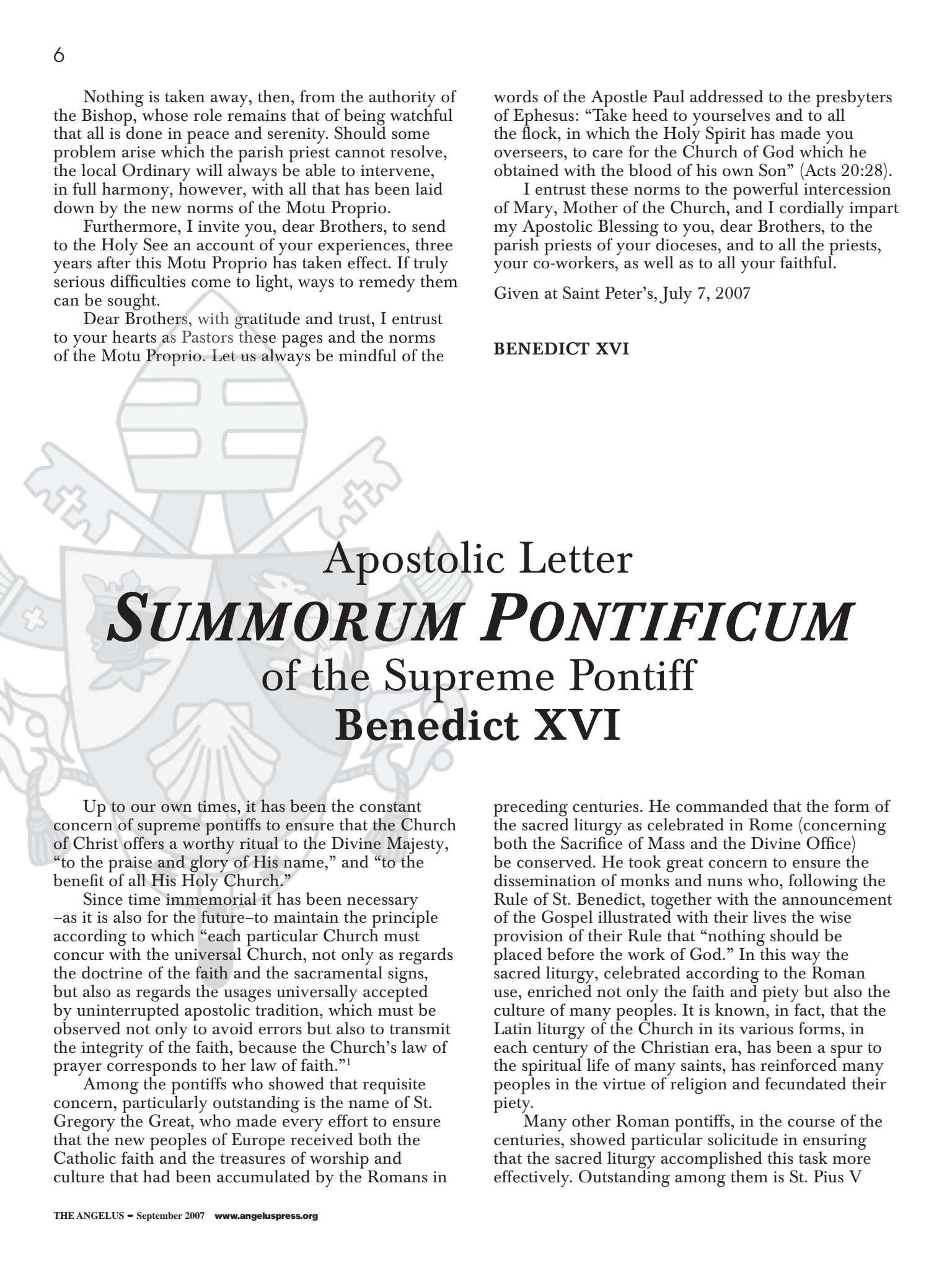
Dear Brothers, with gratitude and trust, I entrust to your hearts as Pastors these pages and the norms of the *Motu Proprio*. Let us always be mindful of the

words of the Apostle Paul addressed to the presbyters of Ephesus: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the Church of God which he obtained with the blood of his own Son" (Acts 20:28).

I entrust these norms to the powerful intercession of Mary, Mother of the Church, and I cordially impart my Apostolic Blessing to you, dear Brothers, to the parish priests of your dioceses, and to all the priests, your co-workers, as well as to all your faithful.

Given at Saint Peter's, July 7, 2007

BENEDICT XVI



Apostolic Letter

SUMMORUM PONTIFICUM

of the Supreme Pontiff

Benedict XVI

Up to our own times, it has been the constant concern of supreme pontiffs to ensure that the Church of Christ offers a worthy ritual to the Divine Majesty, "to the praise and glory of His name," and "to the benefit of all His Holy Church."

Since time immemorial it has been necessary –as it is also for the future—to maintain the principle according to which "each particular Church must concur with the universal Church, not only as regards the doctrine of the faith and the sacramental signs, but also as regards the usages universally accepted by uninterrupted apostolic tradition, which must be observed not only to avoid errors but also to transmit the integrity of the faith, because the Church's law of prayer corresponds to her law of faith."¹

Among the pontiffs who showed that requisite concern, particularly outstanding is the name of St. Gregory the Great, who made every effort to ensure that the new peoples of Europe received both the Catholic faith and the treasures of worship and culture that had been accumulated by the Romans in

preceding centuries. He commanded that the form of the sacred liturgy as celebrated in Rome (concerning both the Sacrifice of Mass and the Divine Office) be conserved. He took great concern to ensure the dissemination of monks and nuns who, following the Rule of St. Benedict, together with the announcement of the Gospel illustrated with their lives the wise provision of their Rule that "nothing should be placed before the work of God." In this way the sacred liturgy, celebrated according to the Roman use, enriched not only the faith and piety but also the culture of many peoples. It is known, in fact, that the Latin liturgy of the Church in its various forms, in each century of the Christian era, has been a spur to the spiritual life of many saints, has reinforced many peoples in the virtue of religion and fecundated their piety.

Many other Roman pontiffs, in the course of the centuries, showed particular solicitude in ensuring that the sacred liturgy accomplished this task more effectively. Outstanding among them is St. Pius V

who, sustained by great pastoral zeal and following the exhortations of the Council of Trent, renewed the entire liturgy of the Church, oversaw the publication of liturgical books amended and “renewed in accordance with the norms of the Fathers,” and provided them for the use of the Latin Church.

One of the liturgical books of the Roman rite is the Roman Missal, which developed in the city of Rome and, with the passing of the centuries, little by little took forms very similar to that it has had in recent times.

“It was towards this same goal that succeeding Roman Pontiffs directed their energies during the subsequent centuries in order to ensure that the rites and liturgical books were brought up to date and when necessary clarified. From the beginning of this century they undertook a more general reform.”² Thus our predecessors Clement VIII, Urban VIII, St. Pius X,³ Benedict XV, Pius XII and Blessed John XXIII all played a part.

In more recent times, Vatican Council II expressed a desire that the respectful reverence due to divine worship should be renewed and adapted to the needs of our time. Moved by this desire our predecessor, the Supreme Pontiff Paul VI, approved, in 1970, reformed and partly renewed liturgical books for the Latin Church. These, translated into the various languages of the world, were willingly accepted by bishops, priests and faithful. John Paul II amended the third typical edition of the Roman Missal. Thus Roman pontiffs have operated to ensure that “this kind of liturgical edifice...should again appear resplendent for its dignity and harmony.”⁴

But in some regions, no small numbers of faithful adhered and continue to adhere with great love and affection to the earlier liturgical forms. These had so deeply marked their culture and their spirit that in 1984 the Supreme Pontiff John Paul II, moved by a concern for the pastoral care of these faithful, with the special indult *Quattuor Abhinc Annos*, issued by the Congregation for Divine Worship, granted permission to use the Roman Missal published by Blessed John XXIII in the year 1962. Later, in the year 1988, John Paul II with the Apostolic Letter given as *Motu Proprio Ecclesia Dei*, exhorted bishops to make generous use of this power in favor of all the faithful who so desired.

Following the insistent prayers of these faithful, long deliberated upon by our predecessor John Paul II, and after having listened to the views of the Cardinal Fathers of the Consistory of 22 March 2006, having reflected deeply upon all aspects of the question, invoked the Holy Spirit and trusting in the help of God, with these Apostolic Letters we establish the following:

Art 1. The Roman Missal promulgated by Paul VI is the ordinary expression of the “*Lex orandi*” (Law of prayer) of the Catholic Church of the Latin rite.

Nonetheless, the Roman Missal promulgated by St. Pius V and reissued by Bl. John XXIII is to be considered as an extraordinary expression of that same *Lex orandi*, and must be given due honour for its venerable and ancient usage. These two expressions of the Church’s *Lex orandi* will in no way lead to a division in the Church’s *Lex credendi* (Law of belief). They are in fact two usages of the one Roman rite.

It is, therefore, permissible to celebrate the Sacrifice of the Mass following the typical edition of the Roman Missal promulgated by Bl. John XXIII in 1962 and never abrogated, as an extraordinary form of the Liturgy of the Church. The conditions for the use of this Missal as laid down by the earlier documents *Quattuor Abhinc Annos* and *Ecclesia Dei* are substituted as follows:

Art. 2. In Masses celebrated without the people, each Catholic priest of the Latin rite, whether secular or regular, may use the Roman Missal published by Bl. Pope John XXIII in 1962, or the Roman Missal promulgated by Pope Paul VI in 1970, and may do so on any day with the exception of the Easter Triduum. For such celebrations, with either one Missal or the other, the priest has no need for permission from the Apostolic See or from his Ordinary.

Art. 3. Communities or Institutes of Consecrated Life and Societies of Apostolic Life, of either pontifical or diocesan right, wishing to celebrate Mass in accordance with the edition of the Roman Missal promulgated in 1962, for conventual or “community” celebration in their oratories, may do so. If an individual community or the entire Institute or Society wishes to undertake such celebrations often, habitually or permanently, the decision must be taken by the Superiors Major in accordance with the law and following their own specific decrees and statutes.

Art. 4. Celebrations of Mass as mentioned above in Art. 2 may—observing all the norms of law—also be attended by faithful who, of their own free will, ask to be admitted.

Art. 5. §1 In parishes, where there is a stable group of faithful who adhere to the earlier liturgical tradition, the pastor should willingly accept their requests to celebrate the Mass according to the rite of the Roman Missal published in 1962, and ensure that the welfare of these faithful harmonises with the ordinary pastoral care of the parish, under the guidance of the bishop in accordance with Canon 392, avoiding discord and favouring the unity of the whole Church.

§2 Celebration in accordance with the Missal of Bl. John XXIII may take place on working days; while on Sundays and feast days one such celebration may also be held.

§3 For faithful and priests who request it, the pastor should also allow celebrations in this extraordinary form for special circumstances such as marriages, funerals or occasional celebrations, *e.g.*, pilgrimages.

§4 Priests who use the Missal of Bl. John XXIII must be qualified to do so and not juridically impeded.

§5 In churches that are not parish or conventual churches, it is the duty of the Rector of the church to grant the above permission.

Art. 6. In Masses celebrated in the presence of the people in accordance with the Missal of Bl. John

Explanatory Note on *Summorum Pontificum*

The Press Office of the Holy See published an “Explanatory Note on the Motu Proprio *Summorum Pontificum*” which was hardly mentioned in the media. We read in the Note that the four liturgical books necessary for the extraordinary form of the Roman liturgy will have to be reprinted, for practical use, by publishing houses specialized in this type of work, with the “*recognitio*” (recognition) of the competent pontifical Commission.

The Note specifies that these books include the *Missale Romanum* (Roman Missal), 1962 edition in which is inserted the *Ordo Hebdomadae Sanctae*, updated by Pius XII in 1955. John XXIII reformulated the prayer “*Pro Judaeis*” (for the Jews) in the liturgy of Good Friday. For this reason, the use of the liturgy of Holy Week previous to the 1962 edition, which calls the Jews “perfidious,” is not authorized but only the prayer “for the conversion of the Jews” as in the 1962 Missal.

The three other books are the *Rituale Romanum* (Roman Ritual) for the sacraments of baptism, marriage, penance and anointing of the sick, the blessings and other prayers; the *Pontificale Romanum* for the bishop who decides to confer confirmation with the old rite to a group of faithful who desire it, as well as the sacrament of holy orders according to the old rite; and the *Breviarum Romanum* (Roman Breviary) for priests who wish to recite the Office according to the 1962 Missal.

Commentary from *DICI*. *DICI* is the press bureau of the Society of St. Pius X (www.dici.org). (Sources: VIS/Zenit/Apic.)

XXIII, the readings may be given in the vernacular, using editions recognised by the Apostolic See.

Art. 7. If a group of lay faithful, as mentioned in Art. 5, §1, has not obtained satisfaction to their requests from the pastor, they should inform the diocesan bishop. The bishop is strongly requested to satisfy their wishes. If he cannot arrange for such celebration to take place, the matter should be referred to the Pontifical Commission *Ecclesia Dei*.

Art. 8. A bishop who, desirous of satisfying such requests, but who for various reasons is unable to do so, may refer the problem to the Commission *Ecclesia Dei* to obtain counsel and assistance.

Art. 9. §1 The pastor, having attentively examined all aspects, may also grant permission to use the earlier ritual for the administration of the Sacraments of Baptism, Marriage, Penance, and the Anointing of the Sick, if the good of souls would seem to require it.
§2 Ordinaries are given the right to celebrate the Sacrament of Confirmation using the earlier Roman Pontifical, if the good of souls would seem to require it.
§3 Clerics ordained “*in sacris constitutis*” may use the Roman Breviary promulgated by Bl. John XXIII in 1962.

Art. 10. The ordinary of a particular place, if he feels it appropriate, may erect a personal parish in accordance with Canon 518 for celebrations following the ancient form of the Roman rite, or appoint a chaplain, while observing all the norms of law.

Art. 11. The Pontifical Commission *Ecclesia Dei*, erected by John Paul II in 1988,⁵ continues to exercise its function. Said Commission will have the form, duties and norms that the Roman Pontiff wishes to assign it.

Art. 12. This Commission, apart from the powers it enjoys, will exercise the authority of the Holy See, supervising the observance and application of these dispositions.

We order that everything We have established with these Apostolic Letters issued as Motu Proprio be considered as “established and decreed,” and to be observed from 14 September of this year, Feast of the Exaltation of the Cross, whatever there may be to the contrary.

From Rome, at St. Peter’s, July 7, 2007, third year of Our Pontificate.

BENEDICT XVI

¹ General Instruction of the Roman Missal, 3rd ed., 2002, No.397.

² John Paul II, Apostolic Letter *Vicesimus Quintus Annus*, December 4, 1988, 3: AAS 81 (1989), 899.

³ *Ibid.*

⁴ St. Pius X, Apostolic Letter *Abhinc Duos Annos*, October 23, 1913: AAS 5 (1913), 449-450; cf. John Paul II, Apostolic Letter *Vicesimus Quintus Annus*, No. 3: AAS 81 (1989), 899.

⁵ Cf. John Paul II, Apostolic Letter *Ecclesia Dei*, July 2, 1988, 6: AAS 80 (1988), 1498.

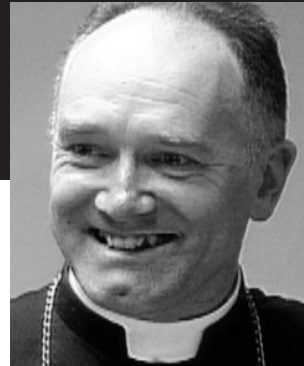
Press Release from the Superior General of the SSPX

By the Motu Proprio *Summorum Pontificum*, Pope Benedict XVI has reinstated the Tridentine Mass in its rights, and clearly affirmed that the Roman Missal promulgated by Saint Pius V had never been abrogated. The Priestly Society of Saint Pius X rejoices to see the Church thus regain her liturgical Tradition, and give the possibility of a free access to the treasure of the Traditional Mass for the glory of God, the good of the Church and the salvation of souls, to the priests and faithful who had so far been deprived of it. The Priestly Society of Saint Pius X extends its deep gratitude to the Sovereign Pontiff for this great spiritual benefit.

The letter which accompanies the Motu Proprio does not hide, however, the difficulties that still remain. The Society of Saint Pius X wishes that the favorable climate established by the new dispositions of the Holy See will make it possible—after the decree of excommunication which still affects its bishops has been withdrawn—to consider more serenely the disputed doctrinal issues.

Lex orandi, lex credendi—the law of the liturgy is that of the faith. In the fidelity to the spirit of our founder, Archbishop Marcel Lefebvre, the attachment of the Society of Saint Pius X to the traditional liturgy is inseparably united to the faith which has been professed “always, everywhere and by all.”

Menzingen, July 7, 2007
Bishop Bernard Fellay



Letter of Bishop Fellay to the Faithful Concerning *Summorum Pontificum*

Dear Faithful,

The Motu Proprio *Summorum Pontificum* of July 7, 2007 re-establishes the Tridentine Mass in its legal right. In the text it is clearly acknowledged that it was never abrogated. And so fidelity to this Mass—for the sake of which so many priests and lay people have been persecuted, or even severely punished, for almost forty years—this fidelity was never disobedience. Today it is only right and just to thank Archbishop Marcel Lefebvre for having maintained us in this fidelity to the Mass of all times in the name of true obedience, and against all the abuses of power. Also there is no doubt that this recognition of the right of the traditional Mass is the fruit of the vast number of rosaries offered up to Our Lady during our Rosary Crusade last October; let us not forget now to express to her our gratitude.

Beyond the re-establishment of the Mass of St. Pius V in its legitimate right, it is important to study the concrete measures issued by the Motu Proprio and the justification given by Pope Benedict XVI in the letter which accompanies the text:

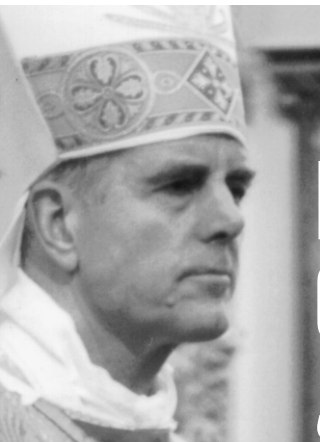
- *By right*, the practical measures taken by the Pope must enable the traditional liturgy—not only the Mass, but also the sacraments—to be celebrated normally. This is an immense spiritual benefit for the whole Church, for the priests and faithful who were hitherto paralyzed by the unjust authority of the bishops. However, in the coming months it remains to be seen how these measures will be applied *in fact* by the bishops and parish priests. For this reason, we will continue to pray for the Pope so that he may remain firm following this courageous act.
- The letter accompanying the Motu Proprio gives the Pope’s reasons. The affirmation of the existence of one single rite under two forms—the ordinary and the extraordinary forms—of equal right, and especially the

rejection of the exclusive celebration of the traditional liturgy, may, it is true, be interpreted as the expression of a political desire not to confront the Bishops' Conferences which are openly opposed to any liberalization of the Tridentine Mass. But we may also see in this an expression of the "reform of the reform" desired by the Pope himself, and in which, as he himself writes in this letter, the Mass of Saint Pius V and that of Paul VI would mutually enrich one another.

In any event, there is in Pope Benedict XVI the clear desire to re-affirm the continuity of Vatican II and the Mass which issued from it, with the bimillennial Tradition. This denial of a rupture caused by the last Council—already shown in his address to the Curia on December 22, 2005—shows that what is at stake in the debate between Rome and the Priestly Society of St. Pius X is essentially doctrinal. For this reason, the undeniable step forward made by the *Motu Proprio* in the liturgical domain must be followed—after the withdrawal of the decree of excommunication—by theological discussions.

The reference to Archbishop Lefebvre and the Society of St. Pius X made in the accompanying letter, as well as the acknowledgment of the testimony given by the young generations which are taking up the torch of Tradition, clearly show that our constancy to defend the *lex orandi* has been taken into account. With God's help, we must continue the combat for the *lex credendi*, the combat for the faith, with the same firmness.

Menzingen, July 7, 2007
+ Bernard Fellay



Bishop Williamson Comments on *Summorum Pontificum*

After many false reports of an imminent publication of Pope Benedict XVI's *Motu Proprio* on the pre-conciliar rite of Mass, at last it appeared on July 7, under the title of *Summorum Pontificum*.

Amongst Catholics holding to Catholic Tradition, it has in the last week met with a mixed reception. On the one hand throughout the Society of St. Pius X, for instance, a *Tè Deum* was sung out of gratitude for everything in the document which favors and to some extent sets free the old rite of Mass. On the other hand Catholics who distrust anything and everything coming out of conciliar Rome, some to the extent of disbelieving that Benedict XVI is even Pope, have little difficulty in discovering in the *Motu Proprio* the numerous contradictions which reflect Pope Benedict XVI's vain attempt to reconcile Catholicism with the intrinsically anti-Catholic modern world.

Now the contradictions are certainly there, because while the Pope cleaves in his heart to the old liturgy of his pre-war Bavarian childhood, he believes with his conciliar mind in the reconciliation of irreconcilables, such as Catholicism and the revolutionary world all around us. However, as the proverb says, Rome was not built in a day, and Catholic Rome will not be re-built in one day. In fact will it take anything less than a flood of the wrath of God to wash the modernism out of this Rome's Augean stables¹? One may wonder. *Kyrie eleison!*

Nevertheless "The journey of a thousand miles" begins with the first step. Given the terrible official persecution of the true rite of Mass ever since 1969 when the *Novus Ordo* was introduced, surely two things at least in the *Motu Proprio* were worth a *Tè Deum*. Firstly, the official, Papal, public recognition that the old Mass was never truly suppressed. We always knew it, but now every Catholic knows it in the Universal Church. What a change of perception that must entail! And secondly, a certain definite freedom for Latin rite priests to celebrate the old Mass, at least in private and to a greater extent than before also in public.

Let us pray as much as ever for the Pope, if not more, that his Bavarian heart continue to push his conciliar head in a Catholic direction!

Bishop Richard Williamson
La Reja, Argentina

¹ From Greek mythology: The stable of Augeas, king of Elis, contained an enormous number of oxen, and was uncleaned for many years. Hercules cleaned it in a day by diverting through it the rivers Alpheus and Peneus.—Ed.



The Obedience of Archbishop Lefebvre

Now that *Summorum Pontificum* has acknowledged that the Missal of St. Pius V was never abrogated, it is only right and just to recall to mind what Archbishop Lefebvre used to say, he whose fidelity to the Mass of all times was dismissed as disobedience.

This Mass is not forbidden and cannot be forbidden....If a priest were censured or even excommunicated on this ground (*i.e.*, for saying the Mass of St. Pius V–*Ed.*), the sentence would be absolutely invalid....We can celebrate it and the faithful can attend it with complete peace of mind, knowing furthermore it is the best way of maintaining their faith. (*Open Letter to Confused Catholics*, Chapter 20)

I would say that we have to choose between an appearance of obedience—for the Holy Father cannot ask us to abandon our faith—and the preservation of our faith. Well, we choose not to abandon our faith. (*Ibid.*, Chapter 18)

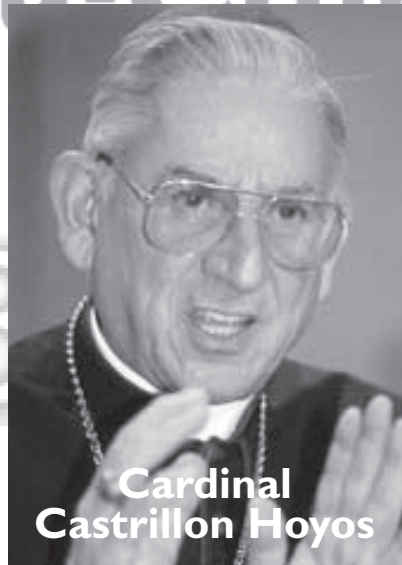
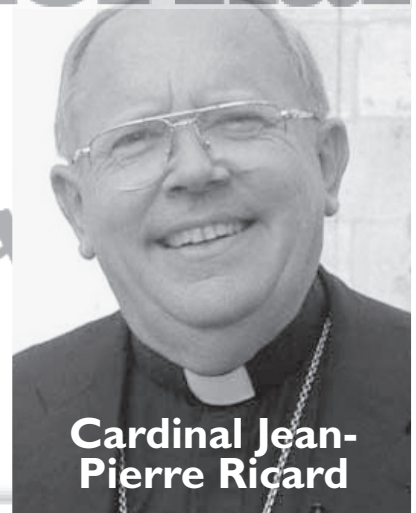
We do not want to break away from the Church; on the contrary, we want the Church to continue. A Church which breaks away from her past is no longer the Catholic Church....We are certain that the truth will come back. It cannot be otherwise. The Good God does not abandon His Church. (Homily, Geneva, May 15, 1978)

–Fr. Alain Lorans

Editorial from *DICI* 158. DICI is the press bureau of the Society of St. Pius X (www.dici.org).



Vittorio Messori

Cardinal
Castrillon HoyosCardinal Jean-
Pierre Ricard

Summorum Pontificum and the Traditional Catholic

In an article published on Sunday July 8, Vittorio Messori, journalist for *Corriere della Sera* [an Italian daily newspaper—*Ed.*], presented Bishop Bernard Fellay's reaction to *Summorum Pontificum* released the day before. He repeated the words of the Superior General of the Society of St. Pius X:

"This is a truly historic day. We extend our deep gratitude to Benedict XVI. His document is a gift of grace. It is not a step, it is a leap in the right direction." For the Lefebvrite Superior, the "normalization" of the Mass "not of St. Pius V," he specified, "but rather of the Church of all times," is an act of justice, and is an extraordinary supernatural help in a time of serious crisis in the Church.

And the author of *The Ratzinger Report: An Exclusive Interview on the State of the Church* commented:

To reach this result, the resistance of Archbishop Lefebvre and his followers proved decisive. Cardinal Ratzinger already thought he was indebted towards these brethren

who expressed an uneasiness which he himself shared, at least partly. Bishop Fellay, it is true, admits the role of the Society, but he is looking further: "Yes, Providence allowed us to be instruments goading the Church of Rome to reach this day. But we are also aware of being only the thermometer revealing a fever demanding adequate remedies. This document is a fundamental stage in a procedure which will now be able to progress at a greater speed, and we hope with comforting prospects also on the issue of the excommunication."

"So, there is no disillusionment?" asked Vittorio Messori. "I would say no. Even if some passages of the introductory letter, in which we can well see the demands of ecclesiastical politics, seem to us less satisfactory." In any case, the fact is objective, and Bishop Fellay and his followers are fully aware of it: the 40 years of opposition, in spite of certain aspects which were at times very harsh and open to criticism, have not been useless...

"The protests of some bishops?" wondered the Italian journalist before answering:

Some point out by ominous projections in the future, that in less than twenty years from now, one third of the dioceses in the West–France included, where the disapproval of the Pope’s initiative is the strongest–will have to be suppressed because of lack of priests. So it is difficult for bishops who are reduced to their last breath, to speak loud against these “Lefebvrists” who, on the contrary, enjoy an uninterrupted flow of vocations.

In an interview granted to *Il Giornale* in its July 8 edition, Cardinal Castrillon Hoyos declared:

With the Motu Proprio, we are opening the door to a return to full communion of the Society of St. Pius X. If after this act, they do not return, I would not be able to understand it.

The Colombian Cardinal specifies, however, that the pontifical document was “not made for the Lefebvrist,” but

because the Pope is convinced of the necessity to underline that there is continuity in tradition, and that in the Church, we do not progress through fracture.

In the July issue of *30 Days*, the president of the *Ecclesia Dei* Commission adds that the Pope has reaffirmed that the “habitual mode for the celebration of the Mass is the *Novus Ordo*.” So, the followers of Archbishop Lefebvre “cannot deny the value nor the validity of the *Novus Ordo*,” he stated. “This must be clear,” added Cardinal Castrillon, for whom the decree is “in no wise a return to the past.”

He revealed besides that “thousands of letters had arrived in Rome to ask for the freedom to attend the Tridentine Mass and” that “John Paul II wanted to prepare a Motu Proprio similar to that released today.”

Cardinal Jean-Pierre Ricard, in an interview granted to *La Croix* of July 7, answered the question as to whether the claims of the traditionalists were satisfied:

It is true that the door has been opened wide....But the Motu Proprio also lays down conditions for this liberalization. The priests who desire to celebrate according to the 1962 Missal must acknowledge the riches of the conciliar liturgical reform. They will not be allowed to deliberately exclude their celebrating according to the Missal so-called of Paul VI—in this case we may wonder what becomes of the “exclusive” use of the old form of the rite, granted, for instance, to certain institutes.

To the question: “Is the liturgy the right means to bring back unity with the Lefebvrist tendency?” the president of the French Bishops’ Conference affirms:

The Pope wanted to answer in first place a request concerning the liturgy: he wished to allow a wide celebration of the old Missal to persons who do not for all that reject the Second Vatican Council. But he also knows that many other issues cause difficulty to the members of the Society of St. Pius X, and these are not settled by the Motu Proprio: the Catholic commitment to the ecumenical movement and the interreligious dialogue, religious liberty, *etc.* This document is a step forward, but we have not reached the end of the road. Benedict XVI knows that discussion must be resumed on all these other issues. He will not barter anything of the Council. This can be seen clearly in the

importance he never ceases to attach to all these domains. He will not yield there.


In an interview dated July 7, and made by I.Media Agency and the French weekly *Famille Chrétienne*, and distributed by CIPA, Cardinal Ricard made the following clarifications:

On the one hand, the Holy Father is addressing all those who appreciated the enrichment brought about by the liturgical reform. He asks them to accept that the treasure of the Church is much larger than what they think they perceive. And that people today can be nourished by the Tridentine Mass, which sustained the Christian life of the faithful for centuries. Secondly, the Pope also tells the people attached to the 1962 Missal that they must acknowledge the benefits of the conciliar reform. There is no contradiction between the two forms of the Roman Missal. The Holy Father understands the Council as a continuity, an enrichment and not as a rupture. He reminds them that we cannot deny the legitimacy of the 1970 Missal in the name of our attachment to the 1962 Missal. **“In order to experience full communion, the priests of the communities adhering to the former usage cannot, as a matter of principle, exclude celebrating according to the new books.”** To me, this disposition seems incompatible with the statutes of various institutes in which is inscribed the exclusive use of the Tridentine form. I think that this can no longer stand after the Motu Proprio.

Here it would seem that the priests of the SSPX (excluded from the dispositions of the Motu Proprio by Article 5, §4: “Priests who use the Missal of Blessed John XXIII must be qualified to do so and not juridically impeded”) are paradoxically the only ones able to claim the exclusive use of the Tridentine Mass. This “exclusion” which we contest by right guarantees exclusivity in fact for us.

To the question: “When he published the document, was the Pope also thinking of the faithful of Archbishop Lefebvre?” the archbishop of Bordeaux, Cardinal Ricard, answered:

This is not said explicitly in either of the two texts. But in a broader way, Benedict XVI is also thinking of the SSPX. He told us so himself (on the occasion of the presentation of the Motu Proprio to some cardinals on June 17–*Ed.*). But, in my opinion, this Motu Proprio will cause them difficulty, especially with regard to all that pertains to the authority of the liturgical reform which the priests and faithful of this Society refuse to acknowledge.

We understand why Bishop Fellay, in his letter to the faithful dated July 7, strove to underline “the clear desire [of Benedict XVI] to reaffirm the continuity of Vatican II and the Mass which issued from it, with the bimillennial Tradition.” This denial of the rupture caused by the last Council—already made manifest in his address to the Curia on December 22, 2005—was contested by the Society of St. Pius X, and, after the withdrawal of the decree of excommunication which affects the bishops of the Society, it is on this point that a doctrinal discussion must take place. 

From *DICI*, the press bureau of the Society of St. Pius X (www.dici.org).




Bishop Fellay On *Summorum Pontificum*

“Very Significant Historical Event”

**Pope Benedict Affirms Cardinal Castrillón
Interviews: SSPX Within the Church**

Bishop Bernard Fellay, Superior General of the Society of St. Pius X (SSPX), said at least three of the four SSPX bishops were satisfied with the contents of the *Motu Proprio*, confirming that the traditional Roman rite of Holy Mass (extraordinary form of the Roman rite) has never been abrogated. By interview time, he had not spoken to the fourth bishop, but said he expected that bishop to also be pleased with the document. “The Priestly Society of Saint Pius X extends its deep gratitude to the Sovereign Pontiff for this great spiritual benefit,” read a July 7, 2007 news release from the SSPX. The SSPX also released a more detailed letter to its Catholic lay faithful.¹

Bishop Fellay said the document gave priests much more freedom to offer the traditional rite “than any expectation” he had in advance. He also said that the Holy See “considers [the lifting of the decrees] of excommunication less difficult than the *Motu Proprio*.” This was communicated to Bishop Fellay in the accompanying letter of the *Motu Proprio* he received from Darío Cardinal Castrillón, Prefect of the Pontifical Commission *Ecclesia Dei*.

Cardinal Castrillón said in an interview with *Il Giornale*, “With this *Motu Proprio*, the door is widely opened for a return of the Fraternity of Saint Pius X to full communion.”

The document gives freedom to all Latin-rite priests to choose either missal in offering their daily Mass. While there are some restrictions on the celebration of the Mass publicly at a regular time, the Pope wrote

that in parishes where there is a stable group of faithful desiring the Mass regularly, “the pastor should willingly accept their requests.” For Masses “without the people,” such Masses may be attended by the faithful who request to be admitted.

This document is the fulfillment of the first of the three preconditions of the SSPX before coming to a full canonical regularization with the Holy See. The second request is for the Holy See to rescind the decrees of excommunication, similar to the removal of excommunications for the Ecumenical Patriarch of Constantinople by Pope Paul VI in 1965.

Bishop Fellay said the recently released Congregation for the Doctrine of Faith document, “Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church,” only proved the necessity of the doctrinal discussions between the SSPX and the Holy See prior to a final practical canonical agreement. Bishop Fellay said that “this document... is telling us that a circle is a quadrangle.”

What seems to be at issue is the newer, post-conciliar ecclesiology as the Church as “sacrament,” which defines Christians as having “degrees of unity” of communion with the Church instead of the more juridical understanding of “membership” in the Church and a Christian being “inside” or “outside” the Church. Bishop Fellay affirmed that the SSPX holds the pre-conciliar theology.

The irony is that many Catholic bishops, priests, and faithful who hold almost exclusively the

sacramental ecclesiology are often those to claim the SSPX is “outside” the Church, while at the same time calling Protestants “separated brethren” and refusing to use the terms “schismatic” or “heretic” for those who are further away from the body, heart, and soul of the Church. In other words, they will often engage in ecumenical events and worship services with those who don’t share the same Faith and sacraments and no ordained priesthood, but will be the first to warn Catholics against attending Mass at an SSPX chapel with other Catholics.

Your Excellency, what is your personal reaction to the long-awaited and much anticipated Motu Proprio *Summorum Pontificum*? What is the general reaction you have heard from other Society of St. Pius X (SSPX) bishops and priests?

Since I have just returned from a trip, I haven’t heard much of anything. So I don’t have many reactions [from priests] yet.

However, I know that at least three of the four bishops are satisfied with the Motu Proprio. The other probably is also, but I don’t know because I haven’t gotten his impression yet.

I would insist on two things. The first is the Motu Proprio itself. It is very clear that the Motu Proprio does open—much more than any expectation—the celebration of the Tridentine Mass and all of the previous liturgies. That is, not only the Mass, but the Breviary and the *Rituale*.

I think we have to salute and to greet this date and this Motu Proprio as a very significant historical event in the history of the Church and in post-Vatican II history. This has to be noted. I think it is very important.

Nevertheless, this does not mean it is perfect—especially when we link the Motu Proprio with the letter [to the bishops]. The letter is, if I may say it, the usual Vatican language. It is very unfortunate.

There are some interesting things in this letter like the quote where the Pope says the reason for his action is for an internal reconciliation within the Church; which means that we are not outside of the Church. That is very interesting.

But nevertheless, this letter has to be understood as a political letter which most surely does represent his personal thinking. Nevertheless, it is more than unfortunate in many ways, especially where he insists upon the necessity to recognize the value and the holiness of the New Mass. He plays both sides against each other. And the modern bishops that are progressive—they will jump on that point immediately, trying to dismantle the Motu Proprio.

With this first precondition met for the good of the Church overall—the freeing of the Traditional Mass—what is your outlook on the possible lifting of the decrees of excommunication against the SSPX bishops? Have you

had any correspondence with the Pontifical Commission *Ecclesia Dei* since January 2007?

I have had no conversations, no discussions, and no relations. That is the first point.

The second point on the Roman side: as far as I know, they consider the [lifting of the decrees] of excommunication less difficult than the Motu Proprio. That’s the only answer I can give you.

Your Excellency, this is quite surprising. What indication do you have from the Holy See that this is the case?

It is the word of Cardinal Castrillón [in the letter] when he sent me the Motu Proprio [the week before *Summorum Pontificum* was issued]. That is the first contact of the Cardinal with me since the 15th of November 2005.

Do you believe the Holy See might possibly be awaiting a private letter or move by you on behalf of the SSPX requesting the lifting of the decrees of excommunication before they consider possible action?

I have no idea [chuckling]. I don’t care about public or not public. Certainly, after this [freeing of the extraordinary Roman rite], there will certainly be an expectation of some contacts—definitely. But our line is very clear, so I don’t think there is much to expect new or surprising.

Your Excellency, just to clarify: Based upon the letter you received last week from Cardinal Castrillón along with the Motu Proprio, was there any indication from the good Cardinal that he expected any follow-up action on the part of the Society?

No. It was just a very broad expectation that this would open the way to reconciliation, which can be understood in many ways.

Just this morning, July 10, 2007, the Congregation for the Doctrine of the Faith (CDF) issued a document defining the meaning of *subsistit in* and the doctrinal development on the ecclesiology of the Church. The document is entitled, “Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church.” The secular media is reacting like two nuclear bombs have gone off around the world within three days with the freeing of the Traditional Mass on Saturday, July 7, and today with the reaffirmation on the Catholic Church being the one, true Church, and the defects in the Orthodox Churches and Protestant ecclesial communities. This document seems to be geared specifically toward attempting to clarify some theological concerns with certain passages of the

Second Vatican Council's key documents. What is your initial reaction?

My reaction? In the declaration about the *Motu Proprio*, we insisted on saying that the confused excerpts of places in the letter show that the need to enter into theological discussions was reinforced very, very strongly by this document which is telling us that a circle is a quadrangle.

You have a perfect illustration of what we have said for six years, that is, that Rome is continuing in a confusing way because they don't seem to give much care to contradiction and non-contradiction.

This document seems to be a clarification of nothing but assuring once again that "Yes" means "No."

Your Excellency, can you give us an example?

Sure. One example is precisely the question about *subsistit*. The question is "Why use the expression "*subsistit in*" and not "*est*"? You read the answer and you conclude nothing.

They say it is "*est*" and that there is an identity of the Church of Christ with the Catholic Church, and there is no change of doctrine. And then the next phrase is precisely a change in doctrine. So...it is a contradiction. In his sermon in Ecône, Bishop Williamson said that in Rome they say something like two plus two makes four, but maybe it also makes five. And here you have a perfect illustration of that.

The only positive thing [in the document] is about the Protestants which are now barred from the title of Church. Great! [*Editor's Note:* This doctrine on Protestant "ecclesial communities" has already been outlined previously by *Dominus Jesus* and other authoritative Church doctrinal clarifications.]

Besides that, it is a confirmation of what we say. This text tries to tell us that there is no contradiction between the doctrine of the Church of the past and of Vatican II. And we insist by saying that Vatican II is in disharmony—is in contradiction—is even teaching error opposed to the traditional teaching, especially on ecumenism. And here [in this new document on ecclesiology] you have both sides put together; that is, the past and Vatican II.

Two traditionalist priestly societies—most recently with the Institute of the Good Shepherd in France—and the apostolic administration of the priests of St. John Marie Vianney led by Bishop Fernando Rifan, have reconciled with the Holy See. The Holy See has allowed these traditionalist groups to continue to hold fast to the expressions of the Catholic Faith used prior to Vatican II, while accepting that Vatican II was a real and valid Ecumenical Council, while allowing constructive theological study on possible ambiguities in the documents. What keeps the SSPX from doing the same?

This text is a confirmation of all of our reproaches against the ambiguities of Vatican II and the post-

Vatican II [documents]. It is a superb example of ambiguity, and maybe it has never gone so far by trying to put together what cannot be put together; by pretending that there is no position which is a clear position.

So the question of the necessity of having doctrinal discussions prior to coming to any sort of practical agreement is very well documented in this new document [as an example]. It is a beautiful expression of the necessity, of the need and the importance of dealing with these matters before going any further.

Archbishop Lefebvre signed all 16 documents of the Second Vatican Council. After the Council, he was very critical of the documents and even sent a *dubia* to the Holy See requesting clarification on religious liberty. However, Archbishop Lefebvre never rejected all the documents of the Second Vatican Council in totality.

And we don't do so either. It is not a matter of rejecting or accepting. The questions are, "Are these documents good? Are these documents nurturing the Faith? Are they good for the survival of the Church or not?"

And the more we go on, the more we see the ambiguities in the Council—which at a certain time seemed to be reconcilable to be correctly interpreted with Tradition, not including the very obvious errors—the further we go on, the more we see that this is an impossible job.

Your Excellency, do you believe the destruction in the Church has been caused by not following the letter of the documents or by possible errors or ambiguities in the documents themselves?

I would say that not all of the documents, but most of them, are full of ambiguities. The more we study them, the more we see that according to the letter, you have these ambiguities.

Ambiguities mean that you have at least two ways to understand them or to interpret them. This is terribly damaging for a document that is supposed to be from the highest solemnity in the Church—a document which comes from an Ecumenical Council. It is a great tragedy.

These ambiguities, I must say, you find them almost everywhere. In addition to these three major errors of ecumenism, religious liberty and collegiality, you have all these ambiguities everywhere.

It is not in the Catholic spirit. It is this modern, progressive spirit which has partly been condemned by Pope Benedict XVI, but which also basically and fundamentally has been approved by him. We're going around in circles there.

And I must say once again, this document ["Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church."] is a perfect illustration of this ambiguity and of contradictory statements.

Cardinal Castrillón's Sunday, July 8, *Il Giornale* interview spoke specifically about the SSPX, saying the following: "With this Motu Proprio, the door is opened wide (*si spalanca la porta*) for a return of the Fraternity of Saint Pius X to full communion. If, after this act, the return does not take place, I truly will not be able to comprehend. I wish to clarify, though, that the papal document has not been made for the Lefebvrists, but because the Pope is convinced of the need to underline that there is a continuity in the Tradition, and that in the Church one does not move forward by way of fractures. The ancient Mass has never been abolished nor forbidden."² What is your reaction?

Certainly, this Motu Proprio is a step in our direction. It is most probably the will of Rome to answer to our first precondition. It is nice.

Is it enough to say, "We can now just go ahead?" Well, we can just look at this text published today [on the nature of the Church from the CDF] and you have the answer.

Look. It is a good step forward, but that does not mean that everything is solved. Absolutely not.

In numerous public interviews over the past two years with both the secular and Catholic media, Cardinal Castrillón continues to repeat that the SSPX is not in formal schism, but that has unfortunately often fallen upon deaf ears with many Catholics within the Church. What do you think motivates this new attitude?

It shows that Rome wants to end this apparent split in the Church. It is a thorn in their side because on the one side, they want to have unity. They want to work all this ecumenism toward unity, but there is an apparent division within at the closest level. So how can you pretend to make unity with people who are outside when you are not capable of doing it with those who are inside?

It's a contradiction.

And so as they try to do this ecumenism; it is a duty for them to stop this interior division. Now, the problem is that the means they use are much too superficial. It's fine if they want to use these means, but it will not end the cause of it [the division].

Your Excellency, what do you mean by "superficial"?

If you say, "Let's sign a paper [a practical agreement]," that is superficial. Merely signing a paper is superficial.

If you say, "Let's agree on a formula that is acceptable to both parties, but both continue to think their own ways, that is superficial."

The real thing is when you agree on truth. That is not superficial.

Some within the Church continue to state the SSPX is in schism; how do you answer to the following question? When was the last time 6,000 schismatics prayed in Rome during the Year of the Jubilee in 2000? When was the last time schismatics sent a spiritual bouquet of 2.5 million rosaries to the Holy Father?

And we have an even better argument in the [Pope's] letter that accompanies the Motu Proprio on the Mass where the Holy Father says it is an internal matter within the Catholic Church—in the Church.³

It clearly states that it is not about a schism. It is about an interior dispute which requires an interior reconciliation within the Church.

So we have it from the word of the boss. Our Pope says it is not a schism.

Many Catholics who are enamored with solely using the newer ecclesiology of "partial" and "full" communion (and call Protestants our "separated brethren" and would never dare call them "schismatics" or "heretics") are the same people who are the first to continue to call the SSPX "schismatics" and claim they are outside the Church.⁴ But they use the pre-Conciliar juridical ecclesiology of "outside" and "inside" the Church while describing the SSPX, thus showing a notable inconsistency. Is there an irony here? Your thoughts on this, Your Excellency?

Exactly. For us, we still use the old weapons.

In the CDF document clarifying the nature of the Church, in answer to a question about the use of the proper use of the term "Church" for the Eastern Orthodox, using the Second Vatican Council's Decree on Ecumenism as a reference,⁵ the following answer is provided: "It is through the celebration of the Eucharist of the Lord in each of these Churches that the Church of God is built up and grows in stature." Taking into account how explicitly positive and encouraging this text is for the celebration of the Eucharist (and by extension, the other sacraments) for the Eastern Church, which is not in full communion with the Holy See, nor believes all the dogma or morals of the Catholic Faith, isn't it ironic that so many Catholic bishops, priests, and laymen will not extend this same positive and charitable attitude to "the celebration of the Eucharist of the Lord" when offered by priests who are within the Church and believe all its faith and morals? Can you imagine the majority of Catholics dutifully adhering to the following? "It is through the celebration of the Eucharist of the Lord in each of these

SSPX chapels that the Church of God is built up and grows in stature.” Is this but another irony?

Sure. You could say this is an *ad hominem* [an argument made “against the man,” that is, a logical fallacy that seeks to divert attention from the issue or principle and focus on the shortcomings of the individual maintaining a principle—*Ed.*] argument. I want to state that very precisely.

We could very easily say that in the Society, we have the celebration of the Eucharist. We have apostolic succession. So definitely, according to that statement, we contribute to the edification and glorification of God. Definitely.

We are in the Catholic Church—period. We have never pretended to be an independent body (in other words, a separate “Church” in the sense used with the Eastern Orthodox).

Do you have any closing remarks?

I think, first of all, all of these documents should never be read just as an absolute. They have to be put in their context. The current context is that we still have a tragedy and a tremendous crisis in the Church.

And that means that even with something that tends toward the good, that will definitely be for the good of the Church—like the document on the Mass—we cannot

expect that suddenly things will be perfect. I don’t want to give any illusions.

So as we greet this courageous act of the Pope at this time—and we greet this great act, that’s the first step—at the same time, that does not mean it is the end of the fight or the crisis. What is very important is to see how this document will be applied in reality.

Now that it has been said that the Mass has never been abrogated and that every priest has the right to say it, will they be able to do so? Practically speaking, who will care about granting this freedom and assuring this freedom of celebrating the Tridentine Mass? That will be very interesting. How will the bishops react?

I think this is very important for the future. If I may say here, this kind of fight is so overwhelming; the crusade of rosaries we started, and which seems to bring some good fruits, has to be continued. ☪

This interview originally appeared in the July 15, 2007, issue of *The Remnant*. Contact and subscription information is available at www.remnantnewspaper.com. Brian Mershon has a master’s degree in theology and bachelor’s in journalism. His articles and columns have appeared in Catholic and other media, both print and online. He and his wife Tracey raise their six children and homeschool them in Greenville, South Carolina.

¹ Statement by Bishop Fellay, p.10 of this issue of *The Angelus*.

² Thanks to “New Catholic” at <http://rorate-caeli.blogspot.com/> for the French to English translation.

³ “We all know that, in the movement led by Archbishop Lefebvre, fidelity to the old Missal became an external mark of identity; the reasons for the break which arose over this, however, were at a deeper level.” *Letter of His Holiness Pope Benedict XVI to the Bishops* (in this issue of *The Angelus*, §2, p.7). See also §6, pp.7-8.

⁴ Editor’s note: Compare the following address: <http://www.renewamerica.us/columns/mershon/051212...>

Fr. Jay Scott Newman, JCL, pastor of St. Mary’s Catholic Church in Greenville, S.C., asked the following question in this “Lecture Addressed to the Theological Students Association of the Catholic University of America,” in Washington, D.C., in 2001. While it is clear that Fr. Newman did not have in mind the Society of St. Pius X’s situation when he authored this lecture, I believe its contents are instructive. We must remember that when Edward Cardinal Cassidy, the former prefect for Ecumenism, was questioned as to why theological dialogue did not take place regularly with the Society of St. Pius X if they were indeed in schism, Cardinal Cassidy replied that the situation was an “internal matter” of the Catholic Church. Fr. Newman opined:

Expanding on the precept of St. Augustine that unless he persevere in charity, a Catholic can remain bound to the Church in body but not in heart, I wonder if it is not now possible to describe circumstances in which some non-Catholic Christians have a greater degree of fullness of communion with the one Church of Christ than do some Catholic Christians because of their stubborn refusal to believe doctrines of the faith which must be definitively held. I suspect that such a prospect is a logical consequence of the substantial newness of ecclesiology in Vatican II, namely, that one is not either in or out of the Church, but rather that all the baptized are joined in real communion with the Church by some degree of fullness. In other words, it is now clear that the road of communion with the Catholic Church by degrees of fullness is a two-way street.

... to this June 24 bulletin letter authored by the same priest, online at <http://stmarysgvl.org/ourparish/2007-the-birth-of-john-the-baptist>

Dear Friends in Christ,

Pope Benedict XVI has often written about the reforms of the sacred liturgy which began at the Second Vatican Council, and since his election to the papacy, there has been speculation that the new pope either would begin to make changes to our present liturgy or would make it easier for priests to use the old liturgy. In recent weeks there have been reports that the pope is preparing to publish a

document about the Tridentine Mass, and when or if that document should ever be published, I will take great care to explain what it means for the liturgical life of the Church. For now, however, I write to warn you about a group of renegade bishops and priests who are leading people out of full communion with the Catholic Church in the name of the old liturgy.

In 1970, a French bishop named Marcel Lefebvre formed the Society of St. Pius X (SSPX) as a group of priests dedicated to preserving the form of the Mass codified by the Council of Trent, and for five years, the SSPX functioned within the Catholic Church. In 1975, however, the Society lost its canonical standing, and in 1976 Marcel Lefebvre was suspended from all priestly faculties. For twelve years, authorities in Rome worked with Lefebvre to prevent a permanent rupture, but in 1988—against the specific instructions of Pope John Paul II—Marcel Lefebvre consecrated four bishops for the SSPX, and by that act both Lefebvre and all four new bishops were excommunicated. This was an act of schism, a grave offense against the unity of the Catholic Church, and from that day in 1988, **the bishops and priests of the SSPX have been in a state of schism and have incurred the penalty of excommunication. Moreover, the Holy See has made it clear many times over that it is morally illicit for any Catholic to attend Mass celebrated by a priest of the SSPX or to receive any sacrament from one of these priests.**

If the anticipated papal document is published, there will be considerable attention given in the media to the Tridentine Mass and to the Catholics who prefer to pray according to the Missal of 1962. And it is possible even now to participate lawfully in this Mass when it is celebrated with proper permission, as is done here in Greenville (sic: Taylors, SC) on the first Sunday of each month at Prince of Peace Church. There are even entire communities of priests within the Church which are dedicated to preserving the old Mass, and it is lawful to receive the sacraments from those priests. **What is never lawful, though, is for Catholics to attend a Mass celebrated by a priest of the SSPX or to receive any sacraments from priests of the Society. The SSPX maintains chapels in Mt. Holly, NC, and in Atlanta, and you may have heard of Catholics attending Mass in these places while offering a variety of bogus justifications for this disobedience. As your pastor, I must warn you that it is gravely immoral to participate in any way in these illicit and schismatic acts of worship, and I urge you in the Name of God not to do so or to encourage others to do so, even by your silence.** Our constant goal must be to live and die in full communion with the Lord Jesus and His Holy Church, and that cannot be accomplished by acts of schism.

Fr. Newman

⁵ *Unitatis Redintegratio*, §15.1 online at http://212.77.1.245/news_services/bulletin/news/20581.php?index=20581&lang=it#TESTO%20IN%20LINGUA%20INGLESE.

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Let your speech be, “Yes, yes,” “No, no”; whatever is beyond these comes from the evil one. (Mt. 5:37) • September 2007
Reprint #77

Teachings of the Church Fathers On Limbo

The *Courrier de Rome* has several times previously dealt with the question of limbo, which the neo-modernists would like to suppress. We return to this question to study in depth the dogmatic aspect of this reality and especially to rebut in advance the sophistries by which the modernists would like to twist the problem and alter the Church’s traditional doctrine. Indeed, in well-informed Roman circles opposed to doctrinal innovation, the rumor is that some modernists maintain that, just as God sanctified some of the elect (St. John the Baptist and Ezechiel) in their mothers’ wombs without waiting for the babies’ circumcision, the Old Testament equivalent of New Testament baptism, so also He would make this special privilege, which He had reserved to a very small number, common to all.

The falsity of the modernists’ reasoning is self-evident to the simple faithful. If indeed this reasoning were true, the miraculous privilege would be something ordinary and normal, and it would cease to be a miraculous privilege, that is, an exceptional and rare event. There would be a contradiction in terms since it would be a *non-miraculous* miracle, which is repugnant to common sense. God only derogates from the common rule for an exceptional privilege (for example, the Divine omnipotence can suspend a natural or physical law by bringing the dead back to life, as Jesus did with Lazarus to prove His Divinity to the incredulous Jews, but that does not happen to all who die: this is a fact we observe daily, and “*contra*

factum non valet argumentum”). The ordinary way, established by Providence, consists in receiving the supernatural order either by an act of faith followed, if possible, by baptism (for adults), or by baptism alone (for infants). Such is God’s common way of acting; sanctification in the maternal womb is a privilege that as such cannot be common under pain of ceasing to be a privilege. Moreover, Cardinal Journet, in the *Dictionary of Catholic Theology* [French], (s.v. “Baptism”) wrote:

Even though all things are possible to God, it is not permissible to admit a derogation from the universal law [infant baptism], unless God Himself should reveal it [as in the cases of Ezechiel and St. John the Baptist]. Exceptions to a universal law must not be presumed but proved.

The Patristic Teaching

I would like to restrict myself to discussing the theses already exposed, to show the reader the bearing they have on our faith, and the seriousness of the change in doctrine to be found already in germ in the *Novus Ordo Missae*, which provides a rite for unbaptized children, a change that was also incorporated into the *Catechism of the Catholic Church*.

Firstly, the doctrine on limbo has been formally revealed (Jn. 3:5: “Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God”; and Mt. 28:19: “Going therefore,

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teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; and Mark 19:16: "He that believeth and is baptized, shall be saved"). That is why the infallible practice of the Church, founded on Divine revelation and the Apostolic tradition, imposes the duty to baptize newborns as soon as possible (Council of Trent, Dz. 791).

The Church's Magisterium then condemned this "new" old error, an error as old as the devil and professed by Pelagius and his disciples, in 411 at the Council of Carthage, but it is inexact to say that the doctrine on the limbos [of the Fathers and of children] arose during the controversy with the Pelagians.

St. Jerome and St. Augustine were among the first Church Fathers to rise against the Pelagian error. A second Council was convoked at Carthage in 416 to condemn it anew. Then, at Milevum, also in 416, the Church condemned it for the third time.¹ On January 27, 417, Pope Innocent I wrote his Letter 182 to the primate Silvanus and all the bishops of the Council of Milevum to reiterate that his goal was to preserve the Catholic faith against the Pelagian heresy, and that "It is the height of folly (*perfatuum est*) to affirm that children can obtain the reward of eternal life even without the grace of baptism."² Comments Fr. Attilio Carpin, O.P.:

Pope Innocent I's intervention acquires, by the very words of the Pontiff, a dogmatic character since it involves the intervention of the Church's supreme teaching authority in a matter of faith. The pontifical document confirms the decisions of the Councils of Milevum and Carthage....The Pope excludes the possibility that children who die without baptism can accede to eternal life..., since this cannot be totally independent of baptism. In the contrary case, the necessity of Christ for salvation and the presence of original sin would be denied.³

A third Council was held at Carthage (418) which again condemned the Pelagian doctrine, basing its reasoning upon what has been formally revealed: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (Jn. 3:5). The Council teaches as a divinely revealed truth ("For on account of this *rule of faith* even infants... are therefore truly baptized unto the remission of sins" [Dz. 102]) the fact that baptism is also necessary for infants to go to heaven. If there were exceptions (Ezechiel and St. John the Baptist), they are exceptions that confirm the rule; but one cannot make a rule of the exception (as the modernists would like to do) under pain of contradiction. The Council of Ephesus (431) renewed the condemnation of Pelagianism.



St. Augustine



St. Jerome

St. Augustine

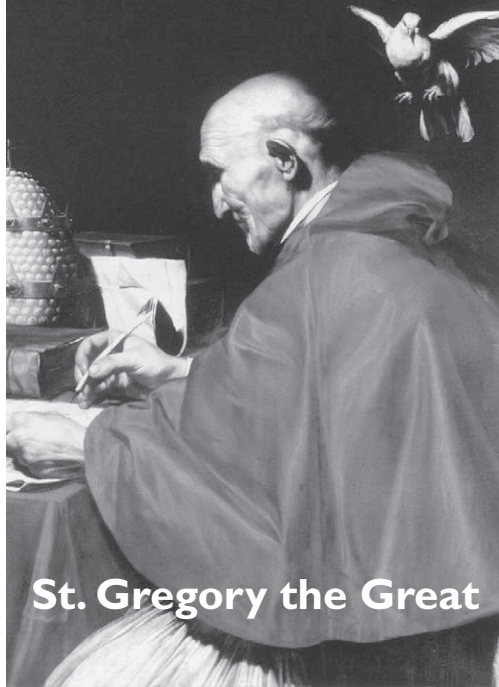
It must be said that St. Augustine, in reaction to Pelagianism, initially adopted an excessively severe thesis (by departing from the teaching of the Greek Fathers, who spoke only of privation of the vision of God without pain), which he later moderated, affirming that infants who die without being baptized suffer an eternal, though very slight, pain.⁴ But the holy Doctor himself acknowledged:

I am conscious of the depth of the mystery and I recognize that my resources are insufficient to sound the depths..., but I must take into account the human insufficiency and I must not contradict Divine authority.⁵

The Catholic faith teaches the absolute and universal necessity of salvation by Christ, even for newborn infants. Without sanctifying grace, which is the seed of glory, one cannot attain the beatific vision, just as without the apple seed there can be no apple tree. This is absolutely certain. The supernatural order is above nature, and without it the infant has no right to the supernatural vision of God. This is not an injustice; indeed, the unbaptized soul [in limbo] has a purely natural knowledge and love of God, First Cause, and he does not suffer remorse of conscience because, unlike the neo-modernists, he knows that it is not his fault if he cannot enter Paradise; and where there is no guilt, there is no pain. Nevertheless, St. Augustine remained attached to the doctrine, subsequently perfected by the Schoolmen, of a pain that, while minimal, was still a pain ("*minima poena non tamen nulla*").

St. Gregory the Great

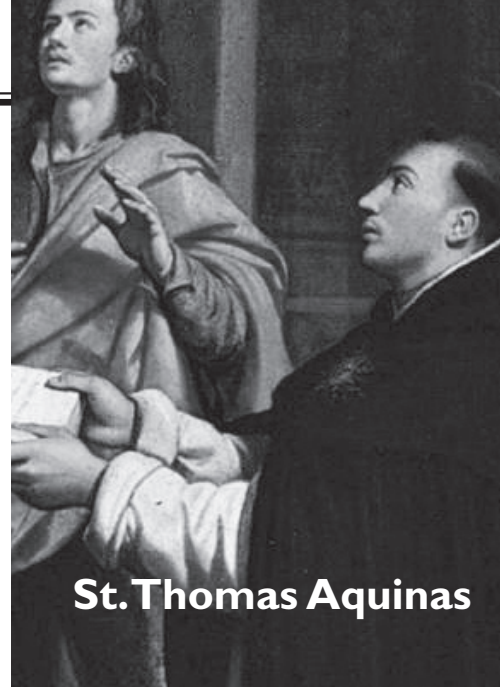
St. Gregory the Great also denies the beatific vision for children who die without baptism, basing his teaching on Divine revelation (Jn. 3:5). The holy



St. Gregory the Great



St. Bonaventure



St. Thomas Aquinas

Pope speaks of a difference of pain endured between someone who dies with an actual mortal sin, and the children who die with original sin alone and who suffer a much lesser pain, but pain nonetheless. Like St. Augustine, St. Gregory halts before a mystery that the early Church Fathers still had not adequately addressed. This work was to be tackled by the Scholastics. In spite of this, St. Gregory specified that in hell there is an upper region (a place of tranquility devoid of physical, if not moral, suffering, which would be elaborated on by the medieval theologians) and a lower region, which is the place of physical torments (the pain of sense) and the pain of loss.⁶ With St. Gregory the Great, the distinction begins to be clearly made between the hell or limbo of the just of the Old Testament, who temporarily suffer the pain of loss; purgatory, where souls temporarily suffer the pain of the senses and of loss; and the limbo of children who die with just original sin.

Scholasticism

Between the 9th and the 11th centuries, theology advanced in the steps of St. Augustine and St. Gregory. In the 12th century, the question was revisited in depth, in particular by St. Anselm of Aost, who still remained very attached to the Augustinian tradition; by Yves of Chartres; and by Hugh of St. Victor, who introduced an important and homogeneous dogmatic development: instead of speaking of damnation, he spoke of the privation of the beatific vision without suffering.⁷ The how and why remained a mystery. Peter Lombard proposed the Augustinian solution in a mitigated form: very light pain without either physical or moral suffering, consisting in the privation of the face-to-face vision of God.⁸ With Alexander of Hales, the way to a definitive solution was opened, which was to be given by St. Bonaventure and St. Thomas Aquinas. In his commentary on Peter Lombard's *Sentences*,

Alexander coined the term *limbo*, which signifies the *edge* or *border* (of hell). We have seen that this notion (and not just the word) was already implicitly present in the teaching of St. Augustine and St. Gregory. But with the Fathers the idea remained that in the upper region of hell (or limbo) a certain anguish or torment of conscience remained, the typical state of someone who desires a good he cannot obtain.⁹ To reach the answer closest to the reality, it is necessary to await the two great Scholastics: St. Bonaventure and St. Thomas.

St. Bonaventure

According to the Saint of Bagnorea, children who die without baptism are deprived of grace and hence of glory, but they suffer no sensible pain since they have committed no actual sin.¹⁰ For St. Bonaventure, the children do not suffer morally either, even though they are conscious of not having the vision of God.¹¹ The Scholastic teaching

is not perceived as being in contradiction [or heterogeneous] with St. Augustine's thought, but rather its explication. The ambiguities of Augustine's teaching... find a more coherent theological solution with St. Bonaventure.¹²

St. Thomas

St. Thomas Aquinas teaches that the only pain due to original sin after death is the absence of the supernatural vision of God.¹³ The Angelic Doctor interprets *reverenter* St. Augustine and makes him say that the "torment" is not the pain of the senses, but only the privation of the vision of God. The

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children who die unbaptized know the cause of their privation but suffer no anguish because of it. Indeed, one must not be afflicted for lacking something that surpasses one's own condition. The infants who died without having been baptized were not capable of the supernatural order or eternal life, being deprived of the habitual grace which is "*inchoatio Vitae aeternae*." Grace surpasses nature; it is not owed to man, but absolutely gratuitous (contrary to the error of the modernists and neo-modernists, especially Lubac). Thus these children do not experience grief or anguish because of this privation; they even possess a natural well-being that results from their participation in God's goodness and the perfections of nature. In fact, they are not totally separated from God, but are united to Him by their participation of natural goods (being, goodness, beauty, truth, *etc.*).

The speculations of the Schoolmen were adopted and canonized in 1439 by the Council of Florence (Dz. 464); and by the Council of Trent in 1546 (Dz. 791: "For by reason of this rule of faith from a tradition of the apostles even infants, who could not as yet commit any sins of themselves, are for this reason truly baptized...") The Catechism of the Council of Trent teaches that "...infant children have no other means of salvation except Baptism"). In 1794, Pius VI reaffirmed the existence of limbo as a privation of the beatific vision without pain (Dz. 1526). Finally, Pius XII, in his discourse to midwives of October 29, 1951, reaffirmed the necessity of baptism for newborns, since "in the present economy there is no other way to communicate that [supernatural] life to the child who has not attained the use of reason..." (for adults, on the contrary, there is the possibility of baptism of desire).

Conclusion


According to the neo-modernists, it is not allowed to reason from a universal principle (whoever dies with original sin is excluded from the beatific vision) to a particular principle (children who die without baptism are deprived of the vision of God). But in logic, every syllogism draws a particular conclusion from a (major) universal premise and from another (minor) particular premise. For example:

Major premise: Man is rational;
 Minor premise: Anthony is a man;
 Conclusion: Therefore Anthony is rational.

Philosophy and theology study and take into consideration the rule (the *per se*) and the exception (the *per accidens*). In logic, then, one is not concerned about whether So-and-so is demented and hence not rational; on the contrary, the fact that he is demented is the exception that confirms the rule that men, normally speaking, are rational. Similarly,

theology is not concerned with the fact that Ezechiel and John the Baptist were sanctified (miraculously) in their mothers' wombs, but with the fact that the ordinary and common lot of the human race is to be born with original sin, which is only remitted by baptism. Otherwise, one could also argue the "immaculate conception of man" since Mary was miraculously preserved from the stain of original sin. Such reasoning is an instance of the sophism "*ab uno, disce multum*" (one hairdresser killed his wife, therefore hairdressers are wife-killers). This is no longer logic but sophistry; it is no longer sacred science but theological fantasy. It is possible for the Divine omnipotence to sanctify someone in the maternal womb, but "*a posse ad esse, non valet illatio*" (just because a thing might be doesn't mean that it is). For example, I can win the lottery, but that doesn't mean that I am really a multi-millionaire.

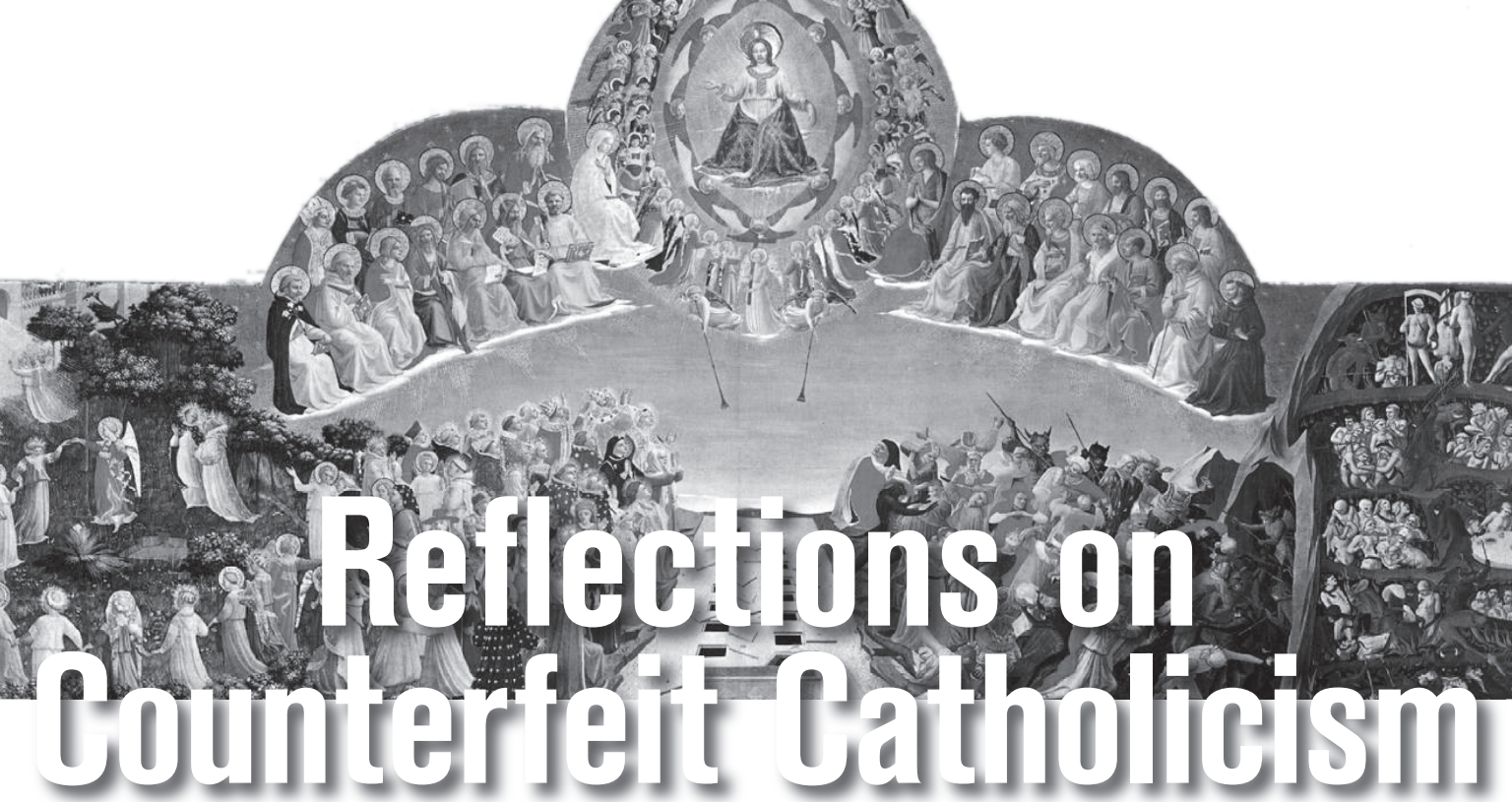
The Catholic faith remains what it has always been and does not undergo heterogeneous mutations. Dogma develops in a way that is homogeneous, in the same sense, as has been the case from St. John's Gospel to Pius XII. The Creed teaches us that children who die without baptism (normally, ordinarily) go to limbo: that is the rule of faith. If God wants to sanctify Peter, Paul, or James in their mothers' wombs, it would be an exception, which cannot be the object of dogmatic definitions, but only confirm the rule (whoever dies without the supernatural order, conferred on infants solely by water baptism, does not go to heaven).

It would be very grave to abrogate the doctrine of limbo, which is, at a minimum, a theological certitude, following as a sure conclusion (there is not the shadow of a doubt that newborns who die without baptism do not possess the vision of God) from a formally revealed major premise (without grace there is no glory), which is hence of faith, and from a naturally logical minor premise (whoever dies without baptism and without the use of reason is deprived of sanctifying grace). 

Agobard

Translated exclusively by Angelus Press from *Courier de Rome*, April 2007, pp.1-3.

- ¹ *Concilium Milivetanum*, Canon 2.
- ² Innocent I, *Ep.* CLXXXII, 5.
- ³ A. Carpin, *Augustine and the Problem of Children Who Die Without Baptism* [Italian] (Bologna: ESD, 2005).
- ⁴ *De Libero Arbitrio*, III, 23, 66-67.
- ⁵ *Sermo* CCXCIV, 7, 7.
- ⁶ *Moralia in Job*, IV, 3; IX, 23, 32; XIII, 44, 49, 53.
- ⁷ *De Sacramentis Christianae Fidei*, Bk. II, Pt. IV, 2.
- ⁸ *Sententiae*, IV, d. 4.
- ⁹ *Sententiarum*, II, dist. 33, 9.
- ¹⁰ *Commentarium in 2um librum Sententiarum*, dist. 32, q. 1, ad 2um et ad 5um.
- ¹¹ *Ibid.*, q. 2, respondeo.
- ¹² A. Carpin, O. P., *Limbo in Medieval Theology* [Italian] (Bologna: ESD, 2006).
- ¹³ *Commentum in 2um Librum Sententiarum*, dist. 33, q. 2, a 1, sol.



Reflections on Counterfeit Catholicism

Never before, thanks to almost non-stop media chatter, has the voice of the official Catholic hierarchy and of the faithful made itself heard by such a steady stream of declarations, interviews, documents and publications of every sort. There is something for every taste. But if the quantity is impressive, does the quality measure up? Is the pastoral ministry of the present hierarchy, which has already openly set in motion the adaptation of doctrine and religious practice to the values of modernity (the famous *aggiornamento* desired by Vatican II), really in harmony with the doctrine and pastoral ministry of the preceding 1900 years? And is the faith which is based upon this pastoral approach, the faith of “modernized” Catholics, the *popular faith* of today, in harmony with the faith of all time?

It seems to us that the Church’s pastoral ministry has been diminished because of repeated silences on the fundamental truths of our faith, while the popular faith that predominates today seems to be that of a religion that resembles Catholicism but which in reality is no longer truly Catholic—it is a counterfeit, or apparent, Catholicism.

The Last Things Down the Memory Hole

Article 208 of the *Compendium* of the (new) *Catechism of the Catholic Church* reaffirms the doctrine of the particular judgment that awaits everyone of us after death:

It is the judgment of immediate retribution which each one after death will receive from God in his immortal soul in accord with his faith and his works. This retribution consists in entrance into the happiness of

heaven, immediately or after an appropriate purification, or entry into the eternal damnation of hell.

But how many of the faithful still believe in “the eternal damnation of hell”? And how many priests and bishops believe in it, since they almost never speak of it in their homilies or their writings. The notion of a divine justice that, after death, infallibly attributes to each one eternal reward or punishment seems to have fallen into oblivion. No one believes that he must be judged one day, that he must render an account for all that he has done, said, or thought in this life. How many times does anyone hear purgatory or hell named, let alone heaven?

Whatever the *Compendium* may say on this point, the fact is that today the faithful are only very rarely, if ever, reminded that one who dies “in his sins,” that is, without amendment, without repentance in Christ or changing one’s life (even—by the grace of God—in the last instants of one’s life) goes straight to hell, condemned to remain there for ever. Worse, they let them think that hell is empty and destined to remain so; substantially, that no one goes to hell anymore. This is a conviction that has taken root in the masses of the faithful, in what could be called the *popular religion*, the religion as it is felt and practiced daily by the people. No one today believes any more in the reality of eternal damnation and hence in the reality of hell or the existence of the devil, a murderer and tempter, “the Father of Lies.”

Consequently, no one believes in purgatory either. The idea has spread that salvation is henceforth

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guaranteed to everyone, that a sort of collective salvation exists for all, for all men of all religions and not just for the Catholics. It is enough to be “good” or “in good faith,” to show “solidarity” with one’s neighbor according to the canons of the “solidarity” which today takes the place of true Christian charity, which asks of us to love our neighbor not for himself, but for the love of God, the true God, who desires above all a “neighbor” who is converted to Christ more than someone aided in his material needs when they exist and when it is possible.

A Sentimental Notion of Divine Goodness

This manner of thinking, in our opinion, explains the disuse into which the sacrament of penance has fallen. What need have we of confessing our sins if all of us are already saved, if hell (supposing it really exists) is destined to remain empty? And then, what is “sin”? A mere “disorder”? A lack of “solidarity”?

God is love, the Hierarchy repeats *ad infinitum*, almost without ever reminding the faithful that He is at the same time the *just Judge*, who will judge us very exactly and without appeal at the end of our days. Well, the thinking often goes, if God is love and if He is only love, He is so because He is good; and how can a being so good condemn someone to *eternal* damnation? If He were to do so, He would no longer be good. And can a good being only *punish*? The goodness attributed to God (a deformed and adulcorated notion of goodness) would prevent *per se* the existence not only of hell, but also of every form of sanction by the perfect Being.

This is the way worldlings misreason, and today the Catholics do too, seduced as they have been by “dialogue” and by “*aggiornamento*,” be they laymen or churchmen. This way of thinking, besides offending God, forgets, in our opinion, some essential truths.

The existence of hell as a supernatural place of eternal expiation for impenitent sinners is attested by holy Scripture, by Revelation: it was declared by St. John the Baptist, by our Lord (several times), and it is to be found in the Old Testament as well. The idea of a pain (and what pain!) lasting eternally is certainly terrible for us, but we must accept it on the basis of the authority of the supernatural source that avouches it, and the Church’s constant teaching. This idea is not illogical at all, as the enemies of the true faith and “modernized” Catholics claim. Indeed, it manifests God’s justice, who justly considers it necessary to punish the impenitent sinner, an obstinately rebellious and perverse soul, an enemy of God and of His laws to the end, by an everlasting punishment.

As has been observed, for example, if hell did not exist eternally, there would ultimately be no difference between a life of conjugal fidelity and a

life of prostitution. The difference, on the contrary, really exists, and it is *insurmountable*, as is the difference between good and evil, between God and Mammon. This difference cannot but remain for ever and be recognized for ever in the respective reward and punishment that last for ever. Moreover, this difference is destined to remain forever in the intention of the prostitute or the libertine when they are hardened and impenitent, and to the end of their days they scoff at virtue and the moral law established by God: it is hence just that they be punished for eternity.

Only the unfathomable measure of divine mercy can annul the difference by pardoning the sinner who repents, abandoning his sickly pride and acknowledging his faults against the God who created him. Sometimes divine mercy grants this to a sinner at the end of a life spent in sin, thanks to what is called “final penitence,” announced by our Lord in the parable of the workers of the eleventh hour, in which the master pays the worker hired at the last hour the same wage (the beatific vision) as the one who worked all day (Mt. 20:1-16). But final penitence is not granted to all: it constitutes the exception and not the rule, for, in keeping with the parable, it is true that the rule is to work seriously all day long, and not just at the last hour.

The Worst Kind of Anthropomorphism

Salvation granted even at “the eleventh hour” constitutes one of the greatest and most sublime mysteries of our faith. It is the mystery of divine mercy, to which the faithful also have recourse by their daily prayers for the salvation of sinners, urgently requested by the Blessed Virgin during many private apparitions. But it is not possible to make a rule of the exception, which is made even more exceptional by denaturing it to the point of suppressing the obligation to work during “the last hour,” that is, the obligation of final penitence. In other words, it is not possible to separate the idea of divine love from the idea of divine justice. Those who, like some Protestants, limit their faith to a belief in a God who is only “love,” and who is thus reputed to absolve and pardon everyone *a priori*, regardless of their repentance, are mistaken, because they believe in a God whose image is patterned on that of a good-natured, broad-minded fellow who can swallow everything. It is an image fabricated expressly for us, an anthropomorphism of the worst sort, which offends and disfigures the idea of the true God, One and Three.

This false divinity, fabricated by men, does not even accord with what reason, rightly employed, can tell us about God, since to conceive of Him as a Divinity insensible to the requirements of justice to the point of failing to judge men at the end of their

earthly life, is totally *irrational*. If God exists, how can He not possess justice as one of His attributes? And how could He, the Almighty, fail to put it in practice with regard to men in this life and in the next? He certainly does know how, and without contradicting the divine attribute of love for His creatures, divine mercy. For when God judges, He has at His disposition all the elements necessary for judging, the elements which we always lack since, unlike God, we cannot see what is in the heart of man (and sometimes not even in our own).

The mercy of God, fruit of His goodness, is so great that it allows Him to give salvation to every sincerely repentant sinner, even if his sins are very grave. But it does not allow Him to pardon the impenitent, who obstinately offend Him to the last instant of their terrestrial life. If He were to do so, God would be in contradiction with Himself, which is impossible. We can be sure that the Blessed Trinity knows and applies infallibly the elementary rules of logic.

The Church's Mission Denatured

Counterfeit Catholicism is thus that which excludes in deed the supernatural from its horizon, and which professes a deformed idea of the Deity, an idea that even seems ridiculous and offensive. The supernatural has practically disappeared from the popular faith of Catholics. They think that everyone will be saved, that we shall all find ourselves together again (without undergoing the judgment) in a future of felicity, the notion of which remains vague and indeterminate. And it cannot be otherwise. Pastors no longer speak of the beatific vision in specific terms as the patrimony of the elect alone, of those who will have lived their lives in seeking to imitate not the world, but our Lord. The dogma of the beatific vision (which constitutes a stumbling block for "ecumenical dialogue") has been replaced in practice by the idea of a sort of final renewal of the world and of the universe, which would somehow involve all men: a sort of new cosmogony *à la* Teilhard de Chardin, which fits in with a millenarian type vision along the lines of Joachim de Flora (so dear to the "new theology"), and with the spiritualism of an "orthodox" stripe (that of the schismatic and heretical Greek Church).

Meanwhile, this factitious and apparent Catholicism has, by the force of things, renounced the conversion of the infidels. It cannot be otherwise, since they attribute to the Church Militant the goal of "dialoguing" with the pseudo values of the profane world in order to achieve a so-called "solidarity" capable of inaugurating universal peace on earth by the union—"democratic" is understood—of all nations and all religions. The end of the Church Militant is thus seen as a purely terrestrial objective.... An end of this kind, attributed to the Church by "aggiornamento," denatures and betrays the mission

of the Church itself, which is not "the people of God" (a simple part of the Church Militant), but the *Mystical Body of Christ*, founded by Him and thus supernaturally instituted for the eternal salvation of souls by the conversion of the world to Christ, and not for the unification of the human race, embracing universal democracy and all the religions.

The Cross Supplanted by the "Rights of Man"

Counterfeit Catholicism is equally nourished by the ambiguous liturgical reform of the *Novus Ordo* Mass, which shifted the center of gravity of the holy Mass from the Cross to the Resurrection, as if we should now consider the holy sacrifice as a sacrifice of praise for the Resurrection, which would symbolize the collective salvation of mankind without the need to convert to Christianity. At least, such is the way the holy Mass is generally understood today in the popular religion of Catholics: as a celebration of the Resurrection, in the joy of the collectivity that creatively concelebrates with the priest (or in his stead, the master of ceremonies merely presiding over the "Eucharistic synax").

In fact, the holy Cross is not only excluded from the Mass. Previously, it constituted the very meaning of life for Catholics, who would try by every means to "imitate Christ," ever keeping in mind His humility, His meekness, His spirit of obedience unto death in order to do the will of His Father for our salvation. Today, in the place of the holy Cross, Catholics put the "rights of man." That means that, like the children of this world, they seek first their "rights" in relation to others. The profane ideology of the indiscriminate demand for "the rights of man" has insinuated itself into the mentality of Catholics. It is a man-centered and materialistic conception...which aspires to transform into a "right" every claim of the individual understood democratically, that is, as a subject (good by nature) dedicated to the egalitarian affirmation of his (alleged) right to earthly happiness in all its forms and manifestations.

Commitment to the "rights of man" has become one of the well-known characteristics of counterfeit Catholicism. Thus there is a Catholic feminism, which does not even spare the nuns; there are priests who consider that they have a "right" to marry; there is the participation of Catholics in general in the circus of endless demands for the "rights of man" from those of children to women, the sick, the old, immigrants, *etc.*, not to exclude either the "rights of animals" and those who are "different," as the opportunity arises. By feeling "solidarity" with all men and their pseudo values, which he seeks to examine and promote,

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even if they almost always contradict the values of Catholicism, today's counterfeit Catholic is convinced the he is "good" and deserving of the world's approbation

Responsibility

Why don't the pastors intervene to correct the false ideas dominant today? Some do intervene, albeit with rather slim results overall. But the overwhelming majority of them remain well connected and out of the way. And how could they intervene? since it was they who spread or allowed to spread these ideas, thanks to the errors and ambiguities introduced in the name of *aggiornamento*: liturgical reform, a new and ambiguous definition of the Church; a new definition of marriage (cf. the *Compendium of the New Catechism of the Catholic Church*, Art. 338, which places the secondary end of marriage, which is the mutual support of the spouses—*vulgo*, by sensuality—on the same level or even before the first end, which is procreation; acceptance of the profane principle of "religious freedom," just to give a few examples. The prolonged silence of the pastors about essential, constitutive parts of the dogmas of faith engages in the same way their responsibility.

If they wanted to intervene against the counterfeit Catholicism that has superposed itself on the popular faith of old, the pastors would have to forcefully teach, for example, the existence of original sin, the nature of sin and its destructive force, judgment, hell, purgatory, heaven (for the elect alone); in short, the complete doctrine of original sin and the last things, with its inevitable consequence; namely, that outside the Church *there is no salvation*, except in the case of baptism of desire, implicit or explicit. But if the pastors did that, if they reaffirmed as they ought the dogmas of faith in their homilies and pastoral letters, then the dialogue and false ecumenism sought today

through these errors, ambiguities, and omissions, would forthwith cease, and the hierarchy would experience not only the revolt of the faithful but also the unleashing of a worldwide persecution against them. So the pastors keep quiet, abandoning souls to the deepening darkness that envelops them. But God, even if He is silent, does not cease to judge them and to judge us, as the prophet reminds us:

For whom hast thou been solicitous and afraid, that thou hast lied, and hast not been mindful of me, nor thought on me in thy heart? for I am silent, and as one that seeth not, and thou hast forgotten me. I will declare thy justice, and thy works shall not profit thee. (Is. 57:11-12) 

Quirinus

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Ought Priests of the Conciliar Church to Be “Re-Ordained” When They Come to Tradition?

More and more priests ordained in the new rite are turning to the traditional Mass. However, since it is now nearly 40 years since the new rite of ordination was introduced, some traditional Catholics question the validity of their ordination and hesitate to receive the sacraments from them. Each case is different in practice, it is true, and is to be decided by the superiors.

However, the following explanation of the principles that form the basis of these decisions can be of help in understanding them.

1) The three sacraments that confer a character cannot be repeated.

This principle was already established with respect to the sacrament of baptism in the letter of Pope St. Stephen I to St. Cyprian condemning the latter’s practice of re-baptizing heretics when receiving them into the Church. This was also defined by the Council of Trent, which declared an anathema against those who maintained that the three sacraments that imprint an indelible mark, namely, Baptism, Confirmation, and Holy Orders, can be repeated (Session VII, Canon 9, Dz. 852).

2) When it concerns the validity of the sacraments, we are obliged to follow a “tutorist” position, or safest possible course of action.

We cannot choose a less certain option, called by the moral theologians a simply probable manner of acting, that could place in doubt the validity of the sacraments, as we are sometimes obliged to do in other moral questions. If we were able to follow a less certain way of acting, we would run the risk of grave sacrilege and uncertainty concerning the sacraments, which would place the eternal salvation of souls in great jeopardy. Even the lax “probabilist” theologians admitted this principle with respect to baptism and holy orders, since the contrary opinion was condemned by Pope Innocent XI in 1679. Innocent XI condemned the position that it is permissible

in conferring sacraments to follow a probable opinion regarding the value of the sacrament, the safer opinion being abandoned.... Therefore, one should not make use of probable opinions only in conferring baptism, sacerdotal or episcopal orders. (Proposition 1 condemned and prohibited by Innocent XI, Dz. 1151)

Consequently, it is forbidden to accept a likely or probably valid ordination for the subsequent conferring of sacraments. One must have the greatest possible moral certitude, as in other things necessary for eternal salvation.

The faithful themselves understand this principle, and it really is a part of the “*sensus Ecclesiae*,” the spirit of the Church. They do not want to share modernist, liberal rites, and have an aversion to receiving the sacraments from priests ordained in such rites, for they cannot tolerate a doubt in such matters. It is for this reason that they turn to the superiors to guarantee validity.

3) A negative doubt is to be despised.

This axiom is accepted by all moral theologians. A negative doubt is a doubt that is not based upon any reason. It is the question “what if” that we frequently ask for no reason at all. Such a doubt cannot weaken moral certitude and is not reasonable. (Cf. Prummer, *Manuale Theologiae Moralis*, I, §328.) Consequently we cannot question the validity of a sacrament such as Holy Orders without having a positive reason for doing so, namely, a reason to believe that there might be some defect of one of the three elements necessary for validity: matter, form, and intention.

4) When a doubt arises in the administration of a sacrament that cannot be repeated, it is possible and even obligatory to reiterate the sacrament “*sub conditione*,” that is under the condition that it was invalid the first time.

Thus it is that both moral certitude as to the administration of the sacrament is **acquired** and the sacrilege of simulating a sacrament that has already been administered is avoided. This is frequently spoken of in the rubrics of the Roman *Rituale*, for example in the case of adult converts from heresy in whom there is a positive doubt as to the validity of baptism, or even foundlings who “should be baptized conditionally, unless there is a certainty from due investigation that they have already been baptized.” The condition is thus expressed: “if you are not baptized....” In fact, the custom before Vatican II was to baptize all adult converts from Protestantism, it being impossible to guarantee with moral certitude the form, or intention, or simultaneity of matter and form necessary for certain validity. Likewise, it is the custom to administer conditionally the sacrament of Confirmation to those confirmed in the new rite, in the frequent case that a valid form and intention cannot be established with certitude.

Under similar circumstances, there is no sacrilege in reiterating conditionally a priestly ordination, as Archbishop Lefebvre himself did many times.

5) The matter and the form of the Latin rite of priestly ordination introduced by Pope Paul VI in 1968 are not subject to positive doubt.

They are, in effect, practically identical to those defined by Pope Pius XII in 1947 in *Sacramentum Ordinis*. (In this, priestly ordination differs from the sacrament of Confirmation, which in the new rite uses an entirely different and variable form, and one whose validity has been questioned.)

However, this moral certitude may not necessarily exist with vernacular translations of the form, which would have to be reviewed to exclude all positive doubt. One such change was the provisional ICEL translation of the form itself, substituting “Give the dignity of the presbyterate” for the traditional expression “Confer the dignity of the priesthood.” Michael Davies comments: “In English speaking countries the priesthood has never been referred to as the presbyterate” (*The Order of Melchisedech*, 1st ed., p.88). It is not always easy to determine what English translation was used, and whether or not it induces a positive doubt.

Not infrequently, Archbishop Lefebvre is quoted as stating that the New Mass is a bastard Mass, and that the same can be said of the new rites for the sacraments, such as Holy Orders. How could such a Mass and sacraments be valid? In fact, the expression is a poor translation of the French “*messe bâtarde*,” which is correctly translated as “illegitimate Mass,” or “illegitimate rites” being the fruit of an adulterous union between the Church and the Revolution, the French expression not having the pejorative force of the English counterpart. Such an expression points out the illicit nature of such a compromise, but does not have a direct bearing on the validity of the rites. He explained this during the sermon he gave in Lille in 1976:

The New Mass is a sort of hybrid Mass, which is no longer hierarchical; it is democratic, where the assembly takes the place of the priest, and so it is no longer a veritable Mass that affirms the royalty of Our Lord. (*A Bishop Speaks*, p.271. Available from Angelus Press; price: \$20.00.)

It is for this reason that he called the traditional Mass the “true” Mass, not meaning thereby to question the validity of Masses celebrated in the new rite.

The new rites of ordination are similarly illegitimate, for they do not adequately express the Catholic Faith in the priesthood. By writing very strongly against them, Archbishop Lefebvre did not intend to declare their invalidity. He stated very clearly, in *Open Letter to Confused Catholics*, quoting parts of the ceremony that are certainly not a part of the form of the sacrament and consequently not necessary for validity, that such a ceremony destroys the priesthood:

Everything is bound up together. By attacking the base of the building it is destroyed entirely. No more Mass, no more priests. The ritual, before it was altered, had the bishop say “Receive the power to offer to God the Holy Sacrifice and to celebrate Holy Mass both for the living and for the dead, in the name of the Lord.” He had previously blessed the hands of the ordinand by pronouncing these words: “So that all

that they bless may be blessed and all that they consecrate may be consecrated and sanctified.” The power conferred is expressed without ambiguity: “That for the salvation of Thy people and by their holy blessing, they may effect the Transubstantiation of the bread and the wine into the Body and Blood of Thy Divine Son.” Nowadays the bishop says: “Receive the offering of the holy people to present it to God.” He makes the new priest an intermediary rather than the holder of the ministerial priesthood and the offerer of a sacrifice. The conception is wholly different. (p.54)

Despite such firm words, the Archbishop has this to say: “The ‘matter’ of the sacrament has been preserved in the laying on of hands which takes place next, and likewise the ‘form,’ namely, the words of ordination” (*ibid.*, p.51). The destruction he is speaking about is of the Mass as it ought to be and of the priesthood as it ought to be. His intention is, consequently, to point out that it is the Catholic notion of the priesthood that is destroyed, not necessarily the validity of the sacrament of holy orders.

6) There can be reasons to doubt the intention of the ordaining bishop in the conciliar Church.

The minister of the sacrament does not have to intend what the Church intends, which is why a heretic can administer a valid sacrament. He must, however, intend to do what the Church does. The positive doubt that can exist in this regard is well described by Michael Davies:

Every prayer in the traditional rite which stated specifically the essential role of a priest as a man ordained to offer propitiatory sacrifice for the living and dead has been removed. In most cases these were the precise prayers removed by the Protestant Reformers, [*e.g.*, “Receive the power to offer sacrifice to God and to celebrate Mass, both for the living and the dead, in the name of the Lord”] or if not precisely the same there are clear parallels....Their omission by the Protestant Reformers was taken by Pope Leo XIII as an indication of an intention not to consecrate sacrificing priests. (*Ibid.*, pp.82, 86)

This is the text of *Apostolicae Curae* (Leo XIII, 1896), §33:

With this inherent defect of form is joined the defect of intention which is equally essential to the sacrament....If the rite be changed, with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what, by the institution of Christ, belongs to the nature of the Sacrament, then it is clear that not only is the necessary intention wanting to the Sacrament, but that the intention is adverse to and destructive of the Sacrament.

If it cannot be said, as with Anglican orders, that the *Novus Ordo* rite was changed with the manifest intention of rejecting a sacrificing priesthood, nevertheless the deliberate exclusion of the notion of propitiation, in order to please Protestants, could easily be considered as casting a doubt on the intention of doing what the Church does, namely of offering a true and propitiatory sacrifice. Of course, this doubt would not exist if the ordaining bishop had indicated

otherwise his truly Catholic intention of doing what the Church does.

However, the difficulty lies in the fact that the accompanying ceremonies in the new rite of ordination do not adequately express either the Catholic conception of the priesthood or the intention, as do the ceremonies in the old rite. The following texts from the Archbishop, taken from spiritual conferences to seminarians, refer to the intention of the priest celebrating Mass. However, the same principles can be applied to the bishop ordaining a priest:

In the old rite, the intention was clearly determined by all the prayers that were said before and after the consecration. There was a collection of ceremonies all along the sacrifice of the Mass that determined clearly the priest’s intention. It is by the Offertory that the priest expresses clearly his intention. However, this does not exist in the new *Ordo*. The new Mass can be either valid or invalid depending upon the intention of the celebrant, whereas in the traditional Mass, it is impossible for anyone who has the Faith to not have the precise intention of offering a sacrifice and accomplishing it according to the ends foreseen by Holy Church.... These young priests will not have the intention of doing that which the Church does, for they will not have been taught that the Mass is a true sacrifice. They will not have the intention of offering a sacrifice. They will have the intention of celebrating a Eucharist, a sharing, a communion, a memorial, all of which has nothing to do with faith in the sacrifice of the Mass. Hence from this moment, inasmuch as these deformed priests no longer have the intention of doing what the Church does, their Masses will obviously be more and more invalid. (Quoted in Archbishop Marcel Lefebvre, *La messe de toujours*, pp.373-374, available in English translation, *The Mass of All Time* in October 2007 from Angelus Press—*Ed.*)

There can be no doubt that Archbishop Lefebvre entertained serious doubts as to the intention of some conciliar bishops when they ordain priests. In *Open Letter to Confused Catholics* (p.50), he points out that the doubt that overhangs the other sacraments also applies to the ordination of priests and gives examples, asking the question: “Are they true priests at all? Put it another way, are their ordinations valid?” He goes on to explain the reason why he considers that a doubt exists over the ordaining bishop’s intention, for it is frequently no longer the intention of ordaining a priest to offer sacrifice:

We are obliged to point out that the intention is far from clear. Has the priest been ordained...to establish justice, fellowship and peace at a level which appears to be limited to the natural order only?...The definition of the priesthood given by St. Paul and by the Council of Trent has been radically altered. The priest is no longer one who goes up to the altar and offers up to God a sacrifice of praise, for the remission of sins.” (*Ibid.*, pp.51-52)

Hence the Archbishop’s affirmation that the whole conception of the priesthood has changed and that the priest is no longer regarded as one having the power to do things that the faithful cannot do (*ibid.*, p.54), but rather as one who presides over the assembly. This modernist conception certainly casts a grave shadow of doubt over the intention of the ordaining bishop.

7) The question of episcopal consecration in the 1968 rite promulgated by Paul VI is even more delicate.

The difficulty lies in the complete change of the wording of the form of episcopal consecration. The very erudite article of Fr. Pierre-Marie, O.P., published in *The Angelus* (December 2005 & January 2006), establishes that the form is in itself valid. Although radically different from the traditional Latin form, and although only similar, but not identical, to the forms used in the Eastern rites, it is in itself valid, the meaning designating sufficiently clearly the Catholic episcopacy. For the form of Holy Orders is variable and changeable, this being one of the sacraments established only in general terms. The substance is consequently retained for as long as the words have essentially the same meaning.

However, this does not mean that this new rite of episcopal ordination is valid in every concrete case, for this could depend upon the translation, modifications (now that the principle of change has been accepted), and eventual defect of intention. For the danger of the creeping in of a defective intention, as with the rite of priestly ordination, cannot be excluded. This is what Fr. Nicolas Portail of the Society of Saint Pius X wrote in the January 2007 issue of *Le Chardonnet*:

The authors correctly observe that this rite is the vehicle of a conception of the episcopacy according to Vatican II. It also shows that the functions that are special to the episcopal order (ordaining priests, consecrating churches, administering confirmation...) are not mentioned in the consecratory preface, in opposition to other prefaces in the Eastern rites.

In addition, the specific error of collegiality is explicitly mentioned in the consecrator's allocution. It cannot be denied that this rite is, from a traditional perspective, weak, ambiguous, imperfect, defective, and manifestly illicit.

Yet, even the bishops who ordain priests in the traditional rite were all consecrated bishops according to this new rite. It can easily be imagined how a defect of intention could creep into the episcopal succession, even in the case of "traditional" priests who depend upon conciliar bishops for their ordinations. Fr. Portail quotes a remark by some young priests of the Fraternity of St. Peter who had just been ordained by Archbishop Decourtray to some priests of the Society of St. Pius X: "You are more certain of your ordination than we are of ours" (*ibid.*). It would, indeed, be tragic if all traditional priests did not have moral certitude as to their ordination, and if there existed two different grades of priests, a higher grade ordained in Tradition, and a lower grade. It is for this reason that the superiors have the right to insist on conditional re-ordination for any priest turning towards Tradition, and will only accept ordinations in the conciliar Church after having investigated both priestly and episcopal ordinations and established moral certitude.


Archbishop Lefebvre clearly recognized his obligation of providing priests concerning whose ordination there was no doubt. It was one of the reasons for the episcopal consecrations of 1988, as he declared in the sermon for the occasion:

You well know, my dear brethren, that there can be no priests without bishops. When God calls me—this will certainly not be long—from whom would these seminarians receive the Sacrament of Orders? From conciliar bishops, who, due to their doubtful intentions, confer doubtful sacraments? This is not possible.

He continued, explaining that he could not leave the faithful orphans, nor abandon the seminarians who entrusted themselves to him, for "they came to our seminaries, despite all the difficulties that they have encountered, in order to receive a true ordination to the Priesthood..." (Fr. François Laisney, *Archbishop Lefebvre and the Vatican*, p.120. Available from Angelus Press; price: \$15.00). He considered it his duty to guarantee the certitude of the sacrament of Holy Orders by the consecration of bishops in the traditional rite, who would then ordain only in the traditional rite.

We must observe the same balance as Archbishop Lefebvre. On the one hand, it is our duty to avoid the excess of sedevacantism, which unreasonably denies the very validity and existence of the post-conciliar Church and its priesthood. On the other hand, however, we must likewise reject the laxist and liberal approach that does not take seriously the real doubts that can arise concerning the validity of priestly ordinations in the post-conciliar Church, failing to consider the enormous importance and necessity of a certainly valid priesthood for the good of the Church, for the eternal salvation of souls, and for the tranquillity of the consciences of the faithful. Given the gravity of these issues, it is not even a slight doubt that is acceptable. Hence the duty of examining in each particular case the vernacular form of priestly ordination, the intention of the ordaining bishop, the rite of consecration of the ordaining bishop, and the intention of the consecrators.

Just as the superiors take seriously their duty of guaranteeing the moral certitude of the Holy Orders of their priests, whether by means of conditional ordination or careful investigation (when possible), so also must priests who join the Society accept conditional ordination in case of even slight positive doubt, and so also must the faithful recognize that each case is different and accept the decision of those who alone are in a position to perform the necessary investigations. For regardless of the technical question of the validity of a priest's Holy Orders, we all recognize the Catholic sense that tells us that there can be no mixing of the illegitimate new rites with the traditional Catholic rites, a principle so simply elucidated by Archbishop Lefebvre on June 29, 1976:

We are not of this religion. We do not accept this new religion. We are of the religion of all time, of the Catholic religion. We are not of that universal religion, as they call it today. It is no longer the Catholic religion. We are not of that liberal, modernist religion that has its worship, its priests, its faith, its catechisms, its Bible.... 

Fr. Peter Scott was ordained by Archbishop Lefebvre in 1988. After assignments as seminary professor and the US District Superior, he is currently the rector of Holy Cross Seminary in Goulburn, Australia.

F R . M A T T H I A S G A U D R O N

The Angelus continues the installments of Fr. Gaudron's *Catechism of the Crisis in the Church*.

This chapter studies what was so different about the Second Vatican Council compared to other Councils and why it is blamed for so much of the crisis in the Church.

Catechism Of the Crisis In the Church

25) When did the Second Vatican Council take place?

Vatican Council II was opened by Pope John XXIII on October 11, 1962. John XXIII died the following year, but his successor, Paul VI, continued the Council and brought it to a close on December 8, 1965.

- **Did the Council last more than three years without interruption?** The Vatican Council II comprised four sessions lasting fewer than three months, between which the bishops returned to their dioceses. The first session (October 11 to December 3, 1962), the only one to occur during the pontificate of John XXIII, promulgated no document; it was essentially used to discard the documents prepared by the Preparatory Commission.
- **How does Vatican II rank among the other Councils?** The Second Vatican Council was the twenty-first ecumenical council. It was the biggest in terms of the number of participants: 2,000 bishops attended.

26) How does Vatican II differ from previous Councils?

Vatican Council II was declared to be no more than a “pastoral” council, one that does not resolve questions of faith, but which gives pastoral directives for the life of the Church. The authorities renounced defining dogmas, and so they renounced the infallibility which appertains to a council. Thus its documents are not infallible.

- **What are the usual ends of a council?** In his letter convoking the First Vatican Council, Pius IX indicates that general councils were especially convoked “during epochs of great perturbations, when calamities of every sort befell the Church and nations.” All the ecumenical councils of the past were convoked to rout heresy (this is notably the case of the first seven), or to correct a prevailing evil (simony, schism, corruption of the clergy, etc.). Pius IX summarizes the principle aims of a council: “To decide with prudence and wisdom all that might contribute to *define* dogmas of faith; to *condemn the errors* being insidiously spread; to *defend*, clarify, and explain Catholic doctrine; to preserve and restore ecclesiastical

discipline; and to strengthen the lax mores of the people.”¹

- ***Was there never, then, a “pastoral” council before Vatican II?*** All the Church’s councils have been pastoral, but they were so by defining dogmas, by exposing errors, by defending Catholic doctrine, by fighting against disciplinary and moral disorders. The originality of Vatican II was to seek to be “pastoral” *in a new way*, by refusing to define dogmas, to condemn errors, and even to present Catholic dogma defensively
- ***Didn’t Vatican II promulgate dogmatic documents?*** Vatican II promulgated 16 texts: nine decrees, three declarations, and four constitutions. Among these, two are called “dogmatic constitutions”: *Lumen Gentium* (on the Church) and *Dei Verbum* (on Revelation). That does not mean that they proclaimed dogmas or that they were infallible, but only that they treat of a matter bearing on dogma. Vatican II refused to define anything infallibly; Paul VI explicitly stated this on January 12, 1966, a few weeks after the Council’s cloture: “Given the Council’s pastoral character, it avoided pronouncing, in an extraordinary manner, dogmas endowed with the note of infallibility.”²
- ***Is the “pastorality” of Vatican II characterized by the adaptation of the Church to our time?*** All the councils have adapted the Church to their time, but they did it by anathematizing the errors of the day, by sanctioning the disciplinary or moral deviations of their time, by arming the Church against its enemies. The adaptation did not aim at conforming the Church to the world, but in resisting it. It was not question of pleasing the world, but of confronting it and vanquishing it so as to please God. John XXIII and Paul VI, on the contrary, sought to make the Church appealing to modern man.
- ***Did John XXIII and Paul VI express this intention?*** On February 14, 1960, John XXIII declared: “The main goal of the Council is to present to the world the Church of God in its perpetual vigor of life and truth, and with its legislation adapted to the present circumstances in such a way as to be ever more in keeping with its divine mission and ready for the needs of today and tomorrow.”

Cardinal Montini, the future Paul VI, declared in April 1962: “By means of the next council, the Church proposes to enter into contact with the world....It will try to be...amiable in its language and conduct.” And during the Council, Paul VI affirmed in the Encyclical *Ecclesiam Suam*:

The Church...might content itself with conducting an inquiry into the evils current in secular society, condemning

them publicly, and fighting a crusade against them....But it seems to Us that the sort of relationship for the Church to establish with the world should be more in the nature of a dialogue. (§78)

- ***Then Vatican II was meant to be from the beginning a council of opening and dialogue?*** Actually, the members of the preparatory commission established by John XXIII thought that they were supposed to organize a normal council. They did an enormous amount of work to draft schemata that could serve as the basis for the conciliar debates. But, meanwhile, the Secretariat for the Unity of Christians, also established by John XXIII (in June 1960), was working at cross-purposes. Finally, John XXIII’s real intention prevailed: at the beginning of the Council, the preparatory schemata were discarded, being adjudged too “doctrinal,” and the Council set off in the direction prepared by the Secretariat for Unity.
- ***How did the Secretariat for Unity prepare the Council?*** Under the presidency of Cardinal Bea, the Secretariat for Unity prepared the Council by asking non-Catholics what they expected from the Church. They established contacts with the Orthodox, the Protestants, the Jews, the Communists, and the Freemasons, and even went so far as to assure them that certain of their desiderata would be satisfied.
- ***What were the demands of the Orthodox and the Communists?*** To obtain the presence of Orthodox observers at the Council, John XXIII promised that Communism would not be condemned there. Msgr. Roche, a friend and confidant of Cardinal Tisserant, testified:

Cardinal Tisserant received formal orders both to negotiate the agreement and to supervise its exact execution during the Council. That is why each time a bishop wanted to broach the question of Communism, the Cardinal, from his table as adviser to the Council moderators, intervened.³

- ***What were the Jews’ demands?*** In No.1001 of the *Tribune Juive* (December 25-31, 1987), Lazare Landau recounted:

On a foggy, frigid winter’s evening 1962-63, I attended an extraordinary event at the Strasbourg Community Center for Peace. The Jewish directors secretly received a papal delegate in the basement. At the conclusion of the Sabbath, we were about a dozen to welcome a Dominican dressed in white, the Reverend Fr. Yves Congar, tasked by Cardinal Bea, in John XXIII’s name, with asking us, at the threshold of the Council, what we expected of the Catholic Church....

The Jews, for nearly 20 centuries kept on the margin of Christian society, often treated as inferiors, enemies, and decisives, asked for their complete rehabilitation. As direct descendants of Abraham, whence came Christianity, they asked to be considered as brothers, partners of equal dignity, of the Christian Church....

The white-robed messenger, not wearing any symbol or ornament, returned to Rome the bearer of the innumerable requests that reinforced our own people. After difficult debates..., the Council did justice to our wishes. The Declaration *Nostra Aetate* No. 4 constituted—Fr. Congar and the three drafters of the text confirmed it to me—a veritable revolution in the Church’s doctrine on the Jews....

Within a few years, sermons and catechisms had changed.... Since the secret visit of Fr. Congar to a hidden room of the synagogue on a cold winter’s night, the doctrine of the Church had indeed undergone a total mutation.⁴

- **What were the demands of the Protestants and Freemasons?** In September 1961 at Milan, Cardinal Bea secretly met the Pastor William A. Visser’t Hooft, secretary general of the Ecumenical Council of Churches (an organization of Protestant origin and Masonic tendencies). Religious liberty was one of the major themes of the meeting. Later, on July 22, 1965, on the eve of the last conciliar session, the same Ecumenical Council of Churches published the list of its seven fundamental exigencies regarding religious liberty. All were satisfied by the Council in the document *Dignitatis Humanae*.⁵

- **What conclusions can be drawn from the politics of openness followed by Vatican Council II?** It becomes clear that Vatican II was not a council like the others. The documents it promulgated, fruit of a “dialogue” with the world, are more in the nature of diplomatic or “public relations” communications (destined to foster a good image of the Church) than magisterial texts (teaching clearly and authoritatively the truths of faith). None of these documents is, of itself, infallible.

27) What was the influence of the Council on the crisis in the Church?

The liberal and modernist forces that were already undermining the Church succeeded in taking control of the Council. Thus one can say that Vatican II was the spark that ignited a crisis that had been building for a long time in the Church.

- **How far back do the origins of this crisis go?** St. Pius X already observed in his Encyclical *Pascendi* that modernism was no longer an enemy outside the Church, but that it had penetrated within, although its adepts still hid their real intentions.
- **Didn’t Pope St. Pius X vigorously combat these modernists?** St. Pius X energetically combatted modernism; his successors up to Pius XII did likewise, more or less energetically; but they were not really able to vanquish it. The Encyclical *Humani Generis* of Pius XII condemning what was called the “new theology” (in 1950) was outwardly accepted, but in reality it was despised by many.

They continued to be interested in the condemned theses, and in houses of formation, future priests were encouraged to do likewise.

- **Can it be said that Vatican II was a revolution in the Church?** Some of its own defenders themselves proclaim loud and clear that the Council was a revolution in the Church. For instance, Cardinal Suenens made a parallel between the Council and the French Revolution, saying that Vatican II was 1789 in the Church; Fr. Yves Congar, a conciliar theologian, compared the Council to the Bolshevik Revolution: “The Church has peacefully undergone its October Revolution.”⁶

28) How did the liberals take over the Council?

Thanks to the support of John XXIII and Paul VI, the liberal and neo-modernist forces were able to introduce their own ideas into the conciliar texts, to a degree beyond their initial expectations. Before the Council, the preparatory commission had carefully prepared the schemata, which were the echo of the Church’s faith. The discussion and voting should have been about these schemata, but they were rejected during the first session of the Council and replaced by new schemata prepared by the liberals.

- **Were there no defenders of the traditional doctrine at the Council?** There was at the Council a group of about 250 to 270 bishops determined to defend the Church’s Tradition. They eventually formed the *Coetus Internationalis Patrum*. But they were opposed by an already existing and perfectly organized group of cardinals and bishops that has been called the Rhine alliance.
- **Where does the name “the Rhine alliance” come from?** The name comes from the fact that the leaders of this liberal group were almost all bishops from dioceses bordering on the Rhine River. Every day this group inundated the Council with typed sheets, in which they told the bishops how they should vote. That is why one journalist, Fr. Ralph Wiltgen, entitled his book on the Council *The Rhine Flows into the Tiber*.
- **Were the innovators in the majority?** Like every revolution, Vatican II was not led by the majority, but by an active, well-organized minority. The majority of bishops were undecided and equally ready to follow the conservatives. But when they saw that the leaders of the Rhine alliance were the personal friends of the Pope, and that some of them (the Cardinals Döpfner, Suenens, and Lercaro) had even been appointed the moderators of the Council, they followed them.

- ***The texts of Vatican II, then, are not representative of the thinking of the majority of the bishops at the Council's opening?*** A theologian of the progressivist party, Hans Küng, jubilantly asserted that the dream of a small minority had prevailed at the Council: "No one who was here for the Council will go back home as he came. I myself never expected so many bold and explicit statements from the bishops on the Council floor."⁷
- ***Who is this theologian Hans Küng?*** Since the Council, Hans Küng has shown his true colors. This churchman denies most Catholic dogmas, including papal infallibility and the divinity of Christ, to such an extent that even conciliar Rome had to withdraw his authorization to teach.
- ***Did other heretical theologians exercise an influence at Vatican II?*** The Jesuit Karl Rahner (1904-84), while being more prudent and less explicit, spread analogous theses in his works. As early as 1949, the Holy Office had to impose silence on him regarding certain questions. Yet he enjoyed an immense influence at the Council; Fr. Wiltgen even goes so far as to name him the Council's most influential theologian:

Since the position of the German-language bishops was regularly adopted by the European [Rhine] alliance, and since the alliance position was generally adopted by the Council, a single theologian might have his views accepted by the whole Council if they had been accepted by the German-speaking bishops. There was such a theologian: Father Karl Rahner, S.J.⁸

- ***Is there any other testimony on Rahner's influence at the Council?*** Fr. Congar related:

The atmosphere became: "*Rahner dixit, ergo verum est.*"⁹ I will give you an example. The Doctrinal Commission was made up of bishops, each with his own expert at his side, but also included certain superior generals (of the Dominicans or the Carmelites, for instance). Now, there were two microphones on the table of the Commission, but Rahner practically had one of them to himself alone. Rahner was a little invasive and, in addition, very often the cardinal from Vienna, Franz König, of whom Rahner was the expert, turned toward him and invited him to intervene by saying: "Rahner, *quid?*" Naturally, Rahner intervened....¹⁰

- ***What was Karl Rahner's line of thinking?*** Karl Rahner completely rebelled against the Church's traditional teaching, which was for him nothing but "monolithism" and "School theology." A letter he wrote dated February 22, 1962, on the occasion of the publication of the Italian version of his dictionary of theology enlightens us about his feelings toward the magisterium of the Church:

An Italian version certainly poses a special problem because of the presence at Rome of the bonzes and guardians of orthodoxy. On the other hand, I am more than ever fortified in my positions. One might also say that this little

lexicon has been written in such a way that these people can understand nothing, and hence will not see what is written against their narrow-mindedness.¹¹

- ***Did Karl Rahner let his rebellion against the Church's Tradition and the Magisterium show during the Council?*** One day during the Council, Cardinal Ottaviani, the prefect of the Holy Office, was expressing in a speech his disquietude about some innovations. He was speaking without notes since he was nearly blind, and he exceeded the allotted time. The microphone was simply switched off. Rahner commented on the event in a letter written to Vorgrimler on November 5, 1962: "Undoubtedly you have already heard that Alfrink once again cut off Ottaviani because he was talking too long. Everyone began to clap (which wasn't usual). Motto: There's no pleasure like another man's pain."¹²
- ***Do we find other aspects of Karl Rahner's sentiments in his correspondence during the Council?*** The publication, in 1994, of the correspondence exchanged between Fr. Karl Rahner and the Austrian poetess Luise Rinser (1911-2002) opened wide a scandal: at the very time he was holding sway at the Council, Karl Rahner was exchanging love letters with this woman, in his passion writing to her as many as three times a day (276 letters during the year 1964 alone).
- ***Did other bad theologians influence Vatican II?*** One can name, among others, Fr. Congar and Fr. Henri de Lubac, previously introduced, Fr. Edward Schillebeeckx, Fr. John Courtney-Murray, etc.
- ***What influence did Fr. Congar have at Vatican II?*** Archbishop Lefebvre related this incident:
At the beginning of Vatican II, I would go to the meetings [of the French bishops] at St-Louis-des-Français. But I was amazed to see how things went. The bishops literally behaved themselves like little boys before the Congars and the other experts who came. Fr. Congar would go up to the head table and without the least reticence would say: "Your Excellency So-and-so, you will make this intervention on this subject. Don't worry, we will prepare the text for you, and you will only need to read it." I couldn't believe my eyes or my ears! And I stopped going to these meetings....¹³
- ***Are there any other testimonies on Fr. Congar's influence?*** Msgr. Desmazières, auxiliary bishop of Bordeaux, related:
...In the afternoon, the workshops continue. I go to mine, directed by Fr. Congar, on Scripture and Tradition. There are about a dozen of us. We have to prepare the interventions to be made the next day. I am asked to take the second. I do not refuse, provided that Fr. Congar prepare the text for me. That is agreed. He will pass it to me tomorrow in the bus. I

get my first look at the text in the bus; I am decided to change nothing. Getting out at St. Peter's, I go to register: I am the twenty-first....¹⁴

● **What does Fr. Congar have to say about it?** Fr.

Congar rather minimized his influence at the Council. Nonetheless, he summarized his action thus: "The preparation of the Council was under the domination...of men from the Curia and the Holy Office....Everything consisted, practically speaking, in putting them in the minority."¹⁵ That was a victory for him. Ten years earlier, sanctioned by his superiors, he wrote in his private diary the following resolutions:

Continue writing in the same vein, taking advantage of every opportunity. My combat is especially there. I know (and "they" know) that sooner or later, everything that I say and write is the negation of the system. Yes, that is my real combat: in my theological, historical, ecclesiological, and pastoral work. The class I am currently teaching, exactly as if nothing had happened, is a true response; it is my real dynamite under the scribes' armchair.¹⁶

After the Council, he declared:

The Council liquidated what I would call the "unconditionality" of the system. I mean by *system* the very coherent ensemble of ideas communicated by the teaching of the Roman universities, codified by Canon Law, and protected by a close, fairly effective surveillance under Pius XII, with reports, warnings, submission of writings to Roman censors, etc.¹⁷

● **Who is Fr. Courtney-Murray?** Fr. John Courtney-Murray, an American Jesuit (1904-67), had been condemned in 1957 by the Holy Office for his

study *The Problem of Religious Freedom*. He was nonetheless invited to the Council as an expert in 1963. During the debates on religious liberty, he offered to draft the interventions of some bishops, and thus exercised considerable influence. At the end of his life, he tried to prove that the Church's teaching on contraception could evolve as it had evolved on religious freedom.

● **What can be concluded from all this?** That men like Küng, Rahner, Congar, Lubac, Courtney-Murray, etc., could have influenced the Council does not speak in its favor, nor in favor of its reforms. Unfortunately, certain declarations of Pope John Paul II are not to its advantage either, like one that he made in 1963 (while he was still a simple bishop):

Never before had a Council known such a broad preparation, never before had Catholic opinion been so amply sounded. Not only the bishops, the Catholic universities, and the superior generals of congregations expressed their opinions on the problems examined by the Council, but also a great percentage of Catholic laymen and non-Catholics. Theologians as eminent as Henri de Lubac, J. Danielou, Yves Congar, H. Küng, R. Lombardi, Karl Rahner, and others played an extraordinary role in the preparatory work.¹⁸

Translated exclusively for Angelus Press from *Katholischer Katechismus zur kirchlichen Krise* by Fr. Matthias Gaudron, professor at the Herz Jesu Seminary of the Society of St. Pius X in Zaitzkofen, Germany. The original was published in 1997 by Rex Regum Press, with a preface by the District Superior of Germany, Fr. Franz Schmidberger. This translation is based on the second edition published in 1999 by Rex Regum Verlag, Schloß Jaidhof, Austria. Subdivisions and slight revisions made by the Dominican Fathers of Avrillé have been incorporated into the translation.

¹ "...*Ea omnia provide sapienterque constituerent quae ad fidei potissimum dogmata definienda, ad grassantes errores profligandos, ad catholicam propugnandam, illustrandam et evolvendam doctrinam, ad ecclesiasticam tuendam ac reparandam disciplinam, ad corruptos populorum mores corrigendos possent conducere.*" Pius IX, Bull of Convocation of the First Vatican Council, June 29, 1868, A.A.S., IV, 5.

² Paul VI, General Audience of January 12, 1966, in *Insegnamenti di Paolo VI*, IV, 700.

³ *Itinéraires*, No. 285, p.157. Concerning this agreement, see also *France Nouvelle* (the French Communist party weekly), No. 900, January 16-22, 1963, p.15; *La Croix*, February 15, 1963, p.5; *Itinéraires*, No. 280, pp.1-15; P. Floridi, S.J., *Moscow and the Vatican* [French] (Paris: France-Empire, 1979), pp.142-48; etc.

⁴ See also on this subject *Le Sel de la Terre*, No. 34, pp.196-217 (and, notably, the account of the secret visit Cardinal Bea made to the American Jewish Committee on March 31, 1963).—Note of the Dominican Fathers.

⁵ "During the last conciliar session, the bishop of Monaco, Msgr. Rupp, in a widely listened to speech, asked the Council to content itself with adopting these seven requests and to confirm them by its own authority....In reality, the Council did more. Not only did it adopt, in equivalent terms, the seven demands, but it solidly established them...." Msgr. Willebrands, *Vatican II: Religious Liberty*, collection *Unam Sanctam* (Paris: Cerf, 1967), pp.241-42.

⁶ Yves Congar, *The Council Day by Day: Second Session* [French] (Paris: 1964), p.215.

⁷ Quoted by Fr. Ralph Wiltgen, *The Rhine Flows into the Tiber* (1967; Rockford, Ill.: TAN Books & Publishers, 1985), p.60.

⁸ *Ibid.*, p.80.

⁹ "Rahner has spoken, therefore it is true."

¹⁰ Yves Congar, *Thirty Days* [French], No. 3, 1993, p.26. [English version: Fr. Dominic Bourmaud, *One Hundred Years of Modernism* (Kansas City: Angelus Press, 2003), pp.268-69.]

¹¹ Herbert Vorgrimler, *Karl Rahner Verstehen* (Fribourg: Herder, 1995), p.175.

¹² *Deutsche Tagespost*, October 10, 1992, p.2. In German: "Schadenfreude ist die reinste Freude."

¹³ Archbishop Marcel Lefebvre, *Fideliter*, No. 59, p.53.

¹⁴ Msgr. Desmazières, *L'Aquitaine* (the Bordeaux diocesan weekly), December 1962, p.580.

¹⁵ Yves Congar, O.P., *Une vie pour la vérité: Jean Puyo interroge le père Congar* (Paris: Centurion, 1975), p.140.

¹⁶ Yves Congar, O.P., manuscript notes from February 1954, quoted by François Leprieux, O.P., *Quand Rome condamne* (Paris: Plon/Cerf, 1989), p.259.

¹⁷ Congar, *Une vie pour la vérité*, p.220.

¹⁸ Cited by M. Malinski, *My Friend Karol Wojtyla* [French] (Paris: Le Centurion, 1980), p.189.

Footnotes accidentally omitted from Part 3 of "Catechism of the Crisis in the Church," published in *The Angelus*, July 2007

⁷ Quoted by Dr. Georg May, *Gefahren, die der Kirche drohen* (St. Andrä-Wörden: Mediatrix, 1990), p.27.

⁸ Most Reverend Joseph Doré, Address to the Jewish lodge René Hirschler of B'nai B'rith and published in the diocesan bulletin, July-August 2003, pp.1-3. [Archbishop Doré's address as well as an open letter to him from Fr. Stephen Abraham, SSPX, were published in *The Angelus*, February 2004.]

⁹ Acts 2:36-38.

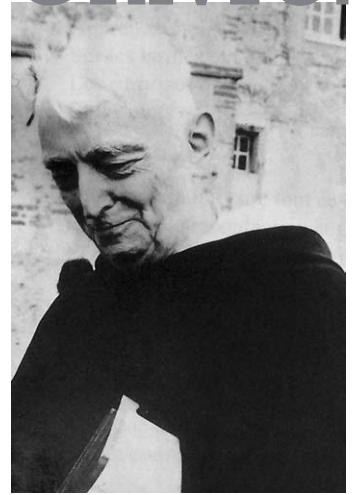
¹⁰ "The first Christians are more interested in the Christ of faith than in the Jesus of history" (p.2988). See *Sel de la Terre*, No.39, pp.6-26.

¹¹ Most Reverend Dufour, Confirmation homily, published in the *Courrier Français*, Limoges edition, July 25, 2003, p.4.

¹² "If anyone shall have said that the one true God, our Creator and our Lord, cannot be known with certitude by those things which have been made, by the natural light of human reason: let him be anathema." Vatican Council I, Constitution *Dei Filius* (Dz. 1806).

Thirty Minutes with Fr. de Chivré:

The Destinies of Human Love: Reciprocal Esteem



I am going to speak to you about mutual esteem by helping you realize that affection includes a need for admiration.

What is admiration? It is to consider with surprise—an agreeable surprise—with pleasure, something which suddenly appears in an unexpected way, as something suddenly agreeable, something beautiful, something true, something great, and which makes you rediscover the face of the other in a light which you had never known. Esteem can be defined as a favorable opinion, acquired or developed, which is founded on the knowledge of the merits of the other. This is what I want to explain to you.

We always believe that love is conditioned by the state of the heart. This is true. But we forget, from a philosophical point of view, that the state of the heart is conditioned by the degree of knowledge in the mind, and that your heart will one day reach a point where it no longer has any reason to resonate in union with the heart that you have chosen if your intellectual knowledge is completely lacking in any reserve of esteem for the other. To esteem is to know with your mind, to see what the other possesses of unexpected, in order to maintain your love for the other and to give it even more strongly.

Now take your everyday existence. Of what is it made up? It is made up of things that tie and that untie the bonds of affection exchanged in married life. It is a serious thing. Every day, a little more or a little less, you tie and you untie the promises which you made one another: perhaps by ignorance—I am not condemning—perhaps by weakness, perhaps by certain moments of ill-will. What is certain is that every day you tie more strongly or you untie more strongly the bonds of love which you took on yourselves in the church in the form of a ring around your finger to show that, just as the form of the circle is to be unbroken, your love is definitive.

What nourishes the bonds of love? Very specifically, the Faith, but a lived faith, for whatever the Faith demands is always oriented towards a conclusion of love: therefore a supernatural life, a virtuous will, which is part of your chances to esteem one another more and more, and which you cannot forgo under pain of returning to those dangers which are extremely grave: to the threat of *routine* in your love.

From the moment you begin to have routine in your affection, there appears the monotony of exchanges; there sounds the alarm bell of withering esteem. When married life becomes monotonous, it is because

something essential is gone. When is there monotony? When is there routine? There is routine when there is an absence of animation, in the metaphysical sense of the word, of social relations, of proofs of affection, of conversations, of confidences. Nor is it necessary to believe that the “proofs of animation” demand that your communication always be slices of the Epistles of St. Paul or snippets from the Gospel of St. John. That is not the issue. At issue is that which God values most highly, namely, that there be *animating* communication of what makes up the very nature of your soul, that is to say, the grace that is your own, the qualities that are your own, the interior call that is your own; and that this state of animation—without being necessarily or visibly supernatural, but only intentionally alive in your heart—give you the sensation, even physically, that your affection, every time it is renewed, every time, is new.

The law of the spiritual life is to conserve youth to ideas, to thoughts, to sentiments, and to proofs. We must not forget that God is eternal youth. This is so much the case that He is inexhaustible in freshness of existence, of power, of perfection, and of proofs.

What is God’s goal? It is to give you back your youth—that is what is so beautiful: your youth of attitudes, of sentiments, of fundamental dispositions. For the more we shake off our sin, the more we give ourselves over to the youth of God. Sin is the old age of man.

It falls to each one of you, then, to know how to live your game of fidelity, which is not at all routine, but a game, as I am going to try to show you; a game in which you are always on the lookout to animate your exchanges.

You see, at heart, marriage from every point of view is a vocation to birth. Between spouses, there is a state of constant birth of rejuvenated dispositions, affirming themselves as freely as they did the day after the wedding. What is truly frightening is that you do not pay attention to the fact that routine is waiting in ambush. It knows very well that the Enemy will make use of it; it watches for the right moment, which is the wear of time, the excess of cares, too prolonged a fatigue, the variance of tastes, too painful memories. It ends by untying all of the reasons to appreciate and esteem one another. And there comes a time when you return to a state of love that is too natural, and you no longer have at your disposal the magnificent animation of your words, your thoughts, your proofs, your attitudes, to bring ever and always a new youth as the years progress.

You have to remember the nature of love. It is based on reciprocal esteem. Realize the distinction: at the outset, you desired each other; you did not esteem each other. Once you had chosen each other, you esteemed each other to crown the desire which you had for one another. What does this mean? It means that, at the outset, you desired one another in a sensible way, an electrical attraction, and this is not bad; but at the same time you did not realize that you were engaging

yourself in an unbelievable adventure. All love is an adventure; we know how it begins (desire), but we do not know how it is going to end, and if the desire is not followed by esteem, the adventure is suddenly at risk.

And why is it an adventure? Because, whether you like it or not, the nature of love is to be inexhaustible. Take God: He played an adventure. God did not worry about sifting and measuring how much He would give: “My people, My people, what have I done to you?...” The only thing which I did to you was to play it all or nothing. Because God could not do otherwise: when you are God, you do not skimp. In Creation, He played the adventure of victory over the void. In the domain of the Redemption, He played the adventure over all the evil of the world, He carried off victory over death; and in the domain of individuals, He played the adventure over all the obstacles of man: the multitude of the saints. When God loves, He plays the adventure. He expects everything of man. Unfortunately, man no longer dares to expect everything of God.

You have tied your lives to one another: expect everything of God. Listen closely: expect even what appears to you the most irreconcilable with God. Expect the adventure of the proofs of esteem which He is going to ask of you, in areas where, if He were not there to help you and hold you up, it would end in break-up and separation. Expect Him to ask of you the adventure of esteem in trials, in sufferings which maybe should have torn your home apart and in which He sees the opportunity to tie it definitively together. To play the game of love, you absolutely must have the game of the Faith.

Each one of your days then takes on an extraordinary prospect. Rather than saying: “I have lived so long with my wife, or with my husband, I am discovering I made a mistake,” if you really had the sense of love and of the memory of your initial promises, you would say to yourself: I have lived so long with my wife, I am discovering opportunities to show my love. Because my understanding is always on the watch over every movement of my heart, in observing and listening to her, in realizing what he or she is, I become aware, beyond what I had hoped, that they are full of unexpected little hidden acts of virtue, self-control, levelheadedness, and quality. “I did not know I had married such a strong wife.” “I did not know I had married such a Christian husband.” And you see little by little all of the obstacles of the day, which ought to create conflict and oppositions, yielding opportunities to admire, appreciate, and esteem, under the influence of an understanding enlightened by the Faith. Thus are woven loves that are truly eternal, compared to which the affections with which you left the wedding chapel were nothing at all. You have entered into the game of spiritual consistencies which are the result of souls who have the strength to love because they have the art of knowing how to esteem, discern and appreciate. However, you have to understand as well that you are each personally

responsible for being estimable, for rendering yourself estimable. That is to say, you are each personally responsible for realizing that all of your behavior ought to emanate more and more a reason to awaken joy in the other at having chosen you, and consequently at having loved you. Understand that every day is when you cultivate your chances to appreciate one another and to love one another.

When spouses have reached this sort of first state of always being on the watch to live their affection, you see that they begin to have every reason to esteem one another. And from the moment one esteems, one is sure of the victory, one is sure of the combat, one is sure to carry through to the end. There may be bolts from the blue but you will stay on course.

I would like to make you realize one thing (I believe that it will comfort you): each time you feel shaken, with a little weakening in your admiration; each time you feel thrown off balance by a surprise from the other, a disagreeable surprise, do you know what you have to tell yourself, in all Christian humility? "Are you sure that you have never thrown the other off balance? If you are thrown off balance, are you not the one who provoked the disturbance? Have you really succeeded in moving the other with an esteem which you put him, or her, in a position to feel for you?" Then will appear a flood of mercy, then will appear a flood of powerful tenderness, then will appear a flood of reciprocal appreciation. And you will enter into a domain of esteem which will truly be the domain of life.

Do not tell me that it is impossible: I have known some extraordinary old couples. I take the liberty of reading you the back of a memorial card:

This is a sonnet, my final prayer, that of my final evening; you will read it back to me while I am still conscious.

EVENING PRAYER

Blessed by You, my God, in the most tender home,
I knew love entirely. I still bear the seal of it.
I learned to love duty without constraint.
Be blessed, O Thou, who so spoiled me.

An exhilarating life of days of sunshine,
A virile time of combats and their proud embrace;
Seeker of glory, yes, but for my sacred homeland.
Forgive my weakness and my wasted days.

I thank You, O God, for my happy house,
For my beloved friend and the beautiful lineage,
The march at the same rhythm down the very long path.

If I have done some good in the course of my years,
Turn Your gaze upon my last morning.
Bless me, my God; I have finished my day.

What is the condition of happiness?
I am going to give you the recipe; it is twofold.
First wing of the diptych: prevent eclipse.

Second wing of the diptych: fortify esteem.

1) Prevent eclipse. Never consent to diminish yourself to the extent that the other will start to notice. This is the disappointment of the woman who believed she was marrying a man of great character, or the disappointment of the man who believed he was marrying a woman of great value. You do not have the right to diminish yourself. It is not virtue, it is not humility: it is cowardice. You should not diminish yourself in your social rank: it is foolishness. You should not diminish yourself in your intellectual value or in your social influence: it is cowardice. You should not, *a fortiori*, diminish yourself in your appreciation of the Faith and of the home. You should enhance what you are because to enhance yourself is to put yourself in a position to be even more highly esteemed by your wife or by your husband.

You realize all that the spiritual life can introduce here, because the spiritual life is inexhaustible and because it is as strong as love. You therefore must not demean yourself. Prevent eclipse: the hatred of sin slides into the decision to give up the daily struggle and yield to the fatalistic complacency of your character.

2) You have to strengthen appreciation. You always have to look at the one you married as you look at someone whom you know is inhabited by grace and who should always provide you with at least the tiniest wish to be estimable. Look at him or her as someone whom you know to be estimable. There are moments of weakness, moments of fatigue, but esteem at least the recovery of character after the fatigue. Esteem the accent, esteem the action of saying: "I made a mistake." It is so beautiful to recognize that you have made a mistake. For me, nothing is so moving as to hear souls tell me in the confessional, with a kind of ruthless honesty: "I made a mistake."

Every problem of happiness is always grounded in admiration, powerful by its quality, by its spiritual life, but powerful *admiration*. It is not true that love is temporal life. It is a life which anticipates eternity and the angels. It is a life which anticipates the elect. It is a life of spirit to spirit, of soul to soul, of heart to heart. It is an inexhaustible life. When is it exhausted? When there is no longer that life of the spirit.

All of this ought to reassure you because, when you are capable of esteeming others, it means you are certainly capable of being yourself esteemed. From that moment, you know you are on the level. On what level? On a level to repeat without ceasing the joy of choosing each other. The repetition of choice is the recompense of esteem. And you have plenty of households in which they no longer think of choosing each other because, alas, they no longer think of esteeming each other sufficiently. When you are capable of staying on the summit of the mountain,

you no longer want to come back down. The more you progress in life, the more you should realize that your happiness is your home. It is not first your job: that is indeed beautiful, but it is not “first.” It is not everything on the outside, it is not the whole crazy life around us. Your happiness is that sort of bubbling up of reciprocal esteem which makes you incapable of holding back your affection.

How can you give rise to esteem? By maintaining a little touch of the unexpected from the point of view of quality—in the least little actions, in the great things, but with the decision to live them deliciously and deliberately above the stale or the commonplace. “Yes, I know that is what he is going to do; I know his reaction.” The art of astonishing one’s wife by giving her the opposite reaction to what she expected; the art of astonishing one’s husband by adopting a reaction entirely outside of the framework of his analysis of his wife. “So, you are not what I imagined; you are more pious, more given...” Let the Holy Spirit bring about these little Pentecosts in His own way. In a household, there always has to be a little Pentecost, a little something unexpected.

What I am telling you seems full of humor; but in fact it demands a will, an unimaginable interior energy, always to give rise to a freshness of appreciation by the quality of the action, the quality of the smile, the quality of the look, the courtesy, of the quality of goodness. When two beings have reached that point, they no longer need to go out to the movies to seek distractions. They have tied together that which, in the first days of their love, had been tied together with sweet favors, and which, in the last days of their love, is tied together with austere bonds: characters in conflict, sensibilities which are wearing out, events which weigh upon you and which, always better than the sweet favors, give rise to the astonishing esteem of astonished attitudes.

And here I believe I touch upon the very root of fidelity in marriage. All esteem is born of a strengthened or rejuvenated understanding of the qualities you appreciated in one another in the very beginning. But in the very beginning, it bubbled up from an initial attraction. It bubbled up from desires. Moreover, it was necessarily a little more sensible, a little more external, but at least it bubbled up, whereas, in daily life, it bubbles up all backwards and under the blows of difficulties inherent to your existence—difficulties which God wills, not to oppose you to one another or to separate you: God wills them in order to draw you to the supernatural quality of affirming yourselves *unexpected* to one another.


And I assure you that, when you are a priest and you have received certain confidences, there are marriage difficulties which demanded, at the outset, great decisions of a love which has never since been shaken, because they are difficulties which, by the faith of the two spouses, gave rise to a bubbling up of esteem in the way of living them and in the reciprocal

manner of approaching them. It is for this reason that duty of rendering yourself estimable announces the victory of love over that routine which is indeed horrible and which is always there threatening your affection by monotony: conventional exchanges of conventional relations.

For pity’s sake, hold on to your heart or you will never survive; and by holding on to your soul, you prepare for your heart unknown heartbeats. Esteem is the taproot of conjugal happiness. It comes from the fact of conserving yourselves spiritually, one for the other. Then it deeply roots your choice. It renders it so true, so warm, that all other prospects disappear.

You see, marriage is a work of sanctification. It is like the priestly life. Marriage is putting yourself in a position to allow God to draw out the best of yourself. And your awareness of it should be such that this best of yourself is something you cling to more than anything else, in order to finish with so much more than on the morning of your marriage. It is to the extent that you are capable of esteeming one another every day, that you will love each other forever. Remember this formula. You have to realize that you bear the responsibility for the word “forever” as regards your love.

Try to appreciate what I have told you in order to reinforce your life against the threat of routine. At that moment, you will have truly, every one of you, entered into eternal youth—not that of novels and of the music they sing at the opera, but—I do not hesitate to say it—the eternal youth of Calvary, which never stops producing resurrections that cannot be destroyed. The grace, the great grace of the Redemption, is that it produced a victory which cannot be destroyed. And when you see fighting today against Christ all of the most foolish, stupidest intellectual arguments alongside the most refined and subtle, you are witnessing the final effort of humanity to try to scratch out the resurrection, to try to prove itself right that it does not have need of Him. If you have need of happiness, you have need of Him, because you have need of resurrection: resurrection by the intermediary of esteem.

It is the joy of Easter to have brought us a resurrection without possibility of disappearance. This is greatness. See, then, the esteem which you can bear for our Lord. Ask Him to associate your marriage with this attitude of resurrection, of never letting yourself be shaken by any trial. Always rethink your trials in the light of spiritual esteem, which is perhaps a Calvary as you do so, but which will end in a resurrection. 

Translated exclusively for Angelus Press from *Carnets Spirituels: L’Amour Humain*, No. 8, April 2006, pp.8-18. Fr. Bernard-Marie de Chivré, O.P. (say: Sheave-ray) was ordained in 1930. He was an ardent Thomist, student of Scripture, retreat master, and friend of Archbishop Lefebvre. He died in 1984.

Can traditional Catholics avail themselves of *Summorum Pontificum* to attend the traditional Mass?

This document does not directly affect those of us who have always been convinced of our right to the traditional Mass. However, it is a major victory in our combat for the Church, and will, over a long period of time, be an important step in the return to Tradition. The most extraordinary and astonishing admission, made both in the document itself and in the Pope's letter to the world's bishops, is that the traditional Mass was never abrogated. This means that since 1969 the traditional Mass has always been perfectly permissible, regardless of what we have constantly been told to the contrary. These are the Pope's own words:

As for the use of the 1962 Missal as an extraordinary form of the liturgy of the Mass, I would like to draw attention to fact that this Missal was never juridically abrogated and, consequently, in principle was always permitted.

The Pope even goes further. He goes so far as to say that it could not have been abrogated:

What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful.

Benedict XVI VS. Paul VI

What a contrast this is to the statements of Pope Paul VI, who whilst never formally stating the abrogation of Pope St. Pius V's *Quo Primum*, nevertheless constantly maintained that the New Mass had "force of law" (April 3, 1969), that it would "replace" (April 6, 1969) the traditional Mass as of November 30, 1969, and that it was consequently obligatory. This is how categorically he described the obligation of this obedience, faced with objections, in his general audience of November 19, 1969:

The reform about to be implemented, then, corresponds to an authoritative mandate of the Church. It is an act of obedience, an attempt by the Church to maintain her true nature. It is a step forward in her authentic tradition. It is a demonstration of fidelity and vitality to which we *all* should render prompt adherence....We shall do well to accept it with joyous enthusiasm and to implement it with

prompt and *unanimous* observance." (Davies, *Pope Paul's New Mass*, p.557)

He was to repeat the same obligation in his discourse to the Consistory on May 24, 1976:

The adoption of the New Mass is certainly not left to the free decision of the priests and faithful....The New *Ordo* was promulgated to take the place of the old one.

Until now, these statements have never been changed, but rather maintained by the Roman authorities. We are particularly grateful for this document because it is an admission that Pope Paul VI was wrong, that he had a false notion of the Church's tradition (that he invoked for it) and was in contradiction with St. Pius V. In fact, this *Motu proprio* is a direct contradiction of Pope Paul VI. We saw this abandonment of post-conciliar reforms for the question of the translation of the "*pro multis*," and now we have seen it with obligation of the New Mass. We can expect to see it in other areas of doctrine and practice that are in contradiction with the Church's Tradition. However, it is particularly ingenuous, if not hypocritical, for Pope Benedict XVI to now pretend that Pope Paul VI never wanted to make the new rite obligatory, by this misleading statement: "At the time of the introduction of the new Missal, it did not seem necessary to issue specific norms for the possible use of the earlier Missal." In truth, Pope Paul VI foresaw no such "possible use."

Finally a Traditional Pope?

Does this mean that Pope Benedict XVI has suddenly become traditional? Not at all. This *Motu proprio* freeing the celebration of the traditional Mass from the stigma of illegality is nevertheless not a blanket permission. It is only allowed in certain circumstances, and is not to be allowed in public and in parishes unless it be "*where there is a stable group of faithful who adhere to the earlier liturgical tradition*" and who requests it (Art. 5, §1) or for special circumstances. The size and interpretation of "*a stable group of faithful*" is deliberately left ambiguous, but it seems to indicate that the group

must already exist, and that the pastor is not to create it. It also states that, apart from the eventual possibility of personal parishes just for the traditional rites, only one Mass on Sundays and holy days is permitted in the traditional rite (Art. 5, §2).

However, most damning is Pope Benedict XVI's response to the fear, which he considers unfounded, that the use of the traditional rite of Mass will not cause division, for it does not call into question, he says, the authority of Vatican II. His gratuitous assertion does nothing to allay the bishops' fear. Does not the traditional Mass express the unecumenical integrity of the Faith so effectively undermined by Vatican II? In any case, why would anyone want to celebrate it if it were not to call into question the liturgical reform of Vatican II? The pretense that it is to be an *"extraordinary form"* of the Roman rite, for there are but *"two uses of one and the same rite,"* is equally unconvincing nor does it do anything to change the reality.

The Pope goes further in his promotion of the New Mass. Not only does he claim that the *"ordinary form"* of the Roman liturgy remains the Mass of Pope Paul VI, but he goes on to praise its sacredness, all the while deploring the *"arbitrary deformations"* that the creation of the new Missal made possible.

Needless to say, in order to experience full communion, the priests of the communities adhering to the former usage cannot, as a matter of principle, exclude celebrating according to the new books. The total exclusion of the new rite would not in fact be consistent with the recognition of its value and holiness.

It defies all common sense to see how it could possibly be said that such disparate sets of ceremonies could be called "one" rite. What kind of unity can one possibly speak of? On the one hand we have the unchanging, traditional ceremonies that perfectly contain the three qualities of Catholic liturgy, as laid down by St. Pius X (*Tra le sollecitudini*, §2, 1903), and on the other hand the ever-changing novelties of the new rites that directly contradict them.

The first of these conditions is *"sacredness"* or *"holiness, which consequently must exclude everything that could render it profane"*; that which has purity, which speaks only of heavenly and eternal truths, in which there is no stain of the world, nothing secular. Is this the silence of the mystery of the traditional Mass or the constant noise of the humanism of the new? The second is "nobility," the beauty and proportion that expresses the highest ideals, that makes it "true art." Is this the measured movements, genuflections, graceful Gregorian chant, sublime Latin prayers, or is it altar girls, offertory processions, communion in the hand and guitars? The third is "universality," "which reveals the Catholic unity of the Church" (Pope Pius XII, *Mediator Dei*, §188), that excludes change and novelty and is a reflection of the constancy of eternity. Is this the unchanging Latin Canon received from the

Fathers of the Church and last changed by St. Gregory the Great in the sixth century, or is it the constant novelties of inculturation, of charismatic experience, of lay interference with the altar and the sacraments? Many other illustrations could be given, but it is perfectly clear that the new rite and the traditional rite are NOT one rite, nor could anyone with eyes to see and ears to hear deny it.

Which then is the ordinary rite? An ordinary rite is one which follows order, which is prescribed, which is determined, which is constant and regular. The extraordinary is a departure from this rule. Surely the new rite, which is of its very nature open to novelty and experimentation, which is by definition constantly changing, in which no rules are followed, could never be considered "ordinary"? Surely the new rite, a deliberate compromise with protestant and modernist teaching, obscuring on purpose the essentially propitiatory character of the sacrifice of the Mass, could never ever be considered a Catholic rule? If the new rite were the ordinary rite, there would then no longer be any order, nor any rule, nor any authority. The Church would be destroyed. If the New Mass is ordinary, it is ordinary for modernism and most assuredly not for Catholicism. Let us not for one instant, then, accept the preposterous offer that the traditional Mass become the extraordinary form of the one rite. The Tridentine Mass is the only Roman rite; it is the only Canon, the only rule for the celebration of Mass; it alone is ordinary, it alone is the rule for the Latin rite, always has been and always will be.

Pope Benedict XVI's Motive: Reconciliatory Non-rupture

Why, then, did Pope Benedict XVI issue this *Motu proprio*? What is his motive? He seems to be in full contradiction with himself. He is making this big effort to allow the traditional Mass, and yet at the same time he states that what he really wants is for us to accept the holiness of the New Mass. The answer is in the "positive reason" he gives for it, namely *"interior reconciliation in the heart of the Church."* It is not really at all for the followers of Archbishop Lefebvre, as the Indult had been, for Pope Benedict XVI discounts those who do not accept *"the binding character of the Second Vatican Council."*

The reconciliation that he seeks is much deeper. It is a doctrinal and liturgical reconciliation with the Church's past; it is the effort to show continuity, to prove that there is *"no contradiction," "no rupture"*—that is his entire focus. If the Church is to stay Catholic, if it is to continue to exist, it cannot be in rupture or contradiction with itself, as the modernists with their *aggiornamento* stated after Vatican II. What was once said to be a novelty must now be regarded as living tradition, in continuity and not in rupture

with the past. Tradition is called living because it is no longer the passing down of an objective deposit of Faith, but is of its very nature changing. Living tradition is evolution with continuity, and so likewise is truth, dogma and liturgical worship. The peaceful coexistence of both forms of the liturgy, new and traditional, and the consideration that they are but two uses and not two rites, is supposed to prove the continuity, to establish the fact of non-rupture, just as the coexistence of Vatican II and pre-existent teachings on the necessity of belonging to the Church is proof of non-rupture.

This is the reconciliation that must be established at all costs. Contradiction there cannot be, according to the Pope's Hegelian mindset, as long as we are mutually understanding and accepting. For truth, reality and sacredness lie in the continuous changing process, in the "living" aspect of Tradition as much as in its content. The value and sacredness of the liturgy does not consist in certain ceremonies, prayers, gestures, but in the way they are lived and experienced. The objective opposition between the symbolism and meaning of the traditional rite and the new rite is not relevant. They are two uses, for they represent one living experience. The actual coexistence of both uses is absolutely crucial to establishing the Pope's point that in fact there has been no rupture; a reconciliation deplored by truly traditional Catholics and modernist bishops alike.

What Ought Traditional Catholics to Do?


But, you might say, surely we can attend these Masses. They will be traditional Masses. They are not Indult Masses, for they no longer presume a special indult or permission, but are based upon the correct principle that the traditional rite was never abrogated. The *Motu proprio* itself does not attach any explicit and unacceptable conditions, as did the Indult. This delicate question can be resolved on two levels, one doctrinal and one liturgical. The first consideration is doctrinal. If we have won a battle for the celebration of the true Mass, we have not yet won it with respect to the profession of the true Faith, uncontaminated by the errors of Vatican II. Our attendance at Mass must be a profession of this true Faith, whole and entire. Hence the obligation of assisting at the Masses of those priests who stand up against the errors of Vatican II and refuse the idea of "non rupture."

The second consideration is liturgical. Pope Benedict XVI assures the *Novus Ordo* bishops of their ultimate control: "**Nothing is taken away, then, from the authority of the Bishop...the local Ordinary will always be able to intervene.**" Furthermore, he encourages the assistance at each of the two opposed rites. In fact, he goes so far as to propose that they

be mixed in the same celebration, a confusing desecration not even permitted under the Indult: "**For that matter, the two forms of the usage of the Roman rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal.**" The mind boggles at the consequences of such a principle, the practical application of which the *Ecclesia Dei* Commission is supposed to study. The principle of alternating and mixing celebrations seems important to the Pope to establish non-rupture between the two "uses." However, it would inevitably greatly weaken the traditional Faith and the convictions of the faithful. It is for this reason that Archbishop Lefebvre, when giving profound reasons why our faithful ought not to attend the Indult Mass, pointed out that they must not attend the traditional Masses of those priests who still celebrate the New Mass, and who are not determined to combat the evils of the New Mass. These were his precise words in 1985:

Generally speaking, we counsel the faithful against attending the Mass of those priests who have abandoned the combat against the New Mass. It is much to be feared that one day they will be obliged by their bishop to also celebrate the New Mass, to celebrate both Masses, and even to concelebrate, to accept giving Communion in the hand and to celebrate Mass facing the people. All of these things are entirely repugnant to us, and that is the reason why we counsel the faithful not to attend the Masses of these priests....As for us, it is always the same advice: we think that one ought not to go to these Masses because it is dangerous to affirm that the New Mass is just as good as the old one. (Quoted in *La messe de toujours*, p.431)

These words apply absolutely literally to the situation of Masses celebrated by non-traditional priests in parishes under this *Motu proprio*. As much good as such Masses will certainly do for those who are still in the *Novus Ordo*, and as much as we ought to encourage our *Novus Ordo* acquaintances to request their celebration, so much ought our faithful not to attend, even if they have no other Sunday Mass available. It would be an unacceptable compromise to attend the Masses of priests of the new rite, who celebrate and administer sacraments according to the new rite, or who are at least willing to do so. It would be precisely to cooperate in the Holy Father's iniquitous policy of a reconciliatory non-rupture, a clever way to mix a little honey with the bitter pill of Vatican II, so that we might swallow it down without even realizing it.

Let not these realistic considerations, however, dampen the gratitude that Bishop Fellay requests that we have towards Almighty God first, and Archbishop Lefebvre second, who have permitted this victory. The Good Lord will bring much more good out of it than we could imagine, and will draw souls to the unchanging truth of Catholic Tradition. 

Can a Catholic telephone operator give out telephone numbers to Planned Parenthood and immoral movie theaters?

This is a question of material cooperation. A person who would willingly and knowingly give out such numbers would be guilty of formal cooperation, and would consequently have the guilt of the sin, and if it concerned a woman seeking an abortion, the guilt and the excommunication of the subsequent abortion, if it took place. However, the moral dilemma arises when the Catholic telephone operator abhors such crimes, and would do anything to avoid them.

Clearly, such a person ought to do his utmost to avoid even material cooperation, and should, if possible, refuse or side-step giving out such numbers. However, this is not always possible, for he could easily lose his job by such a refusal. In such a case, the principles of the indirect voluntary apply. It is permissible to perform an act in itself good or indifferent (giving out a telephone number), provided that the evil is not willed and comes from the good (doing one's job), and provided that there is a proportionately grave reason, depending upon the gravity of the sin and the proximity of the material cooperation. Such a grave reason could be the necessity to do this to keep one's job and to support one's family. It would much more easily apply to the giving out of a number for an immoral movie theater, since the evil is not so great nor the cooperation so immediate as giving out the number of Planned Parenthood, effectively an abortion mill.

It would consequently seem possible, in order to keep one's job, to give out numbers to places where sins are frequently but not necessarily committed, such as movie theaters. It would also be possible to give out numbers to a person making a general request, for example for advertising purposes, even to Planned Parenthood. However, it would be illicit to use the principle of material cooperation to give out the number of Planned Parenthood to a woman suspected of wanting to have an abortion performed. In such case, one would have to risk losing one's job rather than perform this action.

It goes without saying that a person who is regularly placed in such qualms of conscience through known material cooperation in evil actions ought to seek a different employment.

Can the Church take donations from companies or individuals whose profit is derived from immoral activities?

This is a question of prudence. Money itself does not have any moral value to it. It is consequently


not in itself immoral to receive donations from drug companies or governmental organizations or humanitarian groups who promote immoral products, such as contraceptives, or immoral activities, for example in AIDS prevention.

However, it is generally extremely imprudent to do so. If such organizations make donations it is not out of charity, but out of a determined agenda. It is a pressure tactic and a way to exercise influence. The fact of accepting such a donation is generally interpreted as an approval and a compromise, and would lessen one's ability to defend Catholic moral principles. However, there could be exceptions, for example when applying for governmental subsidies that are available to everyone and of which the acceptance does not imply a compromise of principle.

Can a Catholic invest in a company that makes profit from immoral products or activities, such as a drug company?

Such an investment is generally to be considered a formal cooperation, and not just a material cooperation, since it is deliberately chosen. It is consequently not permissible, provided that the immoral activities are known to the investor.

However, the case could arrive when a person's investment portfolio includes a variety of different companies chosen by his investment or superannuation plan and over which he has no direct control. In such a case it would only be a material cooperation, and could be tolerated if there were no choice. Another case of material cooperation would occur if the immoral activity were a very small part of a company's activities, and the investment were made rather for the other honest activities. However, this is a more direct material cooperation, especially if the person concerned is aware of the immoral activities, and could only be permissible for a proportionately grave reason.

This being said, Catholics should not be troubled in conscience if they invest in the usual banking institutions, of whose particular investments and activities they are unaware. In modern society, it is impossible to avoid all material cooperation, for it is sometimes very remote and unknown. Nevertheless, how much better it would be to invest one's savings and efforts in Catholic endeavors and businesses, penetrated by the Church's social principles, according to justice and charity. 

Fr. Peter Scott was ordained by Archbishop Lefebvre in 1988. After assignments as seminary professor and the US District Superior, he is currently the rector of Holy Cross Seminary in Goulburn, Australia. Those wishing answers may please send their questions in care of Angelus Press, 2915 Forest Ave., Kansas City, MO 64109. Attention Q&A.



The judging panel determined that no entries for the June Monthly Photo Writing Contest was good enough to win the prize.

THE ANGELUS MONTHLY PHOTO WRITING CONTEST

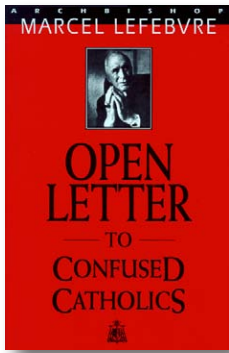
Any member of a household aged 10-18 whose family address has a current subscription to THE ANGELUS (either in print or online) is eligible. There may be more than one entry per address if more than one child is eligible. (Please include your family's address and phone number, especially if you are a contestant writing from a boarding school.) Pricing for *The Angelus* is found at the bottom of the "Table of Contents" page.

THE ANGELUS is offering \$150 for a 250-word creative writing composition on the above picture. (This may include, but is not limited to, any poem, dialogue, short story, song lyrics, script, explanation, etc.) If none is deserving of the prize, none will be awarded. The winning essay may be published if there is a winner. ***An extra \$50 is available if one is a member of the SSPX Eucharistic Crusade*** (verified by your chaplain with your entry).

Entrants must submit a creative-writing composition in their own words about the featured monthly picture. Submissions must be handwritten and will be judged on content, legibility, and creativity. The essays will be judged by parties outside of Angelus Press.

Essays must be postmarked or faxed by SEPTEMBER 30 and be addressed to:
Attention: ***The Angelus MONTHLY PHOTO Writing Contest***
2915 Forest Avenue, Kansas City, MO 64109
FAX: 816-753-3557 (24-hour dedicated line)

Merci, Monseigneur!

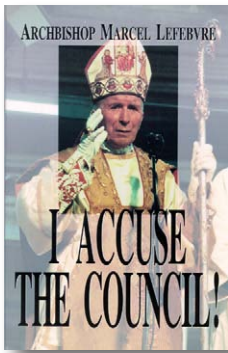


Open Letter to Confused Catholics

Archbishop Marcel Lefebvre

A popular study of the crisis in the Church written for all to understand. Covers the Mass, Sacraments, Priesthood, the New Catechisms, Ecumenism, etc., and demonstrates the new spirit in the Church which has caused doubt and confusion among the faithful. Has served as a beacon for thousands; certain to become a classic.

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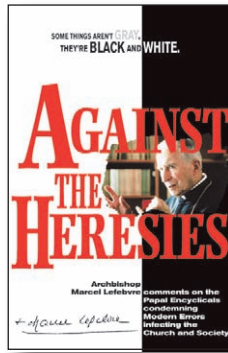


I Accuse the Council!

Archbishop Marcel Lefebvre

A major player at Vatican II, Archbishop Lefebvre made these 12 official statements at the Council exposing the danger of its documents. He warned that the faithful would become confused, doubting the necessity of the Church, the sacraments, the conversion of non-Catholics, and the necessity of authority. Covers collegiality, the priesthood, marriage, religious liberty, and ecumenism.

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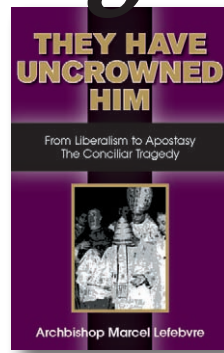


Against the Heresies

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Originally given as conferences to seminarians in Ecône, Archbishop Lefebvre exposes liberalism and modern philosophical errors in the Church and society from the viewpoint of 11 encyclicals by 6 popes of the last 150 years. Forms a commentary on some of the most important encyclicals of the last two centuries. In the simple style of his other popular work, *Open Letter to Confused Catholics*.

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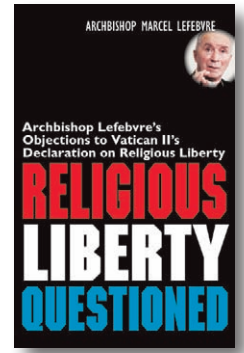


They Have Uncrowned Him

Archbishop Marcel Lefebvre

The *Summa* of Archbishop Lefebvre. Covers the origins of liberalism, the subversion of orthodoxy by Vatican II, the decline of the missionary spirit by dialogue, the bad fruits of post-Conciliar reforms, and his vision of restoration. Includes Card. Ottaviani's *On the Relations Between Church and State* and *On Religious Tolerance*, replaced at Vatican II by *Dignitatis Humanae*.

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Religious Liberty Questioned

Archbishop Marcel Lefebvre

Cardinal Ratzinger invited Archbishop Lefebvre to submit a *dubia* or an official statement concerning his opposition to Vatican II's declaration on religious liberty. This is it. Archbishop Lefebvre and Bishop Tissier de Mallerais meticulously explore the question of religious liberty and give a crystal-clear picture of what the Church has always taught, what the Second Vatican Council taught, and how they are contradictory. You, too, will be faced with a choice. And choose we must.

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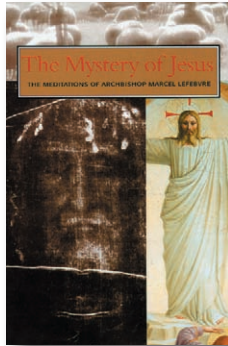


Spiritual Journey

Archbishop Marcel Lefebvre

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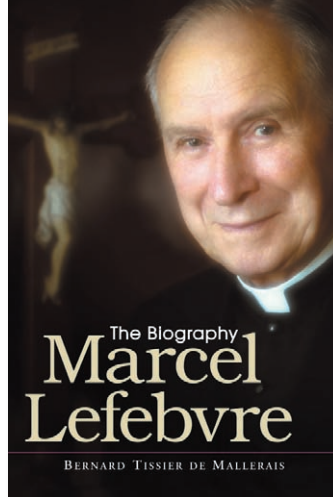


The Mystery of Jesus

Archbishop Marcel Lefebvre

In these 29 meditations inspired by Sacred Scripture, spiritual theology, and the fruit of his own years of contemplation and experience, Archbishop Lefebvre speaks about the life of Christ, His mind and will, the love He had for His Father, and His thirst for souls. How can Christ be a pattern for us? Why is it good for us that Jesus Christ is both divine and human? How can His heart be our heart? What was Christ's mission and what does it have to do with ours?

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Marcel Lefebvre

Bishop Bernard Tissier de Mallerais

With over 2,000 references, this is the definitive biography of the Archbishop, written by one of his closest friends. Critics have said: "magisterial," "well-researched, serious, and honest," "reveals unsuspected facets. A very complete work," "a rich, important contribution to contemporary religious history," "a literary event," "a landmark." Influential French Catholic publisher Jean Madiran said, "... the fruit of several years of considerable labor. The book is rich in documentation, often unpublished, and in many theological observations."

Marcel Lefebvre's (1905-91) life is fascinating. After attending the French Seminary in Rome he joined his brother in the African missions. Consecrated bishop at age 42, one year later he was named the Holy See's Apostolic Delegate for French-speaking Africa. In 1962, he was elected Superior General of the 5,000-member Holy Ghost Fathers. John XXIII made him an Assistant to the Papal Throne and a member of the Preparatory Commission for Vatican II. At the Council, he was a leader of the *Coetus Internationalis Patrum*—those bishops who vigorously fought the modernists. In 1968, he resigned his post as Superior General rather than preside over the destruction of his beloved order. He went into retirement in Rome, only to be called on again and again by seminarians seeking his advice on where to get a solid formation. This led to the founding of the SSPX in 1970. All Catholics, particularly those attached to the Tridentine Mass, owe a huge debt of gratitude to this man. We ought to know him better.

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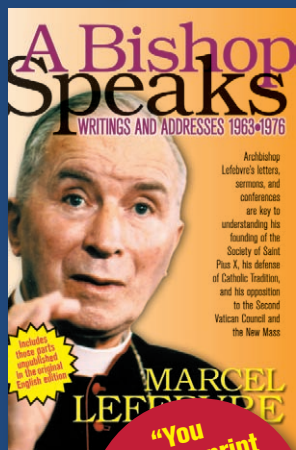
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ARCHBISHOP MARCEL LEFEBVRE WRITINGS AND ADDRESSES 1963-1976

Out of print for 13 years, *A Bishop Speaks* is back! Posthumous thanks are due to Mr. Michael Davies, RIP, who continually encouraged us to reprint this book while revising *Pope John's Council* and *Pope Paul's New Mass*. He said, "You must reprint *A Bishop Speaks*. It's a very important work." He referred to and quoted from his old copy constantly. This book is a chronological collection of key letters, sermons, conferences, and interviews (1963-1976) of Archbishop Lefebvre that are critical to understanding his founding of the SSPX, his defense of Catholic Tradition, and his opposition to Vatican II and the New Mass.

Includes letters from 1963, '64 and '65 on the various Sessions of the Second Vatican Council (invaluable); from 1968-69, he reflects repeatedly on the deepening crisis in the Church and society, particularly noting a crisis in authority; the 1970 classic "To Remain a Good Catholic Must One Become a Protestant?"; he shifts gears in the aftermath of the introduction of the *Novus Ordo Missae* and from 1971 to '74 writes four outstanding pieces on the nature of the Mass, the Priesthood, and the fruits of the New Mass; his famous Declaration of 1974; five letters to Pope Paul VI written in 1975 and 1976; and much more!

In the first English edition Archbishop Lefebvre said:

We hope that this English edition will be widely read. May it also help many Catholics—bishops, priests, and laity—to understand the tragedy that is ruining the Church, and the new betrayal of which Our Lord Jesus Christ is the Victim.

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