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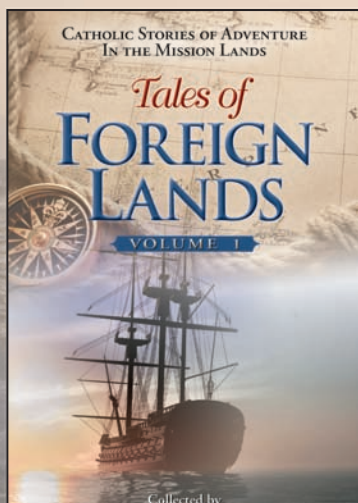
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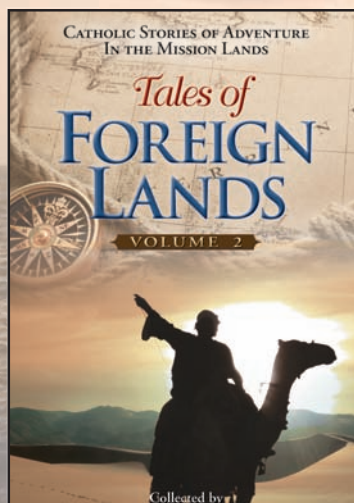
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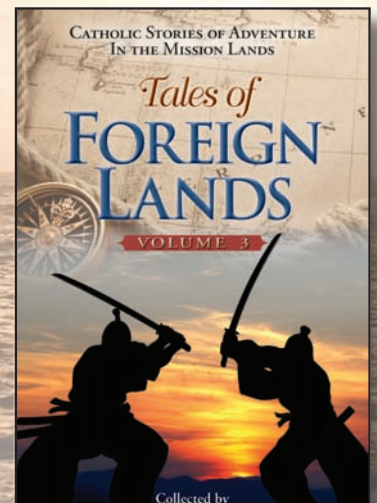
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"*Instaurare omnia in Christo* — To restore all things in Christ."
Motto of Pope St. Pius X

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ON OUR COVER: St. Joseph's Parish Church of Neufelden, Austria. Stained glass window (ca.1900).

Letter from the Editor

The world is changing. Nowhere is this more evident than mass media and the means of communication. More and more, these inventions surround us and we are forced to ask: to what extent is it necessary, prudent, or permissible to use them or not? Modern means of communication dominate the lives of many people. It is probably easy to discover that their multiplication is driven by money. This does not, however, help us to answer the questions regarding their use, much less about the moral quality of their use.

I will try to formulate a Catholic position in the form of three theses.

The danger of most modern technical devices is not that they are directly immoral, but that they involve a great temptation to abuse.

A cell phone is certainly not immoral in itself, but you often see abuses like people walking down the street chatting with their friends. People start to talk more than is necessary or prudent. They spend money which they do not have. They lose control and, in the worst cases, develop an addiction. An obvious example is seen in online games, where people assume an artificial identity and act in a certain role, interacting with dozens or even hundreds of others (whom they do not know; they are unknown people from any place in the world). It doesn't sound dangerous at first; it is just a "game," after all. What is wrong about assuming the role of a blacksmith in an imaginary village of the Middle Ages? You might change your opinion, however, if you read about

massive problems young people have living in the real world (instead of the artificial world of the "game"). One university student started to play one of these games. Since he had some problems with his studies, he reacted by withdrawing from his friends and the university. He spent more and more time in the "game" until he was spending 20 hours a day on his computer. He could not get out of it any more! He needed psychological help to stop "running away from reality."

You might say that there wasn't a mortal sin involved. That may or may not be the case, but even so, there is the question: is it not anyway a sad waste of time, energy, and personal vocation?

This is the crux with so many modern inventions: cell phones, computers, credit cards: they are okay in theory, but our human weakness makes them very dangerous instruments in the hands of money sharks. We tend to give away control of our lives...

Technology is more and more sophisticated, but those who use it do not grow in virtue and control of them at the same time.

It's like being in a war against an enemy with superior weapons who is winning, while you and your army grow tired and run out of supplies. The question of supply is vital. Do we think of praying to our Guardian Angel or to the saints in heaven, so that they may give us strength in our spiritual battle and wisdom for the right decisions? We need to realize that there is a most important spiritual

battle behind these conflicts. Senseless entertainment is always a waste of energy, which has not been given to us for sin and temptation. Is it possible to waste that energy without having to pay for it by things which we do not want, but that will be forced on us, like debt, immorality, infidelity, and lukewarmness?

Knowing our human nature, the only realistic solution seems to be a critical attitude towards the media and to use them as little as possible.

Are you saying that I should not use a credit card? That is the wrong question. The question is rather whether there is a danger for you or not. Are you saying that I should not have a television? A computer? You might need it for certain things, but beware of a Trojan Horse. Are you saying that I should not use a cell phone? Of course, you never hear that people talk too much...

Again: these things are not (mainly and only) a question of morality. They are even more a question of prudence. Nobody is just who is not prudent at the same time. Without prudence he might act occasionally in a just way, but not systematically.

Did not Our Lord say "All that take the sword shall perish with the sword" (Mt. 26:52)?

Therefore we should be prudent, vigilant, and critical towards "the world" and its impressive and delusive means.

Instaurare Omnia in Christo,
FR. MARKUS HEGGENBERGER



THE DEFENSE OF TRADITION

The Holy Mass, Heart of the Church

Fr. Kenneth Novak, FSSPX

This is an edited transcript of a lecture given on October 16 at the SSPX's 40th Anniversary Conference in Kansas City.

Archbishop Lefebvre did what he did for the salvation of souls and for the glory of God. It is not for purposes of self-congratulation that we are here: we do not need that.

Rather, we gather here to make sure that the original flame, so fantastically ignited by Archbishop Lefebvre in response to the Revolution in the Church, is still burning for the faithful and the world to

see. We are spending time here in order to remember what we are all about and to recall the unique and all-encompassing mission given to us by our founder, Marcel Lefebvre.

Allow me to unfold for you, in six sections, the role the Archbishop played as the Guardian Angel of the Catholic Sanctuary. After considering **1)** the two main pillars of the Church (the priesthood and the Mass), we shall bring up the main protagonists of the recent drama in the Church: **2)** the dream of the Archbishop, **3)** the modernist attacks against the sanctuary. Against the evils of the New Mass, we shall have a look at **4)** the instant reaction around the Ottaviani Intervention, and then at **5)** the Army of the Reconquista, to finish with **6)** the actual reconquest of the Sanctuary by the forces of Tradition.

The Two Pillars of the Church

When Jesus Christ came to earth, He instituted the Church to pursue His work of Redemption.



The Church is defined by our catechism as “the congregation of all baptized persons who share the same faith, the same sacraments under the authority of the hierarchy, particularly the pope and the bishops.” Christ established His Church as a hierarchy to teach, govern, and sanctify. Hierarchy means a government of sacred men, of “*sacerdotes*,” i.e., of priests. Without priests, the Catholic Church is doomed to utter extinction. That is the way Christ set it up to remain forever and, as long as the priesthood retains its identity, we know that Our Lord’s promise will hold true, that the sacrifice will stand, which is an action essential to all religions whereby man renders all honor to God his Creator.

Bishop Tissier’s biography of our founder shows that, for him, the Mass was the essential work of the Church, indeed, the heart of the Church. The Mass is the renewal of the Sacrifice of the Cross, the source of the graces of all the other Sacraments. This is why the Church is organized around the Mass.

Yet these two elements, the priest and the Mass, are not separate entities. The two elements are so close that to speak of a “sacrificer” without a sacrifice would be to define a lumberjack without lumber, or a football player without a football. Bishop Fellay expressed this graphically when he said that “the priest without Mass, without sacrifice, is an eye without vision, an ear without hearing, feet unable to walk.”¹ The Archbishop found in this relationship the mystery of priestly grandeur:

To my mind there are not two different kinds of priestly spirituality, there is only one: that of his Mass, that of the Sacrifice of Our Lord, because the priest is essentially the man of sacrifice....One cannot imagine sacrifice without a

priest, and the priesthood without sacrifice....So, we must go back to the idea of the Sacrifice. One can say that our sacrifice, the sacrifice which Our Lord has put into our hands, the sacrifice which Our Lord has left us, is a thing without limit, inexpressible, so divine and mysterious is that it surpasses everything we can imagine.²

For our founder, the priest lives out this sacrifice to build up the Mystical Body through preaching, baptism, and the other Sacraments. This sublime economy of salvation is described with the simple style but sublime pathos of a man of living faith in his jubilee sermon of 1979:

Certainly, I knew by the studies we had done what this great mystery of our Faith was, but I had not yet understood its entire value, efficacy and depth. This I learned day by day, year by year, in Africa, and particularly in Gabon, where I spent 13 years of my missionary life, first at the seminary and then in the bush among the Africans, with the natives. There I saw—yes, I saw—what the grace of the Holy Mass could do.

I was able to see these pagan villages become Christian, being transformed not only, I would say, spiritually and supernaturally, but also being transformed physically, socially, economically and politically. Because these people—pagans that they were—became cognizant of the necessity of fulfilling their duties, in spite of trials, in spite of the sacrifices of maintaining their commitments, particularly their commitment in marriage. Then the village began to be transformed little by little under the influence of grace, under the influence of the grace of the Holy Sacrifice of the Mass.

It is necessary that we study somewhat the profound motive of this transformation: sacrifice. The notion of sacrifice is a profoundly Christian and a profoundly Catho-

lic notion, There is the entire mystery of Christian civilization. There is that which is the root of Christian civilization: the comprehension of sacrifice in one’s life, in daily life, the understanding of Christian suffering, no longer considering suffering as an evil, as an unbearable sorrow, but sharing one’s sufferings and one’s sickness with the sufferings of Our Lord Jesus Christ, in looking upon His Cross, in assisting at the Holy Mass, which is the continuation of the Passion of Our Lord upon Calvary.

After hearing such words of faith, need we say anything more about the gifts of the priesthood and the Mass? Yet, in light of the onslaught against the Mass of all Time, it is interesting to hear how much we should cling to it when we see the hatred of the enemy of the Church towards it. Luther, who spoke even as some saints have not spoken, said: “*Tolle missam, tolle Ecclesiam*—Take away the Mass, take away the Church.” Here, Luther, who had ceased to believe in the Church, shows however his faith in the power of the Mass.

If you minimize the effect of the Mass, you compromise the cause. To eliminate the Mass and the priesthood, one eliminates a society. Culture comes from the cult; without a true cult, there is no true culture.

A Man with a Vision and a Mission

It is now time to turn to the people involved in the drama that surrounded the Catholic altar in the 20th century. Providence had prepared Archbishop Lefebvre for the role he played. Indeed, as a missionary, he was able to see firsthand the fruit of the spirit of sacrifice and of the Mass. His degrees in philosophy and theology allowed him to defend the Faith forcefully and authoritatively. He was made a teacher and later superior of the seminary in Gabon, before direct-

¹ Letter to Friends and Benefactors, #69, June 2006.

² Conference given at Stuttgart, Oct. 29, 1984.

ing another house of formation in France. Yet, Divine Providence wanted him invested with the fullness of the priesthood, not to be a simple bishop in an out-of-the-way diocese, but also the overseer of over 60 bishops. This position as apostolic Delegate of French-speaking Africa allowed him to open the doors of the Roman Curia, to become familiar with the intricacies of Roman diplomacy and to confer intimately with the famous names of Rome, especially Pope Pius XII, who said of him: "He is the most efficacious and most qualified of all my apostolic delegates." The Archbishop also attended the preparatory meetings before the Council as well as the four council sessions, during which he organized the resistance to the modernist tide, which gave him worldwide contacts of friends and support. This internationalism, unlike that of his friend Bishop Antonio de Castro Mayer, was accrued when, nominated superior of the largest missionary order, he had to travel the world over and learn English. Finally, having been virtually cast out of his charge of Superior General, he was thus available when the grace of God, under the guise of bewildered seminarians, knocked at his door asking him to save their vocations and give them a traditional formation. Few bishops were more prepared for such an endeavor as this man in his sixties living in retirement in Rome.

Modernist Attacks against the Mass

This man with a mission would soon be needed to act. Already in the late 1930's, the future Pope Pius XII, Eugenio Pacelli, said this:

I am worried by the Blessed Virgin's messages to little Lucia of Fatima. This persistence of Mary about the danger which menaces the Church is a divine warning against the suicide of altering the Faith, in its liturgy, its theology, and

its soul. I hear around me reformers who want to dismantle the Holy Sanctuary, destroy the universal flame of the Church, to discard all her adornments, and smite her with remorse for her historic past. Well, my dear friend, I am convinced that the Church of Peter must assume responsibility for her past, or she will be digging her own grave.³

Pacelli's fears were not in vain. Not ten years would pass after his grave was sealed when his fears became reality. What had been cursed by Pius XII was now blessed and what he had blessed was being cursed by the Church hierarchy.

First, the Church's definition had been left in the cold and the ecumenical and democratic winds of the modern age left their mark on the Institution of Jesus Christ. To a new definition of the Church there had to correspond a revision of the priesthood. Oddly enough, little was said about the priesthood at Vatican II, but by 1971, the International Theological Commission could say:

Vatican II has modified this priestly image in two ways. The Council spoke of the common priesthood of the faithful prior to the ministerial priesthood....It has put more emphasis on the position of the bishops, center of the particular church and member of the universal college of bishops. The position of the priests in the Church has become blurred.

And yet the Council's decree *Presbyterorum Ordinis* defined the priest in the terms of the Council of Trent. But the context was utterly distinct, and the conciliar spirit was to stress the priest as a preacher and leader of the masses vs. the man of the Sacrifice.

³ Cardinal Pacelli to Count Enrico Gabazzi, in Monsignor Roche, *Pie XII Devant l'Histoire*, pp. 52-53, cited by LeRoux, *Peter, Lovest Thou Me?* (Glasydale, Victoria, Australia: Instauratio Press, 1998), p. 1.

After the attack on the priest, it came as no surprise that the Vaticanists would also undermine the holy Mass, the principal act of the priest. To a new priesthood should correspond a redefinition of the Mass. The New Mass was organized by Fr. Annibale Bugnini with the collaboration of six Protestant theologians. Fr. Bugnini had his own ideas on popular involvement in the liturgy, while the Protestant advisers had their own heretical ideas on the essence of the Mass. That this ambiguous rite was also promoted positively by Pope Paul VI, its official promulgator in April 1969, is evident from the confidences of his friend Jean Guitton:

The intention of Pope Paul VI was to reform the Catholic liturgy in such a way that it should almost coincide with the Protestant liturgy....There was with Pope Paul VI an ecumenical intention...to get the Catholic Mass closer to the Calvinist mass.⁴

Moreover, the *Novus Ordo Missae* defined itself this way: "The Lord's Supper, or Mass, is a sacred synaxis, or assembly of the people of God gathered together under the presidency of the priest to celebrate the memorial of the Lord" (Pope Paul VI, *Institutio Generalis*, §7, 1969 version).⁵ The conclusion should be evident to anyone. As Fr. Gelineau, a Jesuit, put it: "The new Mass is a different liturgy. This needs to be said without ambiguity. The Roman Rite, as we knew it, no longer exists. It has been destroyed." In his *Open*

⁴ Jean Guitton, Dec. 19, 1993 in *Apropos* (17), p. 8ff. [also in *Christian Order*, Oct. 1994]. Jean Guitton was an intimate friend of Pope Paul VI. Paul VI had 116 of his books and had made marginal study notes in 17 of these.

⁵ "When I began work on this trilogy I was concerned at the extent to which the Catholic liturgy was being Protestantized. The more detailed my study of the Revolution, the more evident it has become that it has by-passed Protestantism and its final goal is humanism." (Michael Davies, *Pope Paul's New Mass*, p. 137; cf. p. 149.)

Letter to Confused Catholics (1986), the Archbishop quotes Luther as stating his self-acknowledged revolutionary aim:

Worship used to be address to God as a homage. Henceforth it will be addressed to man to console and enlighten him. The sacrifice used to have pride of place but the sermon will supplant it.

What we have seen over the past 40 years of the Revolution in the Church is **1)** the attempted abolition of the priesthood distinct from the faithful, **2)** the change of the Sacrifice to a plain meal, and **3)** the systematic attempt to reduce the Eucharist to an everyday act, in commonplace surroundings, with commonplace utensils, clothing and attitudes, *etc.* The three doctrines that were absent or surreptitiously denied by the New Order of the Mass are absolutely essential to the reality of the sacrifice of the Mass: **1)** the priest, who by his sacerdotal character is distinct from the faithful and is alone capable of consecrating the Eucharist; **2)** the propitiatory sacrifice of the Mass; and **3)** the real and substantial presence of the Victim—the same Victim as at Calvary—through transubstantiation. If these are the three doctrines that were especially under attack after Vatican II, what was the common principle which made these distinct attacks intelligible? It was that the Modernists dominating the Church desired to modify the relation of man to God in a blasphemous claim of equality between man and God, bringing to its culmination the Revolution that had sought to impose a natural equality on all human relations. Such is, of course, the cause of the familiarity and casualness with which the *Novus Ordo* treats God and the things of God.

Traditional Resistance

At the time of the promulgation of the *Novus Ordo*, Archbishop Lefebvre was in Rome. He had celebrated (for a few years only) the latest version of the traditional Mass of 1965, truncated of some secondary elements, like the prayers at the foot of the altar, the last Gospel, and the Confiteor before Holy Communion. The rationale for his accepting the 1965 Missal was simply that he would accept disciplinary legislation as long as there was nothing clearly wrong, giving the benefit of the doubt to legal authorities.

But in 1969, as the New Mass was being promulgated, some active members of the conservative movement had an immediate reaction. They produced what is commonly called *The Ottaviani Intervention*. The text was prepared mostly by Fr. Guérard des Lauriers under the diligent scrutiny of Archbishop Lefebvre. Cardinal Ottaviani agreed to revise the study and present it to Pope Paul VI. The conclusion of the work was appalling: Does the New Mass teach the Catholic Faith?

It is clear that the *Novus Ordo* no longer intends to present the Faith as taught by the Council of Trent.... It represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session 22 of the Council of Trent. The “canons” of the rite definitively fixed at that time erected an insurmountable barrier against any heresy which might attack the integrity of the mystery. The recent reforms have amply demonstrated that new changes in the liturgy could not be made without leading to complete bewilderment of the faithful, who already show an indubitable lessening of their faith.⁶

What is at stake here is the connection between the worship and the faith. As we pray, so we believe:

Lex orandi statuat legem credendi—Let the law of prayer fix the law of the faith.

The Ottaviani Intervention concludes with a veiled warning to the highest Churchman: “The subjects for whose benefit a law is made have always had the right, nay the duty, to ask the legislator to abrogate the law, should it prove harmful.”⁷ In other words, they are saying that the Pope, in promulgating the *Novus Ordo*, was trespassing his right, committing an abuse of authority, and was forcing faithful Christians to react by disobedience to man in order to obey God. The future attitude of Archbishop Lefebvre and the drama between Ecône and Rome is summed up in this warning which sounds as a threat from heaven itself.

The Army of the Reconquista

The Ottaviani Intervention was written in May 1969. A few months later, the Archbishop had bought a little house in Fribourg, Switzerland, to host a dozen seminarians under his direction. Soon, with the permission of the bishop of Fribourg, his friend Bishop Charrière, he would be writing the Statutes of the incipient religious institute, the Society of St. Pius X. Its goal is clearly fixed in these statutes, and that is the defense of “the priesthood”:

The Society is placed especially under the patronage of the priesthood of Jesus. For Our Lord’s whole existence was and remains priestly, and the Sacrifice of the Cross was the reason for His Incarnation. Thus will the Society’s members, for whom “For me, to live is Christ” (Phil. 1:21) is a reality, live in a way entirely directed towards the Sacrifice of the Mass and Our Lord’s Sacred Passion.... The Society is essentially apostolic, because such is the Sacrifice of the Mass.⁸

⁶ *The Ottaviani Intervention* (Rockford, Ill.: Tan Books, 1992), p. 3.

⁷ *Ibid.*, p. 28.

⁸ Statutes, I, sec. 2 and 3.

Why did our founder focus the spirituality of the Society on the priesthood and the Mass? Because, to use of the words of his spiritual son and successor Bishop Fellay:

We can sum up the diagnostic of the sickness affecting the postconciliar Church thus: The Church is in crisis since the Second Vatican Council because the priesthood is in crisis. This is one of the fundamental elements of the crisis. To a defined malady corresponds the adequate remedy: no Church restoration will take place without restoring the priesthood.⁹

We are priests, formed at the source of the traditional priesthood and the traditional Mass, and our mission as priests is the Mass. But what does this mean? Most fundamentally, it means that when a man receives the priestly character from a bishop at his ordination, he receives the power to renew *in persona Christi* the sacrifice of obedience and charity which Christ accomplished upon the Cross. He offers it in an unbloody way on the altar at each Mass that he offers. When the Archbishop said this over and over again, he was not saying anything new. This doctrine belongs to Tradition and is found in St. Thomas, the Council of Trent, and Pius XII. The priest essentially is made for the Holy Sacrifice of the Mass, for the sacrifice, for *sacrum facere*—to do sacred things.

And inasmuch as his love for the Mass of all Time became more persistent, the Archbishop grew in the rejection—perhaps we can speak of hatred—of the *Novus Ordo*. This was to be very prudent, too prudent for some, and very gradual, but the direction of his mind was unmistakable: we cannot compromise on the question of the Mass. Let us look at his decisions in the ten years following the New Mass:

1) Archbishop Lefebvre gave a conference at Ecône on June 9, 1971. A historic decision had been made by him. Up to this point in time he had continued to say the Traditional Mass because it was still permitted to do so. Now he was rejecting the *Novus Ordo* Mass of Paul VI. He was not exercising an option, rather he was rejecting the liturgical revolution because of the doctrine of the Catholic Church as it was upheld and promulgated by the Council of Trent.

The First Step, then, was *an open refusal of the New Mass*.

2) In his 1974 Declaration, he does not mince his words: “It is impossible to modify profoundly the *lex orandi* without modifying the *lex credendi*. To the *Novus Ordo Missae* correspond a new catechism, a new priesthood, new seminaries, a charismatic Pentecostal Church—all things opposed to orthodoxy and the perennial teaching of the Church. The only attitude of fidelity to the Church and Catholic doctrine, in view of our salvation, is a categorical refusal to accept this Reformation.”

The Second Step was thus that *all post-Vatican II reforms are bad in the whole and in their details*.

3) The Archbishop was also connecting the priestly and sacramental crisis to the teachings of Vatican II. In the historical milestone speech of Lille (August 29, 1976), he said:

The Revolution made martyrs, but this is nothing compared to what Vatican II has done: priests have apostatized from the priesthood! This marriage between the Church and Revolution...is adulterous. And this adulterous union can only produce illegitimate children. The new rite of Mass is an illegitimate rite, the sacraments are illegitimate sacraments, the priests who come

from the seminaries are illegitimate priests....

So the Third Step was to announce that *the conciliar spirit is born of the Revolution and produces a monstrous priesthood and a hybrid Mass*.

4) The Pope then suspended the Archbishop in July 1976 and felt personally attacked by him. In the tug of war which followed between Pope Paul VI and the Archbishop, the Pope made it very clear what it was all about, as Jean Guittou relayed: “If we allow the Mass of St. Pius V to the SSPX, everything we have gained by the Second Vatican Council will be ruined.”¹⁰

Pope Paul VI himself gave us the Fourth Step: *the return to the old Mass would signify the ruin of Vatican II*.

5) The Archbishop stated that it was “obvious” that there were fewer and fewer valid Masses as the faith of priests became corrupted and they no longer had the intention to do what the Church does. In 1977 the Archbishop became more demanding, “To avoid conforming to the evolution slowly taking place in the minds of priests, we must avoid—I could almost say completely—assisting at the New Mass.”

The Fifth Step was that *seminarians, during the holidays when there was no availability of the old Mass, were discouraged from attending the Novus Ordo on a regular basis because it is Protestantizing*.

6) In 1981, there was a dispute between two seminary professors at Ecône: Fr. Williamson and Fr. Cantoni. The latter argued that the New Mass was bad because of incidental and circumstantial things. The Archbishop solved the dispute by

⁹ Letter to Friends and Benefactors, #69, June 2006.

¹⁰ Jean Guittou, *Paul VI secret* (Ed. Declée de Brower, 1979), pp. 158-159; in *The Mass of All Time*, p. 263.

stating: “This Mass is not bad in a merely accidental or external way. There is something in it that is truly bad. It was based on a model of the Mass according to Cranmer and Taizé. As I said in Rome to those who interviewed me: ‘This Mass is poisoned!’”

The Sixth Step was to decide that *the New Mass was essentially evil in and of itself*.

The Mass of All Time Reconquers Ground in the Church

Time has demonstrated the fruits of the firm position of Archbishop Lefebvre. First and foremost, witness the blossoming of deeply Christian families. Look at our Catholic schools and colleges, the many vocations of priests, nuns, and Brothers in the ever growing tree of Tradition, which includes Franciscans and Dominicans, Benedictines and Carmelites, and other numerous friendly confraternities and congregations who wish to put themselves under the broad protection of the more organized SSPX.

In 1984, Rome produced the first Indult, which allowed the use of the Traditional Mass with incredible restrictions. Still, this brought about a change in the mind of the faithful, who realized that they still could be called Catholic and have the traditional sacraments. It allowed priests to say and faithful to attend the Mass contained in the Roman Missal edited in 1962; the same missal used by the Society of St. Pius X. Here is the reaction of Archbishop Lefebvre:

Is it a boon, or not? It would be difficult to say that it is not a good thing...I myself also during these years have not ceased asking of Rome: leave us this liberty! And so, faced with the insistence of many people, and mine also, they finally decided to do something. Unfortunately, however, they have added to it incredible conditions. It's abso-

lutely unimaginable to have to ask the people's opinion: Do you reject the New Mass? If you reject the New Mass, then you don't have the right to say the old one. That surpasses the imagination.¹¹

This is to say that the sky had not really cleared above the Dome of St. Peter. At the same time, Pope John Paul II was promoting ecumenism at a rapid pace, escalating with the Assisi meeting in 1986. In 1988, the Archbishop laid out the reasons which had finally decided him to perform the consecration of four bishops, this act of such grave importance in the face of the whole Church and he invokes, once again, the priesthood and the Mass as the reason for his apparent disobedience.

The corruption of the Holy Mass has brought with it the corruption of the priesthood and the universal decadence of faith in the divinity of Our Lord Jesus Christ, accompanied by the resolute intention, clearly shown by the Roman authorities, to continue with their work of destroying the reign of Our Lord, as proved by Assisi and by Rome's confirmation of the liberal theses of Vatican II on religious liberty.¹²


Yet other fruits are evident as well. We can see that Providence has tolerated the break-away from the SSPX and other sister congregations to spread to wider circles of souls afraid of the label of excommunication but still wanting the benefits of the traditional sacraments. We have only to look at the multiple societies which have been founded since 1988: the Benedictine monasteries, the Fraternity of St. Peter, the Institute of Christ the King, the parallel diocese of Campos, the Institute of the Good Shepherd, and so many unknown individual priests who take refuge under the *Ecclesia Dei* Commission to keep the Mass of

all Time. Even if few among them will acknowledge their benefactor, they all owe their survival and existence to only one man: Archbishop Marcel Lefebvre, the ultimate spiritual father of most of these new foundations. Let credit be given where credit is due!

Then, at the request of the Society's Superior General, Pope Benedict XVI took away the decree of excommunication which was weighing, albeit unduly, upon the reputation of our bishops. At his request again, and Our Lady's intercession, the Pope also liberated the Mass of all Time with the decree *Summorum Pontificum*. Here are some excerpts from his letter to the bishops where he states that the old Mass was never abrogated and where he quotes explicitly our founder, who pushed Rome to restore the Traditional Mass.

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.... 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....

This marks a great advance in our relations with Rome as the Mass is finally liberated and vindicated. There remains for Rome to return to the Faith of all time. In the words of our Superior General:

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 St. Pius X to the traditional liturgy is inseparably united to the faith which has been professed “always, everywhere and by all.”¹³ 

¹¹ Conference, Stuttgart, Oct 29, 1984.

¹² Letter written to the future SSPX bishops, 1988.

¹³ Press release after the Decree *Summorum Pontificum* of 2007.

Consecration to Our Lord Jesus Christ Through St. Joseph



Fr. Adam Purdy, FSSPX

The piety of Catholics has always been a fountainhead for various devotions and practices. These devotions, in order to gain the stamp of approval from the Church, undergo thorough scrutiny and criticism. Practices of piety and devotion, in order to be truthful, must always conform to doctrine. No matter how beautiful a devotion may seem, if it is at odds with doctrine, doctrine stands and the devotion falls. There are numerous “devotions” in the history of the Church that have fallen before the discerning eye of doctrine.

The Dogma of the Immaculate Conception was defined by Pius IX in 1854. This definition was possible because of its root in Scripture and Tradition. The Church rejoiced in this definition, for it was the belief of Catholics for centuries. In a similar manner, and likewise believed for centuries (although not defined as a dogma of the Faith), the Universal Patronage of St. Joseph over the Catholic Church has been decreed. In order for this to be taught, it must have its roots in the constant belief of the Church. Could something

more be said about St. Joseph? Is there matter sufficient in Revelation for the definition of a dogma of our Faith?

Concerning balanced piety and devotion to St. Joseph, Catholics often have only a vague and undetermined understanding. Surely he is invoked particularly for the spiritual and temporal needs of individuals and families. As for a specific development of his dignity and grandeur, few of us ever follow these lines. Thus, in most cases,

St. Joseph is in fact unknown and underrated.

This article is meant to provide a more specific development of his dignity. Pages have been written by more apt pens, and greater insights provided by higher minds; however, the task at hand is to list with a brief explanation the main doctrinal points so as to establish a firm foundation for devotion to St. Joseph. Admittedly, this article will be more a compilation of different texts rather than any original work. The main point is not to prove something; others have done so and at very great length. It is rather to impress upon ourselves the necessity of devotion to St. Joseph and to urge action on the part of Catholics in this direction. For those who are seeking the more in-depth explanation and the further proofs and arguments of the points outlined herein, I simply refer you to the bibliography.

In lieu of the explanations, a consecration to St. Joseph is also desired. Is it possible to speak of

a total consecration through St. Joseph? Would this in any way subtract from or conflict with the total consecration through the Blessed Virgin Mary? Perhaps in the minds of some warning flags go up and a kind of indignation comes with this thought. Hopefully by the end of the article, the same zeal remains in favor of St. Joseph.

St. Joseph Belongs to the Hypostatic Order

All would agree that St. Joseph is intimately connected with Jesus Christ and the Virgin Mary. What is the extent of this connection, that is, what is the degree of his involvement, and how necessary is he to the Divine Plan?

Theologians are quite clear about the involvement/relationship of St. Joseph to Jesus and Mary. In fact, it is termed theologically certain that he belongs to the order of the Hypostatic Union. To paraphrase what this means: *St. Joseph was necessary for the Holy Trinity to execute the Incarnation of Jesus Christ.*

Divine Providence eternally proclaims the Incarnation of Jesus, the Divine Maternity, and the paternity of St. Joseph through the virginal marriage *all in the same Decree of our Salvation.*

These are the conclusions of theologians. How do they reach these conclusions? First, what is the hypostatic order? Second, what are the various relationships that put one into this order? Third, what are those relations that put St. Joseph in the hypostatic order which also are his singular prerogatives?

The Hypostatic Order

The Hypostatic Union is the union of the divine nature and the human nature in the single person of Jesus Christ. The hypostatic order comprises immediately this individual human nature in its union with the eternal Son of God, together with all other gifts, privi-

leges, and relations which naturally and immediately result from this union. Belonging also to this order is all that directly and effectively served the accomplishment of this union. In conclusion, the Virgin Mary belongs of necessity to this order as Mother, the indispensable condition for birth into this world. St. Joseph, likewise, belongs to the hypostatic order for having effectively served as spouse of Mary and father of Jesus.

The hypostatic union is the summit of all divine benefits; it is the highest grace that can be conferred on human nature. Created nature is elevated to an intimate association with the Son's divine being. "*The mystery of the Incarnation,*" exclaims St. Thomas, "*holds supremacy over all divine works. The mind cannot conceive anything more remarkable than the immense reality contained in the expression: the Son of God, true God, became true man.*" Those related immediately and indispensably with this Union belong to the highest order. The Virgin Mary and St. Joseph are therefore the most elevated in the kingdom of heaven, for even the lowest in the higher order is higher than the highest in the lower order. As there is no higher order, we can have a firmer understanding of the singular dignity and grandeur of those belonging to it.

St. Thomas states: "Once we have established that St. Joseph is truly and remarkably included in this order, there is no necessity of further proof of his exalted dignity" (III, q. 7. a. 13).

Testimonies of Theologians

The relations of St. Joseph to the hypostatic union place him in the hypostatic order. These relations are: true spouse of the virginal Mother of God, true though not natural father of Jesus, and head of the holy family. These show him in closest immediate connection with the other members of the Holy

Family, the last one, as head of the family, giving him even a kind of precedence before Mary, and even before Jesus.

Cornelius a Lapide states: "The ministry and office of St. Joseph was most noble because it belonged to the order of the hypostatic union of the Word with our flesh, as did the maternity of the most Blessed Virgin. All of his works and actions were immediately and directly ordained to the person of Christ, whom he fed, protected and instructed in the occupation which he himself exercised, according to the common teaching of the Doctors."

Cardinal Billot states: "St. Joseph was more intimately connected with Christ than all the others since he exercised the office of father toward Him in everything except generation, being the head of that conjugal society expressly ordained to receive and educate Christ."

Source of St. Joseph's Dignity: His Marriage with the Virgin Mary

St. Thomas asks why it was fitting that Christ should be born of an espoused virgin; in other words, why should Mary be in the married state? The significance of this question has its importance also for St. Joseph, for these are the conditions in which the Incarnation took place. Were they necessary conditions? In other words, are these the necessary conditions without which the Incarnation and birth of Jesus would not take place?

The arguments of St. Thomas are simply listed here as they do not require much explanation. Mary needed to be espoused so Christ would not be rejected as an illegitimate child; secondly, so that His genealogy could be traced in the customary way, namely, through his father; thirdly, so the Christ child would be safeguarded lest the



devil should fiercely try to harm or hamper Him; lastly, that Jesus (who would share with us all His infirmities and needs of our human nature) would be nourished by Joseph, who is therefore called His father. (IIIa, Q. 29, Art. 1.)

The mother also benefits in this marriage, for she would be saved from the punishment of adultery, also saved from infamy, her holiness would be maintained, and she would likewise have the service of her husband (*Ibid.*).

While these reasons are more moral considerations or fittingness rather than solid proof, they certainly indicate that a marriage and a man/husband are required for the accomplishment of the Incarnation. One can assert that as the Mother of God was chosen and prepared for her mission, likewise and simultaneously, St. Joseph was chosen and

As St. Joseph was necessary for the accomplishment of the Incarnation, it seems he is likewise an indispensable asset to our salvation. It is in this sense that a consecration to Our Lord Jesus Christ through St. Joseph is desired, not only on an individual level as all may be encouraged to do, but on the level of families, associations, and societies, including our very own Society of St. Pius X.

prepared for his. To understand the weight and meaning behind this statement, one could paraphrase by saying: the Holy Trinity from all eternity decreed the Incarnation of the Word. Simultaneously Mary and Joseph were decreed, the preparation of these two, as well as their marriage. In fact, one could even assert, that as the most perfect in anything is the first in mind and the exemplar for the others, so in God the marriage of Joseph and Mary is first and most perfect and acts as the exemplar for the entire institution of marriage. The same argument holds true for their paternity and maternity respectively.

St. Bernard states: "There is no doubt that this Joseph to whom the Mother of our Savior was married was a good and faithful man—a faithful and prudent servant, chosen by the Lord for the consolation of His Mother, the guardian of His flesh and Mary's only earthly assistant in carrying out the plans of the Great Council" (*Homil. 2 super Missus*).

Miecowiense states: "From eternity the Lord chose them both in preference to all the other saints for this supreme dignity; Mary, to be the natural Mother of Christ, and Joseph, to be His legal father; that she should give to the Son of God the substance of flesh, and that he should nourish and care for, and defend it....He chose Mary that she

should nurse Him at her breast and Joseph that he should by the sweat of his brow and the labor of his hands provide for Him the necessities of this life."

St. Joseph had an effective part in bringing about the Incarnation of the Son of God, planned and decreed by God from all eternity. According to God's eternal plan, the Incarnation had to come to pass within a virginal marriage. This was so first because, after the creation of the first man and woman, human life should be propagated only in and through marriage; secondly, because the most suitable, if not the only way, to carry out the plan of the Incarnation in a manner appropriate and worthy of it was in a virginal marriage. (Having a human father would make him a human person.) By responding to God's inspiration and contracting that virginal marriage, Mary and Joseph cooperated freely and effectively to bring about the Incarnation of the Son of God that had been planned from all eternity. Their virginal marriage paved the way for His entrance into this world.

St. Joseph's Singular Prerogatives

The marriage between the Virgin Mary and St. Joseph is the source of his singular prerogatives. The roles which St. Joseph fills, namely spouse and father, are these

singular prerogatives and establish him (according to the theologians) in the hypostatic order. These prerogatives coincide with the goods of marriage. The Council of Florence states: “The first good of marriage is offspring, to be begotten and educated for the service of God; the second, fidelity which each party has to observe toward the other; the third, the indissolubility of marriage.”

Indissolubility: Spouse of the Mother of God

When we refer to St. Joseph, **Leo XIII** states: “The dignity of the Mother of God is certainly so sublime that nothing can surpass it; nevertheless, since the bond of marriage existed between Joseph and the Blessed Virgin, there can be no doubt that more than any other person he approached that super-eminent dignity by which the Mother of God is raised far above all created natures.” And again the same holy pontiff writes: “For marriage is the closest possible union and relationship whereby each spouse mutually participates in the goods of the other. Consequently, if God gave Joseph as a spouse to the Virgin, He assuredly gave him not only as a companion in life, a witness of her virginity and the guardian of her honor, but also a sharer in her exalted dignity by reason of the conjugal tie itself.”

This property of indissolubility is the unbreakable bond between spouses. It is the first result of the marriage contract and belongs necessarily to it while the other goods of marriage refer to necessary conditions and purpose in marriage. The indissolubility is likewise the channel of communication of the goods of each other. St. Francis of Sales states: “By means of the marriage between Our Lady and the glorious St. Joseph, the Good of eternal goods, our Lord Himself, belonged to St. Joseph as well to

our Lady. This is not true as regards the nature of our Lord that was formed in the womb by the Holy Ghost; it is true, however, as regards grace, which made him participate in all the possessions of his beloved spouse and which increased so marvelously his growth in perfection; and this through his continual communication with our Lady.”

The honor which comes to St. Joseph through being the spouse of the Mother of God is the most exalted that can be attributed to him. As with the divine maternity of Mary, it is the root of all his prerogatives.

Offspring: Father of Jesus

Suarez develops Augustine’s “fatherhood by right of marriage,” showing more fully its juridical source; first, Joseph’s possession of Mary and, therefore, his possession of her Son; and second, the mutual ownership that the marriage affected. He states: “I add, finally, that husband and wife are in a certain way made one by the bond of marriage. Now, although they are made one flesh by bodily union, they become one in heart and one in will by reason of their marriage contract. That is why they own all their goods in common. What is under the dominion and authority of one consequently belongs to the other in some degree. The Blessed Virgin was the mother of Christ; therefore, it was impossible for Joseph as her true husband not to share in the quality of parenthood, always excepting physical generation.”

Leo XIII states: “Because the Saint was truly the husband of Mary, he became in a certain sense the lord of her body. As a consequence, the fruit of that virginal body belonged to St. Joseph. A fountain miraculously springing up in a garden would belong to the owner of the garden. So, too, in the case of Jesus and Mary and Joseph!

As was prefigured in the Old Testament, the virginal earth ‘Mary’ conceived of the blessing of the Lord and the fruit of that blessing belonged to St. Joseph, who possessed the land.”

Concerning this good of marriage, there is no need for deep explanation of what is known to all, namely St. Joseph is not the natural father of Jesus. The Virgin Mary, as is the way with normal conception, provided the female germ cell, while the supernatural act of the Holy Ghost saw to its fertilization, the infusing of the human soul, and the grace of union of that human nature with the person of the Word of God. This happened at the moment of the *fiat* of the Blessed Virgin.

While St. Joseph does not contribute in what we may call the normal procedure for human generation, his role is nevertheless necessary. St. Thomas states: “Offspring is called a good of marriage not only so far as it is begotten through marriage, but also as it is conceived and reared in the marriage. And in this manner was that offspring (the Lord Jesus) a fruit of this marriage, not in the first manner. However, one born of adultery, or an adopted child, who is reared during the marriage, is not a good of marriage because marriage is not by its nature ordained toward the rearing of such children; whereas the marriage of Mary and Joseph was specifically ordained to the end that in it this offspring should be received” (In IV, d. 30, q. 2, a. 2, ad 4). St. Joseph was in truth the father of the Child who was God and man, not indeed natural father by physical procreation, but as virginal father according to principles of marriage law and through what we may call a kind of spiritual generation. In consequence, he had all the rights, duties, and characteristic attributes of a true father, the natural procreation excepted. Therefore he stood

in the closest and most immediate relations with Jesus and Mary.

In conclusion, there is a ministry that St. Joseph is to fulfill, namely the rearing and education of the child Jesus. This is a result of the marriage with the Virgin Mary and so the child Jesus is a fruit of the marriage. There would be no fruit if this marriage did not take place. St. Augustine states: "What the Holy Ghost has wrought, He wrought for both of them...being well pleased with the sanctity of both, He gave the Son to both of them. But in that sex in which he had to give birth to the Son, He brought it about so that the Son was also born to the father. Therefore, the angel tells both of them to give the name to the Child." Cordovani states: "The prerogative of this Saint (Joseph) is singular from the fact of his being the true spouse of the Virgin Mary and from the mission which Providence confided to him relative to the mystery of Jesus and His humanity. Where nature was lacking, grace superabounded; and his peculiar fatherhood is the most intimate as it springs from the most loftiest origin."

Conclusion

It is well established that St. Joseph belongs to the hypostatic order. He is in closest relationship with Jesus and Mary because of his virginal marriage. This marriage, as has been said, was arranged by God entirely and only in view of the Incarnation; in fact, it finds in this its only reason for existence. This is the root of all his graces and privileges and at the same time of his cooperation in our salvation and spiritual fatherhood over the Church of Christ. This cooperation in the redemption of the human race is the crowning of all his glory. By his labors he nourished that body which Christ offered to His Father on the Cross and the blood which He shed so copiously for us.

We may draw our attention to the expressions just used: "cooperation in our salvation" and "spiritual fatherhood over the Church." St. Joseph has a ministry that is fulfilled during his life; he also has a ministry that is fulfilled as the centuries pass. We can read the following quotations understanding that the ministry of St. Joseph continues as the mission of the Incarnation continues to the end of the world.

St. John Chrysostom states: "Do not think that, because what is born of the Holy Spirit, you therefore are excluded from the ministry of that dispensation (hypostatic order)."


Gerson states: "Jesus was born in the land or property of Joseph.... Why, therefore, does there not belong to him a certain juridical right beyond that of other men in the blessed formation of the Child Jesus, for He was born in the flesh and out of the flesh, whose dominion was truly given to Joseph by the right of marriage? All that we have said about the corporal birth of Jesus Christ, in which Joseph contributed in a certain manner, and of the sublimity which that imposes, appears to be evident" (*Sermo in Conc. Constans*).

As St. Joseph was necessary for the accomplishment of the Incarnation, it seems he is likewise an indispensable asset to our salvation. It is in this sense that a consecration to Our Lord Jesus Christ through St. Joseph is desired, not only on an individual level as all may be encouraged to do, but on the level of families, associations, and societies, including our very own Society of St. Pius X.

Does such a consecration take away from the prerogatives of the Virgin Mary? Does such a consecration somehow limit the totality of the consecration to Mary described by St. Louis de Montfort? Does such a consecration take away the spotlight on the Virgin Mary as being the remedy to the current crisis of

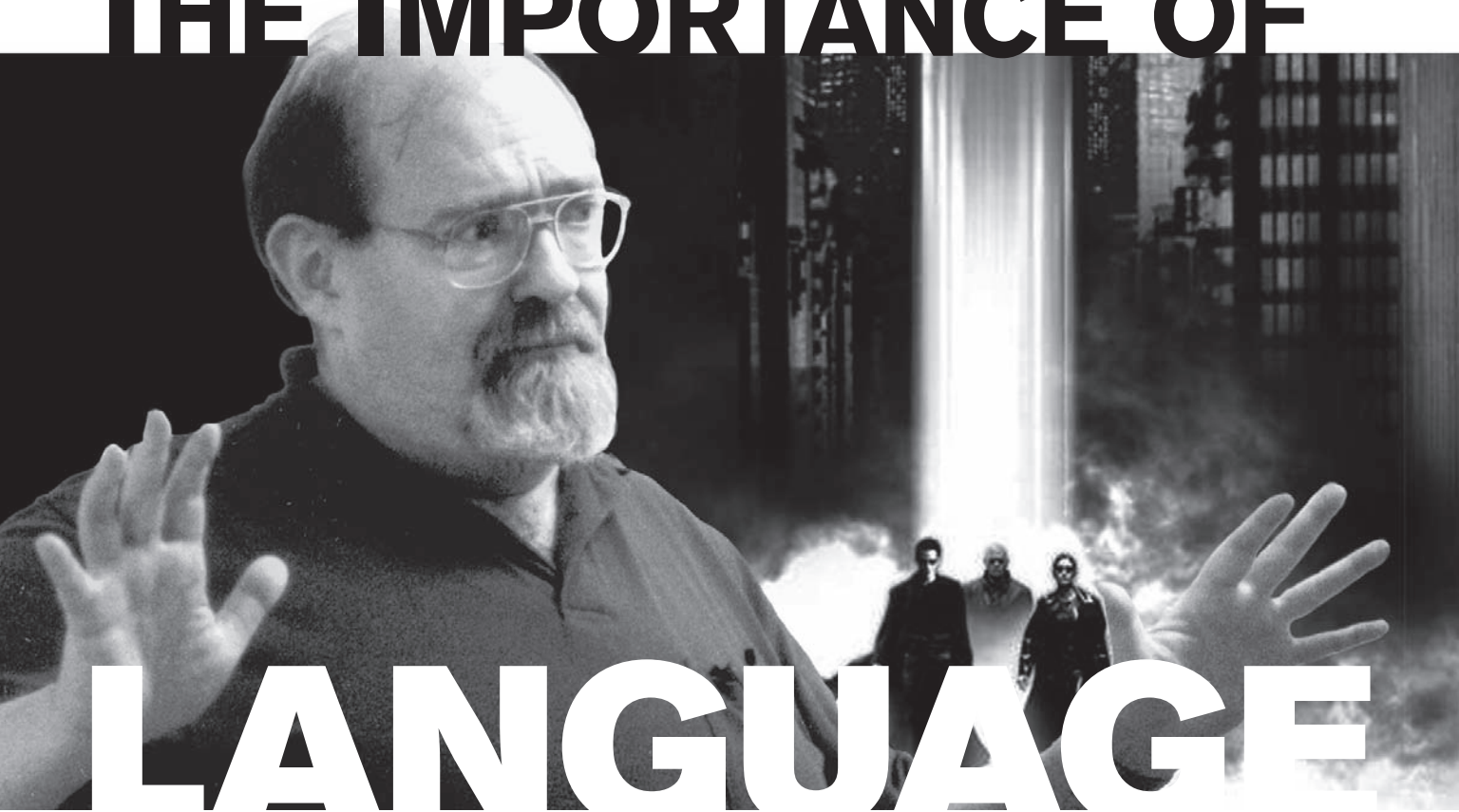
Faith as seems obvious from her various apparitions?

One could develop at great length the glory of both the Mother of God and her spouse, St. Joseph, as many authors have done. The Wisdom and Providence of God shine when discovering how one mystery and privilege can be so linked and united with another to provide one grand vision of God's redemptive work. This is the case with the persons belonging to the Hypostatic Order. Each in a way needs the other. To propose some kind of obstacle or limit would indeed attempt to frustrate the very ordered plan which God has decreed and enacted.

When reading this article, our devotion to the Blessed Virgin has not been decreased; on the contrary, we have learned something more, something great about her! This adds to the glory of Mary rather than takes away from her. The totality of consecration to the Virgin Mary is not diminished seeing as all that is given to St. Joseph is likewise given to her through that unbreakable tie of marriage by which each shares the goods of the other. Aside from the singular prerogatives that both possess in their own right, and aside from the fact that the Virgin Mother is certainly more favored and dignified than her Spouse, all other goods are held in common—what is one's is the other's. The Blessed Virgin Mary is all the more glorified when St. Joseph is glorified. Acknowledging that the best of men was given to her somehow adds to her glory, just as that the best of women was given to him adds to his. 

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THE IMPORTANCE OF



LANGUAGE

Dr. David Allen White

Part 1

Introducing Evelyn Waugh's *Brideshead Revisited* to the seminarians at St. Thomas Aquinas Seminary (March 9-11, 2001), Dr. White discusses in this conference all the implications of the **image** (TV, cinema, computers) replacing the **word** (books).



I arrived late last night in Minneapolis and stayed with my brother and sister-in-law and their two children, my nephew and my niece. My little niece, who is three-and-a-half, brought some books to me this morning which she wanted me to read to her. I have wonderful memories from my own childhood of A. A. Milne's *Winnie the Pooh*, memories of reading it to my brother, who is some years younger than I am. I thought now would be a chance to read the Pooh stories to his daughter. They had them on the shelf and I went and pulled them off and opened one of my favorites which is "Piglet Meets the Hefalump." I began reading to her and realized that, though she's a bright little girl, she could not *concentrate*. The book, you see, is mainly text with some very small black-and-white line art. It wasn't that she was three-and-a-half. The problem was that the very simple but artfully-rendered pen-and-ink illustrations of Ernest Shepard were not engaging enough for her eyes, so that it wasn't possible for her to *listen* to what was being said. I finally realized it was pointless to continue and I stopped. Then she asked her Mother if she could put in a Disney video. It was a little sing-a-long thing and I thought, "This is standard; this is what happens." The first song on the Disney video was a *Winnie the Pooh* song. Now, there is

a world of difference between the Disney *Winnie the Pooh* and the A. A. Milne *Winnie the Pooh*. I view it as a tragedy that Disney bought the rights to all the Milne books. The original Walt Disney is long gone; the vultures who now own Disney Enterprises got the rights to the Milne books to use their characters. They re-drew them. If you want a sense of what's happened to children's literature, look at the beautiful Shepard drawings and then look at what Disney has now done to the Pooh characters: sappy, sentimentalized, over-drawn. It is awful, as are the stories. Sure enough, the video was something about caring and sharing and that sort of thing. It had absolutely nothing to do with any of the original stories, and nothing that rose to the artistic excellence of "Piglet Meets the Hefalump," which is a perfectly ordered, structured, and charming story for little children.

Word and Image

This example illustrates the ongoing disaster happening in language and in narrative and their replacement by image and visceral incident. I am going to cover two areas: The difference between *word* and *image*; and the other between *narrative* and *thrill*. It is important that you understand that I will be grounding this lecture in how I view the language I am going to be using. I am a teacher of English. This means that words matter to me, that I love words, that for these reasons I entered my profession. In teaching Shakespeare, I've been fortunate to deal with the greatest writer the English language has every known, a master of language who used it with precision, beauty, depth, and genuine spiritual insight. Once I became a Catholic and became more aware of what language is and how it can be used, I was attracted to the opening of the Gospel of John. I think the first chapter of his Gospel may be my very favorite passage in all of Scripture. One of

the joys of assisting at the Tridentine Mass is that I get to have it there as part of the liturgy every Sunday:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men. (Jn. 1:1-4)

I'm just going to turn that around a bit and reverse the definition and say: What Scripture teaches us is that the light of men is the life of the Word. It's an upper-case "W" obviously; it's a reference to our Lord, the Second Person of the Holy Trinity. But there is a sense that language is an extraordinary gift of God. When we talk about words—with a small-case "w"—we should always in some sense have in our minds that eternal perfect Word, the Son of God made Incarnate, who brought salvation to us.

Now, I want to contrast this with an Old Testament passage. I'm in Exodus, Chapter 20. I'm setting this in opposition to John:

Thou shall not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters of the earth. Thou shalt not adore them, nor serve them.... (Ex. 20:4-5a)

If the Word came to us and brought salvation, we have a strict warning to avoid graven images and to especially avoid the propensity to worship those graven images. We know how the Israelites began worshipping the graven image of the golden calf. Here we have an example of how easy it is to fall into all that. Now, we say and think: "We're not capable of doing that: we would not do anything like that." On the contrary, we are aware that we live in a world that does worship wealth, that places the material above the spiritual, and we must acknowledge that. But I claim there is something even more insidious going on—that the moving image, the image cap-

tured on the screen, can also in one sense be viewed as a graven image, and we live in a world that is coming to worship it. This graven image is finally demonic and destructive, and we have been ordered not to worship it.

In saying this I have to make a public confession. I must retract what I said some years ago. I made the statement that the television set itself is an instrument, simply a technological creation, and is not in itself morally wrong. It is the uses to which it is put, and that it can on occasion have a good use. Well, I'm taking 99.99 percent of that back! I suspect that it is increased age and experience, but I'm here to say, "Throw it out!" Better yet, take it out and shoot it! That way, no one else can pick it up and carry it off. The reason I am saying this is because I am beginning to understand the insidious nature of it. I am a man who was raised on movies and TV; they shaped much of who I am. I am now seeing the new uses to which they are being put. There are major changes occurring and the images that are flashed on the screen are doing work that is positively destructive in a profound way, touching the spiritual nature of man in a way that I can only call demonic. I am increasingly troubled by it.

The Gift of Language

I'm making a claim that language is an extraordinary gift of God. It is part of what makes us fully human. In fact, Aristotle says that man is a rational animal and that what sets him apart, what raises him above the animals, is that he has the ability to reason, and it is very clear that he cannot reason without language. Language is necessary in order for man to be a rational creature, and only to man has it been given. Some



claim that porpoises and gorillas talk. It is only a sign of how far this has gone when I have to defend the proposition that language is unique to man. For years propaganda has come down that the porpoises are squeaking to each other, that the gorillas are talking to each other, and the chimpanzees can push the right button and get their banana. What we know is that language is special, and it is one of the things that defines man. Beyond being a manifestation of his power to reason, language is there so that we can pray, so that we can communicate. We can write beautiful things which appeal to reason, such as poetry, *etc.* But, perhaps first and most importantly, I defer to St. Paul, who tells us that faith itself comes by *hearing*.

If faith comes by hearing then we need language to tell each other the great truths of that Faith. There is no other way in which the Faith can be communicated or understood, and even in the case of infused knowledge we still are in need of language in order to comprehend it. As Catholics, we especially understand its power, its importance, the glorious use to which language is put, every time we benefit from the sacraments of the Church. The form of every sacrament depends upon language. Most obviously, those words said by the priest in the person of Christ at the altar, "This Is My Body," do something stupendous, and we know the words are necessary to effect that sacrament. As a sinner I am very grateful for the words that my confessor can say to me at the end of my confession. They free me from my sins. Words are necessary to do that.

It is not by accident that with the shift in sacraments in the *Novus Ordo* Church has come a messing with the language. The fact is that these things matter, words are hugely important, and as Catholics we know that. Those words are part of those sacraments, those sacraments come to us from Christ, the Word Incarnate. These things are connected.

What happens to a world that begins to lose language? That is what is happening out there! Language is deteriorating, vocabularies are shrinking, people are less and less able to express themselves linguistically or have a pool of words to draw on to describe what they think and feel. As a result, in its place, they are often compelled instead to wordless action because they are blocked in their very nature. I suspect it has something to do with why there is an increased level of violence in the world. With words no longer available to us, we act *physically* because that's what we know and what we've seen.

In any case, what language remains is collapsing into obscenity. It is everywhere in public now. The sense that certain words are inappropriate has been lost. One reason for that is that the young—sadly, pathetically—are becoming repositories for filthy language without even knowing that the limited vocabulary they are carrying around with them is inappropriate. I do not think that this is accidental. I think that this is part of the reductive nature of this sick world in which we're living where words are being taken away.

Language Is Mysterious

Many of you know of the Catholic novelist Walker Percy. He wrote some very interesting novels. Percy had another side; he was very interested in linguistic theory as well. He promoted an American philosopher named Charles Peirce (as in "purse"), who developed a theory of language and launched a study called *semiotics*, a theory of signs and symbols and the way they are used connecting to language.

Peirce claimed that if you look at the way in which we know things in the world and respond to them, almost everything is what he called *diadic*. By that he simply meant "two-ness," that is, one thing leads to a second thing. For example, you can see how A leads to B, cause leads to effect, action leads to response. What we know of the world of nature is learned that way.

For instance, why were the Dutch elm trees dying in the Midwest back in the 1960's? Scientists found it was a little beetle that had gotten inside the tree and was killing it. The reason the tree was dying?—The beetle was killing the tree. You can see it with children. You say to the child, "Don't touch the hot stove. If you do, you will burn yourself." Of course, the child immediately walks over to the stove and puts his hand on the stove. (That's fallen human nature, even in the little ones.) The hand is withdrawn, an instantaneous response. Action—Response, Cause—Effect; that's how things work in the world of nature.

Peirce believed there was something very mysterious that happened with human beings when they talked to each other. It doesn't happen anywhere else in nature. He claimed that language is *triadic*, that it doesn't work A to B. In fact, it can't work A to B: it works A to B *by means of* C. Let me explain.

I have decided that I want you to go to the store and buy one of those little round yellow citrus fruits that make your lips pucker when you bite into it. I could do anything on earth to try to convey that to you: I could hold my hands a certain way, I could pucker my lips, I could try to look yellow. But ultimately I am going to fail. There is no earthly way I can make you understand that I want you to go to the store and buy a little round yellow citrus fruit. That is, there is no earthly way I can make you understand I want you to go from A to B. I cannot get there without this particular jump when I take these strange sounds "l"—"e"—"m"—"o"—"n", put them together, and say "lemon." At that point, having put those squiggles in that order and assigned those sounds to it, you can reply, "Oh, you want me to buy a lemon. Sure!" Suddenly we have understanding, back and forth. But it's only possible via that third element, that is, the sign, the symbol.

Remember the round little yellow citrus fruit? Let's do this to it: I have taken the same series of

five squiggles and arranged them in backward fashion; tell me what that is. Absolutely nothing!—a “nomel.” Tell me why those five squiggles in backward order mean nothing, and the five squiggles in this order are perfectly comprehensible to you. It is due to an agreed-upon understanding that is dependent on mutual knowledge, so that when I say “lemon” you know what I mean. You’re able to understand this. If I apply a new supposition and say “used car,” it takes on an entirely new meaning. If I did, suddenly “lemon” is no longer this little round yellow citrus fruit but a junky machine I used to drive! How did we get from one meaning to the other meaning? It’s absolutely mysterious. Peirce says this needs to be studied because this is unique to man. The porpoises cannot do it! They cannot say, “Hey Joe, I think there’s a tuna net over there. You probably don’t want to swim over there. You’re going to get hauled in the boat and end up in a Starkist can!” *They* are incapable of doing that. But *we* can. And we can do it on a number of different levels, whether it be, “If you’re going to the store, may you please pick up a lemon?” or, “Shall I compare thee to a summer’s day, thou art more lovely and more temperate,” or, “This is My Body.” Suddenly, language becomes that which defines us in all sorts of mysterious ways. It is not accidental in this age which is losing its humanness that we are losing our ability to use words.

In one of his essays, Walker Percy examines this by speaking of the young American, Helen Keller, who was born blind, deaf, and dumb, and whose story all of you know. He says that until the moment the language breakthrough came, she was an animal, and we know this of children who are raised either outside of human influence, or in that unfortunate circumstance where they cannot hear language and get to know it. They cannot take in that world of symbols and signs, that extraordinary moment when the child says

its first word sitting on daddy’s lap and suddenly Bowser walks by and the child says “Dog.” Daddy is so pleased, “Jimmy said his first word!” At that moment something mysterious has happened. The child has made the connection that those sounds connect with that animal, and if I say that to Daddy he’s going to know what I mean. It has to do with the mystery of language and its three-ness.

Young Helen Keller couldn’t make that connection. She was an animal; the family couldn’t control her. They brought in a teacher, Annie Sullivan, to try to do something with her. Annie Sullivan began trying to teach the little girl through language, that is, the printing of letters in her hand, so that whatever they did, she would press Helen Keller to make the connection. Pick up a book, and Annie Sullivan would spell “b-o-o-k” in the little girl’s hand. If they were going down the stairs she would put her hand on the wood and say “s-t-a-i-r”—Nothing. We are at the table, pick up a fork, put it in her hand, “f-o-r-k”—Nothing. This went on for months, but she never stopped. One day they went out to pump water. They picked up the pail—“p-a-i-l.” They reached down; they felt the pump—“p-u-m-p.” It is a routine now, but still nothing. Annie pumped and put Helen’s hands under the water and spelled “w-a-t-e-r.” Suddenly the little girl felt the water, grabbed her teacher’s hand, and repeated, “w-a-t-e-r.” The connection had been made. Suddenly the whole world opened up to her. She became human because suddenly she was able to know, identify, and use the signs in order to gain knowledge of what was around her. We might say she became human by acquiring language.

The Consequences of Becoming Dumb

Since everything we do is dependent on this, there is a serious problem when language breaks down, whether it is the ability to say “Please go to the store and buy me a

lemon,” compose beautiful poems, speak to someone, preach to someone, or discuss ideas with someone else. How do you spread the Faith when language has been destroyed or emptied of meaning? When things began to be written down, Plato puts in the mouth of Socrates a sense of uneasiness that this was not necessarily a good thing. There would be less oral discussion and, no longer needing to remember, memory would begin to fail. I see it in my students. We have gone from the time when the bards would walk around Greece reciting the entire *Iliad*—look at the *Iliad* sometime and imagine trying to memorize it!—to the point now where memory is so short almost nothing can be retained. There’s a wonderful line near the end of *Brideshead Revisited* where Lord Marchmain is talking about the time when the house was taken apart and moved up the hill, the time when the old farmers had long memories. It is a deliberate moment in the book. It is an earlier time when things were remembered. And what was remembered first and foremost were important events. For example, Shakespeare has Henry V’s saying before the Battle of Agincourt, “Old men forget, yet all shall be forgot, but he’ll remember with advantage the deeds he did this day.” The Battle of Agincourt would not be forgotten. That our Lord walked in the world and taught will not be forgotten. These things will be passed on; these things will be remembered. It is language, however, that is the vehicle of that remembering.

Gutenberg ushered in the age of the printing press and suddenly books became more easily available. But did the common good of the population improve? I heard when I was growing up that old Protestant diatribe that “Catholics were not allowed to read the Bible.” It’s utter nonsense, of course, but we all share a false sense that the easy availability of books is a guarantee of an educated public. During the Middle Ages—the time of Aquinas and of Dante, that time many judge

to be the peak of civilization—books weren't readily available. Only few people had books. There wasn't a Bible in every home, yet we commonly believe this era to be the Age of Faith. What was needed to be known was known. It was communicated. It was received. The Catholic Church in her wisdom was able to provide what was necessary.

Printing comes, books are distributed, and look what happens! Within 500 years nobody cares to read or, if they do, they read junk. When the barriers of the old Soviet Union fell, great works that were long forbidden to be read there became readily available again. But nobody would read them. The sheer availability of books does not guarantee an increase in knowledge in any way.

Electricity makes its advent into the world. Now words can travel in the air. We are told to think of the great wonders radio will accomplish, bringing words to everyone who can hear. Words are available to every home coast to coast, but this only means a further devolution of language. Curiously, the more available words become, the less attention we pay to them. The more we take them for granted, the greater is the risk that we will lose them or have them taken away from us.

Soon enough, in comes photography and moving pictures. This is the image asserting itself over the word. Up to that point there was painting, sculpture, and stained glass. These in fact are images, too, but they were illustrative of the pre-existing traditions of story-telling to aid hearers with the additional sense of sight. There is a big difference between contemplating a medieval painting of a Madonna and Child and what the image has become today.

Now we're in a world in which communication is less and less conducted via language. Over the past few decades, a growing share of our knowledge comes via the image, not the word. We now know by movies, TV, and computers. Screens with

flashing images invite us to point and click, leading us to travel to more images. Where is the logic of consistently substituting an image for the word?

I live close enough to work so that I can walk between by office and my home. One year, I noticed the "walk" and "don't walk" signs were gone. When I wasn't supposed to walk there was this flashing palm in my face. When I was supposed to walk there was this flashing, bizarre figure frozen in mid-stride. A literate populace can *read* a sign! There used to be words but now there are pictures on all the traffic signs. It reinforces the fact that language doesn't matter: what matters is the picture, the image, and this is damaging us in a profound way.

I confess I grew up on movies and still am attached to some, but the movie genre is weird! I also love the theater. Anyone who has done theater knows that its excitement is the interaction between live actors and a live audience. No two performances are ever the same because there is this energy between the performers and those who are watching the performance. Not in the movies. You could take *The Wizard of Oz* and have it played to a theater full of five-year-olds who are loving it and squealing, cheering, and laughing, or an empty theater with nobody in it other than the people picking up the empty popcorn and washing the floor, and it doesn't matter. There is no change in the performance because there is no real life. Beyond that, it is the freakish fact that we're looking at images captured in 1939, arranged

and clipped together to amuse us. There is something weird going on. The weirdness is to be looking at images on a screen that are not really alive but appear to be so. More weird still is that I'm viewing an image of *dead people* who appear to be living before me. We know about the raising of images. Read I Kings (ch. 28) where King Saul visits the witch of Endor to have the image of dead Samuel raised before him. In the Book of Acts (ch. 8), Simon Magus, the magician who thought the miracles of the Apostles to be magic and sought to buy this power, in later years is legendary in Rome for raising up images. Scripture declares the divining of images to be evil. Where we find people raising images, or seeming to raise the dead, they are judged to be acting against God's law. Yet, for decades we have amused ourselves by the images raised in movies.

There is a similar phenomenon in still photography. We have captured the images of people and display them in our home. Many of them are now long dead, yet we hear ourselves say, "Oh, that's Aunt Sophie. Gee, she was wonderful! We had such fun that day, and look at that hat she was wearing. Wasn't it great?" But nobody's remembering to pray for her, because it's as if she is still with us for having been captured on film when she was alive. It's quite strange. 📺

Dr. David Allen White taught World Literature at the Naval Academy in Annapolis, Maryland, for the better part of three decades. He gave many seminars at St. Thomas Aquinas Seminary in Winona, Minnesota, including one on which this article is based. He is the author of *The Mouth of the Lion* and *The Horn of the Unicorn*.



Television: The Soul at Risk

What should we think?

Isabelle Doré

Sooner or later, we all have to make choices: Television in the home or not? Moderate use or not? Grudging toleration or opposition with all one's might? The best thing to do in making a choice is to consider all the aspects of television and audiovisual media in general. Movies, videos, and DVDs are in various ways both alike and different from TV. How does television affect the intellect's capacity to apprehend what is true? How does television affect the will's capacity to love what is good? These questions and more are answered inside.

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Let your speech be "Yes, yes: no, no"; whatever is beyond these comes from the evil one. (Mt. 5:37) • March 2011
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THE CHURCH, THE POPE, AND THE BISHOPS: the Ancient Doctrine and the New

Faced with attacks on the Pope and the Church, the time has perhaps come to revisit certain theses, and to have the humility and intellectual honesty to admit that it is the new doctrines in ecclesiology introduced by Vatican II that have opened the gates to the enemies of the Church, who seek to destroy the Rock intended by Christ to sustain it, and the Authority established to govern it.

pope the power to govern a diocese independently of the fact of his episcopal consecration.

In this study, we shall address the problems raised by the new theories on the Church as they appear in recent official documents, in particular the *Letter to the Chinese* and the ecclesiology of *Dominus Jesus*, which corresponds to that of *Lumen Gentium*. This doctrine, as we shall see, is not in perfect continuity with the doctrine heretofore taught by the Roman Church.

A Few Classical Notions of Ecclesiology

It will be helpful to begin with a restatement of a few points of the Church's teaching that will be continually referred to in this article.

There are two powers in the Church given by our Lord Jesus Christ, from which flow two hierarchies which intertwine and overlap in part, but which remain quite distinct in their attributes and their sources. These two powers are:

1) The *potestas sanctificandi*, which is received and exercised by the intermediary of the sacrament of Orders in its different degrees (lesser ministries, priesthood, episcopate; in this context, by bishop is meant one who has received episcopal consecration). It consists essentially in the power to confect the Eucharist and, by means of this and the other sacraments, to give grace to souls. Since the source of this power is a sacrament, its direct author is our Lord Jesus Christ Himself *ex opere operato*: the ministers are merely its instruments. The highest act of this power is the consecration of the Body and Blood of Christ. In this, bishop and priest are equal.

2) The *potestas regendi*, or power of jurisdiction, which of itself includes the spiritual power to govern and to teach (in effect, one can only teach licitly and authoritatively one's own subjects). The Church being a society, it must possess an authority endowed with the power to legislate and guide, and to punish and correct. This power, which our Lord possesses in the highest degree, is transmitted by Him directly to the pope alone at the moment when the latter accepts his election, and it is transmitted by the pope in different ways to the rest of the Church. It has no inherent link with the power of Orders, although generally the two powers reside in the same persons, and the pope and diocesan bishops have a moral obligation to unite in their person the two powers. But a moral obligation does not signify metaphysical necessity: one can exist without the other, the two powers having different origins and finalities. In this sense, the bishop is one who has received from the

This doctrine on the distinction of the origin of the two powers is unambiguously taught in an impressive array of magisterial documents, the first of which is Pius XII's encyclical *Mystici Corporis* (1943), taken up subsequently in *Ad Sinarum Gentes* (1954) and *Ad Apostolorum Principis* (1958): the bishops govern their dioceses in the name of Christ; "yet while they do this, they are not entirely independent, but are placed under the due authority of the Roman Pontiff, although they enjoy the ordinary power of jurisdiction obtained directly from the same Highest Pontiff."¹ The only person in the world who receives the power of jurisdiction directly from God is the Roman Pontiff, as the Code of Canon Law affirmed (Can. 109): "Those who are taken into the ecclesiastical hierarchy...are constituted in the grades of the power of orders by sacred ordination; into the supreme pontificate, by divine law itself upon the completion of the conditions of legitimate election and acceptance; in the remaining grades of jurisdiction, by canonical mission."² Thus the pope himself does not receive this power from episcopal consecration, but independently of it.

To give other authoritative sources, we shall cite Pius II in the Bull of Retractions (1463)³; Pius VI, who in the Apostolic Constitution *Super Soliditate* (1786) states apropos of the Pope that "the bishops receive from him their authority, as he receives the supreme power from God, etc."⁴; Pius VI in the encyclical *Charitas* (1791) against the bishops named by the revolutionary government in France: "The power to confer jurisdiction resides uniquely in the Apostolic See"⁵; and still more clearly in the Letter *Deessemus* (1788): "The episcopal dignity...as regards orders comes immediately from God, and as regards jurisdiction, from the Apostolic See"⁶; Leo XIII in the fundamental encyclical *Satis Cognitum* (1896); to the pages of Pius XII and the consistorial allocution of John XXIII (Dec. 15, 1958), which states: "from an episcopal consecration without apostolic mandate, absolutely no jurisdiction can come."⁷ During the Council, the future Cardinal Staffa published an opuscle for the benefit of the Council Fathers (who were debating these questions in the schema on the Church), reporting in light of this truth not only the authoritative teachings of the Church, but also numerous quotations from the Fathers and Doctors, as well as the unanimous teaching of more than 130 important theologians from different eras.

The New Doctrine in *Lumen Gentium*

Keeping in mind these truths taught by the Church and therefore revealed by God, we can now

examine what is taught by *Lumen Gentium* and the recent documents mentioned above. Our remarks on *Lumen Gentium*, covered in a recent article, will be limited to a short overview, the text having been previously examined more thoroughly.⁸

In Chapter III (nn. 18-23) and in the *Nota Praevia*, or Prefatory Note of Explanation, episcopal consecration is considered to be the source of the power of governing and not only of the power of orders, based upon the sacramentality of the episcopacy. The topic is debated and in fact of little use in proving the thesis of the innovators. For the Council of Trent, the priesthood conferred by Christ on the Apostles and their successors is called “the power of consecrating, of offering and administering His body and blood, and also of forgiving and retaining sins” (Dz. 957); in particular, the bishops “who have succeeded the Apostles...are superior to priests, and administer the sacrament of confirmation, ordain ministers of the Church, and can perform many other offices over which those of an inferior order have no power” (Dz. 960). Such are the effects of ordination as described by the Council of Trent: it is a power linked to the physical body of Christ and to the administration of the sacraments, and absolutely not to the external government of the Church. Contrariwise, *Lumen Gentium* (22) affirms that “episcopal consecration, together with the office of sanctifying, also confers the offices of teaching and of governing. (These, however, of their very nature, can be exercised only in hierarchical communion with the head and the members of the College.)” Every validly consecrated bishop would then, according to *Lumen Gentium*, possess the two powers; the pope would act just to determine the exercise of the power of governing, not to confer it (in the absence of this intervention by the pope, we do not know whether the exercise of jurisdiction would be invalid or only illicit, as for the power of orders). Moreover, according to No. 22, episcopal consecration would also have as an effect entrance into the episcopal College, a body which, according to *Lumen Gentium*, would possess the supreme power alongside the pope’s primacy: the Prefatory Note specifies that the subject of universal power always exists, but it is not operative except when the pope calls upon it. Section 22 also affirms that hierarchical communion with the head and members of the body is necessary in order to be a member of the College; however it is not clear whether this constitutes an actual cause of membership in the College or a simple condition. The power of governing, which is extraneous to the sacramental order, would be the effect of the sacrament *ex opere operato*, hence of Christ directly, just as membership in the College, which while being the subject of the supreme power *cum Petro* and *sub Petro*, would remain a subject distinct from Peter and would receive the power it

exercises not *ex Petro*, but *ex Christo*, a teaching that comes across clearly in the Prefatory Note.

This teaching of *Lumen Gentium* has grave consequences. The first is the new doctrine on the episcopal College, which would comprise all the consecrated bishops of the world, as we saw above, of which the pope is the internal primary mover (and not outside mover); but, the *Nota Praevia* says, the

According to the traditional doctrine, the pope can indeed join with the body of bishops to accomplish an act with them (in a General Council or in the ordinary and universal teaching activity), but it is from him that the others receive the power to accomplish an act of governance of the universal Church, and thus there is not a permanent second subject of supreme authority.

College always exists and is always the subject also of supreme and full power over the whole Church. The power of the pope alone would not be diminished nor infringed, but it would no longer be unique, and therein lies the problem. This contradicts what was defined by Vatican I:

And upon Simon Peter alone Jesus after His resurrection conferred the jurisdiction of the highest pastor and rector over his entire fold, saying: “Feed my lambs,” “Feed my sheep” [Jn. 21:15 ff.]. To this teaching of the Sacred Scriptures, so manifest as it has been always understood by the Catholic Church, are opposed openly the vicious opinions of those who perversely deny that the form of government in His Church was established by Christ the Lord; that to Peter alone, before the other apostles, whether individually or all together, was confided the true and proper primacy of jurisdiction by Christ; or, of those who affirm that the same primacy was not immediately and directly bestowed upon the blessed Peter himself, but upon the

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Church, and through this Church upon him as the minister of the Church herself. (*Pastor Aeternus*, Dz. 1822)

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Lately it is being said that collegiality is no longer in style, that John Paul II governed personally and that Benedict XVI does not hesitate to act against the opinion of the episcopate. But let us note that the subject does not concern the concrete exercise of this alleged power of the College over the last decades, but the general doctrinal vision, in particular because today it constitutes the basis for ecumenical relations, especially with the Orthodox world.

The Evolution of Theology during the Conciliar Years

In 1961 a book signed by Karl Rahner and Joseph Ratzinger was published, entitled *Episkopat und Primat*. In the chapter *Über das Jus Divinum des Episkopats*, the authors maintained that the unique subject of supreme power is the College of bishops, and that the pope who acts alone does so as representative of the College. The College would then logically and chronologically precede the Primacy. Let us note that, for Rahner, the proof of this thesis (substantially shared by Congar) is that a supreme power subject to Peter would necessarily be delegated by him, since Peter received it from Christ; but in this case the Apostles would no longer be the Apostles of Christ, but the Apostles of Peter; one must therefore grant that Christ gives the College the supreme role, and that Peter is its delegate. All this because, Rahner says, a society can have only one supreme authority or else it would be two societies, which would be equivalent to denying the unity of the Church. The pope is thus bound by moral but not legal rules to conduct himself as representative of the College and not to act according to his own will.

It is manifestly difficult to reconcile this thesis with the statement of Vatican I, which condemns "...those who affirm that the same primacy was not immediately and directly bestowed upon the blessed Peter himself, but upon the Church, and through this Church upon him as the minister of the Church herself" (*Pastor Aeternus*, cited above). Let us note moreover that the Rahner-Ratzinger thesis is somewhat different from the one that subsequently prevailed in *Lumen Gentium*: here the subject of

supreme authority is one, the College, even though it is not excluded that the pope can act alone, and even that he is in fact the only interpreter and spokesman of the College. He must fulfill his role well by acting as representative, otherwise the College may complain. Legal considerations on this point are out of place: for them the Church is "communion," and not an ordered, perfect society.

Nevertheless, the echo of this thesis also appears in Article 22 of *Lumen Gentium*, when it affirms that the pope exercises the power under two heads: in virtue of his office and as head of the College. It is thus admitted that at least in certain cases, the pope is only the representative of the College.

Is this doctrine still current today? What traces can be found in recent documents on the subject?

The Declaration *Dominus Jesus* and Other CDF Texts

On August 6, 2000, the Congregation for the Doctrine of the Faith published the famous declaration *Dominus Jesus*, on the Church as the only way of salvation. It gave an official interpretation of the notorious passage of *Lumen Gentium* according to which "the unique Church of Christ...subsists in the Catholic Church." This teaching is found in Articles 16 and 17:

16. ...The Catholic faithful are required to profess that there is an historical continuity—rooted in the apostolic succession—between the Church founded by Christ and the Catholic Church: "This is the single Church of Christ... which our Saviour, after his resurrection, entrusted to Peter's pastoral care (cf. Jn. 21:17), commissioning him and the other Apostles to extend and rule her (cf. Mt. 28:18ff.), erected for all ages as 'the pillar and mainstay of the truth' (I Tim. 3:15). This Church, constituted and organized as a society in the present world, subsists in [*subsistit in*] the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him. With the expression *subsistit in*, the Second Vatican Council sought to harmonize two doctrinal statements: on the one hand, that the Church of Christ, despite the divisions which exist among Christians, continues to exist fully only in the Catholic Church, and on the other hand, that "outside of her structure, many elements can be found of sanctification and truth," that is, in those Churches and ecclesial communities which are not yet in full communion with the Catholic Church. But with respect to these, it needs to be stated that "they derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church."

17. Therefore, there exists a single Church of Christ, which subsists in the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him. The Churches which, while not existing in perfect communion with the Catholic Church, remain united to her by means of the closest bonds, that is, by apostolic succession and a valid Eucharist, are true particular Churches. Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church, since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God,

the Bishop of Rome objectively has and exercises over the entire Church.

On the other hand, the ecclesial communities which have not preserved the valid Episcopate and the genuine and integral substance of the Eucharistic mystery, are not Churches in the proper sense...

The thesis, also upheld in the Note of the Congregation for the Doctrine of the Faith on the expression “Sister Churches” which appeared shortly before,⁹ is very clear. The Church is one, it is the Catholic Church, but at the same time the Church also exists beyond the reach of papal authority. A local “Church” with a bishop, in the East, for example, would be a true Church with power of internal governance originating in valid episcopal consecration, which among other things, would make its recipient a member of the College that governs the universal Church. The “Churches” which are not in communion with the Pope do not cease to be Churches: One Church, several churches in which is active the Church of Christ above, “supersubject.” It seems to us that it is no good to insistently repeat that the one Church of Christ is the Catholic Church only to contradict this statement a few lines down by speaking of non-Catholic communities as true “Churches” simply because they have a bishop: this presupposes the above-described doctrine according to which Christ does not need the pope in order to confer the power that constitutes the Church. If this invisible unity of government is suppressed, every bishop capable of conferring ordination becomes a source of the power of governing—with potential for its unending multiplication.

This thesis recurs in the document issued by the CDF on June 29, 2007, in response to certain questions on the term “*subsistit in*” and on Chapter VIII of *Lumen Gentium*: numerous elements of the Catholic Church are to be found outside it and lead to it. The separated Eastern “Churches” are true local Churches, even though they suffer from a “lack,” the role of the Successor of Peter being one of the “internal constitutive principles” of a local Church. It remains to be understood how something missing an internal constitutive principle can be merely suffering a “lack” and not a substantial change of nature: but the contradiction in these documents accompanies the ambiguity of their terms; just as they do not explain why the Successor of Peter is so necessary within these communities when they already have the power of governing and of episcopal consecration. Indeed, it is hard to know what else the pope confers on the Catholic bishops or the “local Churches,” since a valid Eucharist and episcopate suffice to constitute “Churches” according to the same document, which would justify denial of the appellation of “Church” to the “Christian communities born out of the Reformation of the 16th century.”¹⁰

If in this document they also proclaim loud and clear that the Church is one, they also inform us that “because of the division between Christians, the fullness of universality, which is proper to the Church [*plenitudo catholicitatis Ecclesiae propria*] governed by the Successor of Peter and the Bishops in communion with him, is not fully realised in history.”¹¹ So if in fact nothing is lacking to the schismatic “Churches,”

We are thus in the presence of an explicit and unavoidable doctrinal contradiction: on the one hand we are told that the bishops possess jurisdiction by virtue of their consecration, and on the other, that they by no means have it without the intermediary of the pope. On the one hand, we are told that the pope grants the legitimate exercise of a jurisdiction that is already possessed; on the other, we are told the pope confers its possession.

then it is the schismatic “Churches” that are lacking to the one Church for it to achieve “the fullness of universality.” This is normal, since in the College that constitutes and governs this unique Church, some members by divine right do not want to sit—bishops duly consecrated and hence endowed with the power of governing the universal Church by virtue of their episcopal consecration, as we have seen: The sacrament of orders at the level of the episcopate is an essential constitutive and sufficient element, because it is held that it also gives what in fact it does not give, apostolic succession, according to the doctrine of *Lumen Gentium*.

In practice, two essential elements required for belonging to the Church are ignored: jurisdiction,

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munus regendi, which all together constitute the *munus pascendi*.” Further on, this notion is repeated for the Chinese bishops:

As in the rest of the world, in China too the Church is governed by Bishops who, through episcopal ordination conferred upon them by other validly ordained Bishops, have received, together with the sanctifying office, the offices of teaching and governing the people entrusted to them in their respective particular Churches, with a power that is conferred by God through the grace of the sacrament of Holy Orders. (8)

The letter here states quite clearly that every validly ordained bishop has not only the power of governing directly from God, but also over a specific diocese (“particular Church”)! Of what use, then, is the pope—or rather the “College”?

Let us continue reading the letter, where we find the explanation with a reference to *Lumen Gentium* 21: “The offices of teaching and governing ‘however, by their very nature can be exercised only in hierarchical communion with the head and members of the College,’” as we have seen. It remains to ask what the pope (as representative of the College) concedes: the licit exercise or the valid exercise of acts of jurisdiction? Let us recall that if the Prefatory Note refused to answer this question, we find the solution farther in the text: speaking of the bishops illegitimately consecrated who subsequently asked Rome to receive them into communion with the rest of the episcopate, the letter states: “The Pope, ...by virtue of his proper responsibility as universal Pastor of the Church, has granted them *the full and legitimate exercise of episcopal jurisdiction*” (8).

This doctrine is diametrically opposed to what Pius XII wrote to the Chinese in his encyclical letter *Ad Apostolorum Principis* in 1958: “...Bishops who have been neither named nor confirmed by the Apostolic See, but who, on the contrary, have been elected and consecrated in defiance of its express orders, *enjoy no powers of teaching or of jurisdiction* since jurisdiction passes to bishops only through the Roman Pontiff” (39). A distinction is clearly made between possession and exercise: the exercise of the power of orders is in fact valid but gravely illicit and sacrilegious; as for the power of jurisdiction, its simple possession is flatly denied.

We are thus in the presence of an explicit and unavoidable doctrinal contradiction: on the one hand we are told that the bishops possess jurisdiction by virtue of their consecration, and on the other, that they by no means have it without the intermediary of the pope. On the one hand, we are told that the pope grants the legitimate exercise of a jurisdiction that is already possessed; on the other, we are told the pope confers its possession. The Prefatory Note of *Lumen Gentium* had already raised the problem of the texts of Pius XII, then still recent, which said the contrary of what is affirmed by the conciliar document, but

originating uniquely in the pope, and faith. Allusion is never made to the fact that because the schismatic bishops do not profess the true faith, they can in no way belong to the Church. Nor is the fact that the pope is not an indefinite element in the constitution of the Church, but the source of all authority and the bond of membership in this unity, which is reduced to a purely sacramental mechanism (baptism and valid orders: personal adherence by the profession of the true faith and the desire to consider oneself part of the whole of which the pope is head no longer count).

The Letter of May 27, 2007, to the Chinese

The Holy Father addressed a letter dated May 27, 2007, to the bishops, priests, consecrated persons and lay faithful of the Catholic Church in the People’s Republic of China to offer “guidelines concerning the life of the Church and the task of evangelization in China.” We will not take up the political questions or current events discussed in this document, but simply the doctrinal principles that are frequently propounded on the subject under discussion. These we will compare to the principles taught by Pius XII in the two letters he published at the time of the Chinese schism.

In Article 5 of the letter, we read:

Catholic doctrine teaches that the Bishop is the visible source and foundation of unity in the particular Church entrusted to his pastoral ministry [LG 23]. But in every particular Church, in order that she may be fully Church, there must be present the supreme authority of the Church, that is to say, the episcopal College together with its Head, the Roman Pontiff, and never apart from him. Therefore the ministry of the Successor of Peter belongs to the essence of every particular Church “from within.”¹²

Here a surprising affirmation is made: in every particular Church the supreme authority, which is constitutive of the particular Church *ab intrinseco*, is duly to be found.... This supreme authority is not the pope, but the College of bishops (which has the pope as its head) and it alone: here there is only one subject of the supreme authority, which differs from the double subject of supreme authority expounded in *Lumen Gentium*.

This is just the beginning of the explanation. In Article 8 the situation in China is recognized, where bishops are continually being consecrated without papal mandate; a speech of Benedict XVI to the newly ordained bishops of September 21, 2006, is referenced. The letter asserts unhesitatingly: “To be able to carry out this mission, you received with episcopal consecration three special offices: the *munus docendi*, the *munus sanctificandi* and the

it expeditiously resolved the issue by affirming against the evidence that they were speaking of the concession of the exercise and not of the possession of jurisdiction—which is not really supported by the texts.

A Conclusion

Reading over these texts, the Church appears as both “one” and “multiple,” but also as “not yet” at least in its fullness.

The texts repeat over and over that *one* is the Church of Christ, which subsists in the Catholic Church. They reassure us that *subsist* has the same meaning as *is*. But this one Church, which the documents of the Congregation for the Doctrine of the Faith assure us is identical to the Catholic Church, is at the same time *multiple*, because outside the Church, wherever there is a validly ordained bishop, the Church is there. But this Church is not “complete” so long as all the bishops, who by divine right have the power of governing as members of the College, are not in communion among themselves and with the Pope.

In this regard, we must equally recall how Cardinal Ratzinger (in the presentation of *Dominus Jesus* to the public) criticized the liberation theologian Boff, who believed that the different Christian communities could simply be juxtaposed without any common foundation: “This division [the one described by *Dominus Jesus*] is something totally different from the relativistic dialectics [Boff’s] described above, in which the division of Christians loses its painful aspect, and which in reality is not a fracture, but merely the manifestation of multiple variations of a single theme in which all the variations are somehow right and wrong. In these conditions, an intrinsic obligation to seek unity does not exist because in truth the Church is everywhere and nowhere...and all would be fragments of the Christian reality. Ecumenism would then be resignation to a relativistic dialectics.”¹³ Here it is not question of the ecumenism of “to each his own truth” or of “love one another.” It is not a simple pragmatic attitude, it is not even a form of relativism and it should not be confused with this. Ecumenism would be urgent and metaphysically necessary not for the baptized who are outside the Church and who must return in order to be saved; it is not they who have need of the Church; it is the Church that needs them, and in particular the bishops, in order to complete its fullness.

Here we see emerge a thesis that seems to be self-contradictory: how can a subject be both one and multiple? How can the Church be one and at the same time lack intrinsic and essential constitutive elements? Have we perhaps misunderstood these

documents, which may in fact have a coherence that escapes us?

In reality, it is not we who assert that this thesis is contradictory, but Cardinal Ratzinger himself, in the continuation of the passage quoted above: “Since sin is a contradiction, this **contradiction**, this difference **between *subsistit* and *est* cannot be resolved** logically. In the **paradox** of the difference

If to a sole visible supreme authority, source of every other power of governing, corresponds a single visible Church without exterior “pieces,” clearly definable and identifiable even legally, then to a multiple authority (for in fact every validly ordained bishop becomes a source of authority) corresponds a multiple Church.

between singularity and the concrete character of the Church on the one hand, and the existence of an ecclesial reality outside the unique subject of the other, is reflected the contradictory character of human sin, the contradictory character of the division.”¹⁴

On what can this theory be based? How can one defy the fundamental principle of human thought, for which a thing cannot both be and not be at the same time and in the same respect? It is clear that the whole system rests, not only on a fallacious philosophy, but also on a deformation of the papacy. If to a sole visible supreme authority, source of every other power of governing, corresponds a single visible Church without exterior “pieces,” clearly definable and identifiable even legally, then to a multiple authority (for in fact every validly ordained bishop becomes a source of authority) corresponds a multiple Church. *Lumen Gentium* justifies the continued affirmation that the Church

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is one because the pope is the supreme authority, but also that it is multiple, because there is a second subject of the supreme authority, a College of which some members are outside the one Church and the pope; and to the constitutive members not yet in communion corresponds the incomplete character which makes of the Church an institution tending to be itself but which somehow is not yet, or is no longer, and which is in urgent and continual ecumenical tension. In light of all this, one understands among other things the new relationship with the Orthodox.

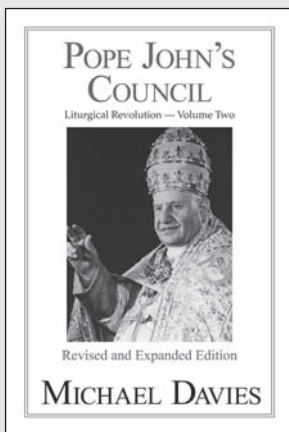
It is good to close with the very famous and prophetic statement of Boniface VIII, which of itself demolishes the entire edifice built by the innovators:

He who leads the Roman Church is the Successor of Peter, and consequently enjoys the [supreme] power, otherwise the God-Man Jesus Christ, who is seated at the right hand of the Father, would have left His Church either headless, that is, without anyone representing Him on earth, or else a multi-headed monster, which it should be necessary to consider as not only contrary to natural reason, but also as heretical. That is why the Roman See is Mother of the Faith; the only authority granted to Councils is received from it; and it establishes rights and legislates.¹⁵

Don Mauro Tranquillo
(*Tradizione Cattolica*, No. 2, 2010)

Translated from *Courier de Rome*, No. 3, November 2010, pp. 1-4.

- ¹ "...id tamen dum faciunt, non plane sui juris sunt, sed sub debita Romani Pontificis auctoritate positi, quamvis ordinaria jurisdictionis potestate fruuntur, immediate sibi ad eodem Pontifice impertita." Pope Pius XII, Encyclical *Mystici Corporis*, June 29, 1943, Dz. 2287.
- ² "Qui in ecclesiastica hierarchia cooptantur...in gradibus potestatis ordinis constituuntur sacra ordinatione; in supremo pontificatu, ipsomet jure divino, adimpleta conditione legitima electionis ejusdemque acceptionis; in reliquis gradibus jurisdictionis, canonica missione."
- ³ "A Jesu Christi Vicario, tamquam Capite omnis in subjecta membra potestas et auctoritas derivatur" (*Bullarium Romanorum*, V, 174; cf. *ibid.*, 180).
- ⁴ *Fontes CIC*, II, 664, 668-9.
- ⁵ *Ibid.*, II, 678.
- ⁶ Vatican Archives, *Epistolae ad principes*, CLXXXIV, 130-35.
- ⁷ *A.A.S.* 50 (1958), 610-611.
- ⁸ "Episcopacy and Collegiality," *La Tradizione Cattolica*, Vol. 17, No. 1, 2006.
- ⁹ Congregation for the Doctrine of the Faith, Note on the Expression "Sister Churches," June 30, 2000.
- ¹⁰ CDF, Fifth Question, Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church, June 29, 2007.
- ¹¹ *Ibid.*, response to the fourth question.
- ¹² Congregation for the Doctrine of the Faith, Letter to the Bishops of the Catholic Church on some aspects of the Church understood as Communion, *Communio Notio* (28 May 1992), 13: *A.A.S.* 85 (1993), 846.
- ¹³ *L'Osservatore Romano*, March 4, 2000, p. 8.
- ¹⁴ *Ibid.* Cf. also Fr. Michel Simoulin and Don Davide Pagliarani, "Dominus Jesus: tanto rumore per nulla," *La Tradizione Cattolica*, IX, No. 4.
- ¹⁵ "Qui igitur Romanae...Ecclesiae praeest, successor est Petri et ipsius propterea fungitur potestate, alias Deus et homo Christus Jesus, ad dexteram Patris sedens, suam universalem, unam et militantem Ecclesiam acephalam, id est sine aliquo qui super omnes vices ejus in terris gereret, *vel habentem, quasi monstruum, plura capita*, reliquisset: quod non tam rationi contrarium etiam in natura, qual haereticum censeretur. Et hoc Romana Sedes Mater est fidei, sola auctoritatem ab ipsis exceptam praestat Conciliis, jura statuit et leges ponit. (Acta Bonifatii VIII, 11 Oct. 1298, C.I.C.O. Fontes, pp. 203-204.)



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THE TERMS OF THE CRISIS,



The Crisis of the Terms

Fr. Alain Lorans, FSSPX

Part 2

Text of the conference given during the theological congress of the *Courier de Rome* held in Paris on January 8-10, 2010, on the topic of "Vatican II: A Debate That Should Be Started?"

It is appropriate to pose the question candidly: what is this modern civilization which the Church says, at the Council, is its primary concern? Let us not look at this modern civilization ethereally, let us not imagine it as a virtual world: modern civilization has its own aspirations, which it claims loudly and forcefully. Having emerged from the revolutions, it aspires to independence with respect to a creator; it claims autonomy and—to use a metaphysical term—*aseity*, in other words, self-sufficiency, without dependence on any transcendent reality whatsoever.

If you do not agree with Romano Amerio, if you find that his analysis is not pertinent, I will quote for you another author who is not suspected of excessive traditionalism, Luc Ferry, the former French Minister of Education. In his book *L'homme dieu* he answers the question "What is modernity?" by saying: Modernity is the rejection of all subjection, of all submission to any transcendence whatsoever. It refuses the argument from authority; it simply wants the

values of autonomous man to be affirmed. Everything else is intolerable. That is the spirit of modernity, of post-modernity or of late modernity, whatever name you give to it.

You have to understand those who cite this modernity. The title of Luc Ferry's book, *Man as God*, is honest at least: this is man who makes himself god and who wants nothing to do with the God who became man. Now this "modern civilization" is imbued with the spirit of autonomy in every fiber of the institutions it has produced; this is the civilization to which the conciliar Church intends to offer its not insignificant cooperation. Amerio writes, "The world rejects dependence on anything other than itself. Faced with this fact, the Church seems to be afraid of being further rejected, as it already has been by a large part of the human race" (503). She is afraid to see herself rejected because indeed she affirms, with every fiber of her divine institution, her dependence on divine transcendence, on the Revelation that she has received. Therefore she is in opposition: she is in the world but

she is not of the world; she does not have the spirit of the world and she cannot have it. And so she sees very well that she is misunderstood, but that is what allows her also to be leaven in the dough, that is what allows her also to be the salt of the earth, that is what allows her to be the light of the world, unless she no longer has any meaning at all. "The Church seems to be afraid of being further rejected, as it already has been by a large part of the human race. Therefore it sets about watering down its own characteristic set of values and playing up the things it has in common with the world...." In other words, she will emphasize that secondary, civilizing mission, but she will conceal the essential, salvific one. "All the world's causes are thus taken up by the Church. The Church offers its assistance to the world and is attempting to put itself at the head of human progress."

Let us read another excerpt which is very enlightening too (*Iota Unum*, par. 221, p. 505). In it Amerio denounces "the specific flaw in secondary Christianity" as a leveling of Revelation, revealed truth brought down to the human, worldly level. "The specific flaw in secondary Christianity which it shares in common with the *city of man*, is its setting aside of the transcendent." To put it in the simplest terms, the transcendent is the affirmation of God's existence and of our dependence on God, our Creator; we are creatures and He is the Creator on whom we depend. "Setting aside" means that they get rid of the transcendent. Amerio says very boldly, "This is the sin which St. Augustine calls inadvertence and St. Thomas calls inattention, and which they both say was the sin of the angels who fell." Pascal spoke about "diversion," in other words, the opposite of conversion. In this context, to turn away means to turn

from what is essential. St. Thomas calls this "inconsideration," not a momentary lack of consideration, as when one says that a bevy of beautiful airheads are inconsiderate, but rather a fundamental lack of consideration; in other words, missing the goal, the essential thing.

This ignoring of our heavenly goal turns religion upside down by reversing its perspectives: "Here we have an abiding city, nor do we look for any future one" (the opposite of Heb. 13:14). *Conversatio nostra non est in coelis* [cf. Phil. 3:20]. Therefore: ultimate vision merely earthly, reduction of Christianity to a mere means to an end, apotheosis of civilization. This is to deny the "either or" the Gospel presents, and to replace it with a sort of "both and" that combines heaven and earth in a compound, in which the world is the predominant element that gives the character to the whole.

This trenchant analysis by Amerio provides us with the explanation that we were looking for, the root of the problem that we have been trying to dig around from the start. The cause of the present malaise is this setting aside of the transcendent, this "inconsideration," this inadvertence, this tragic forgetfulness, this terrible amnesia that Amerio explains in another passage that I am anxious to read to you also, in which he shows us a Church that is becoming an amnesiac paralyzed on one side, because she can do nothing else in the situation in which she finds herself. Let us listen to him once again (*Iota Unum*, par. 330, p. 751):

All the changes, and their consequences, considered throughout this book investigating what has occurred in Catholicism in the twentieth century, are a kind of forgetfulness, a sort of Augustinian *inadvertentia*. The new emphases at Vatican II are a highlighting of parts of Catholic doctrine, with a

corresponding obscuring of other complementary parts.

Instead of keeping everything, one will be obliged to eliminate, to throw overboard part of the patrimony, demonstrating thereby that there is a real rupture and a lack of continuity.

This forgetfulness veils the doctrine of predestination with the truth of a universal offer of grace; it veils hell with the truth of divine mercy; the Real Presence with the truth of Christ's spiritual presence in the congregation; absolute obedience to the divine law with the truth that personal perfection is its result; it veils man's eschatological destiny with the truth of his duties in this life....

It is true that the salvific will of Our Lord is universal, but it is also true that there is predestination. It is true that divine mercy exists, but it is also true that hell exists. And we must not affirm the one and deny the other. Unless, from the perspective of a post-modern Christianity in which the emphasis is on the temporal, civilizing purpose, you are actually trying to get rid of the primary purpose. The long list presented here by Amerio is all too true; all you have to do is read the current projects: "the infallibility of Peter" little by little will be edged out by "the truth of the collegial teaching authority of the bishops." "The moral law" will be replaced quietly by "the truth of the historical changes in its applications"; the "ministerial priesthood" by the "priesthood of all the baptized!"; "the dogmatic character of the Church's teaching" by "investigative discussion."

Having pointed out these specific features of the conciliar spirit and offered an initial explanatory principle, we must look for the metaphysical root that will allow us to grasp the connection between the principle of non-contradiction

and the question of continuity or rupture. Romano Amerio notes a reality that no one can overlook: what characterizes modern society and the present state of the Church, they tell us, is complexity, and the facile accusation is leveled against the traditional position of the Society of St. Pius X that it is prone to oversimplify, not to mention being simplistic, naïve, and unsophisticated precisely because it is incapable of arriving at a clear idea of that complexity. For Romano Amerio this complexity is not a fact, it is the product of an attitude, the result of intellectual conduct, of a modern mentality (*Iota Unum*, par. 332, pp. 754-757). He denounced this inadvertence which, as I said to you, consists of throwing the essential thing overboard. Now the essential thing is the unifying principle that allows complexity to become comprehensible, intelligible. If you take away that unifying principle, everything becomes absurd, incoherent, senseless in the etymological sense:

It is also universally admitted that the crisis takes the form of an imbalance between what may be briefly described as the material development of the human race on one hand, and its spiritual development on the other. The truth is that this imbalance is the result of an inability to keep technical developments within the ambit of moral developments, and thus to put things in any coherent order.

Indeed, we see inflationary technological progress and at the same time a form of regression on the moral level. We can no longer keep things in order. Just look at all the problems caused by what today is called bioethics, the sorcerer's apprentice confronted with the unchained elements.

Amerio continues: "The root cause of the confusion that has characterized the centuries of the

modern era is a *lack of unity*, that is, the absence of a principle to coordinate and unify the various goods with which man is confronted." We are at the heart of the problem: the lack of unity, in other words, the incoherence, the oxymoron, the contradiction, the suspension of the principle of non-contradiction. This is the big difference between St. Thomas Aquinas and the Rationalist *Encyclopedia* of the French Enlightenment. With St. Thomas Aquinas you have a *Summa* in which there is a capstone, as at Notre-Dame in Paris. In the 18th century you have *L'Encyclopédie*, in other words, the classification of knowledge in the stupidest order possible: alphabetical order. The *Summa* does not classify by the initials of words, "a, b, c, d"; no, it classifies according to principles, according to the formal cause. That is what is missing today. The Church, in espousing secondary Christianity, departs from the fundamental unifying principle. This is the tragedy of that inadvertence, inconsideration or distraction!

"What then is the reason the modern world has lost this unity?" You will answer, "But it is a fact; we can't do anything about it; that's how it is; you just have to put up with it." No, says Amerio. "I ought here to point out that the unifying principle can never be one of the elements that has to be unified." We never consider the unifying principle one of the elements that must be unified. In other words, one should never deify or make absolute one of the elements of human civilization—money, pleasure, material progress—so as to try to make it a unifying principle. The unifying principle is necessarily superior, external, transcendent. "The modern world" cannot supply a unifying principle, since it always "attempts to unify its goods on the basis of one of the goods internal to

it." And this is what it wants—listen to the language used in *L'homme dieu* [Man as God]. Since our society no longer constitutes a society, since we have become a dis-society, as Marcel De Corte said, since individualism is king, we need to find a new unifying principle. Formerly the principle was external, superior; it was transcendent. But this principle was God, the Creator who reminded us that we were creatures dependent upon Him. That is no longer possible after the French Revolution, since the modern spirit is autonomy, self-sufficiency, the refusal of all transcendence. Then Man-as-god forges an oxymoron and declares: we must find a principle that has enough authority to form a federation of men but not too much, so as not to hang over their heads. We need therefore a principle that is immanent and transcendent, transcendently immanent or immano-transcendent, if you prefer. And when we ask where a principle like that can be found, they say without laughing: in sports, which are giving rise to new Sunday liturgies. There you have an elite that sets itself apart, but everyone has the same chance at the starting line, before the revolver fires, in the starting blocks. Behold modern transcendence in spiked running shoes!

Let us return to Romano Amerio:

I ought here to point out that the unifying principle can never be one of the elements that has to be unified, but must instead be something external and superior to them all; thus mankind's problems cannot be resolved from a standpoint within man himself. The modern world, by contrast, attempts to unify its goods on the basis of one of the goods internal to it. But none of them in fact has this unifying capacity, because all of them are partial and they are often at odds with

each other: economics, pleasure, personal development, freedom.

In other words, the modern idols, like consumption, which is the pollsters' barometer for the morality of the French. "The good that can unify these multiple goods is that ultimate Good by which all things are made and towards which they all converge."

But to return to the question: why is it that the modern world cannot make these connections, and set things in a definite order? Obviously as has been often, perhaps too often, said in this book, because it has lost the concept of an ultimate goal by shutting itself within an absolute *Diesseitigkeit* [citeriority].

That is, by staying always in this world and closing itself off from the next.

But although the mind of man can contain the whole range of goods [when perceived indistinctly in a unitary whole], it cannot do so when they become clearly distinguished and fully developed, each within its own sphere....Individual goods thus tend to take an unlimited hold upon men, and since their relation to the supreme good is not grasped, their autonomous existence, and the muddying of vision that they cause when not harmonized in a religious view of life, tend to produce an anti-religious or at best a non-religious attitude in men. Religion then becomes an element in this world; which is what produces *secondary Christianity*, [*i.e.* faith which has moved to second place].

Once again the contemporary world is not a virtual world; it is very concretely this world which has resulted from the modern revolutions.

"The dissolving of Christianity into this world [is considered] as the distinctive achievement of Vatican II." In this regard Amerio quotes the Archbishop of Avignon, reported in *L'Osservatore Romano*

on September 3, 1976: At Vatican II, "the Church," said the French prelate, "has sought a new definition of itself and has begun to love the world, to open itself to it, to turn itself into a dialogue." Amerio completes the thought:

This constitutes an attempt to get away from a plurality of goods, too diverse for the mind to contain, and to return to a unified view of the good. But the return is not to be effected, as it should be, by a restoration of the supremacy of a unifying, transcendent good lying beyond the world, but by setting up a pseudo-principle immanent within the world, that refuses to look yonder for an ultimate explanation or to seek an end for man beyond his life in time.

Now man's destiny does not contain within itself its own explanation. "The reef upon which this attempt founders is the impossibility of an independent dependency, which is the key idea in the whole of our analysis."

Here the principle of non-contradiction really has been suspended. What is the dependent independent? It is the uncreated creature, it is the effect without a cause, it is Man-as-god, the man who has made himself god so as to reject the God who was made man. Here we are touching on the root of the problem.

III. Is Tradition Audible?

It remains for us now to pose the question: is what we are saying audible? Or are we saying it to each other among ourselves for our own enjoyment? It is a question today of a debate proposed by Rome; do we have a chance of making ourselves heard? But it is not about us! No more than it was a moment ago about Fr. de La Roque confronting Fr. Frost; instead this is about the teaching of Tradition confronting the Second Vatican Council.

I do not want to address things abstractly. I will not say to you, "Generally speaking, can the Roman authorities understand us?" No! Some theologians have been appointed personally; we must therefore ask ourselves whether any of them can understand what we are saying here, or whether it is not worth the trouble. I must tell you right away that I am not acquainted with Msgr. Ladaria, nor Msgr. Pozzo, nor do I know Msgr. Ocariz or Fr. Becker, S.J. On the other hand I have read the works of Father Morerod, O.P. I wondered whether or not what I just read from Amerio's book could be accepted by that Dominican friar. A specialist in ecumenical questions, in particular with the Anglicans, he is the author of several books, among them *Ecumenism and Philosophy* and *Tradition and Christian Unity*, both published in French by Parole et Silence.

In the first book the reader finds an attention to philosophy that is uncommon today. Indeed, often people think that in a dialogue you have to get right away to the theological problem and treat philosophy sparingly. Now everything that I have just told you is philosophy. And it is indispensable groundwork, because we have to know on both sides whether we agree on the fact that the principle of non-contradiction is still valid. I would say, to explain things even more precisely along the lines of Fr. Garrigou-Lagrange, that the principle of non-contradiction has a value that is not only logical but also ontological. In other words, not only is this principle a law for our thinking, for our reason, for our discourse—we cannot use incoherent language, we cannot speak about "differentiated consensus" any more than we can speak of a "squared circle"—but this principle of non-contradiction is also a law of

being, of reality; what is real is not incoherent; a thing is itself; it is not itself and its contrary—otherwise the door is open to absurdity and reality dissolves completely.

Plainly this is the indispensable foundation for all discussion. No doubt about it, in the work of Fr. Morerod there is attention to philosophy as a preliminary condition for a dialogue. Indeed, on page 145 of *Ecumenism and Philosophy* we read:

We propose that the ecumenical dialogue take into consideration the philosophical dimension of the Reformation at its roots. Such a step is not customary, because Luther excluded philosophy in his movement to reject Scholasticism, and this dimension has not been considered in the dialogue between Catholics and Protestants. We think that this silence is one of the reasons why it is difficult to grasp theologically certain differences that remain, such as those mentioned in the 1998 *Joint Declaration on Justification*.

I am simply observing, and I am not going farther than what the text says; I note an attention to philosophy, and to me it seems indispensable. You cannot envisage a dialogue if this understanding at the philosophical level does not exist.

In the other book just mentioned, too, *Tradition and Christian Unity*, I find in Fr. Morerod an interest in a theological debate that was conducted in France in the 17th century: the dialogue between Catholics and Protestants during the Counter-Reformation period. Bossuet was confronted with a formidable challenger, Pastor Jurieu, and he composed *The History of the Variations*. Unlike certain contemporary theologians who suppose that the Church was born in 1965 and that we don't have to take an interest in what was said in the



The Palazzo of the Holy Office in Rome, where the doctrinal discussions between Rome and the Fraternity of St. Pius X take place.

17th century, Fr. Morerod writes on page 62:

This century, which is missing from too many histories of theology, was at a pivotal point....Certain current topics were already discussed in the seventeenth century by eminent theologians....Their arguments, often profound, can still teach us much.

Thus at the invitation of this Dominican let us look more closely at the work of Bossuet.

What is the method of argumentation in *The History of the Variations*, of which *Iota Unum* could be seen as a 20th-century update? Bossuet seeks specifically to apply the principle of non-contradiction. You can be sure: it is not a question of applying it so as to introduce foreign elements into Catholic Tradition, but on the contrary, in order to show an uninterrupted continuity and to contrast that with the variations, *i.e.* to the successive ruptures typical of the different Protestant denominations. In paragraph 54 of his preface, the Eagle of Meaux [Bossuet] refers to a work by Tertul-

lian, *De Praescriptione*, and declares in the elegant, forceful language of his own style:

The heretics vary [*i.e.* make changes] in their rules, *i.e.* in their confession of faith; each one of them thinks that he has the right to change and modify by his own way of thinking what he has received, just as the author [founder] of the sect composed it according to his own way of thinking: heresy is always true to its own nature in unceasingly innovating, and the progress of the heresy is similar to its origin.

He means to prove by this that the history of the Protestant “variations” is nothing but a series of reforms of the Reformation, of schisms from Luther’s schism. To this historical fact he intends to contrast Catholicism, whose “rule of faith is unshakable and is not reformed at all.” Basically Bossuet is proposing a development of the argument of “prescription.” By this argument Tertullian brought theological prescription to bear against the innovators, by showing that truth is prior in time to error (*De*

Praescriptione, 21); Bossuet had used this argument already in his *Universal History* (II, 31), and after *The History of the Variations* he would make use of it again in the first of his *Pastoral Instructions on the Church's Promises* (Chapter 26), where he concludes: "This argument applies equally against all the heresies; they are all equally confounded by it." Here he intends to prove that starting from a first novelty one gets a fatal series of novelties which little by little depart from the initial positions; that Protestant thought, through a form of internal logic, supports a series of successive contradictions.

Bossuet is convinced that error is parasitical, that it obscures the truth while trying to resemble it, and since it cannot fully succeed, it manifests itself under various aspects; and precisely because it shows itself under various aspects it is obliged to vary, to change. By doing this, error betrays its origin. Bossuet writes:

Every change that has been made among the Protestants signals a drawback in their doctrine and is the necessary effect thereof: their variations, like those of the Arians, uncover what they intended to excuse, what they wanted to supplement, what they tried to disguise in their beliefs. (Preface of the *Variations*, Section 27)

On the contrary, Catholic truth by its logical unity alone has merely to be affirmed—in its integrity and integrally—in order to manifest its power and superiority. The truth in and of itself is its own justification.

At the theological level Bossuet makes an act of reasoned faith in the intrinsic authority of the truth. And on the philosophical level we can say that his arguments amount to an application of the principle of non-contradiction—that first principle which proceeds immediately from the notion of being: the intel-

lect has being for its appropriate object. Therefore we must seek the *adaequatio rei et intellectus* [correspondence between the thing and the intellect], recognize the value of this principle both from the side of the object (*res*) and also from the side of the subject (*intellectus*). For the principle of non-contradiction does not have a merely mental or logical value, but an ontological value as well.


It is impossible for a being to appear true and false at the same time and under the same aspect. This is precisely the philosophical argument undergirding Bossuet's proof in Book XV of the *Variations* in which he studies the question of the visibility of the Church: it is impossible that she should be visible and invisible at the same time and under the same aspect. One of the two propositions is necessarily false. And one cannot say that one of them expresses differently the same reality that the other is supposed to express.

Concerning the visibility of the Church, allow me to compare a short excerpt from the *History of the Variations* and a contemporary statement. Bossuet wrote:

In our times people have recognized more clearly that the Church reduced to an invisible state was a phantasm inconsistent with the plan of Scripture and the common notion of Christians, and this untenable position has been abandoned. The Protestants have been forced to look for their succession even in the Roman Church.

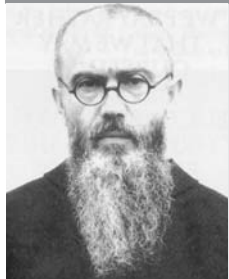
Cardinal Casper, during a conference on the Ecumenical Commitment of the Catholic Church, declared on March 23, 2002: "The true nature of the Church—the Church as the Body of Christ—is hidden and can be grasped only by faith." He added, "This nature which can be grasped only by faith is actualized in visible forms: in

the proclamation of the Word, the administration of the sacraments, in ministries and in Christian service." Translated, this means that the Church is not visible but makes herself visible by simple acts! Who would have thought that the controversy between an author like Bossuet and the 17th-century Protestants would have so much to teach someone like Kasper in the 21st century?

If I could make a small contribution to the debate that has to begin in Rome about the Second Vatican Council, it would be this: let us return to an affirmation of the principle of non-contradiction so as to rediscover the true constancy of Tradition, and to that end the study of the great controversies that preceded our current debate would not be unhelpful; quite the contrary. We are not the first to go through a crisis in the Church; certainly this one is unprecedented in its extent, particularly through the invention of a "secondary Christianity" as Romano Amerio has shown, but in the centuries before us there are elements of reflection that can and must be utilized. To the extent that the Roman experts share this same conviction, it seems to me that we can have hope that we are not involved in a dialogue of the deaf. 

Fr. Alain Lorans, FSSPX, is the editor of *DICI*, the international news journal of the Society of Saint Pius X. Translated from *Nouvelles de Chrétienté*, No. 122. [Editor's note: To preserve the distinctive character of this conference, the oral style was not changed.]

INTRODUCTION



Many good books have been written about the life and the doctrine of Fr. Kolbe but unfortunately access to his very own words is not easy for Anglophones

who do not know Italian or Polish. This is a great shame because these words have a profound simplicity and power about them that only the Holy Ghost can give. What is more, we have a large volume of his personal writings and conferences from very sure sources which provide texts that are furnished with all the guarantees of authenticity that even the most severe critic could require, especially in what concerns his writings. The monumental *Scritti Kolbiani* of Fr. Cristoforo Zambelli provide an excellent Italian translation of the entire corpus of Fr. Kolbe's writings, including all his articles and letters and even the journals he kept and personal notes of his retreats and other matters.¹ There exists also in Polish a collection of notes taken by his Brothers of spiritual conferences that he gave to them in Poland and also in Japan.² It is in order to enable English speakers to have immediate access to some of this immense treasure that this little selection of his words has been compiled.

—A Dominican Friar

¹ *Scritti di Massimiliano Kolbe*, Editrice Nazionale M.I., Rome, 1997. References to this work will be made by the initials SK followed by a number corresponding to the number used in this edition to identify all the various writings of Fr. Kolbe.

² *Konferencje Swietego Maksymiliana Marii Kolbego*, Wydawnictwo OO. Franciszkanów, Niepokalanów, 1990. References will be made to this work by the simple initial K followed by the number of the conference. Critics generally question the absolute reliability of these notes, but even though it is certain that they are not always complete and perhaps sometimes not precisely accurate, they were obviously prepared with great effort and a scrupulous care not to attribute to him things he did not say. They remain an invaluable source of his doctrine that must not be neglected, for they are a precious witness of his personal teaching to his closest disciples.

Fr. Maximilian Kolbe o.F.M. Conv.

In His Very Own Words

INSTRUMENT

Let us imagine ourselves to be a little brush in the hand of an infinitely perfect painter. What must the little brush do so that the painting will be as beautiful as possible? It must let itself be directed most perfectly. A little brush could still advance pretexts to improve the painting done by an earthly, limited, fallible painter, but when God, the eternal Wisdom, uses us as instruments, then we will do the most, in the most perfect way, when we will let ourselves be guided most perfectly and totally.

By the act of consecration we have offered ourselves to the Immaculate as Her absolute property. Without doubt She is the most perfect instrument in the hands of God, while we, for our part, must be instruments in Her immaculate hands.

When, therefore, will we destroy most rapidly and most perfectly the evil that exists in the whole world? When we will let ourselves be guided by Her in the most perfect way. This is the most important thing, the unique thing.

I said unique. In fact, each one of us must occupy himself solely in harmonizing, conforming, fusing, as it were, completely his own will with the Will of the Immaculate, just as Her Will is completely united to the Will of God, Her heart with the Heart of Her Son Jesus.

That is the unique thing we have to do. Whatever we do, even if it were the most heroic act, capable of overthrowing the foundations of all existing evil on earth, it has a certain value uniquely if, in performing this act, our will puts itself in harmony with the Will of the Immaculate and, through Her, with the Will of God. One thing alone, therefore, that is, the fusion of our will with Hers, has a certain value, or rather a total value. This is the essence of the love (not sentiment, although that be beautiful too) that must transform us, through the Immaculate, in God, that must burn us and, through us, set the world on fire and destroy and consume in it all evil. It is the fire of which the Savior spoke: "I have come to bring fire on the earth: and how I would wish that it be already lit!" (Lk. 12:49).

After having been inflamed ourselves by this divine love (I repeat that it is not a question here of sweet tears or sentiments, but of the will, even amidst aversion and repugnance), we will set on fire the whole world.

Nonetheless, it is we who must inflame ourselves, we who must not let ourselves grow cold, but burn ever more intensely; we must fuse ourselves with, become one sole thing with God, through the Immaculate.

We must, therefore, concentrate all our attention on this, uniquely on this: to unite ourselves most closely with the hand of our Mistress, our Leader, to melt ourselves into it, so that She might do with us what She wills. This is the essential condition for belonging to the M.I.: "Consecrate oneself totally to the Immaculate as an instrument in Her immaculate hands."

Then and only then will we be subject to the Immaculate, and through Her, unite, fuse the whole world and every single soul with the Most Sacred Heart of Jesus through the fire of love. (SK 1160, *Rycerz Niepokalanej*, May 1932)

We are an instrument in the most loving hands of the

Immaculate and only in this way can we attain our ultimate end: the glory of God, not just a greater glory but the greatest glory possible. All our solicitude, therefore, must be: let ourselves be led, so that we do nothing according to our own ideas, but everything that She desires and as She pleases. (SK 1248, Conference to clerics, O.F.M. Conv., at Cracow, Nov. 15, 1919)

It is necessary for us, as quickly as possible, to renounce ourselves. It is necessary that we have nothing, but nothing of our own, that She act, that we be Her instrument. How easy it is for each of us to let ourselves fall into wanting to work with great zeal, but often according to our own opinions. But here it is necessary that the Immaculate

act through us, and it is a matter of being an instrument in Her hands and not of doing the greatest things possible according to our own ideas. She is the most perfectly capable of making everything turn to the glory of God. Often we just ruin things for Her. Everything depends on this, on how much we are Her instruments. Nothing else is left for us other than just to conform our will to Hers. There is no higher summit of perfection than this—the most perfect union of our will with Her will. (K 131, Feb. 17, 1938)

I will say something more and I will say it boldly: if we are given up entirely to the Immaculate, if we constantly strive to be so, then our bad works—although perhaps not done with bad will, but still bad—She will repair them and even more: She will turn them into a



greater good. And She will even work miracles, if it be necessary, because for the Immaculate to work a miracle is not something great. And then our works and efforts will not be ours but Hers, and they will have a value that is not our own but of the Immaculate. We will just be her instruments, like a shovel in the hands of a gardener. The shovel digs, but it isn't its work, but the gardener's alone. What a great consolation this is for us, then, already in this world but all that much more in the next. (K 62, Jan. 20, 1937)

OBEDIENCE

How can we know that the Holy Mother is asking something from us?...How must we know, where is revealed to us the divine will, the will of the Immaculate?

In holy obedience.

Our Lord Himself, although He was infinite Wisdom, did not choose for Himself any other way but obedience. He, being God, knew much better than the Holy Mother how to do this or that thing, but nevertheless He was obedient, because He saw in this the will of the Father....

Obedience, then—this is the consecration to the Immaculate—accomplish it as She Herself desires of us....Let us deepen in ourselves every day (the knowledge) of this truth by spiritual reading, by meditation, by conversations during recreation and especially in practice in our lives, in order to unite our will to the will of the Immaculate and by Her will sanctify our will....

We must execute our obedience willingly and with joy, in order to prove that we have truly consecrated ourselves to the Immaculate, and not be like “one who has to

be pushed”: [who says,] “There where they put me, there will I stay.” Rather we must add energy and effort on our part in order to execute in the best way the task confided to us. (K 31, Aug. 28, 1933)

But from what source will we know the Will of our Queen, of our Leader? On this earth there is only one sure way: holy obedience to the representatives of God, whose will is everything that the Immaculate desires, with this difference, however (if humanly we can express ourselves in this way); namely, that God directs everything according to justice, while the Most Holy Virgin, precisely because of the fact that She has been given to us as a Mother, can shelter us, nullifying the blows of justice under Her maternal mantle of mercy. This is why St. Bernard also affirms that God has reserved for Himself the economy of justice, while He has confided mercy to the Most Holy Virgin Mary. (SK 1248, Nov. 15, 1919)

I underline repeatedly the “Will of the Immaculate” because we are consecrated to her without limits, therefore She directs us. But, if one can put it thus, the Will of God and the Will of the Immaculate are not exactly the same thing, because the Will of the Immaculate is the will, not of the justice, but of the mercy of God, of which the Immaculate is the personification. We, then, in so far as we are instruments in her hand, are at the service not of the justice that punishes, but of conversion and sanctification, which are the effect of grace—and therefore of the mercy of God—and they pass through the hands of the Mediatrix

of all graces. Consequently, as She is a most perfect instrument in the hand of God, in the hand of divine mercy, of the Sacred Heart of Jesus, thus we are an instrument in Her hand. And thus, through Her, we are an instrument of the Sacred Heart of Jesus, that is of the mercy of God. Therefore our motto is: “through the Immaculate to the Heart of Jesus.” (SK 339, Apr. 29, 1931)

The fulfillment of the will of God is love, and love is the essence of sanctity. Merit and the essence of sanctity, then, is not in mortification, nor in prayer, nor in work, nor in rest but only in obedience. (K 35, Apr. 23, 1936)

One of the brothers wrote me and asked me to write back to him and tell him how I love the Immaculate because he wants to love Her in the same way.... I (recently) said that the perfection of obedience is the essence of love. What does that depend on? On sentiment perhaps? Sentiment isn't the essential thing. Sentiment is a passing thing. It can even be or not be. Love does not depend on sentiment. We mustn't be worried if it is absent.... Often sentiment is taken for love. If it is a matter of love for the Immaculate one can permit oneself a lot (of sentiment). Sentiment, then, also is good. However, above all is the perfection of obedience, the fusion of our will with Her will.

It is necessary to deepen always this supernatural obedience. We easily confound supernatural obedience and natural obedience. Often a soul is persuaded that she is supernaturally obedient when in fact it is shown that she is naturally obedient.

How can we know when obedience is supernatural? Let us consider some examples: a Jew will obey when what is said is wise and to his profit; an infidel, when

what is said is in accord with his convictions; another, again, will obey because he will be praised for doing so. To obey in this way, even a pagan can do.

In order that obedience be supernatural it must not proceed from reason but from faith. Holy Scripture says: "My just one shall live by faith" (Rm. 1:17). The distance between faith and reason is infinite. The supernatural order is founded on faith. The soul, then, that bases itself on faith does infinitely more than a soul based on reason. It follows then that if we want our work for the conquest of souls to bear fruit, we must conform ourselves more to the Will of God, or, in our language, to the Will of the Immaculate.

When can we be sure that our obedience is supernatural? When in our obedience there are fewer natural motives. When our superior isn't perfect and perhaps is even disagreeable, and if then we accomplish the order with the same contentment as if it proceeded from a virtuous and wise man, then our obedience is supernatural. If, instead, the opposite is true, then there is room for much improvement....

The perfection of obedience, then, is the perfection of love for the Immaculate. If in spite of disagreeable feelings or a lack of sentiment we receive the order with the same contentment, then our obedience is perfect and one can say that it is supernatural obedience. If one thinks otherwise, if one is of another opinion, but one goes against this, then there is supernatural obedience. This doesn't mean that one must not give one's reasons when there is a need. If someone neglected to give his reasons that would not be a perfection. On the contrary, then, one can and must give one's reasons. It is simply a matter of the fact that both on the side of the inferior and on the side of the superior there be the liberty to speak. The fact of giving one's reason from one's side is not an imperfection of obedience. Never-

theless, if the superior considers the reasons and nonetheless commands that the order be accomplished, one must leave aside one's reasons and do what obedience commands.

The more we follow this road of supernatural obedience, the more the Immaculate will be able to direct us. Let us deepen, then, the perfection of supernatural obedience. (K 169, May 7, 1938)

In your letter you write that the Japanese were displeased to know that "Fr. Korube" didn't come back. Reassure them, dear Father, that it was the *Immaculate Herself* who disposed things in this way because I had no desire at all to leave Mugenzai no Sono; on the contrary, I desired to leave my bones there at the foundation of the mission, but... my will was not done but that of the Immaculate.... From the beginning, in fact, even before the Chapter, I had manifested to Most Reverend Father Provincial my availability to return to Mugenzai no Sono; nonetheless, the Immaculate had other plans. I still don't understand them completely, but little by little, according as it is necessary for me to act. (SK 687, Nov. 11, 1936)

When in 1939 the Conventual Franciscans of Poland divided into two provinces and our authority took up residence in Warsaw, Fr. Maximilian rejoiced saying that now it would be easier to know the Will of God because Father Provincial would reside so near Niepokalanów. I heard from the Brothers in Niepokalanów that in 1940 it was already practically certain that Fr.

Maximilian would be arrested by the Gestapo. In the beginning, Fr. Maximilian wanted to hide somewhere in order to let the danger pass, but he didn't want to decide alone. He addressed himself to Warsaw to the Father Provincial, asking him his opinion. Father Provincial responded that it would be better if he stayed at Niepokalanów. This sufficed so that Fr. Maximilian abandoned any idea of leaving, although shortly afterward he was, indeed, arrested. (*Positio Super Virtutibus* II, p. 152)

If it is permitted to add some words, I would propose two things:

1) obedience, which is the easiest, shortest and surest way to sanctity; moreover, supernatural obedience, the union of our will with the divine will, constitutes the very essence of sanctity, that is to say, perfect love; and

2) filial love, devotion for the Blessed Virgin Mary. She will teach you perfect supernatural obedience; She Herself will obtain and give you the strength to advance on this road; moreover, as the best of mothers, She will carry you most securely in her arms, pressing you lovingly to Her Immaculate Heart in the most difficult passages of the way.

These are just some words, imperfect, but you will succeed in understanding much more by personal experience.

Always your brother in the Heart of the Immaculate,

Maximilian Maria Kolbe
(SK 428, May 30, 1932) ☑



Lawyer Claims Abuse Claims Exaggerated

Donald H. Steier, a veteran attorney who has been involved in over 100 cases involving Catholic clergy in California, recently penned a ten-page declaration stating that he believes as many as one-half of all allegations are either false or exaggerated: "In several cases my investigation has provided objective information that could not be reconciled with the truthfulness of the subjective allegations. In other words, in many cases objective facts showed that accusations were false."

The declaration was signed in November and was officially filed

in the Los Angeles County Superior Court on December 15, 2010. Without denying the real problem, it seems clear that many find these circumstances convenient for winning money. Let us hope Steier's declaration helps the media take a more honest look at the situation!

(Source: Newsbusters.org)

Pakistan: Anti-Christian Persecutions

Imprisoned for a year now in a Pakistani jail for "blasphemy against the prophet Mohammed," Asia Bibi, a 45-year-old Christian, was con-

demned to death last November 11 by the tribunal of Sheikhpura of the province of Penjab, situated in the east of the country. Although the governor had declared her innocent, the magistrates judged her guilty and even threatened to go on strike if the decision was not applied. But under international pressure, especially that of the Pope, the Pakistani president, Asif Ali Zardari, announced last November 21 his intention to pardon and release this mother of four children if the justice of the country would allow it. This justice refused to approve the decision, maintaining that the trial was still underway.

The affair dates back to June 2009. While working in the fields

Society Acquires New Priory in Montreal

Dear Faithful,

It is truly a joy to announce that the Society of Saint Pius X has acquired the convent of the Sisters of the Presentation of Mary at Saint Césaire, Quebec. As a sign of Divine Providence, all obstacles disappeared on the very day of the Immaculate Conception and the Society's financial offer was accepted. On December 23, we signed the contract and are now the rightful owners of this most beautiful site.

In honor of local tradition, we chose to name it "St. Joseph Center." From 1857 onwards, the Sisters of the Presentation were using that place to introduce the devotion to St. Joseph: both the convent and the magnificent chapel were dedicated to the paternal care of this Guardian of the Universal Church, the foster father of our Redeemer.

Seven years ago the building complex was sold to the "Coopérative académique du Québec" that kept and maintained the buildings in an admirable manner. Now in our hands, it will again play an important, active role in the spiritual life of many Canadians.

This gem of Quebecois Catholic culture offers innumerable possibilities for the apostolate of the Society in the region of Montreal. Its spiritual influence will undoubtedly spread far beyond the limits of the Quebec province.

The upcoming weeks will reveal the destiny—other than that of being the priory for the region of Montreal—the Society wants to give to the "St. Joseph Center:"

(Source: SSPX.CA)





with other women, Asia Bibi was asked to get water to refresh the group. But the other workers, Muslims, refused to drink “impure” water brought by a Christian. The different versions of events all say that Asia Bibi was threatened if she didn’t renounce her faith. Doubtless because she refused, the mullah of the district went to see the police, who immediately made a search and arrested this mother of a family on the strength of Article 295C of the Pakistani penal code. In effect, this “anti-blasphemy” law prescribes prison for life or the death penalty for any “insult” against “the prophet Mohammed.”

Last November 17, in St. Peter’s Plaza, Benedict XVI asked for the release of the accused. “These days, the international community is following with much concern the difficult situation of Christians in Pakistan, who are often victims of violence and discrimination,” recalled the Pope. He also claimed to be there in his thoughts with Asia Bibi and her loved ones threatened with death. Lastly, he asked that “her full liberty be restored as soon as possible.” This call was partially heard, since the president tried to pardon Asia Bibi and she is going to have the right to a new trial to prove her innocence. But even if the accused obtains her liberty, she will probably have to flee Pakistan with her whole family.

As the November 29 online edition of *Le Figaro* said, even if “most condemnations are rejected when appealed, the guilty are sometimes lynched by the crowd.” An alliance of Sunni Muslims of Pakistan (the Sunni Ittehad Council) has already warned that a pardon granted would lead to an unleashing of anarchy in the country. “Our position is very clear: she cannot escape this punishment,” insisted Sahibzada Fazal Kareem, the leader of the Sunni

Ittehad Council on November 26 to the French Press Agency. These past months, the anti-Christian violence committed in the name of the “anti-blasphemy” law has multiplied, particularly in the province of Penjab, the most highly populated province in a country about 3 percent Christian.

The Murderer of Young Shazia Bashir Acquitted

Along the same lines as the Asia Bibi affair, another trial has just taken place in Pakistan. Naeem Chaudhry, a rich Muslim lawyer who raped and killed a 12-year-old Christian girl, Shazia Bashir (see *DICI*, No. 210), was acquitted on November 30 by the tribunal of Lahore in the province of Punjab. He, his wife and his son, however, were strongly suspected of having compelled the girl to work as a domestic, confining her in their house and raping her before she succumbed to the daily beatings to which they subjected her.

Whereas this affair had caused quite a stir and agitated a good number of organizations and persons within Pakistani civil society, the court nevertheless declared that Shazia “died a natural death because of a skin disease.” According to the news agency *Fides*, the trial and the evidence were cleverly manipulated so as to exonerate those prominent upper-middle-class Muslims. “For the family of Shazia, justice will not be done,” Nasir Saeed remarked to *Fides* on November 27. “This is not the first time, in cases of this sort, that the trials leave influential Muslim citizens unpunished, despite the atrocities committed against poor, defenseless Christians,” said Saeed, head of the Center for Legal Aid Assistance and

Settlement, which offers free legal aid to Christians in Pakistan and has headquarters in London and Lahore. For Peter Jacob, the executive secretary of the Justice and Peace Committee of the Pakistani Bishops, the verdict is “vile” and “demonstrates that certain persons are above the law.”

This ruling seems all the more unjust, given that human trafficking in minors is behind the case of Shazia Bashir (see *DICI*, No. 212). The children are snatched from poor, often Christian families, who are led to believe that this will give them access to a life with dignity in bourgeois households. They are then sold, becoming “little slaves,” at the mercy of their owners, deprived of all freedom.

(Source: *DICI*)

France: The Bishops of France Refuse to “Shut Themselves Up in a Work of Nostalgic Maintenance”

The plenary assembly of the Bishops of France, which took place in Lourdes from November 4-9, renewed the three-year term of the president of the Episcopal Conference of France (CÉF), Cardinal André Vingt-Trois, archbishop of Paris. His two vice-presidents, Bishop Hippolyte Simon, archbishop of Clermont, and Bishop Laurent Ulrich, archbishop of Lille, were also re-elected for three years.

“We have pursued our reflections on the future of our Christian communities,” declared Cardinal Vingt-Trois in his closing speech. “The initiatives that we have collected in all the ecclesiastical provinces have brought our attention to what is the proper mission of our



Church: to announce Jesus Christ who died and rose again for the life of the world. We are often pressed with the maintenance of structures inherited from the past, but we avoid allowing ourselves to be caught up in a work of nostalgic maintenance, and we turn resolutely to our present and future mission,” continued the Cardinal. Just as the places of social life have moved to the towns and villages that have schools and colleges, shopping centers, and health services, he explained, the faithful learn to come to these cities on Sundays to “participate in a veritable eucharistic assembly which is the occasion to live a parochial communion that surpasses the strict limits of the village or hamlet and to become an authentic feast.” This new parish assembled “can become the center of sacramental life and of catechesis.”

“This future of our Christian communities will be brought about by the practicing minority,” added Bishop Bernard Charrier, bishop of Tulle. Fifty-five “innovative propositions” were produced by this work in Lourdes. Reflection upon the diminishing number of priests made them aware of “an urgent need to return to the roots in the Word of God, that it may become a personal and community experience”; and also that priests, “too, are concerned,” with a “redeployment of their tasks and responsibilities,” and that they are called to a “greater humility in the exercise of authority,” following the example of the first Christian communities described by St. Paul. Bishop Hippolyte Simon followed this same evangelical theme when he invited practicing Catholics to be the “yeast in the dough” for the others. “Upon whom else can I depend besides the four or five percent of practicing Catholics in our country?” he remarked, in a press conference, Bishop Charrier at his

In Asia, Diocesan Bishops Collaborate with...the SSPX

The Asian District of the SSPX has organized a major pro-life Rosary crusade in the Philippines. Since this end goes beyond intra-ecclesiastical quarrels, they invited the support of the diocesan bishops. Some of them accepted the invitation to participate, and have even appeared on camera with Society priests: in the photos, His Excellency Bishop Paciano Aniceto, president of the Episcopal Commission on the Family, appears publicly with the Society’s Fr. Thomas Anoda; similarly, Cardinal Ricardo Vidal, Archbishop of Cebu, promoted this crusade with Fr. Albert Ghela of the SSPX.

(Source: SPO)

side, on November 5, 2010. For the Church’s mission, we must not withdraw. “Re-centered on Christ,” the Church must make herself “dialogue and service.”

Commentary: “Not to let ourselves be caught up in a work of nostalgic maintenance,” “to live a parochial community that surpasses the strict limits of the village or hamlet and to become an authentic feast,” one would think that the bishops of France are discovering, in 2010, the rural exodus begun in the 19th century. These expressions are in reality a cover-up. “A redeployment of [sacerdotal] tasks and responsibilities” clearly signifies: “how do we handle our indigence?” for “on whom else [can they] count if not on the four or five percent of practicing Catholics in our country?”

(Source: DICI)

We Will Not Pray Together in Assisi

During his visit to Paris in 2008, Benedict XVI repeated the expression used by his predecessor at the very beginning of his pontificate: “Be not afraid.” Today, as he announces the celebration of the 25th anniversary of the interreligious meeting in Assisi, some Italian Catholic intellectuals are telling him:

Holy Father, we are afraid that relativism—which you combat elsewhere—will be encouraged by your presence amid representatives of all the religions of the world. We are afraid that the Catholics who today are suffering persecution for their faith in Jesus Christ in Pakistan, Iraq, North Korea, China...might find that their tormentors are comforted by the public recognition and the media spotlight that Catholicism will provide for them by organizing this new interreligious encounter.

During the first interreligious meeting in Assisi in 1986, in an attempt to reassure those who rightly objected that such an assembly of all religions could only increase confusion and encourage syncretism, the organizers resorted to this ridiculous quibble: they were not praying together, they were together to pray. In other words, it was out of the question for believers in Jesus Christ, Allah, Buddha, Shiva... to pray together; but if they were together, it was to pray separately!

Next October we will not pray together in Assisi. We will be with the victims in Iraq, in Pakistan, praying with them and for them.

—Fr. Alain Lorans

(Source: DICI)



A Papal Nuncio Speaks Out on *Summorum Pontificum*

Even in the wake of Pope Benedict XVI's *motu proprio* allowing the traditional Roman liturgy to be celebrated without the previous restrictions, many bishops remain reluctant, if not hostile, to priests who wish to take advantage of this permission. Archbishop Thomas Gullickson, an American who is Apostolic Nuncio to the Antilles Island, recently spoke out about this situation:

Jesus condemns hypocrisy and commands those among His listeners for whom the shoe fits to first pull the plank from their own eye before attempting to pull the splinter from their neighbor's eye. In that regard, I have to say (at the risk of condemning myself by my own judgment) that I have been particularly troubled of late by encounters (both through the media and directly) with the intolerance of any number of prelates within the Church: intolerance not directed toward wicked people, but intolerance toward those who are attempting as best they can to be faithful, especially in matters concerning Divine Worship and the education of children and youth.

Why, even three years after the issuance of *Summorum Pontificum* (just to name one example), are well-

meaning lay folk still treated with such great disdain by no less than bishops, bishops in communion (of heart, soul, mind and strength?) with the Successor of St. Peter when they ask for Mass in Latin? Is this anything other than blind hypocrisy (the plank!)? You tolerate no small amount of bad taste, bad music and caprice, while begrudging some few a port in the storm of liturgical abuse which seems not to want to subside? Can we be after His own Heart and not just claim to be members of Christ's Body while still acting so at odds with the example set by the Holy One of God, meek and humble of heart? Such prelates are at counter or cross purposes to the sense in which the Church wants to go; they are ignoring what the Spirit is saying to the Churches and doing so with a backhand to some who are branded common and contemptible, but certainly not in the eyes of Christ... Let me say it more clearly! My issue is with the contempt shown for an outstretched hand, contempt such as would not be shown toward someone asking for some other benefit....

(Source: Homily, January 30, 2011, <http://islandenvoy.blogspot.com/>)

Communiqué of the District of Germany on the Beatification of John Paul II

It is official now: Pope Benedict XVI has signed the decree of beatification of John Paul II. His predecessor will be raised to the honor of the altars on May 1, 2011, in Rome.

What are we to think of this rapid beatification? You often hear remarks such as, "He was a great devotee of the Blessed Virgin Mary," or even "He was very clear on questions concerning the protection of human life"; but are these sufficient to set up his work in its entirety as an example for the Church today?

His pontificate was marred by a pronounced ecumenism. John Paul will thus enter history as the pope of

humanism and of fraternity among religions.

He preached a special path of salvation for the people of the Old Testament, kissed the Koran in public, and used expressions that scandalized committed Catholics to the depths of their souls, such as the wish, "May St. John the Baptist protect Islam."

His gathering in Assisi has become the symbol of the meeting of all religions and introduced in the minds of Christians the "values" of freethinkers, where they are now deeply rooted. One could call that "heresy by image": All religions lead to God. This is diametrically opposed to the words of Sacred Scripture: "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned" (Mark 16:16).

We must not forget the gigantic concelebrations; nor should we deny the liturgical abuses during pontifical Masses which, to a certain extent, have caused a liturgical collapse hitherto unknown and have propagated in all the local Churches abuses that cry out to Heaven!

Is that a pontificate that deserves a beatification?

To defend the Faith in all circumstances against error and thereby to unify and guide Christ's flock—that is the Lord's command to St. Peter, which is still valid today.

Other major figures deserve to be raised to the honor of the altars, for example Pope Pius XII.

Society of Saint Pius X,
District of Germany
Stuttgart, January 15, 2011

(Source: DICI)

QUESTIONS AND ANSWERS

Can a Roman Catholic satisfy his Sunday obligation by attending an Eastern rite Mass?

The Church's discipline on this question has changed over time. There was a time when every Catholic was bound to assist at Mass in his parish church. This law was already abrogated in the 16th century, when the Popes permitted the assistance at Mass in Franciscan and Dominican convents. Benedict XIV taught in the 18th century that bishops could no longer bind their faithful to assist at Mass in the parish churches, for the contrary custom was already established. The growth of Eastern rite Catholic churches throughout the 19th century brought to a head the question of whether Latin rite Catholics could assist at Mass in Eastern rite churches and vice versa, which was resolved in the 1917 Code of Canon Law.

Canon 1249 has this to say: "The precept of hearing Mass is fulfilled by being present at Mass celebrated in any Catholic rite, either in the open, or in any church or public or semipublic oratory...." There is no difficulty in interpreting these very clear words. Bouscaren & Ellis (Canon Law) has this commentary to make: "The Mass may be celebrated in any Catholic rite; therefore an Oriental may satisfy the precept by hearing Mass according to the Latin rite, and a Latin by hearing it according to any of the Catholic Oriental rites" (p. 635). Canon 1248 of the 1983 Code reiterates the same law: "The precept of participating in Mass is satisfied wherever it is celebrated in a Catholic rite...."

Consequently, it is quite clear that those who attend the Liturgies in the schismatic Orthodox churches who are not united with Rome,

Fr. Peter R. Scott, FSSPX

do not satisfy their Sunday obligation, whereas those who attend the same liturgies celebrated by Uniate Eastern rite Catholics certainly do. This includes such rites as the Ukrainian, Greek Catholic and Maronite rites. However, it does not mean that it is prudent to attend such rites. For the rites of these Uniate Eastern rite Catholics have, alas, also been modified in the spirit of Vatican II, and the priests have been taught the revolutionary, humanistic theology of the post-conciliar Church. Consequently, it would be very imprudent to assist at such rites unless one had the guarantee that they were being celebrated in the traditional way, in the traditional liturgical language (such as Old Slavonic) by traditional priests who are in communion with Rome, such as the priests of the Society of Saint Josaphat in the Ukraine.

Can the use of artificial birth control ever be without culpability?

An action which is in itself intrinsically evil can never be objectively moral or permissible, no matter how good the intentions of the person who performs the act. However, it does not necessarily follow that a person is subjectively culpable for the act. This is really a question of ignorance, and whether this ignorance is culpable or not. It is certainly true that there are many persons, both Catholic and not, who are ignorant of the gravity of this mortal sin. Does this exempt them from the subjective imputability of formal sin or not?

There can be no doubt that ignorance can and frequently does reduce the culpability of an act, for it is opposed to the advertence or knowledge required for an act to be truly human and a mortal sin. The typical case is when a man shoots at what he thinks to be a deer, and

it turns out to be his friend that he kills. Ignorance excuses from the culpability, provided that it was not from negligence of hunting rules that the error occurred. However, it is also clear that ignorance is not just a wound of original sin that darkens the intellect from seeking and perceiving supernatural truth, but it is frequently willful, at least in its source, and consequently deliberate and culpable. It is the case of a person who simply does not want to know what the Church teaches on moral issues, such as artificial birth control.

Consequently, some distinctions have to be made to elucidate the gravity of the ignorance.

The first distinction is between vincible and invincible ignorance. Invincible ignorance is not culpable, and it is the ignorance of the person who is in good faith. It is without any fault of his own that he is in error.

There are three different degrees of vincible ignorance, of increasing gravity: simply vincible ignorance (where there is slight negligence), and then crass or supine ignorance (due to grave negligence), which is a mortal sin, and finally affected or deliberate ignorance, when a person deliberately chooses to be ignorant. This is the most frightening state of all, for it closes a person's soul to the influence of the truth and grace.

The fundamental question is whether or not there can be invincible ignorance over the immorality of artificial birth control. This is resolved by the distinction St. Thomas Aquinas makes between the primary and the secondary precepts of the natural law. No man is invincibly ignorant of the primary precepts, which are the Ten Commandments as they stand. No man can be invincibly ignorant of the immorality of adultery, abortion or murder, or be excused by ignorance. How-

ever, men may be ignorant of the secondary precepts of the natural law, which flow logically from the commandments, but are not necessarily evident to everyone. This is the case with polygamy and divorce, for example, for which Almighty God gave dispensations in the Old Law on account of the Israelites' hardness of heart.

The immorality of artificial birth control is likewise a secondary precept of the natural law, flowing from the first purpose of marriage: children. This is not a moral law that is immediately obvious to everyone. In fact, a vast number of those who believe in God, such as Protestants, cannot see a problem with it, although it is manifestly against the natural law. This is, alas, also not infrequently the case with Catholics in our present time, since they are being told that nowadays the priests unofficially tolerate these practices. With Pope Benedict XVI stating that now condoms "can be the first step in the direction of a moralization," implicitly allowing them, it can hardly be doubted that it is possible for even Catholics to be in invincible ignorance on this particular question. If they are in

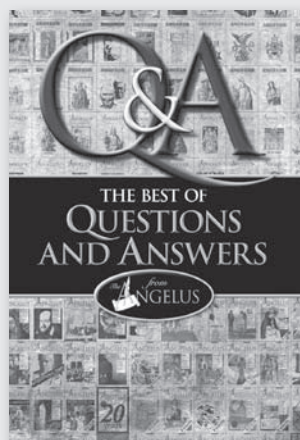
invincible ignorance, they are not culpable for the material sin they commit by using them, although the grave offense to Almighty God still exists.

However, this does not mean that those who use artificial contraceptives are always or even frequently exempt from fault. Sometimes, especially in the case of practicing *Novus Ordo* Catholics, the ignorance will be simply vincible. They do not hear from their priests that artificial contraception is wrong, and do not see why they should research it themselves. Their ignorance is due to the lack of application to the correct living of the Catholic Faith, but not from any contempt of the Church's moral teachings. There is at least venial culpability. Sometimes, it will be crass or supine ignorance, in which a person makes no effort to know the Church's teaching on such subjects, by such false reasoning as to say that the priests have no right to control my life. This is clearly a mortal sin of ignorance, as is not infrequently the case of those who do not practice the Faith. Finally, there is the possibility of affected to deliberate ignorance, in which a

person has only contempt for the Church's teachings, and no desire to know what they are.

As a consequence of these distinctions, we need to be careful on how we judge and how we respond when we hear that couples are using artificial birth control. If they are not Catholic, they will not infrequently be invincibly ignorant. Consequently we should avoid personal judgments of culpability, and rather focus on more fundamental issues of the natural law and of Faith. *Novus Ordo* Catholics might admit also to using such artificial birth control, and also be in invincible or simply vincible ignorance. In such a case, a clear explanation of the reasons why it is immoral should suffice to set them on the right path. Those whose ignorance is supine or deliberate are going to require prayer and penance, for they are unlikely to accept correction. ☩

Fr. Peter Scott was ordained by Archbishop Lefebvre in 1988. After assignments as seminary professor, U.S. District Superior, and Rector of Holy Cross Seminary in Goulburn, Australia, he is presently Headmaster of Our Lady of Mount Carmel Academy in Wilmot, Ontario, Canada.



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Ecumenism and Assisi III

On January 1, 2011, while celebrating World Peace Day, Pope Benedict XVI announced that he would travel to Assisi in October to commemorate the 25th anniversary of the first interfaith meeting held by Pope John Paul II in October 1986 and “to solemnly renew the commitment of believers of every religion to live their own religious faith as a service to the cause of peace.” He invited other Christian denominations and leaders of the world’s religions, and all men and women of good will to join him.

In his sermon for the Solemnity of the Epiphany on January 9, 2011, given at St. Nicholas du Chardonnet, Paris, Bishop Fellay indirectly commented on the forthcoming gathering at Assisi after explaining that the Three Kings obtained all the information they needed about the Messiah from King Herod, the high priests, and the scribes. They well knew that the Messiah was to be born, but their knowledge was only theoretical in nature:

They knew; they knew and they didn’t know. In theory, they knew everything. In practice, they were superbly ignorant of the reality.

One really feels like making comparisons. When one hears about this Assisi business, one really feels like making comparisons.

In theory, they know; in theory, they believe; but in reality, do they really believe? Do they really believe that our Lord is God? Do they really believe that from His hand hangs the peace of men and nations? Do they really believe in all the immediate and direct consequences of His divinity? Are they going, like the Three Kings, to adore the true God and to look to Him, to ask Him, for peace? Are they going to the King of Peace, *Rex Pacificus*?

It is said that in 2002, during the second ecumenical meeting at

Assisi, while they were welcoming the delegations from the other religions in the halls of the Franciscan convent, for the sake of courtesy and so as not to disturb their guests, they took down all the crucifixes. To unite men in peace they take away Christ! They remove the crucifix! But whom do they wish to please—God or men?

This is what Pope Pius XI said in 1928 in his Encyclical *Mortalium Animos* on the subject of interreligious assemblies, in which he firmly forbade Catholics to take part:

Now, such efforts can meet with no kind of approval among Catholics. They presuppose the erroneous view that all religions are more or less good and praiseworthy, inasmuch as all give expression, under various forms, to that innate sense which leads men to God and to the obedient acknowledgment of His rule. Those who hold such a view are not only in error; they distort the true idea of religion, and thus reject it, falling gradually into naturalism and atheism. To favor this opinion, therefore, and to encourage such undertakings is tantamount to abandoning the religion revealed by God. (§2)¹


We are forced, my dear brethren, to notice a rupture between the teaching and the action of these popes. We are confronted with a dilemma, a contradiction!

My dear brethren, we are told that we ought not to criticize the Pope. But it is not a question of judging or criticizing; it is a question of keeping the Faith! The Pope, I am sure, has the best intentions in the world; he surely believes he is doing the best thing for the Church; that is quite possible. But we have to look at the reality squarely!

Pius XI tells us that to favor this opinion, therefore, and to encourage such undertakings is tantamount to abandoning the religion revealed by God (§2). So we cannot be silent. We will not be like mute dogs, pas-

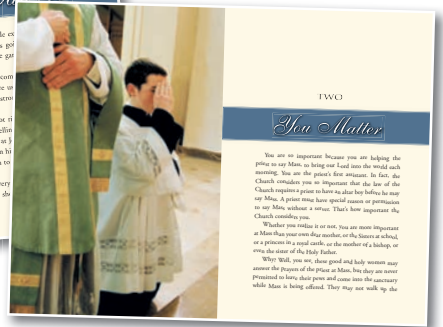
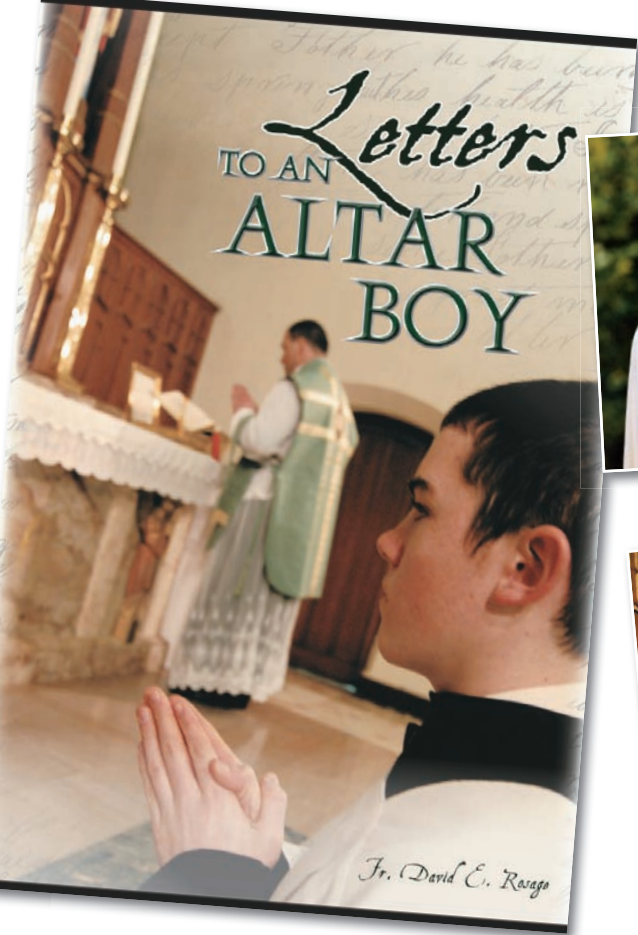
tors who let their faithful lose the Faith without saying anything. We must repeat these words of Pius XI, in conformity with 20 centuries of Church practice, 20 centuries of missionary activity, 20 centuries and 20 million martyrs who shed their blood for rejecting false religions and for trying with all their might to convert souls to Christ!

The problem is not the death of the Christians, martyrs of Islam; their death is a victory. The problem is that the Christian world has lost its working faith; it no longer believes in the truth of its religion. Against Islam, we have no other religion than religious freedom, universal toleration, and doing your own thing. It is not Assisi III, IV, or V that will prevent the Muslims from imposing Sharia law on us; but it is because of a lack of truth, of principles, and of conviction that we have presently reached such a point.

Let us pray the Holy Name of Mary, Our Lady of the Rosary and Lepanto, that she give us back our faith, watch over our Church and our common Father, the Sovereign Pontiff Benedict XVI, for whom we have so much affection and whom we wish to surround with our prayers so that he may profess more clearly the Faith of the Church! 

Excerpted from Fr. Champroux’s sermon of January 16, 2011. Fr. Champroux, ordained in 2004, is assigned to Christ the King Priory, Brussels, Belgium.

¹ Pope Pius XI, *Mortalium Animos*, “On Fostering True Religious Unity,” January 6, 1928. English version: Kansas City, Angelus Press, n.d.



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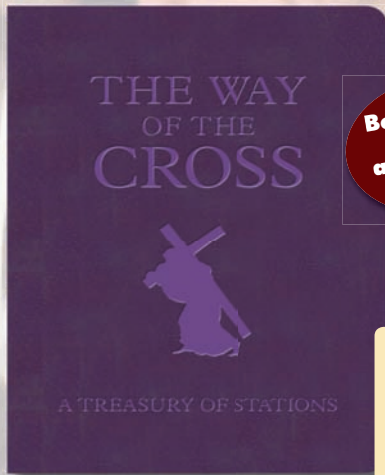


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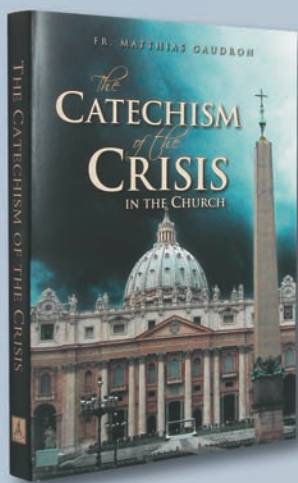
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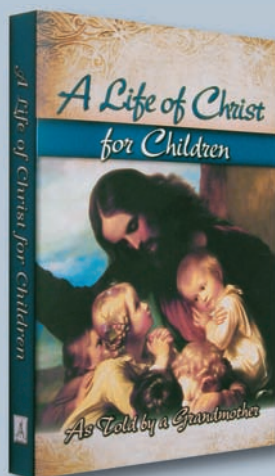
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