

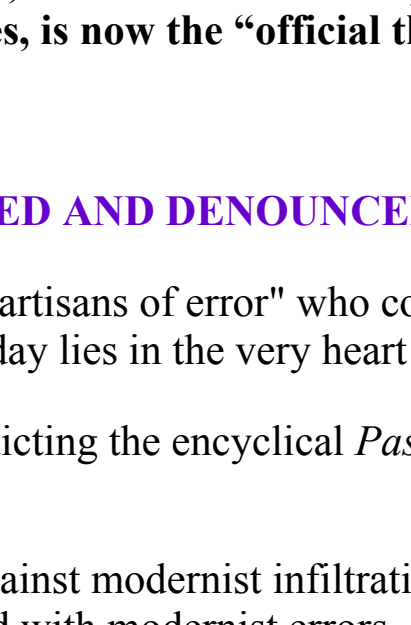


si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

August 1993 No. 3

They Think They've Won! Part I



Pope St. Pius X described Modernism as the synthesis of all heresies. From the beginning of this century, it grew and infected many of the clergy and laity. It teaches that our knowledge of God cannot be certain and that faith comes out of man's need of a God. From these principles, Modernism sets out to destroy dogmas and divine revelation. It seeks to reduce Christ to mere human dimensions, and makes divine inspiration a common gift to all of mankind. This modernism, the coming together of all heresies, is now the "official theology of Vatican II."

PART ONE: THE APPARENT VICTORY OF MODERNISM EXPOSED AND DENOUNCED BY ST. PIUS X

St. Pius X, in his encyclical *Pascendi* (1907) denounced those modernist "partisans of error" who concealed themselves "in the very womb and heart of the Church" insidiously spreading destruction "from within the Church itself...So that the danger today lies in the very heart and veins of the Church."

This same saint added the pain of excommunication against anyone contradicting the encyclical *Pascendi* or the decree *Lamentabili*, which exposed and condemned Modernism.

He also insisted that all bishops and religious superiors be on their guard against modernist infiltration, to carefully screen those chosen as seminary professors, as well as prospective seminarians and priests, saying: "If any [priest] be found tainted with modernist errors...let them be absolutely forbidden from teaching anything whatsoever. Also any seminarian in any way even suspected of attachment to these condemned modernist novelties and doctrines, must be refused all access to Holy Orders" (*Motu Proprio*, November 18, 1907).

Pope St. Pius X knew that the modernists sought out followers in seminaries and religious houses, where the future of the Church was formed. In order to do this, they secretly organized themselves into hidden sects.

DENOUNCED BY THE GREAT THEOLOGIAN FR. GARRIGOU-LAGRANGE, O.P.

In 1946, Fr. Garrigou-Lagrange wrote a brilliant article entitled: "**Where is the New Theology Leading Us To?**" To Modernism, he replied. He then proceeded to denounce this work of doctrinal corruption, saying that: "Typed sheets have been distributed among the clergy, seminarians and Catholic intellectuals, containing strange doctrinal assertions and negations." Fr. Garrigou-Lagrange quoted, at length, many parts of those secret sheets - a preview of all the heretical novelties that would emerge in this post-Vatican II era. One example will be sufficient: "A general convergence of all religions to a universal Christ, which will satisfy them all. This seems to me to be the only possible imaginable conversion for a Religion of the future." This is the very essence of today's ecumenism, which seeks to bring together all religions, in a Christ separated from His Mystical Body, the Catholic Church.

THE CONFIRMATION

Confirmation of this treachery comes to us today, from the very lips of those representing this New Theology. A mouthpiece of theirs is the journal *Communio* and in an article of November-December, 1990, the Jesuit Fr. Peter Henrici (born 1928) tells us that:

a) In Jesuit seminaries, contrary to papal instructions, the doctrine, method and principles of St. Thomas Aquinas were openly scorned and held in contempt. Henrici assures us that "the official scholastic studies of St. Thomas were merely thumbed through."

b) Behind that facade of official studies, modernist texts and tracts were secretly circulated to the most brilliant and promising seminarians. Those same modernist concepts, secretly passed around, would later reappear as the New Theology. Those who showed interest and promise in theology, would be given the modernist Fr. Henri de Lubac's book: *The Supernatural* - the most forbidden of forbidden books! Then they would receive another of his books, *Corpus Mysticum*. This was done to inculcate them with the principle that identical theological terms could have different meanings with the passage of time or when looked at in another context. Thus we say goodbye to unchanging divine and apostolic Tradition! Goodbye to the homogenous development of dogma! Goodbye to unchangeable truths!

Fr. Garrigou-Lagrange was right in saying the novelty of this New Theology would deprive the Church of its sound Tradition. Today, the ideas and assumptions of that novelty, make up the premises of the New Tradition, which, though it is living, is no longer coherent.

These treacherous modernist theologians, then condemned, were later rewarded at Vatican II. The *aggiornamento* (updating) spirit of Vatican II placed the Conciliar Fathers in a position where they had to rely upon the preparatory work done by theologians prior to the Council. In other words, those Vatican II bishops who succumbed to the siren song of the *aggiornamento* ended up having to rely upon the works of those who had concocted and cultivated a New Theology in direct opposition to Catholic theology.

A great number of these Conciliar Fathers did not know or understand the New Theology. It had been cultivated in secrecy, in closed circles. It was hidden behind traditional sounding terms. The Fathers, ignorant of these facts, gave this often traditional-sounding, New Theology a kind of ecclesiastical orthodoxy and acceptability.

A VETERAN'S TESTIMONY

Similar expressions of modernist triumphalism are found in the work of Fr. Henri Bouillard, S.J. - a veteran of the New Theology. On the occasion of the inauguration of a center known as the Maurice Blondel Archives at the Catholic University of Louvain, Belgium, Bouillard stresses the influence of Blondel's philosophy on the New Theology: "Blondel's thoughts and ideas have, in their essential theses, progressively won the day." The orthodox teachings, brushed aside and dismissed by Blondel are "no longer valid today."

THE COUNCIL - VATICAN II

For Bouillard, the most conclusive and positive proof of the modernist victory is Vatican II, where "they abandoned the concept of looking at the natural and supernatural orders as two superimposed things neither having any kind of internal link with the other. It is interesting to note that, in none of Vatican II's major documents, will you find the use of the word, *supernatural*. Bouillard's affirmation is only too true, being well documented and easily proved by the official documents of Vatican II. Under the influence of Modernism, it has deliberately and studiously avoided in its most important documents (especially those dealing with ecumenism) the use of the word, *supernatural*. Thus its major documents implicitly approve naturalism, which is the essence of Modernism. This naturalism has also proved itself the basis of Blondel's philosophy and of De Lubac's theology.

So, we must ask ourselves today, what is being substantially proposed to us as Catholics in the name of Vatican II? The answer is that same New Theology officially condemned by Pope Pius XII. What lies hidden beneath this billboard? Nothing else but that same modernism condemned by Pius X and which leads to a radical denial of the existence of divine revelation, the divinity of Our Lord and the divine origin of the Catholic Church.

THE WINNERS

Still more recently, in *30 Days* (December 1991), we find the same Fr. Henrici saying:

a) that the New Theology condemned by Pope Pius XII in the Encyclical *Humani Generis*, has now "become the official theology of Vatican II."

b) that the key positions in the Church are already in the hands of the actual representatives of the New Theology, whose mouthpiece is the journal *Communio*: "Nearly all of the theologians who have been named bishops in recent years, have come up through the *Communio* line. Their names form a list of important persons destined for the top careers: the Germans, Lehman and Kasper, the Swiss, Von Schonborn and Corecco; the Italian, Scalia; the Belgian, Leonard and the Brazilian, Romer." The Jesuit professor at the Gregorian University, Peter Henrici, slyly laments: "The founding members, Balthasar, De Lubac and Ratzinger, have all become cardinals. Many of the second generation have been chosen as bishops."

He also adds such important names as that of "the Dominican theologian in the Papal residence, Georges Cottier; also Jean Duschesne, press agent for Cardinal Lustiger; the Hegelian André Léonard, Bishop of Namur" who has charge of St. Paul's Seminary, the place where Cardinal Lustiger sends his seminarians. According to *30 Days*: "These are the ones (they say!) who have won."

THE BREAK

Similar cries of triumph and indirect confessions of treachery are found in post-Vatican II era, Neo-modernist literature:

A book by Fr. René Latourelle, SJ, entitled *Vatican II-1962-87: Results & Views 25 Years Later*, was in fact "produced by the Jesuit Universities in Rome." (from the Italian magazine *Avenir*). The book has 68 contributors from 20 countries (all, but two, are Jesuits) clearly illustrating the triumph of this New Theology and the favor lavished upon it by Pope Paul VI. One of these contributors, Fr. Martini SJ., says: "Though it's not quite a case of excommunications being followed by canonizations, nevertheless some notorious theologians who were reprimanded prior to Vatican II, later found themselves playing a major role amidst Vatican II experts, and thus had a great influence in the formulation of Vatican II decrees. In 1950, some of their books were officially removed from library shelves. After the Council, these same authors were named cardinals (De Lubac and Danielou)."

Thus do we see the Encyclical *Humani Generis*, of Pope Pius XII, quickly being repudiated and disowned by another Pope. Those who had always faithfully adhered to Rome's directives, now wondered to whom they owed obedience: to the Pope of yesterday who was in full agreement with his predecessors, or the present Pope, who had evidently broken with the constant and traditional direction of the Church.

More recently, on the anniversary of De Lubac's death, the Vatican newspaper *L'Osservatore Romano* (September 1992) devoted an entire page to Cardinal De Lubac and "the great theses of a precursor of Vatican II." In it we read: "Our thoughts turn to Blondel, Gilson, Mounier, Maritain, De Lubac, Chenv and many others, who prepared the philosophical and theological positions which later emerged in many themes of Vatican II."

Therefore, we must admit that the New Theology, officially condemned by Pope Pius XII, as being nothing but a heap of "false opinions, which threaten to overthrow the very foundations of Catholic doctrine," has now become "the official theology of Vatican II" (Fr. Henrici).

This open Neo-modernist war against the Church is a grave reality, especially since it is waged by persons occupying such high positions in the Church. The reason why we are exposing the current situation in such detail is to shake people out of their indifference or numbness, and to put them on their guard against this very real danger threatening their souls.

It is nothing less than that long-standing "often passive, but nevertheless real resistance" of the bishops themselves, which paved the way for the present crisis in the Church, a crisis that is simply the triumph of Modernism in the Catholic Church. Therefore, it is necessary to know a little more about those who think they have won and just what it is that they are after. They think that they have won the day simply because they do not believe in the words of Jesus Christ "And I say to thee: that thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it! (Matt 16:18)"

PART 2: TRUE AND FALSE RESTORATION

(Translator's note)

MAGISTERIUM: *The Church's divinely appointed authority to infallibly teach the truths of Religion, "Going therefore, teach ye all nations...teaching them to observe all things whatsoever I have commanded you. (Matt. 28:19-20)"*

MAGISTERIUM SCORNE

"The Church insists that its future priests be formed in the philosophical disciplines 'according to the method, doctrine and principles of the Angelic Doctor' (St. Thomas Aquinas). The reason being that experience over many centuries has proven (to the Church) that the method of St. Thomas Aquinas, whether informing young minds, or sounding the depths of the deepest truths, stands high above all others by its singular merits; his doctrine is in complete harmony with Divine Revelation and in perfect accord; it is particularly useful and efficient in laying, in all safety, the foundations of Faith, as well as in reaping, in a sure and useful manner, the fruits of true progress." - Pope Pius XII, *Humani generis*

Those who think themselves to be "winners" are those neo-modernist faithful (if we can use this expression) to the line of the founding fathers of the "New Theology," and particularly to the (tortuous, involved and obscure) line drawn by the Jesuit Henri de Lubac and that of the ex-Jesuit Hans Urs von Balthasar. The representatives of the New Theology are celebrated as if they constituted the cornerstone of the Church" rightly recorded the famous thinker and writer Dom Jules Meinvielle.

But before presenting you with these "holy fathers" of the post-Conciliar Catholic world, it would be most opportune and useful to briefly illustrate the very essence of the "new theology."

THE SIMPLE PRINCIPLE OF A COMPLEX HERESY

The German priest and theologian Johannes Dörmann, in his best book *The Strange Theology of John Paul II and the Spirit of Assisi* writes:

"The 'New Theology,' although many-sided and varied, is really quite simple in its principle, and that is why its multiple forms can be grouped together under the same title. Its different forms **ALL HAVE ONE THING IN COMMON: THEIR STUDIED REJECTION OF TRADITIONAL THEOLOGY.**" (p.55)"

The author then provides us with a concise and effective explanation of what is meant by the "rejection of Traditional theology," referring to the last Council which deemed it necessary to abandon the Church's scholastic language or terminology for "pastoral" motives:

"The chief theologians (who were actually directing the Council) saw very clearly that in this question of scholastic language, both theology as well as the Faith itself were at stake. For scholastic terminology was indissolubly linked to scholastic philosophy which itself is linked to scholastic theology which is, in its turn, closely knit to the Dogmatic Tradition of the Church." (p.52)

And consequently, this abandoning of scholastic language would end up, in the last analysis, in saying farewell to the Divine and Apostolic Tradition so faithfully kept and guarded by the Church.

"This rejection or abandonment of the 'language of the Scholastic school' by the Council Fathers (Dörmann writes) constituted for them (those theologians directing the Council) the **SINE QUA NON** or indispensable condition which would assure a complete rupture from traditional dogmatic teachings, in order to set the 'New Theology' in place after having ceased using 'the previous traditional theology' and discarding it once and for all. (p.53)"

SHEER UTOPIANISM

And just what was the motivation of this dumping of Traditional theology? ...They were motivated by "this simple and seductive idea: a 'New Theology' consonant with modern, scientific characteristics, as well as with the modern image of the world and history. (p.55)"

In other words they were motivated by the old and constantly recurring Utopia of the Church being reconciled with the modern world, that is with modern philosophical thought, and with which Pope Pius IX (*Syllabus*, Proposition 80) declared that the Church cannot and must not reconcile itself, seeing its essentially anti-Christian character and outlook:

"(Modern) men are, in general, strangers to truth and supernatural benefits and graces, thinking as they do to be able to satisfy themselves exclusively by human reason and in the natural order of things as they (vainly) expect to reach in them their own perfection as together with their own happiness" (Vatican I, preparatory outline of Catholic Doctrine).

"For those partisans of the 'new theology' (Dörmann continues), the slogan, 'aggiornamento' simply meant a resolute opening-up on the part of the Church to modern thought (which is totally alien to Truth as well as supernatural treasures and values) in order to end up with a completely new and different theology from which would be born a new secularized Church, adapted to its modern time. (p.54)"

This is nothing but modernist Utopianism. "Where is the new theology taking us? It is taking us in a straight line to modernism," wrote Fr. Garrigou-Lagrange O.P. in 1946.

And in fact, digging a little more deeply into the matter, we find beneath the simple principle of the new theology, that same perversion of the notion of truth which serves as the very foundation of modernism: "Truth is no more unchangeable than man himself, for it evolves with him, in him and by him. (Pope Saint Pius X, in his Decree *Lamentabili*, **condemned** proposition #58)"

From all this, Fr. Garrigou-Lagrange O.P. who, laying aside all pretense at prophesying, simply came to these logical conclusions in 1946 (16 years BEFORE Vatican II): "And where is this New Theology headed with its new masters from whom they seek to draw their inspiration? Where is it heading if not for the road to skepticism, whims and heresy?" ("La nouvelle théologie. Ou va-t-elle?" In *Angelicum* #23-1946, p.136)

A BLAMEWORTHY UTOPIA

This attempt to reconcile the Church with the "modern world" cannot be considered an innocent utopia. The Magisterium of the Roman Pontiffs, has, over and over again, blocked the way to such moves, particularly Popes Gregory XVI (*Mirari Vos*, 1832), Pius IX (*Syllabus*, 1864), Saint Pius X (*Pascendi*; 1907) and, on the eve of the last Council, Pius XII (*Humani Generis*, 1950).

In this last encyclical, scorned, disavowed and buried by those very same persona whom it condemned, Pius XII, illustrating the (theological) climate preceding the Council, points out "with anxiety" and clarity the dangers of the "New Theology" which, seeking its basis outside the enduring philosophy, endangers the entire structure of Catholic Dogma. Particularly noteworthy is the fact that Pope Pius XII does not hesitate one moment to underline in red the scorn heaped upon the Magisterium, an underlying scorn borne out by its attitude:

29. But reason can perform these functions safely and well, only when properly trained, that is, when imbued with that sound philosophy which has long been, as it were, a patrimony handed down by earlier Christian ages, and which moreover possesses an authority of even higher order, since **the teaching authority of the Church, in the light of Divine Revelation itself, has weighed its fundamental tenets**, which have been elaborated and defined little by little by men of great genius. For this philosophy, acknowledged and accepted by the Church, safeguards the genuine validity of human knowledge, the unshakable metaphysical principles of sufficient reason, causality and finality, and finally the mind's ability to attain certain and unchangeable truth.

30. Of course this philosophy deals with much that neither directly nor indirectly touches faith or morals, and which consequently the Church leaves to the free discussion of experts. **But this does not hold for many other things, especially those principles and fundamental tenets to which we have just referred** (validity of human knowledge, the unshakable metaphysical principles, etc...). But never may we overthrow it, or contaminate it with false principles, or regard it as a great, but obsolete, relic. For truth and its philosophic expression cannot change from day to day, least of all where there is question of self-evident principles of the human mind or of those propositions which are supported by the wisdom of the ages and by Divine Revelation.

32. How deplorable it is then that **this philosophy, received and honored by the Church, is scorned by some** who today call it outmoded in form and rationalistic, as they say, in its method of thought. While scorning our philosophy, they extol other philosophies of all kinds, ancient and modern, oriental and occidental, by which they seem to imply that any kind of philosophy or theory, with a few additions and corrections if need be, can be reconciled with Catholic dogma. No Catholic can doubt how false this is, especially where there is question of those fictitious theories they call immanentism, or idealism, or materialism, whether historic or dialectic, or even existentialism, whether atheistic or simply the type that denies the validity of the reason in the field of metaphysics.

34. It would indeed be unnecessary to deplore these aberrations from the truth, **if all even in the field of philosophy, directed their attention with the proper reverence to the teaching authority of the Church**, which by divine institution has the mission not only to guard and interpret the deposit of divinely revealed truth, **but also to keep watch over the philosophical sciences themselves, in order that Catholic Dogmas may suffer no harm because of erroneous opinions.**"

Thus do we see confirmed that which we have been repeating for years: the constant and infallible Magisterium of the Catholic Church and their own "obedience" which they, in turn, seek to impose in their style of new Church, results in the moral obligation of the true and faithful Catholics to disobey the false orders of their new-style Church.

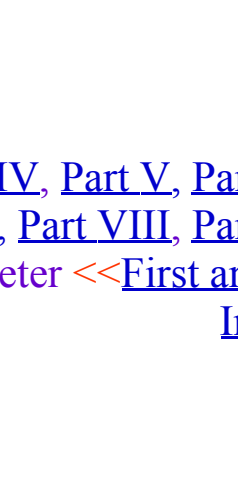
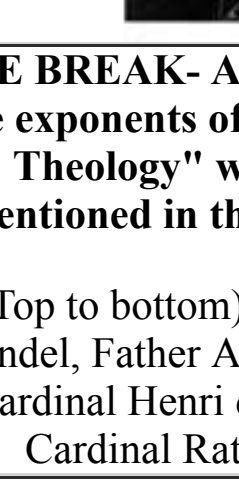
TRUE AND FALSE "RESTORATION"

From what we have just seen, it logically follows that true restoration can only come by traveling along in a reverse direction from the one which led to the rupture or breaking away from the Doctrinal Tradition of the Church: a return to constant and durable philosophy, and therefore to Scholastic Theology, therefore to the Dogmatic tradition of the Church in faithful obedience to the constant directives and teachings of the Magisterium of all the Popes. Those neo-modernists following the modern "line" of de Lubac and of von Balthasar are now posing as "moderates and even as "restorers," but they categorically refuse to repudiate or renounce their "New Theology" from which - whether they like it or not - arose this crisis which today paralyses the life of the Church. "Our line" (the one we follow) - declared, sure of himself, Fr. Henrici S.J. to (the review) *30 DAYS* (December 1991) - "is the one of the extreme centre. No excessive attention (sic!) to the Magisterium, nor **CONTENTION**. No right, nor left. Attachment to tradition (which in the language or "Newspeak" of de Lubac and of the "new" theologians, is not - as we will see - the Dogmatic tradition of the Church) in the line of the new theology of Lyon (seat of de Lubac as well as that of the other "founding fathers" (of the new theology), which underscored the non-opposition (i.e. identification) between nature and supernature, between faith and culture, and which has become the official theology of Vatican II."

"That same 'New Theology' Pope Pius XII officially condemned in his Encyclical *Humani Generis* as simply being a whole heap of "**false opinions threatening to lay waste the very foundations of Catholic Doctrine!**" It is, therefore, even more imperative to bring to light just what is behind the "moderation" of these neo-modernists of the "extreme centre," yes, but still modernists just the same.

Hirpinus

Translated from *Courrier de Rome*, March 1993



THE BREAK- A number of the exponents of the "New Theology" who are mentioned in this article.

(Top to bottom) Maurice Blondel, Father Alfred Loisy, Cardinal Henri de Lubac, Cardinal Ratzinger