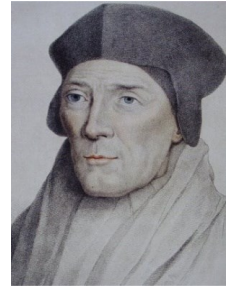


The Recusant

An unofficial SSPX newsletter, fighting a guerrilla war for the soul of Tradition!



“So I would have to say we have to avoid now completely the Fake Resistance with Bishop Williamson and the other three bishops... And that includes also the SSPX and those who are silent about so many errors.”

- Fr. Raphael Arizaga OSB, 27th April, 2017

Inside:

- **“A New Concept of the Church” - 1984 conference (Abp. Lefebvre)**
- **“We Will Crush You!” (Fr. Rafael vs. Fake Resistance)**
- **Summer 2017 Newsletter (Fr. Rafael, OSB)**
- **Outside the Church there is No Salvation (Catechism) :**
 - **“Two Recent Explanations of the Church’s Necessity for Salvation” (Mgr. Fenton)**
 - **“The Catholic Church and Salvation - Some Sources of Misunderstanding” (Mgr. Fenton)**
- **“Dom Guéranger’s Advice for Our Time” (Catholic Candle)**

FROM THE DESK OF THE EDITOR:

Dear Reader,

The dogma “Extra Ecclesiam Nulla Salus” (that “Outside the Church there is No Salvation”) is really a very basic and fundamental doctrine of the Church. I say “fundamental” because, in the proper sense of the word, it is one of the foundations (in Latin: *fundimenta*) of so much else. It makes a big difference whether you can be saved outside the Church or not, whether or not you need to make your neighbour aware that the Catholic Church is the means God gave us to go to heaven. Eternal Heaven or eternal hell depend on it. What could be more important?

But that’s easy, every Traditional Catholic knows all about that already, don’t they? I am no longer so sure. Following what I wrote here in June, two issues ago, that: “Only Catholics go to heaven,” I received a couple of messages from readers saying that they disagreed or thought I was wrong there, despite our having provided quotations from the Fathers, Doctors and Councils saying just that. How strange life is. The “Who Wants To Be The Next Resistance Bishop?” song, the spoof interview with Bishop Zendejas... and yet this is what generates controversy. Who would have thought?

Even the unfortunate Mr. Samuel Loeman also took the opportunity of writing another (yes, another...) article for his vanity website accusing me of contradicting the teaching of the Church which, says he, is clearly and obviously that non-Catholics can be saved. He begins:

"In The Recusant issue #41, Greg Taylor accuses bishop Williamson of practicing and teaching the heresy of indifferentism."

In fact, the article was entitled simply: "Bishop Williamson Teaches Indifferentism." Spot the difference. Hint: it's only one word, but a rather important word. To see just how important that one word is to Mr. Loeman, we need only consider the fact that he then goes on to use word "heretic" and "heresy" a total of fifteen times throughout his article, almost every one of which is attributed to me, meaning that he is literally putting words into my mouth.

"I wonder why no one ever noticed the bishop's "heresy" before?"

"What a shame that we never had the grace of a Mr. Taylor before, to point out the obvious heresies and heretics in our midst!"

"But at least let him refrain from making heretics out of those who believe ..."

"I guess using Mr. Taylor's standard, we ought to consider Msgr. Fenton a heretic too ..."

"Maybe Pius XII too was an infiltrator, a heretic and a traitor, like Mr. Taylor has called bishop Williamson."

"And anyone who sets out to "catch out" his fellow Catholics, in order to condemn them as "heretics" better watch out..."

"And then he accuses of teaching this same heresy anyone who ..."

...and so on, you get the idea. Well, as before, I invite the diligent reader to find one instance, *just one*, where I have directly called Bishop Williamson or any of these clowns a heretic or accused them of being guilty of heresy. Please. Just one example. You now have 43 issues, hundreds of pages, hundreds of thousands of words: it shouldn't be too hard, surely. I look forward to hearing from you.

Indeed, poor Mr. Loeman seems to get so carried away on a wave of his own rhetoric, with all his talk of "heresies" and "heretics," that he even gives his readers the false impression that he is quoting from me directly:

"This then, is Mr. Taylor's proof of the "practicing the heresy of indifferentism" of which the bishop is accused."

I invite everyone reading this to go back to *Issue 41*, to take a look for himself and see if that is, in fact, a direct quote from me or whether Mr. Loeman has simply stuck quotation marks around his own interpretation of what I am supposed to have said, around what he thinks or wishes I had said. Words cannot describe how childish this is. The supreme irony of course is that this is coming from *the very same man* who only last month declared that he didn't expect to find much substance to my accusations against Bishop Williamson because of how much I and "my friends" like to bandy about the word heresy and accuse everyone of being a heretic left, right and centre. Remember that? Never mind the startling admission that he hadn't yet bothered to look properly at what my criticisms of the Bishop really are (and what kind of a man writes a public letter against an accuser without first bothering to find out what

the accusation actually is?) - the point is that I do try to use these words advisedly, since "heresy" has a specific proper meaning as well as a broader general one. The irony here is that Mr. Loeman uses it more times in this one silly article than I have in the past five years.

But have no fear, dear reader, I do not propose to try your patience or sanity by dealing with the whole of Mr. Loeman's second public attack on me (Is that normal by the way, or is it me? I think he must have too much time on his hands. At any rate, he seems to have a good deal more than I do.) I will confine myself to some very basic though important observations.

1. Mr. Loeman seems to be under the mistaken impression that question at issue is "...those who through no fault of their own remain outside the body of the Church" and he quotes Pius IX on the theme of "...those afflicted with invincible ignorance." But this is all entirely beside the point. Bishop Williamson was talking explicitly about his choosing to become a Catholic (because then "one has a much better chance of salvation," said he, as though one could have any chance at all by choosing not to become a Catholic!). Invincible ignorance doesn't even enter the question. Bishop Williamson didn't mention or refer to it even once, and neither for that matter did I, so why does Mr. Loeman waste everyone's time talking about something which is irrelevant? Take good note, reader: this is classic example of what one calls a straw man fallacy, one seldom comes across so fine a specimen! And for it, for what I didn't actually say about a question to which Bishop Williamson didn't refer either, Mr. Loeman informs the world that I have "unwittingly joined the Dimond brothers."

2. The article relies on theology manuals, indeed one particular theologian (Van Noort) from whom he quotes more than once, and which in turn refers to Mgr. Ronald Knox (who, it seems, invented the term "unconscious Catholics" to describe the idea of people who appear visibly to be outside the Church and yet are nevertheless Catholics all along without their even having realised it...). Curiously enough this is a fine illustration of what I meant when I said, elsewhere in that same *Recusant* (Issue 41), that I was wary of theologians of the late-19th and early-20th Century, who tend to stretch the teaching in a rather unhelpful way.

3. On the other hand, the article contains not one word about the consistent teaching of the Councils, Fathers and Doctors of the Church which was reproduced without comment in these very pages. There is a reason why we did not simply reproduce quotes from theologians shortly before the Council. Which is the better, more accurate source for the Church's teaching? The teaching of St. Thomas, St. Augustine and others which we reproduced here really is very simple, very clear and very easy to understand. It does not need to be interpreted or filtered, nor does one need to read learned commentaries in order to understand it: one hardly needs a theology manual when a child can understand what the Church teaches on this question without difficulty. And we only reproduced what would fit into the limited space available: there was plenty more where that came from.

4. There is also plenty more Bishop Williamson where that came from. For example, how about his avowal in EC #348 that:

"If James is convinced that to save his soul he must stay in the Newchurch, I need not hammer him to get out of it. If Clare is persuaded that there is no grave problem within the Society of St. Pius X, I need not ram down her throat why there is. And if John can see no way to keep the Faith without believing that the See of Rome is vacant, I need urge upon him no more than that that belief is not obligatory."

Or, to give another example, how about EC #420 where he tells the world that:

“At present I am more and more disinclined to impose even a true viewpoint on anybody.”

What is that but the voice of one who is supremely indifferent and really couldn't care less? And yet there is not a word about this from Mr. Loeman. Indeed, he seems blissfully unaware of it. Perhaps that is as well. The world can be saved from yet more of this nonsense.

5. It would seem that my words which gave most offence are that: “Only Catholics go to heaven.” Well, it's true. Only Catholics do go to heaven. Notice how even Mgr. Knox (and yes, I do regard him as one of those theologian offenders referred to above) implicitly admits as much since, in stretching the definition of who counts as a Catholic and talking about “unconscious Catholics,” he clearly feels that he must find a way to make apparent non-Catholics count as Catholics so as to claim that they can be saved. Why bother claiming that they are Catholic unless they need to be Catholic in order to go to heaven? Moreover, as was recently pointed out, when even some conservative Novus Ordo Catholics such as Michael Voris and *Catholic Answers* admit the necessity of being a Catholic, it is really astonishing that this should appear to be so controversial among supposedly Traditional Catholics.

Is this really where we've come to: arguing about whether someone who consciously turns his back on the Church and chooses not to become a Catholic can still save his soul? Can this really be happening? Who would have thought it possible? The Williamson effect strikes again! This was not a controversial topic until he spoke his piece and called it into question.

We ought to add in fairness, by the way, that there are many Novus Ordo Catholics who believe and teach straight up that you don't need to be a Catholic to save your soul, people of all religions go to heaven; and then there are others who start by saying that “there is no salvation outside the Church, but...” and then qualify the previous statement out of existence. And even the ones who do still teach what the Church has always taught will usually go off on a tangent and start talking about the invincibly ignorant (something which, as mentioned above, is not actually relevant to the issue of what Bishop Williamson said nor our opposition to it.) This is a separate question. It is, moreover, a question in which speculation is king. We have no way of knowing whether the proverbial pigmy on a desert island can save his soul by being good. What do we know for certain? We know that it is more charitable to assume that he will not save his soul and that he badly need to be brought the Gospel, the true doctrine, baptism, membership of the Church. We also know that the Saints and Church Fathers say that it is virtually impossible to lead a morally good life outside the Church for any length of time, that with original sin and all the temptations of the world, the flesh and the devil, the natural law is quickly obscured, the will weakened and morality disappears fast without the help of God's grace. The gross immoralities into which the various heretical sects throughout history quickly sank do seem to provide us with a startling lesson in this regard. From Arius to Luther, is there one heresiarch, is there one heretical breakaway sect which did not descend into immorality within a short space of time? A similar lesson can be learned from our own benighted era: which protestant “church” today is officially against abortion? Which so-called “Christian” denomination is officially against contraception? Which other religion pretending to follow Christ still officially upholds something as basic as the indissolubility of marriage, that “til death” actually does mean “not before death”? We can also learn from looking at the conditions in which the various pagan peoples were found to be living when the first Catholic

missionaries reached them. Politically correct historical revisionism notwithstanding, were the African tribesmen living good lives in keeping with the natural law and in harmony with their fellow man? Were the Polynesians latter-day Platonists? Were the native Americans, were the Aztecs? What about the pagan Celts who occupied Gaul and Britain before the Romans arrived, were the Druids really nothing but pre-Christian “peace-and-love” hippies? Or do we not rather witness societies in which murder, cannibalism, human sacrifice and every other kind of depravity were an ordinary part of society? Surely any kind of an honest look at history shows that the Fathers are absolutely right: true morality and true doctrine cannot really be separated from each other in the way that we today often like to think. They are two sides of the same coin and go together hand in hand.

What else do we know for certain? We know that one cannot be saved without the Faith. Invincible ignorance on its own removes guilt, but that is all. It does not in itself save souls. We know that if invincible ignorance did save, then the missionary activities of the Jesuits, travelling all the way to China, India and Japan, for example, or volunteering to be tortured to death by North American redskins simply to lay the foundations for a conversion which they themselves might never live to see, would be sheer insanity. Why would anyone go to such trouble if the end result would be simply to remove the invincible ignorance “enjoyed” by those poor people and thereby with it, their possibility of salvation? It would not make sense.

All of which is by way of introducing two articles in this issue by Mgr. Joseph Clifford Fenton on this very question. The shorter of the two is entitled “Two Recent Explanations of the Church’s Necessity for Salvation.” The “explanations” in question are in fact books and the article is something in the way of a book review, in which the two authors are taken to task for misrepresenting the teaching of the Church on this very important point. Worthy of note is the fact that both authors refuted by Fenton were Catholic priests. Each were presumably given an *imprimatur* and *nihil obstat* for their books by Catholic bishops and Catholic dioceses, and their books were widely circulated amongst the Catholic faithful of North America (there is mention of one of them getting a second printing). What’s more, we are talking about the early- to mid-1950s, a decade or so before the Council. What does that tell us? In case it is not obvious, please take note: the revolution inside the Church did not begin with Vatican II. There were big problems already before the Council, even if they were perhaps less visible. The problem with each book, if you haven’t already guessed, is that each one, in its own way, is guilty of lessening, watering-down or trying to render acceptable to the modern world the teaching that no one can be saved outside the Catholic Church. As Mgr. Fenton concludes:

“The magisterium tells us that *no one at all* (nullus omnino) is saved outside the Church and that *none of those who are not within the Catholic Church* (nullos intra Catholicam Ecclesiam non existentes) can become partakers of eternal life. Statements like these do not admit of exceptions.”

Is there anything unclear about that?

The other Fenton article is a more thorough, in-depth look at how what is really a very simple teaching (that nobody can be saved outside the Church, that if you want to save your soul, you really ought to think seriously about becoming a Catholic, put it how you will!) was gradually corrupted over time by generation after generation of Catholic theologians until, by the 19th Century, they were teaching exactly the opposite of what St. Robert Bellarmine had taught two or three centuries earlier. There is surely a valuable lesson or two in there, too.

Before I say my last word on the question, let me leave you with this. If what I have written here (and been attacked for writing) turns out to be true, there are some pretty serious and rather sobering consequences for you and I, today, right now. If only Catholics go to heaven, if *nullus omnino* - nobody at all! - can be saved outside the Catholic Church, then the greatest misfortune that can occur to anyone alive right now is that they die a non-Catholic. Think of your neighbours, your co-workers, your friends, your relatives, near or distant... if they die outside the Church, cut-off from Christ and are condemned to hell, how much of the guilt for their condemnation will you share for having done nothing to help bring them into the Ark of Salvation? It is a tricky subject, one can never know for sure how things stand with another, and presumably God's grace is offered and refused at some point during their life. But I can be certain that at my own particular judgement, Almighty God will show me all the things which I should have done, all the good which I could have accomplished for Him, all the missed opportunities and the good which might have resulted from them, and it will all weigh against me. Yes, I risk being thought a "nutter", a "wierdo" or an "extremist." But I ought to fear God's judgement far more, and I ought to love that soul which is outside the Church far more, too. Act in good faith. Be outspoken. Tell people what they won't hear from anyone else. And yes, in case you are wondering, I am a miserable hypocrite who does not always practice what he preaches. But at least I don't preach what I practice.

O Jesus, Eternal High Priest, keep Thy priests within the shelter of Thy Sacred Heart where none may harm them.

Keep unstained their anointed hands which daily touch Thy Sacred Body.

Keep pure their lips, daily purpled by Thy Precious Blood.

Keep pure and unworldly their hearts, sealed with sublime mark of Thy glorious priesthood.

May they grow in love and confidence in Thee, and protect them from the contagion of the world.

With the power of changing bread and wine, grant them also the power of changing hearts.

Bless their labours with abundant fruit and grant them at the last the crown of eternal life.

Amen.

O Lord grant us priests,

O Lord grant us holy priests,

O Lord grant us many holy priests

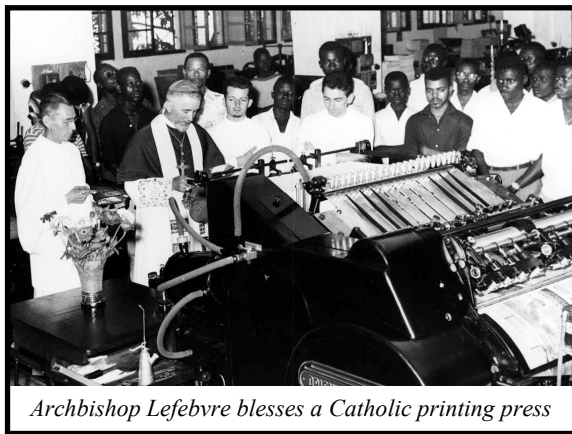
O Lord grant us many holy religious vocations.

St. Pius X, pray for us.

The following conference was given by Archbishop Lefebvre in Turin, Italy on 24th March, 1984 and was reproduced in the bulletin of the French District in 1992.

Archbishop Marcel Lefebvre: A New Concept of the Church

Source: www.sspaxasia.com/Documents/Archbishop-Lefebvre/Conference-in-Turin.htm



I want to speak to you of a very serious novelty: the New Code of Canon Law. I had not seen any necessity for a change. But if the law changes, the law changes, and we must make use of it, for the Church can ask nothing evil from her faithful.

However, when one reads this new code of Canon Law one discovers an entirely new concept of the Church. It is easy to be aware of, since John Paul II himself describes it in the apostolic constitution which introduces the new Code. "...It follows that which constitutes the fundamental novelty of Vatican Council II, in full continuity with the legislative tradition of the Church" - that's deceptive! - "especially in that which concerns ecclesiology, constitutes also the novelty of the new Code." Hence the novel concept of the Church according to the Council is equally the novel concept of the new Code of Canon Law.

What is this novelty? It is that there is no longer any difference between the clergy and the laity. There is now just the faithful, nothing else, on account of the "doctrine according to which all the members of the people of God, according to the mode which is proper to each, partake in the triple priestly, prophetic and royal function of Jesus Christ. To this doctrine is likewise attached that which concerns the duties and rights of the faithful and particularly the laity, and finally the Church's involvement in ecumenism!"

This is the definition of the Church (Canon 204):

"The faithful are those who, inasmuch as they are incorporated in Christ by baptism, are constituted as the people of God, and who for this reason, having been made partakers in their manner in the priestly, prophetic and royal functions of Christ, are called to exercise the mission that God entrusted to the Church to accomplish in the world."

We are all faithful, members of the people of God, and we all therefore have ministries! It is clearly said in the new code: all the faithful have ministries. They therefore all have the responsibility to teach, to sanctify and even to direct.

Let us continue our commentary on this Canon 204:

“...Having been made partakers in their manner in the priestly, prophetic and royal function of Christ, they are called to exercise the mission which God entrusted to the Church to accomplish in the world, according to the juridical condition proper to each one.” Hence everyone without exception, without distinction between clergy and laity, inasmuch as they are the people of God, has the responsibility of this mission entrusted by Jesus Christ properly to the Church. There is no longer any clergy. What, then, happens to the clergy?

It is as if they said that it is no longer parents who have the responsibility to give life to children but the family, or rather all the members of the family: parents and children. This is exactly the same thing as saying today that Bishops, priests and laymen have all responsibility for the mission of the Church. But who gives the graces to become a Catholic? How does one become faithful? No one knows any more who has the responsibility for what. It is consequently easy to understand that this is the ruin of the priesthood and the laicisation of the Church. Everything is oriented towards the laymen, and little by little the sacred ministers disappear. The minor orders and the subdiaconate have already disappeared. Now there are married deacons, and little by little laymen take over the ministry of the priests. This is precisely what Luther and the protestants did, laicizing the priesthood. It is consequently very serious.

This is quite openly explained in an article in the *Osservatore Romano* of 17th March, 1984:

“The role of the laity in the new Code. The active function that the laity has been called on to exercise since Vatican II by participating in the condition and mission of the entire Church according to their particular vocation is a doctrine which, in the context of the appearance of the concept of the people of God, has brought about a re-evaluation of the laity, as much in the foundation of the Church as for the active role they are called on to develop in the building up of the Church.”

Such is the inspiration of the whole new Code of Canon Law. This definition of the Church is the poison which infects these new laws.

The same can be said for the Liturgy. There is a relationship between this new Code of Canon Law and the entire liturgical reform, as Bugnini said in his book, *The Fundamental Principles of the Changing of the Liturgy*. “The path opened by the Council is destined to change radically the traditional liturgical assembly in which, according to a custom dating back many centuries, the liturgical service is almost exclusively accomplished by the clergy. The people assist, but too much as a stranger and a dumb spectator.” What? How can one dare say that the faithful are present at the sacrifice of the Mass as simply dumb spectators so as to change the Liturgy? How must the faithful be active in the sacrifice of the Mass? By the body or spiritually? Obviously spiritually. One can draw a great spiritual profit from assisting at Mass in silence. It is, in effect, a mystery of our Faith. How many have become saints in this silence of the true Mass!

“A long education will be necessary for the Liturgy to become an action of all the people of God.” Without a doubt. Then he adds that he is speaking of: “...a substantial unity but not a uniformity. You must realize that this is a true break with the past.” This past is the twenty centuries of prayer of the Church.

Bugnini was the key man in the liturgical reform. I went to see Cardinal Cicognani when this reform was published and I said to him: “Your Eminence, I am not in agreement with this change. The Mass no longer has its mystical and divine character.” He replied: “Excellency, that’s the way it is. Bugnini can enter as he likes into the Pope’s office to make him sign what he wants.” This is what happened to the Secretariat of State. This is how all these changes happened. They agreed on it beforehand, and then obtained signatures for some changes, and then others, and then others.

I said to Cardinal Gut: “Your Eminence, you are responsible for Divine Worship, and you grant permission for the Blessed Sacrament to be received in the hand! They will know that this was published with the agreement of the Prefect of the Congregation for Divine Worship!” He replied: “Excellency, I do not even know if I will be asked for it to be done. You know, it is not I who am in command. The boss is Bugnini. If the Pope asks me what I think of Communion in the hand, I will cast myself on my knees before him to ask him not to do it.” You see, then, how things happened at Rome: a simple signature on the bottom of a decree and the Church is ruined by numerous sacrileges ... The real presence of Our Lord is ruined, for it is no longer respected. Then, nothing sacred remains, as was seen at the large meeting at which the Pope was present, where the Blessed Sacrament was passed around from hand to hand between thousands of people. Nobody genuflects anymore before the Blessed Sacrament. How can they still believe that God is present there?

It is this same spirit which inspired the changing of Canon Law as that which inspired the changes in the Liturgy: it is the people of God, the assembly, which does everything. The same applies to the priest. He is a simple president who has a ministry, as others have a ministry, in the midst of an assembly. Our orientation towards God has likewise disappeared. This comes from the Protestants who say that Eucharistic devotion (for them there is neither Mass nor sacrifice: this would be blasphemy) is simply a movement of God towards man, but not of man towards God to render Him glory, which is nevertheless the first (latreutic) end of the Liturgy. This new state of liturgical mind comes likewise from Vatican II: everything is for man. The bishops and priest are at the service of man and the assembly. But where is God then? In what is His glory sought? What will we do in heaven? For in heaven, “all is for the glory of God,” which is exactly what we ought to do here on earth. But all that is done away with, and replaced by man. This is truly the ruin of all Catholic thought.

You know that the new Code of Canon Law permits a priest to give Communion to a Protestant. It is what they call Eucharistic hospitality. These are Protestants who remain protestant and do not convert. This is directly opposed to the Faith. For the Sacrament of the Eucharist is precisely the sacrament of the unity of the Faith. To give Communion to a protestant is to rupture the Faith and its unity.



Two Recent Explanations of the Church's Necessity for Salvation

by Mgr. Joseph Clifford Fenton

Taken from 'The American Ecclesiastical Review,' Vol. 130 No. 4, April 1954

The index to Denzinger's *Enchiridion symbolorum* refers to twenty statements or explanations in various documents of the ecclesiastical magisterium of the dogma that there is no salvation outside the Catholic Church. Since the autumn of 1952 we have also had available the complete text of the Holy Office letter *Suprema haec sacra*, which contains the most complete and detailed exposition of that dogma ever given in a doctrinally authoritative ecclesiastical document. The letter, incidentally, was dated Aug. 8, 1949, but its full text was not published until three years later.

What *Suprema haec sacra* and the various documents of the teaching Church collected in the *Enchiridion symbolorum* have to say about the Church's necessity for salvation is definitely not something of practical interest to professional theologians alone. This teaching of the *ecclesia docens* is meant for the entire Church, for all the people of God. The dogma that there is no salvation outside the true Church of Jesus Christ is a part, and an important part, of that supernatural message which we call divine public revelation. The people have a right to receive the divinely revealed truth which Our Lord directed to all His disciples.

Yet it is axiomatic that by far the greater number of people do not, and, practically speaking cannot, obtain their explanations of Catholic dogma directly from the authoritative documents of the ecclesiastical magisterium. In their younger days they gain that knowledge in an orderly, yet necessarily in an elementary way through their catechism lessons. Then, throughout their lives, they receive their instruction in matters of faith from the sermons they hear and from the Catholic books and periodicals they read. In our own time the printed word seems to play an ever increasing part in that process of instruction.

So it is that the book or the article dealing with matters of Catholic doctrine must be judged by inexorably high standards. No man writes a doctrinal work except to convince. It is a necessary consequence of his activity that the people who read his publication will tend to believe that his explanation of a Catholic dogma is true, or, at least, quite acceptable. If he should be unfortunate enough to present that teaching inaccurately, the final result would be that someone for whose salvation Our Lord died on the Cross would accept as God's teaching something which is not in His revealed message, or would reject some truth which God actually has revealed. Objectively, there could hardly be a more fundamental frustration of the activity of one who sets out to work as an ambassador of Christ than the production of such an effect.

Just as there is no function greater than that of an ambassador of Christ, one who is privileged to bring His divine truths to the people for whom He died, so there is objectively no greater misfortune than to cause people to form a misapprehension of the divine teaching. There are practical and concrete evil consequences of inaccurate doctrinal instruction in the field of morality. Thus it is quite possible that an incorrect notion of the Church, gained through some imperfect presentation of Catholic doctrine, may be the source of lamentable conduct towards the Church itself. Yet the evil of inexact doctrinal teaching is not, in the last analysis, to be estimated in terms of the untoward effects which may or may not follow from

it in the practical order. The misrepresentation of Our Lord's divine message is calamitous in itself, when we consider it objectively.

It is clear that a doctrinal book or article does its work properly when, and only when, its content is strictly in line with the pertinent authoritative statements of the ecclesiastical magisterium. Naturally, this does not mean that the book or article in question must limit itself to a bare and literal translation of the official ecclesiastical documents which have to do with the subject discussed in the book or the article. But, on the other hand, no literary explanation of a dogma will be in line with the teaching of the magisterium if it presents as acceptable or as true some statement manifestly contradicted by or incompatible with a declaration of the *ecclesia docens* on this subject. And, if the teaching contained in some book or article is not completely in accord with the teachings of the Church's magisterium, then definitely it is not proper intellectual nourishment for the children of the Church.

Recently two very well written books have been published in our own country. Neither of them is primarily concerned with the dogma of the Church's necessity of the attainment of eternal salvation, but both of them offer explanations of this teaching. One of these books, *The Living Christ*¹, by Fr. John L. Murphy, has already gained the widespread recognition to which it is entitled. The other, *Wisdom Shall Enter*², by Fr. Leo J. Trese, will undoubtedly prove to be equally popular. Fathers Murphy and Trese are certainly to be numbered among the ablest exponents of Catholic teaching in our country at the present time.

It is precisely because of the extraordinary ability of these two writers, and by reason of the extensive circulation their most recent literary productions have achieved and will undoubtedly continue to gain, that it is important to examine what their books have to say about the Church's necessity for salvation. Inevitable there will be a great many of our people who will accept as true and genuine Catholic doctrine the explanations of this dogma contained in these two books. Objectively the people will suffer harm if the teachings contained in these books should be in any way opposed to or incompatible with what the authoritative documents of the ecclesiastical *magisterium* tell us about the meaning of the dogma that there is no salvation outside the Catholic Church.

There are a few imperfections in Father Murphy's chapter on "The Church and Salvation" which prevent that chapter from reaching the level of the rest of the book. These should be corrected in the subsequent printing which this volume seems bound to attain.

1) He seeks to give the impression that there has been no important genuine variance among Catholic theologians in their explanation of the dogma. We are told that "Theologians have regarded the axiom ['Outside the Church there is no salvation'] in different ways in their attempts to explain it, but basically they all say the same thing; it is more a question of words than of ideas... Despite the varying nuances, however, all of them tell us the same thing."³

In the *Humani generis*, however, Pope Pius XII mentions among the "poisonous fruits" of the doctrinal novelties with which he is primarily concerned in this encyclical letter, the fact that "Some reduce to an empty formula the necessity of belonging to the true Church in order that eternal salvation may be attained."⁴ According to the Sovereign Pontiff, then, there were theologians who explained this dogma inadequately and inaccurately. The teaching that all

1 John L. Murphy, *The Living Christ* (Milwaukee: The Bruce Publishing Company, 1952), pp. xii + 228

2 Leo J. Trese, *Wisdom Shall Enter* (Chicago: Fides Publishers, 1954), p. 144.

3 *The Living Christ*, p. 105

the theologians tell us the same thing, or even approximately the same thing, about the dogma of the Church's necessity for salvation is quite out of line with the actual declaration of the ecclesiastical *magisterium* on this subject.

2) Father Murphy makes a problem out of the juxtaposition of "two seemingly opposed truths," set forth by Pope Pius IX in the *Singulari quadam*. The author of *The Living Christ* writes that Pope Pius IX "tells us first that 'We must, indeed, hold on faith that no one can be saved outside the Apostolic and Roman Church, that she is the only ark of salvation, that whoever shall not have entered her will perish in the flood'; yet, on the other hand, he adds that 'We must equally hold for certain that those who labor under ignorance of the true religion, if such ignorance be invincible, are not held guilty before the eyes of the Lord.'"⁵

In the actual text of *Singulari quadam*, however, there is not a trace of any even apparent opposition between the two principles enunciated by Pope Pius IX. According to the second of these principles, "qui verae religionis ignorantia laborent, si ea sit invincibilis, nulla ipsos obstringi huiusce rei culpa ante oculos Domini."⁶ The translation given in *The Living Christ* takes no account of the two words I have italicized in citing the passage from the original. When these two words are excluded from the passage, we have an absolute and bald assertion to the effect that persons who are invincibly ignorant of the true religion are guiltless in the sight of God, a statement which would make invincible ignorance of the true religion look something like a sacrament. When, on the other hand, we look at this passage exactly as Pope Pius IX presented it, we find it to mean that invincible ignorance of the true religion is not a sin, that people will not be blamed and punished by God for being invincibly ignorant of the true religion. Seen in the context of the *Singulari quadam*, this second of the two principles set forth by Pope Pius IX manifests itself as a development of the great Sovereign Pontiff's assertion that "the dogmas of the Catholic faith are in no way opposed to the divine mercy and justice."⁷

3) Father Murphy seriously weakens and confuses his explanation by speaking sometimes of "the necessity of belonging to the Church" and sometimes of "the necessity of membership in the Church." He makes the assertion that "while the axiom 'Outside the Church there is no salvation,' undoubtedly refers to actual membership in the visible Church, there is still the deeper meaning involved in that statement."⁸

There would seem to be very little excuse for imagining or for leading the Catholic reading public to imagine that the axiom of no salvation outside the Church *undoubtedly* refers to actual membership in the visible Church. There is no statement in the ecclesiastical *magisterium* to the effect that actual membership in the Church is requisite for the attainment of eternal salvation. The Fourth Lateran Council designates the Church as that "outside of which no one at all (*nullus omnino*) is saved."⁹ The *Unam sanctam* of Pope Boniface VIII speaks of it as that "outside of which there is neither salvation nor the remission of sins."¹⁰ The most forceful and arresting of all the older authoritative statements of this dogma, that made by the Council of Florence in its decree for the Jacobites, asserts that those "*intra catholicam Ecclesiam non existentes*" will go into everlasting fire "*nisi ante finem vitae*

4 DB, 3019.

7 DB, 1646.

10 DB, 468.

5 *The Living Christ*, pp. 105 f

8 *The Living Christ*, p.136

6 DB, 1647.

9 DB, 430.

eidem [Ecclesiae] fuerint aggregate.”¹¹ The *Humani generis* mentions the “necessitatem pertinendi ad veram Ecclesiam, ut sempiterna attingatur salus.”¹² In no case is there any reference to a necessity of actual membership in the true Church.

The *Suprema haec sacra* is quite explicit on this point. “Quandoquidem ut quis aeternam obtineat salute, non semper exigitur ut *reapse* Ecclesiae temquam membrum incorporetur, sed id saltem requiritur, ut eidem *voto et desiderio* adhaereat.”¹³ In other words, according to this authoritative instruction issued by the Holy Office at the command of the Holy Father himself, the dogma that there is no salvation outside the Church definitely does not mean that a man has to be an actual member of the Church in order to be saved.

Father Murphy’s book was written some months before the publication of the entire text of the *Suprema haec sacra*. It is unfortunate, however, that the ablest of the recent books dealing with the Church’s necessity for salvation should contain any teaching not in accord with the doctrine set forth in that instruction from the Holy Office. The ecclesiastical *magisterium*, which recognised and venerated as Saints men who had suffered martyrdom without having had an opportunity to be baptised and thus to achieve actual membership in the Church, definitely should not be represented to our people as teaching that actual membership in the Church is necessary for salvation.

4) In *The Living Christ*, two diverse and mutually incompatible explanations of the dogma are represented as differing only in a relatively unimportant matter of terminology. We are told that “Whether one wishes to interpret the axiom [‘Outside the Church there is no salvation’] as referring only to actual membership and consider others outside the Church as divinely intended ‘exceptions’; or whether one wishes to interpret it as meaning ‘outside either actual membership in the Church, or an implicit or explicit desire for membership there is no salvation,’ it tells us the same thing. The terms are really a subtle question for theologians to debate.”¹⁴

The author of *The Living Christ* makes it quite clear that he prefers to interpret the statement that there is no salvation outside the Church in terms of membership in the Church rather than in terms of either a membership or a desire for membership. He states that some have “explained the axiom as saying that unless one were a member of the Church either actually or in desire, there is no salvation.”¹⁵ But, according to him, “This interpretation does seem to force the meaning of the axiom itself, which seem always to have indicated the ideal plan of God’s economy; and also, the very term ‘member in desire’ is liable to the criticism of being bad English and clumsy theology.”¹⁶

Father Murphy’s strictures against the use of the expression “member in desire” are quite justified in the case of those men who would speak in such a way as to give the impression that a member in desire was one kind of member of the Church, wit a membership in some way distinct from that of a member *in re*. Such a procedure is definitely bad English and clumsy theology. When, on the other hand, we say that a man can attain eternal salvation as a member of the true Church or as one who desires to belong to it, we are simply repeating the teaching of the *Suprema haec sacra* itself. This teaching does not “force” the meaning of the axiom “Outside of the Church there is no salvation” in any way. It is, on the contrary, a part

11 DB, 714.

13 AER, CXXVII, 4 (Oct. 1952), 308

15 *Ibid.*, p.116

12 DB, 3019.

14 *The Living Christ*, p.117

16 *Ibid.*

of the Church's own interpretation of the dogma of which the axiom itself is the expression.

If, however, we choose to interpret this axiom as referring only to actual membership in the Church, considering others outside the Church as divinely intended "exceptions," we are offering an explanation of the dogma and of the axiom quite incompatible with the explicit statements of the ecclesiastical *magisterium*. The axiom, in the last analysis, is nothing more or less than the common and popular statement of a dogma which the *ecclesia docens* has set forth and has explained many times. The statements of the *magisterium* with regard to the Church's necessity for salvation are always unrestricted and universal. Thus the *magisterium* tells us that *no one at all* (*nullus omnino*) is saved outside the Church and that *none of those who are not within the Catholic Church* (*nullos intra Catholicam Ecclesiam non existentes*) can become partakers of eternal life. Statements like these do not admit of exceptions. If there are individuals who attain eternal salvation outside the Catholic Church, according to the way in which the *magisterium* itself interprets the meaning of the word "outside" in this context, then these declarations of the *ecclesia docens* are simply not true.

Thus the two explanations of the axiom which Father Murphy offers as at least practically equivalent are, in point of fact, disparate and mutually incompatible. One turns out to be a statement of the Church's own teaching. The other involves an opposition to authoritative declarations of the Church's *magisterium*. The fact that the great Cardinal Newman himself taught that the dogma of the Church's necessity for salvation admitted of exceptions in no way justifies the employment of this device.¹⁷

5) Father Murphy has weakened his explanation of the dogma by use of the term "ideal." We are told that "Here we have the statement of the *ideal*: that every single man in the New Testament era should become an actual member of this visible Church established by Christ, and through her receive the graces of Redemption. Yet God knew from all eternity that there would actually be men who would not become members of this Church. Through no fault of their own."¹⁸ Again, we are told that "Looked at in this way, the axiom may be understood as referring to the ideal plan of providence; it is the rule and not the exception. Those who are saved outside the Church are the exceptions..."¹⁹ Furthermore, he states that "It is the order primarily desired by God, the rule that He lays down, that all should be saved within the Church. In establishing this general rule, however, God did not fail to provide for those whom we may call the exceptions."²⁰

Thus we see the practical equivalence, for Father Murphy's explanation of the dogma, of being actually a member of the Church, and being "within" the Church. This is not in accord with the teaching of the *magisterium*. Likewise, there is a tendency to see in the axiom merely a statement of an antecedent decree of the divine will. The body of authoritative teaching of which this axiom is the commonly employed expression, however, bears no such interpretation. All of these claim to be statements of actual fact. They are intended as expressions of the consequent will of God. They mean, according to the *Suprema haec sacra*, that the Church is necessary for salvation with the necessity of means as well as the necessity of precept. The Church is not merely an entity which was necessary for all according to an

¹⁷ Cf. *Certain Difficulties Felt by Anglicans in Catholic Teaching* (London: Longmans, Green & Co. 1896) II, 336

¹⁸ *The Living Christ*, pp. 106

¹⁹ *Ibid.*, p. 107.

²⁰ *Ibid.*

antecedent decree of the divine will. It is a society, the Mystical Body of Jesus Christ, outside of which actually no one at all can be saved.

Father Trese's approach to this teaching is somewhat different from that of Father Murphy. He seeks, in the best sense of the term, to popularise Catholic teaching. He writes simply and incisively, to explain the fundamentals of our doctrine.

Yet it is by reason of this very tendency towards simplicity that *Wisdom Shall Enter* presents a somewhat undesirable explanation of the Church's necessity for salvation. "These then," Father Trese tells us, "are the ones of whom it is true to say that 'Outside the Church there is no salvation': the Catholic who already has the faith and cannot lose it except through his own fault; and the non-Catholic who knows, or at least suspects, that the Catholic Church is Christ's own."²¹

Wisdom Shall Enter was published long after the publication of the full text of the *Suprema haec sacra*. In this authoritative letter of the Holy Office, sent at the command of the Holy Father himself, we read: "Neque enim in praecepto tantummodo dedit Salvator ut omnes homines intrarent Ecclesiam, sed statuit quoque Ecclesiam medium esse salutis, sine quo nemo intrare valeat regnum gloriae caelestis."²² This is part of the Church's own explanation of the dogma that there is no salvation outside the Church. Hence people are seriously misled if they are persuaded to believe that this dogma applies only to Catholics and to those non-Catholics who know or suspect that the Catholic Church is the true Church of Jesus Christ. Yet this is precisely the impression that is gained from a declaration that these are *the ones* to whom the dogma applies.

Father Trese, it is true, teaches that the state of mind of a Protestant (or a Jew or a Moham-medan) who is sincerely convinced that his religion is the true religion, and who lives up to his religion to the very best of his ability is this: "I want to do everything that God asks of me, no matter what."²³ He does not, however, connect this teaching with the dogma that there is no salvation outside the Catholic Church.

He terminates his own explanation of this subject with the following paragraph.

"But this fact still remains: Christ's own Way of Salvation is bound to be the best, the surest, the safest way. There are good Protestants, and there are bad Catholics. But in no other church can personal sanctity reach such heights as in Christ's own Church; in no other church will goodness be so widespread, nor salvation so certain. With all the helps which Christ has entrusted to His Church - the Mass, the Sacraments, the fullness of Truth - the 'good Catholic' has an advantage over the 'good non-Catholic' beyond all compute."²⁴

It would be difficult to find a defense of the Catholic Church elaborated more completely in terms of distinctly Protestant ecclesiology. The Catholic Church is presented, not as the Mystical body of Christ, actually requisite for all men, but merely as the best of the religious organisations available to men. Indeed, the paragraph seems to imply that there is some way of salvation available other than through Our Lord. It is painful to realise that some Catholic people will be led to imagine that a statement like the first sentence of the paragraph cited above is an accurate expression of genuine Catholic doctrine.

²¹ *Wisdom Shall Enter*, p.142

²³ *Wisdom Shall Enter*, p.143

²² AER, CXXVII, 4 (Oct. 1952), 308.

²⁴ *Ibid.* p.143 ff.

In point of fact, the Catholic Church does not present itself merely as the best or the most effective religious society on earth. It is the Mystical Body of Christ, the only religious society objectively approved by and acceptable to God Himself. It is the one kingdom of God on earth, the true *ecclesia* of Jesus Christ.

According to the original Protestant theory of ecclesiology, on the other hand, the kingdom of God, the *ecclesia* of the Scriptures, is not an organised society at all. It depicts this true *ecclesia* as an *invisible* church, as the sum-total of all the good people or the predestined people on earth. In the light of this erroneous theory, the visible churches, the organised societies into which men who wish to follow Our Lord are organised, play a distinctly subsidiary part. If the Gospel is preached sincerely and sacraments administered rightly within these organisations, they appear as more or less acceptable and useful aids for people who are supposed to be joined to Our Lord in the invisible church.

No proponent of this theory ever held that all religious denominations are equally good. Quite on the contrary, an organisation was supposed to be more acceptable or more useful than others if it could offer more effective spiritual guidance and help to its members. Naturally, each denomination would claim a high degree of excellence for itself, while, at the same time, it held, according to this same general theory, that other religious societies which passed muster under the Protestant notes of the church were legitimate and really, though perhaps in a lesser degree, effective.

The theory itself is hopelessly erroneous because the Mystical Body of Christ actually is the visible Catholic Church. The religious society over which the Bishop of Rome presides as Our Lord's Vicar on earth is the one and only social unit within which men achieve salvific contact with God in Christ.

Yet, in this final paragraph of *Wisdom Shall Enter*, we find the Catholic Church presented in the light of this theory. "Christ's own Way of Salvation" is designated as the best, the surest and the safest, but definitely not as the only way. There are other "churches" in which salvation itself will be found, even though not as certainly as in the Catholic Church.

Such teaching is not in conformity with the declarations of the Church's magisterium. Thus, to cite only one example, in the *Singulari quadam*, the great allocution which Pope Pius IX delivered on the day following his definition of the dogma of Our Lady's Immaculate Conception, the Holy Father said that it was his duty to admonish the Bishops who were listening to him to do all in their power "to drive out of men's minds that equally impious and deadly opinion according to which the way of salvation can be found in any religion."²⁵ That error is present even when the way of salvation is represented as available in other religions less perfectly than in the Catholic Church.

Those who will benefit from reading *Wisdom Shall Enter* will be benefitted far more if, in future printings of this work, the part on the necessity of the Church for salvation is revised in line with the pertinent statements and explanations of the ecclesiastical *magisterium*.

Joseph Clifford Fenton

The Catholic University of America
Washington D.C.

The following is taken from Catholic Candle's August 2017 issue. There are plenty of other excellent articles which space does not permit us to reproduce here. We strongly recommend the reader to take a look and print off for others: catholiccandle.neocities.org/monthly.html

Dom Guéranger's Advice for Our Time: Publicly Defend the Catholic Faith Against Liberal Leaders

Catholic Candle note regarding the article below: Dom Guéranger, abbot of Solesmes from 1837-1875, was a holy and influential abbot and liturgical scholar. He is best known for his fifteen-volume work, *The Liturgical Year*, which he compiled and composed to spread more widely the riches of the Catholic liturgy and faith.

In his magnificent work, *The Liturgical Year*, Dom Guéranger recounts a simple layman's glorious profession of the Catholic Faith, when Nestorius (the arch-heretic who was then Patriarch of Constantinople) publicly promoted his own poisonous teaching. Here is Dom Guéranger's account:

[O]n Christmas Day, 428, Nestorius, taking advantage of the immense concourse [crowd] which had assembled in honour of the Virgin Mother and her Child, pronounced from the episcopal pulpit the blasphemous words: "Mary did not bring forth God; her son was only a man, the instrument of the Divinity."

The multitude shuddered with horror. Eusebius, **a simple layman**, rose to give expression to the general indignation, and protested against this impiety. Soon a more explicit protest was drawn up and disseminated in the name of the members of this grief-stricken Church.... This *generous attitude* was the safeguard of Byzantium, and won the praise of Popes and Councils. ¹

Dom Guéranger recounted this event to teach us a guiding principle that we must follow. He continued:

When the shepherd becomes a wolf, **the first duty of the flock is to defend itself**. It is usual and regular, no doubt, for doctrine to descend from the bishops to the faithful, and those who are subject are not to judge their superiors. ²

But in the treasure of revelation there are essential doctrines which all Christians, by the very fact of their title as such, are bound to know and defend. The principle is the same whether it be a question of belief or conduct, dogma or morals. Treachery like that of Nestorius is rare in the Church, but it may happen that **some pastors keep silence** for one reason or another in circumstances **when religion itself is at stake**.

The true children of Holy Church at such times are those who walk by the light of their baptism, **not the cowardly souls** who, under the specious pretext of submission to the powers that be, **delay their opposition** to the enemy in the hope of receiving instructions which are neither necessary nor desirable. *Id.*

We ask those timid followers of Bishop Williamson or the “new” liberal SSPX:

- How would **you** have responded if you were in the congregation that day, when Nestorius uttered his heresy?
- Would you not have stood up for the Catholic Faith like Eusebius did?
- At your Judgment, what would you want to have done (if you had been there)?

Eusebius was a layman and could have (wrongly) made excuses for failing to defend the Faith, by saying Nestorius is a bishop and more learned than he is. But as Dom Guéranger declares, he (and you) have the “necessary knowledge of the essentials of the treasure of Revelation”. What we need, in order to stand up for the Faith, is not great learning but strong Faith, as Eusebius had.

Do you have this strong Faith that all Catholics should have? Stand for the Faith against the liberalism of Bishop Williamson³ and the “new” SSPX!⁴

Bishop Williamson and the “new” SSPX are attacking the Catholic Faith as Nestorius did. Stand up for the Faith! The Faith must be placed before your allegiance to a leader. Stand up now! Right now, you are living in a “Nestorius-Eusebius” situation!

As Dom Guéranger explained, when Nestorius rose to prominence, Eastern Catholics “hoped to see in him a second [St. John] Chrysostom” (who was a great Doctor of the Church). *Id.*, p.397. In our times, this is like Traditional Catholics hoping that Bishop Williamson or Bishop Fellay would be a second Archbishop Lefebvre. All those hopes were in vain. Bishops Nestorius, Williamson and Fellay began spewing forth vile errors against the Faith.⁵

Dom Guéranger adds another parallel to our times. He explains that “there were pacifists who, though not sharing Nestorius’ errors, thought it would be best not to answer him for fear of embittering him, increasing the scandal, and wounding charity.” *Id.*, p.382.

Similarly, in our times, some so-called Traditionalists (including bishops and priests), lack courage to stand up for the true Faith because their embittered leaders would ostracize them. For example:

- In the Fake Resistance, Bishop Aquinas⁶ and the Dominicans of Avrillé⁷ privately reject at least some of Bishop Williamson’s and Bishop Zendejas’s⁸ liberalism but are afraid to defend the truth. Because of that, the real Resistance has no bishop.
- In the “new” SSPX, Bishop Tissier⁹ privately rejects at least some of Menzingen’s liberalism but is afraid to defend the uncompromising truth.

These cowardly “pacifists” seek to serve two masters, viz., their liberal leaders and the uncompromising Faith. They have forgotten Our Lord’s words: “No man can serve two masters.” St. Matthew, 6:24.

Let us follow the glorious layman Eusebius, not the cowardly pacifists of his time and our time!

Notes:

1. *The Liturgical Year*, Vol. IV, Dom Guéranger; Feast of St. Cyril of Alexandria, February 9th, Britons Catholic Library, 1983, p.379 (emphasis, bracketed word and paragraph break added for clarity).

2. We must objectively judge a person's words and deeds. But it is the sin of rash judgment to judge his interior culpability. The sin of rash judgment is explained here: <https://catholiccandle.neocities.org/faith/againstsedevacantism.html#section-5>

3. To read many quotes of Bishop Williamson's liberal teachings, cited to his own sources, see: <https://catholiccandle.neocities.org/priests/williamson.html>

4. To read many quotes of the "new" SSPX's liberal teachings, cited to its own sources, see: <https://catholiccandle.neocities.org/priests/sspx.html>

5. To read many quotes of Bishop Williamson's liberal teachings, cited to his own sources, see: <https://catholiccandle.neocities.org/priests/williamson.html>

To read many quotes of the "new" SSPX's liberal teachings, cited to its own sources, see: <https://catholiccandle.neocities.org/priests/sspx.html>

6. To take a single example: Bishop Williamson teaches that people should attend the new mass if it helps them. Read Bishop Williamson's own words, cited to his own sources, here: <https://catholiccandle.neocities.org/priests/williamson-traditionalnew-mass.html>

Bishop Aquinas does **not** strongly and loudly condemn Bishop Williamson's evil, soul-damning teaching, although Bishop Aquinas does quietly hold that: "No one should ever attend the new mass because it is inherently evil." <https://catholiccandle.neocities.org/priests/resistance-really-uphold-basic.html>

7. To take a single example: Bishop Williamson teaches that people should attend the new mass if it helps them. To read Bishop Williamson's own words, cited to his own sources, see: <https://catholiccandle.neocities.org/priests/williamson-traditionalnew-mass.html>

The Dominicans of Avrillé do **not** strongly and loudly condemn Bishop Williamson's evil, soul-damning teaching, although they do quietly hold that: "No one should ever attend the new mass because it is inherently evil." <https://catholiccandle.neocities.org/priests/resistance-really-uphold-basic.html>

8. To read many quotes of Bishop Zendejas's liberal teachings, cited to his own sources, see: <https://catholiccandle.neocities.org/priests/2016-04-21-fr-zendejasltr.html>

9. To take a single example: Bishop Fellay wrongly asserts that there is no conciliar church which is not the Catholic Church. He has asserted this error many times, such as in a December 20th, 2014 ordination sermon in La Reja:

"The problem of jurisdiction shows the importance of being recognized canonically. [...] The official church is the visible church; it is the Catholic Church, period."

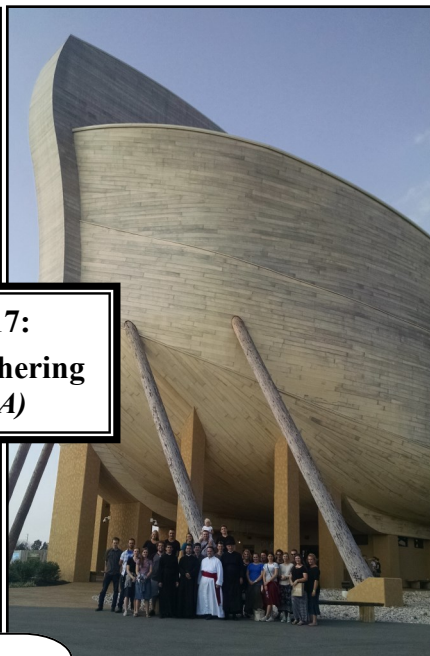
Bishop Tissier quietly holds the opposite and has carefully explained why the conciliar church is not the Catholic Church. <https://catholiccandle.neocities.org/faith/is-there-conciliar->



August 2017
Fr. Pfeiffer visits:
Glasgow, Liverpool,
Wales, London,
Suffolk & Grantham



September 2017:
Young Adults Gathering
Boston, KY (USA)





Poços de Caldas



Barbacena/MG - 13 e 14/08/2017

August 2017
Fr. Cardozo visits:
*Pocos de Caldas, Barbacena,
Ipatinga & Nanuque (Brazil)*



Ipatinga/MG - 8-8-2017



July 2017:
Fr. Cardozo visits
Juarez & Chihuahua (Mexico)



**Fr. Hugo
Ruiz**
*(Mexico
City)*



Outside the Church there is No Salvation

“Some Sources of Misunderstanding”

Mgr. Joseph Clifford Fenton

(Appendix III of “*The Catholic Church and Salvation*,” Newman Press, 1958)

This book would not be complete without at least a quick indication of the historical accidents which have brought about inadequate and even inaccurate teachings about the Church’s necessity for salvation in some sections of the popular Catholic literature of our day. It is quite evident to anyone who is well acquainted with popular Catholic writing during the past century that this dogma has been misunderstood and misinterpreted more extensively and more profoundly during this period than any other portion of Catholic teaching. Even today, after the appearance of the *Mystici Corporis Christi*, the *Suprema Haec Sacra* and the *Humani Generis*, we still sometimes encounter objectionable interpretations of this doctrine.

Most of the faulty explanations of this dogma stem from a lamentably inadequate notion of the Church itself. During the past century there have been a good many Catholic writers who could never seem to realise the complete truth of the doctrine that the visible Roman Catholic Church is actually the same thing as the Mystical body of Christ and the supernatural kingdom of God on earth. The lesson taught in the *Mystici Corporis Christi* and reiterated in the *Humani Generis* was badly needed in the world of Catholic writers.

Now, it is quite apparent to any student of the history of sacred theology that there is no other section of Catholic doctrine in which such a widespread and profound misunderstanding occurred. There has been no such fairly widespread misinterpretation of revealed truth within, for instance, the confines of the treatises on the Blessed Trinity and the Incarnation. The fact that such a condition was possible on this particular subject, within the theological treatise on God’s Church, certainly requires explanation. And the reason for this condition is quite manifest in the history of the treatise *de Ecclesia*.

In the first place it must be remembered that the theological treatise on the Church was one of the last sections of dogmatic theology to take scientific form. Scholastic theology has been studied intensively since the twelfth century. For all intents and purposes, the treatises which have been investigated and written up most perfectly were those contained in Peter the Lombard’s *Libri Sententiarum* and later in St. Thomas Aquinas’ *Summa Theologica*.

In the old scholastic arrangement of ecclesiastical studies there was at least as much about the Church in Gratian’s *Decretum* as there was in the *Four Books of Sentences* or in the *Summa Theologica*. And, under these old conditions, the nearest thing to a scholastic treatise on the Church was to be found incorporated into some occasional writing, like Moneta of Cremona’s controversial work against the Waldensians and the Cathari or the *Commentary on the Apostle’s Creed* by St. Thomas. The *De Regimine Christiano* by James of Viterbo came out at the very beginning of the fourteenth century. It was a complete book, but it was essentially and primarily polemical in purpose.

It was not until the middle of the fifteenth century that the first well-developed treatise on the Church in scholastic literature appeared. This was the famous *Summa de Ecclesia*, written by the Dominican Cardinal John de Turrecremata. It too had a controversial objective, but it attained its purpose by means of a thorough scholastic study of what God has revealed about the nature and the characteristics of His kingdom on earth.

The *Summa de Ecclesia* has always been a rare book. It was last published in Venice in 1561. It was never commented and explained in the way the *Four Books of Sentences* and the *Summa Theologica* have been. If it had been used as a source book for a genuine study and development of the scholastic treatise on the Church, the history of this treatise would certainly have been different.

Actually the *Summa de Ecclesia* was never used as it might have been and should have been because of the historical accident of the Reformation. Towards the end of the fifteenth century, the theologians of the Catholic Church became engaged in the most serious controversy that has ever centred around the treatise *de Ecclesia*. The Protestant writers defended the thesis that the true and genuine supernatural kingdom of God on earth was not an organised society at all, but merely the sum-total of all the good men and women in this world. They classified their own religious organisations, those of the Lutherans, the Calvinists and the like, as merely voluntary societies which could be helpful to people who were already within the *ecclesia* through membership in what they called the “invisible Church.”

The Catholic writers who first opposed the Protestant polemicists successfully defended the revealed truth that God, in His wisdom and mercy, has actually constituted the one and only true *ecclesia* of the New Testament as an organised society, the religious unit which is described in the Acts of the Apostles and which exists now as the Roman Catholic Church. But these first Catholic champions of truth in the controversy against the Protestant authors were primarily polemicists themselves. Their works were not, and did not claim to be, anything like complete or adequate treatises on the true Church. They merely set out to unmask the errors defended by their opponents. They did not explain those points on which there was no controversy whatsoever. Perhaps the best examples of this procedure are to be found in Michael Vehe’s *Assertio Sacrorum Quorundam Axiomatum*, John Eck’s *Enchiridion Locorum Communium*, and especially in Peter Soto’s *Assertio Catholicae Fidei circa Articulos Confessionis nomine Illustrissimi Ducis Wirtenbergensis oblatae per legatos eius Concilio Tridentino*.

It is a matter of fact that the Protestant writers were perfectly convinced that there is no salvation attainable outside the true Church of God on earth. Hence there was no need for the Catholic theologians to dispute them on this particular point. And, since the writings of these Catholic theologians were directed at that time primarily and essentially to the refutation of the Protestant position, the dogma on the necessity of the Church for the attainment of salvation was not treated at all extensively in these writings.

The next generation of Catholic theologians who wrote about the Church included some of the most brilliant men God has ever given to the study of sacred theology. Among them were such figures as Thomas Stapleton, John Wiggers, Melchior Cano, Francis Suarez, St. Robert Bellarmine, Gregory of Valencia, Dominic Banez, Adam Tanner, and Francis Sylvius. Some writers of the first generation of Counter-Reformation theologians had recently begun to organise the content of this Catholic controversial teaching. The Louvain teachers John Driedo and James Latomus were pre-eminent in this group. The men of the second generation developed and explained what these earlier writers had set forth.

Some of these second generation writers, like Stapleton, organised their teachings into monographs. Others, like Cano, St. Robert and Sylvius, incorporated them into more or less extensive summaries of Catholic controversy. Wiggers and Banez and others, however, inserted this controversial theology *de ecclesia* into their scholastic commentaries on St. Thomas’ *Summa Theologica*. This tactic was destined to have immense repercussions in the history of the scholastic treatise *de ecclesia*.

Of course, at that time no real place had been found in the actual organisation of the *Summa Theologica* for a *tractatus de ecclesia*. Wiggers, Banez, Gregory of Valencia, and Tanner, however,

attempted to make a place by inserting this treatise as a kind of appendix after the matter treated by St. Thomas in the first question of his *Secunda secundae*. In every case, however, the material thus incorporated into a commentary on the *Summa*, a work of the highest order in the field of speculative scholastic theology, was the same essentially controversial material which polemicists like St. Robert Bellarmine and Francis Suarez had included in their *controversiae*. It was, in other words, the development of the teaching which had been contained in the works of the original Counter-Reformation theologians who had, for all intents and purposes, limited themselves to the point of Catholic doctrine which had been directly opposed by the Protestant heresiarchs. No one of these writings has anything like an adequate treatment of the dogma that there is no salvation outside the Catholic Church.

The tradition which had been epitomised and perfected in Turrecremata's *Summa de Ecclesia* had given special attention to this dogma. After all, the necessity for the attainment of salvation is one of the basic characteristics of God's supernatural kingdom on earth. Turrecremata gave adequate attention to it, just as he gave adequate attention to the task of explaining the characteristics of the true Church by describing the titles applied to this social unit and to its members in Scripture and in divine apostolic tradition.

In the works of the great Counter-Reformation theologians, however, the dogma is mentioned primarily with reference to the teaching that neither catechumens nor excommunicated persons are members of the true Church. Theologians like Stapleton and St. Robert, who were the first to use the terminology which was to become classical, take cognisance of the dogma when they consider objections to their own teaching. St. Robert taught rightly that a catechumen is not a member of the Church. He likewise upheld the Catholic truth that a catechumen can be saved if he should die before he has the opportunity to receive the sacrament of baptism. Looking at the dogma that no one can be saved outside the Church as an objection urged against his own teaching, St. Robert, following the example of Thomas Stapleton, asserts that the dogma means that a man cannot be saved if he is not within the Church either in reality as a member, or *in voto* as one who desires or intends to become a member.¹

Such, following the example of Stapleton and of St. Robert, was the procedure of all the classical ecclesiologists of the Counter-Reformation period. And, despite the fact that neither Stapleton nor St. Robert produced textbooks of scholastic theology, their approach to the dogma of the Church's necessity for salvation and their very terminology entered into the fabric of these sixteenth- and seventeenth-century texts of scholastic theology. These commentaries developed, through "Courses" like those produced by John of St. Thomas, the Selmanticences, Tournely and Billuart, into the nineteenth- and twentieth-century manuals of dogmatic theology. The *tractatus de ecclesia* in these modern manuals was basically the kind of thing which had been inserted into the commentaries of Wiggers, Banez, and Tanner. And, in these modern manuals, the treatment of the dogma that there is no one saved outside the Church is of the sort to be found in the works of St. Robert and of Sylvius, and not of the type found in Turrecremata's *Summa de Ecclesia*.

That in itself has been highly unfortunate for the well-being of the scholastic theology about the Church. The teaching that a man could be in the Church only in intention or desire and not as a member and still attain eternal salvation "within" this society is, of course, tremendously important. It is a part of Catholic doctrine about the nature of God's *ecclesia*. But the learning of this section of Catholic truth in no way makes up for neglect of the equally important doctrine that the Church is essentially, as actually instituted by God himself, the vehicle and, as it were, the terminus of the process of salvation. Because the modern manuals took the tradition of Stapleton and of St. Robert

¹ Cf. St. Robert, *de Ecclesia militante*, c.3; Stapleton, *Principorum Fidei Doctrinalium Demonstratio Methodica* (Paris, 1579), p. 314

to the exclusion of that of Turrecremata, they were doctrinally impoverished by an inadequate explanation of the dogma.

The modern writers whose aberrations were reproved in the *Singulari Quadam* and more recently in the *Humani Generis* had available to them in their contemporary manuals of sacred theology a highly inadequate exposition of the dogma. All of the attention was focussed, in these manuals, on bringing out the fact that membership in the Church was not necessary with the necessity of means for the attainment of eternal life.

There was almost nothing in them to show how the Church itself, by its very institution, belongs in the scheme of salvation.

This impoverishment of the *tractatus de ecclesia* as a result of the historical accident of the controversy against the Protestants was not by any means the only, or even the most serious, blow dealt to the explanation of the dogma of the necessity of the Church in the literature of scholastic theology. One of the most tragic, yet in some ways comical, stories recounted in the history of theology has to do with a highly important misunderstanding of the teaching set forth by St. Robert himself in the most important of his writings, the book *de Ecclesia Militante*. This misunderstanding had most unfortunate consequences in the teaching about the necessity of the Church for the attainment of salvation.

St. Robert's *de Ecclesia Militante* is essentially devoted to the defence of one thesis: the truth that God's true and only *ecclesia* of the New Testament is an organised and visible social unit. This thesis is presented in the second chapter of the book, and all the rest of the work is devoted to a detailed and classically effective demonstration of this truth. It will be impossible to understand how St. Robert's teaching was misinterpreted without a knowledge of what he actually said in that second chapter.

The first part of this chapter "On the Definition of the Church" is devoted to the description and the refutation of the various theories evolved by heretics to explain the composition of the true Church militant of the New Testament. St. Robert deals with five of these theories, and then sets forth his own teaching, which is true Catholic doctrine. This is the pertinent section of the second chapter.

But it is our teaching that there is only one *ecclesia*, and not two, and that this one and true Church is the assembly of men bound together by the profession of the same Christian faith and the communion of the same sacraments, under the rule of the legitimate pastors, and especially that of the Roman Pontiff, the one Vicar of Christ on earth. From this definition it is easy to infer which men belong to the Church and which do not belong to it. There are three parts of this definition: the profession of the true Faith, the communion of the sacraments, and the subjection to the Pontiff, the legitimate pastor.

By reason of the first part all infidels, both those who have never been in the Church, such as Jews, Turks, and pagans; and those who have been in it and have left it, as heretics and apostates, are excluded. By reason of the second part catechumens and excommunicated persons are excluded, because the former are not yet admitted to the communion of the sacraments, while the latter have been sent away from it. By reason of the third part there are excluded the schismatics who have the faith and the sacraments, but who are not subject to the legitimate pastor and who thus profess the faith and receive the sacraments outside [of the Church]. All others are included [within the Church in the light of the definition] even though they be reprobates, sinful and impious men.

Now there is this difference between our teaching and all the others [the "definitions" offered by the various heretics and discussed in the first section of this second chapter of the *de Ecclesia Militante*], that all the others require internal virtues to constitute a man "within" the Church, and hence make the true Church invisible. But, despite the fact that we believe that all the virtues, faith, hope, charity and the rest, are to be found within the true Church, we do not think that any internal virtue is required to bring it about that a man can be said absolutely to be a part of the true Church of which the Scriptures

speak, but [that what is required for this] is only the outward profession of the faith and the communion of the sacraments, which are perceptible by the senses. For the Church is as visible and palpable an assembly of men as the assembly of the Roman people or the Kingdom of France or the Republic of the Venetians.

We must note what Augustine says in his *Breviculus Collationis*, where he is dealing with the conference of the third day, that the Church is a living body, in which there is a soul and a body. And the internal gifts of the Holy Ghost, faith, hope, charity, and the rest are the soul. The external profession of the faith and the communication of the sacraments are the body. Hence it is that some are of the soul and of the body of the Church, and hence joined both inwardly and outwardly to Christ the Head, and such people are most perfectly within the Church. They are, as it were, living members in the body, although some of them share in this life to a greater extent, and others to a lesser extent, while still others have only the beginning of life and, as it were, sensation without movement, like the people who have only faith without charity.

Again, some are of the soul and not of the body, as catechumens and excommunicated persons if they have faith and charity, as they can have them.

And finally, some are of the body and not of the soul, as those who have no internal virtue, but who still by reason of some temporal hope or fear, profess the faith and communicate in the sacraments under the rule of the pastors. And such individuals are like hairs or fingernails or evil liquids in a human body.

Consequently, our definition takes in only this last way of being in the Church, because this is required as a minimum in order that a man may be said to be a part of the visible Church.²

In the passage just quoted, St. Robert Bellarmine sets out to explain and to define the thesis he is going to defend and explain throughout the rest of the book *de Ecclesia Militante*. The outstanding talent of this great Doctor of the Church is precisely his power of forceful and clear exposition. In the section we have just cited, that talent was exercised as perfectly as it is in any section of his works.

St. Robert contends that the one and only supernatural kingdom of God on earth, the *ecclesia* spoken of in the Scriptures, has been constituted by God as a society composed of members or parts whose appurtenance to this company is manifest to all men. He asserts that the factors by which a man is constituted as a member or a part of this company are the profession of the true Christian faith, access to the sacraments, and subjection to the Roman Pontiff. The group which is God's one and only *ecclesia* in this world is actually the company of men who have these factors of unity.

He acknowledges the presence within the Church of faith, hope, charity, and all the other supernatural virtues. Furthermore he realises that these infused virtues themselves constitute another bond of unity with Our Lord and among His disciples. Nevertheless he insists that this spiritual or inward bond of unity is not the factor which constitutes a man as a part or a member of the Church militant of the New Testament.

Yet, despite the perfection of St. Robert's teaching and the clarity of his exposition, this section of the second chapter of his *de Ecclesia Militante* was destined to be the source of serious and highly unfortunate misunderstanding by subsequent theologians. The weak part of this, perhaps the most important single passage in the writings of any post-Tridentine theologian, was St. Robert's use of the terms "soul" and "body" with reference to the Church.

In the first place, St. Robert's reference to St. Augustine's *Breviculus Collationis* is lamentably inexact. There is no such statement as "the Church is a living body, in which there is a soul and a body" to be found in any part of the *Breviculus Collationis*. In a subsequent chapter of the *de*

Ecclesia Militante, St. Robert again attributes this soul-body dichotomy to this particular book by St. Augustine, and there he indicates the sentence to which he obviously refers here as well as in the later chapter. In the ninth chapter of the *de Ecclesia Militante* we find the following passage.

“Because of these sources [a citation from one of St. Augustine’s works and references to other statements made by him] not only Brenz and Calvin, but even some Catholics imagine that there are two Churches, but this is only imagination. For neither the Scriptures nor Augustine ever indicate two Churches, but they always speak of only one. Now, in the *Breviculus Collationis*, in the account of the conference of the third day, when the Donatists were urging against the Catholics the calumny that the Catholics taught that there are two Churches, one containing only the good, and another containing good people along with evil individuals; the Catholics retorted that they had never dreamed that there were two Churches, but that they had only distinguished two parts or periods of the Church. There are parts, because good people belong to the Church in one way, and bad people in another. For the good people are the interior part and, as it were, the soul of the Church. The bad people are the outward part and, as it were, the body [of the Church]. And they gave the example of the inward and the outward man, who are not two men, but two parts of the same man.

Distinguishing the periods of the Church, they say that the Church exists in one way now, and that it will exist in a different way after the resurrection. For now it has both good and evil [members]. Then it will have only the good. And they gave as an example Christ, who, although always the same, was mortal and subject to suffering prior to His resurrection but, after it, is immortal and not subject to suffering.³

With this passage from the ninth chapter of the *de Ecclesia Militante* before us, it is quite easy to find the passage of the *Breviculus Collationis* to which St. Robert appealed to justify his use of the expression “body of the Church” and “soul of the Church.” Here is the actual teaching of the *Breviculus Collationis*.

“They [the Catholics] did not say that this Church which now has evil members interspersed within it is distinct from the kingdom of God where there will be no evil members; but [they said] that the Church exists in one way now, and is going to exist in another way in the future. Now it has evil men mingled within it. Then it will not have them. Likewise now it is mortal, in that it is made up of mortal men. Then it will be immortal in that no one within it will die even a bodily death. In the same way there are not two Christs just because He first spoke of the outward and the inward man, who, although they are different, still cannot be said to be two men. There is even less reason to say that there are two Churches, since these very same good persons who are going to rise again are the ones who then will have no evil members mingled with them and will be completely immortal.”⁴

In this passage the word “soul” does not occur at all. The word “body” is found once, but with a meaning completely different from any it might have when employed in the expression “body of the Church.” In this section of the *Breviculus Collationis* the word is used in a clause explaining that the Church triumphant is called immortal “*quod in ea nullus esset vel corpore moriturus*.” St. Augustine has used the word in explaining the Catholic teaching that the Church triumphant is truly immortal because none of its members will be subject to the spiritual death of sin or even to bodily death.

It would, of course, be grossly inaccurate to say the St. Robert misquoted the *Breviculus Collationis*. He was a man of his own time and, in line with customs of the period in which he lived, he referred to older writings in a way that would be considered quite unacceptable according to the stricter standards of modern scholarship. The teaching he attributed to this section of the *Breviculus Collationis* is actually to be found in that document, at least in an implicit manner. But St. Robert

3 Ibid. c.9

4 St Augustine, *Breviculus Collationis cum Donatistis* coll. 3 c.10 n.20 MPL, XLIII, 635

couched that teaching in his own terminology and, without quoting his document *verbatim*, wrote as though his own terminology as well as the truths expressed in that terminology were to be found in the original source.

St. Robert obviously was fond of employing the “body” and “soul” dichotomy to explain and illustrate various distinctions within the Church. In the two passages quotes from the *de Ecclesia Militante* in this book, we find the term “body” used with reference to the Church in three ways, and the word “soul” in two. He speaks of the Church itself as “a living body.” Despite the fact that this terminology is not found in the *Breviculus Collationis*, as St. Robert’s manner of speaking would imply that it was, it is a standard expression used to describe the Church of God. Basically, of course, it is the name of the Church employed in the epistles of St. Paul. The Church is such that it can accurately be designated under the metaphor of a living body, the body of Christ.

In the very same sentence in which he speaks of the Church as “a living body,” St. Robert states that “there is a soul and a body” within the Church. This “body” in the Church is described as consisting in “the external profession of the faith and the communication of the sacraments.” The “soul” within the Church, according to the *de Ecclesia Militante*, is constituted by “the internal gifts of the Holy Ghost, faith, hope, charity, and the rest.”

He then goes on to explain the function of the “body” and the “soul” what he has described as existing within the living body that is the true Church. He tells us that “some are of the soul and of the body of the Church, and hence joined both inwardly and outwardly to Christ, the Head.” In other words, in this second chapter of the *de Ecclesia Militante*, “soul” and “body” are metaphorical names applied to two distinct sets of forces that function as bonds of unity within the Church militant of the New Testament. A person who is what St. Robert calls “*de corpore ecclesiae*” is one united to Our Lord in His Mystical Body by the profession of the true faith, access to the sacraments, and subjection to legitimate ecclesiastical authority. The individual who is “*de anima ecclesiae*” is joined to Our Lord in His Church by all “the internal gifts of the Holy Ghost,” or at least by genuine divine faith.

St. Robert was not by any means the first of the Counter-Reformation theologians to incorporate an explanation of these two factors or bonds of unity within the Church into his defence of the Catholic position. Some teaching along this line had always been a necessary part of the defence of Catholic truth against opponents who claimed that the true supernatural kingdom of God of the New Testament was not an organised society at all, but was merely the entire group of men and women in the state of grace. St. Augustine had faced a similar problem in his controversy against the Donatists, and his writings were freely used by the Catholic writers who defended the Church against the Protestant polemicists.

Two earlier Counter-Reformation theologians, John Driedo and James Latomus, both professors at Louvain, prepared the way for St. Robert by their work in describing these two bonds of unity within the true Church. Driedo spoke of them in this passage from his famous work, *de Ecclesiasticis Scripturis et Dogmatibus*.

“Augustine teaches in the seventh book [*On Baptism*] against the Donatists that there are two ways of being in the House of God or in the Church. One way is to be in it as a member in the body of justice, that is, as one sharing in the spiritual life or joined with the other members in the spirit of charity. The other way to be in the House of God, or in the Church, is to be attached to the other members as the chaff is to the grain.”⁵

Driedo goes on to explain that people must be considered to be in the Church or, as we would say today, to be members of the Church if four conditions are fulfilled. The members are those who are

⁵ Driedo, *de Ecclesiasticis Scripturis et Dogmatibus* (Louvain, 1530), IV, c.2, p.517

“visibly attached to the Church by the sacrament of faith,” living peaceably with other Christian people, not having been expelled from the Church, and not having left it. His teaching on this point is exactly what St. Robert was to give in his *de Ecclesia Militante* half a century later.

The outward or visible bond of unity within the Church, the reality to which St. Robert attached the name “body of the Church,” is described by Driedo as a joining “according to a kind of visible form of the Christian faith.” What St. Robert called “the soul of the Church” appears in the *de Ecclesiasticis Scripturis et Dogmatibus* as “the unity of the spirit and the bond (*vinculum*) of charity.” Catholics in the state of mortal sin remain joined to the Church in a bodily way (*corporaliter*), although they are inwardly separated from it.

James Latomus refers to these two bonds of union within the Church as the bodily communication and the spiritual communication.

“All ecclesiastical communication is either bodily or spiritual. The spiritual communication belongs to those who are in the house as composing the house itself. This is the communication of those who possess charity and who are united to the one God and among themselves. Likewise this spiritual communication pertains to those who are in the house, but who are not parts of the house itself. These are still spiritually joined to the parts of the house; and, on the other hand, the parts of the house are joined to them in Catholic peace. Although this Catholic peace is the effect of charity, its extension is far greater than that of charity, and it is found in some persons in whom charity does not exist. I mean charity of a pure heart, through which the Holy Ghost dwells in a man’s heart. Through this union the bad Catholic shares even spiritually in many gifts which the heretic and the schismatic do not share. The bad Catholic is deprived of these gifts when he is justly excommunicated and delivered over to Satan.

Likewise the bodily communication is divided. There is a certain bodily communication according to place and in a common life, and in the active and passive communication of the visible sacraments.⁶

In the field of ecclesiology it is St. Robert Bellarmine’s special glory that he clarified and perfected the teachings of Latomus and Driedo on this particular section of the treatise on the Church, and used this teaching as the key to his classical definition of the Church in terms of its membership. What turned out to be quite unfortunate for the understanding of St. Robert’s teaching by subsequent theologians was his application of the terms “body” and “soul” to the two bonds of union within the Church which had been recognised and described by his predecessors.

It is one of the ironical twists of history that St. Robert, pre-eminent among the writers of the Catholic Church for the clarity of his expression, should have offered the occasion for such a serious misunderstanding. There can be no doubt whatsoever about the magnitude of his accomplishment in the line of clarity in his exposition of the two bonds of ecclesiastical unity. In effect, Latomus and Driedo had taught in what would be regarded today as a highly esoteric fashion. Their theses were couched in the words and phrases of St. Augustine, and a man would have to be fairly well aware of what St. Augustine had written, particularly in his controversial writings against the Donatists and in his *in Epistolam Ioannis ad Parthos* in order to understand the full import of what either Latomus or Driedo had written. St. Robert, on the contrary, wrote effectively and clearly so that anyone capable of reading Latin would have no difficulty in grasping what he had to say.

It would have been easier for him and much more profitable for subsequent theologians if he had simply named the two bonds of unity in the Church for what they actually are. His brilliant younger contemporary, Francis Sylvius of Douai, did exactly that. Sylvius spoke of a twofold *colligatio* within the Church militant of the New Testament. He stated that: “One is internal, of minds, through faith and through the common affection which is called in the Second Epistle of St. Peter the ‘love of the brotherhood (*amor fraternitatis*).’” And he explained that “the other bond of union is external,

⁶ Latomus, in his *ad Oecolampadium Responsio*, in the *Opera* (Louvain, 1550), 131

consisting in the administration and the reception of the sacraments and in other matters pertaining to the worship of God and to the administration of the Church.”⁷

Obviously Sylvius, like many of his contemporaries, did not agree with St. Robert in his concept of membership in the Church. The Douai theologian was mistaken on this point, but he was much more felicitous than St. Robert had been in designating the factors which unite men with Our Lord and to each other in God’s kingdom on earth.

The brilliant and distinguished Louvain theologian John Wiggers actually used and properly explained St. Robert’s own terminology.

“And so the Church exists with, as it were, a twofold form, one internal and the other, in a way, external. For it has some characteristics that correspond to the soul and its perfections and ornaments, and still others that have an analogy with the external form of the body, as with its figures and facial properties and movements.

Properly, faith corresponds to the soul of the Church. To the ornaments of the soul there correspond charity and the other virtues that accompany it and that belong to the dowry and the perfection of the Church. To the body there correspond the external profession of faith, the works of brotherly love, the communion of the sacraments, and perhaps other characteristics.”⁸

In the course of the history of theology, however, St. Robert’s expressions “soul” and “body” of the Church were not destined to receive the kind of treatment accorded them by Wiggers. They were doomed to serve as instruments for the reversal of St. Robert’s teaching by theologians who, when they employed this part of St. Robert’s terminology, seemed to imagine that they were actually repeating or at least developing his teaching. The first slight step in this direction is observable in the immensely popular seminary manual, the *Breviarium Theologicum* published in the seventeenth century by the Cambrai theologian, John Polman. In this manual the “body” and “soul” of the Church appear, not as parts of an explanation of a thesis, but as realities requiring definition in their own right.

“According to Clement of Alexandria and Augustine, the Church is like an animated human body. Faith, hope, charity, and the gifts of the Holy Ghost constitute its soul. The body is the external profession of faith, the communion of the sacraments, and the acknowledgement of the Roman Pontiff as the head. Of the soul alone are catechumens who intend to be baptised and who have faith, hope and charity. Occult heretics are of the body alone. Baptised persons in the state of grace are of the body and the soul.”⁹

St. Robert had made it perfectly plain to anyone who took the trouble to read the *de Ecclesia Militante* in its entirety that he did not claim that the interior bond of unity within the Church was actually the soul of the Church. He applied the metaphorical title of “soul” of the Church to God the Holy Ghost, and he spoke of Catholics in the state of grace as constituting “as it were, the soul” of this society. In the same way, he spoke of the Church itself as a “body” and described bad Catholics as being “as it were, the body” of the Church. It was a misfortune for the history of theology that Polman’s seminary manual led men to imagine that the inward bond of unity was the soul, and the outward bond was the body, of the Catholic Church.

The misuse of St. Robert’s terminology went a step farther at the beginning of the eighteenth century in the well-written manual *Elementa Theologica* written by the Sorbonne professor, Charles du Plessis d’Argentré. This book employs St. Robert’s terminology in such a way as to undermine the basic thesis of the *de Ecclesia Militante*. Thus, in speaking of excommunicated

7 Sylvius, *Controversiam Liber Tertius*, in his *Opera Omnia* (Antwerp, 1698), V, 237

8 Wiggers, *Commentaria de Virtutibus Theologicis* (Louvain, 1689), p.97

9 Polman, *Breviarium Theologicum* (Paris, 1682), p.206

persons, D'Argentré asserts that if they "profess the Catholic faith, they will be in some measure (*aliquatenus*) members of the Church by reason of its soul, that is, by faith, and perhaps by charity (if the excommunication is unjust)." He insists however, that these individuals "are not of the body of the Church."¹⁰

St. Robert Bellarmine had constituted as the one basic thesis of his book *de Ecclesia Militante* the truth that, by God's own institution, the visible or outward bond of ecclesiastical unity, the thing he designated as the "body" of the Church, is the one and only element requisite for membership in the Church militant of the New Testament. He devoted all the resources of his talent and erudition to demonstrate the fact that the society composed of men united by this outward bond of unity is Our Lord's Mystical Body on earth. Less than a century after his death, the terminology peculiar to St. Robert's *de Ecclesia Militante* was being used to advance the thesis contradictory to his own teaching.

D'Argentré seems to have the dubious distinction of having been the first to use the term "soul of the Church" in the Bellarminian sense to explain the Church's necessity for salvation. Like most of the books of its period, the *Elementa Theologica* treats of the dogma of the necessity of the Church in the section devoted to catechumens and their relation to the Church. D'Argentré holds that "catechumens are certainly not of the body of the Church, but still there is nothing to prevent their being of the Church by reason of its soul (*quoad ejus animam*). With the desire of baptism this suffices for salvation."¹¹

D'Argentré used St. Robert's own terminology, but made this "soul" of the Church something quite distinct from the internal bond of unity within the Church described by St. Robert. He says that the Church militant "must be considered as like a living body, which consists of Christ as the Head, the faithful as members, and faith, hope and charity as the soul, acting as a principle of spiritual life for the faithful."¹² His use of this "soul" of the Church as a factor which can make an excommunicated person "in some measure a member of the Church" and as a factor in the explanation of the Church's necessity for the attainment of eternal salvation is quite consistent with his own view of the matter. It is, however, completely inconsistent with the teaching of St. Robert.

Honoratus Tournely, an older confrere of D'Argentré on the faculty of the Sorbonne, carried the misuse and the mis-application of St. Robert's terminology far past the limits reached by D'Argentré. Tournely's manual was one of the most popular and influential textbooks employed during the eighteenth century. Through these books the basic misunderstanding of St. Robert's terminology and the consequent undermining of his basic thesis became widespread. Tournely used St. Robert's terminology to set forth theses about the Church which, in the last analysis, were the very doctrines St. Robert wrote the *de Ecclesia Militante* to disprove.

"The Church can be considered in two ways. First, [it can be considered] according to its interior status, or according to that part which we call the soul of the Church. Thus it is the society of those who are bound together by the bond of true faith in Christ and of sincere charity. In this sense it is entirely invisible. Only the saints and the just belong to it as true and living members. Secondly, it can be considered according to its exterior status, or according to the body, and insofar as it is the society of those who are joined together in the public profession of the same faith, and the communion of the same sacraments and ecclesiastical rulers. In this sense it is certain that the Church is visible and conspicuous."¹³

Tournely used St. Robert's expression "soul" and "body of the Church" to inaugurate an explanation of the Church's necessity for salvation which was to become all too common among theologians until the appearance of the *Mystici Corporis Christi* and the *Suprema Haec Sacra*. He taught that

¹⁰ D'Argentré, *Elementa Theologica* (Paris, 1702), p.167 ¹¹ *Ibid.*, p.166 ¹² *Ibid.*, p.161

¹³ Tournely, *Praelectiones Theologicae de Ecclesia Christi* (Paris, 1739), I, p.234

“no one can be saved outside the Church, considered both in terms of the soul and of the body.” As far as the “body of the Church” was concerned, Tournely treated it as if it were necessary for the attainment of eternal salvation only with the necessity of precept. He held that a man cannot be saved “if, through his own fault, he is not in the body of the Church.” If a man is outside of the “body” through no fault of his own, then, according to the thought of Tournely, he can be saved. Such individuals, in Tournely’s view, can be in the “body” of the Church by intention or desire.¹⁴

After Tournely, the process of changing the teaching of St. Robert through the use of his own terminology had not far to go. Heinrich Kilber, who wrote the treatise on the Church for the collection called the *Theologica Wirceburgensis*, brought these terms into his definitions of the Church, and thus used them to support doctrines utterly at variance with what St. Robert had taught.

“The Church of Christ, considered inadequately in function of the soul (*inadequate secundum animam considerata*), is the assembly of those called to the faith of Christ, conjoined to Christ by supernatural gifts.

The Church of Christ, considered inadequately in function of the body, is the assembly of the baptised, united in the profession of the same Christian faith and in the communion of the same sacraments under the Vicar of Christ on earth.

The Church of Christ, considered adequately, is the assembly of the baptised faithful whom faith, hope and charity animate inwardly, and the profession of the same Christian faith and the communion of the same sacraments unite outwardly, under one Head in heaven, Christ, and under His Vicar on earth, the Sovereign Pontiff.”¹⁵

What Kilber called an inadequate definition of the Church in function of its body is the very definition which St. Robert had shown to be the real description of the Church militant of the New Testament. St. Robert had used every resource available to him to prove conclusively that the Church cannot be defined in terms of its members other than through the use of the outward bond of ecclesiastical unity.

By inept and unrealistic use of St. Robert’s own terminology, Tournely had come up with a description of the Church as invisible, the very thing St. Robert had worked to prove that the Church militant of the New Testament is not. Kilber had imagined an “adequate” definition of Our Lord’s Church which would apply only to Catholics in the state of grace.

There was only one more step possible in the process of misinterpreting St. Robert’s teaching. That step was taken before the end of the eighteenth century. Tired of the complexity involved in trying to teach that “an inadequate definition of the Church in function of its soul,” as given by theologians like Kilber, applies to an “invisible Church,” Louis Legrand and other writers after him cut the Gordian knot and began to apply the term “soul of the Church” to the internal or invisible society they had imagined. According to Legrand, “the internal Church, which we call the soul of the Church, can be defined as the company of those in the state of grace, and especially of those who are predestined to eternal life, who are endowed with the living faith that works through charity.” And, in the words of the same theologian, “the external or visible Church, which is called the body of the Church by Catholics, can be defined as the assembly of men gathered together and united in the profession of the true Christian faith, the correct use of the sacraments, and the administration instituted by Christ.”¹⁶

¹⁴ *Ibid.*, I, 564

¹⁵ Kilber, *Principia Theologica* (in the *RR. Patrum Societatis Jesu Theologica Dogmatica, Scholastica et Moralis Praelectionibus Publicis in Alma Universitate Wirceburgensi Accomodata*, the Paris edition of 1880), I, 86 f.

¹⁶ The passage is from Legrand’s *de Ecclesia*, in Migne’s *Theologiae Cursus Completus*, IV, 25. It must be noted that Legrand was not by any means the first Catholic theologian to describe the just and the predestined as con-

These two definitions are contained in the sub-section entitled “On the More General Notion of the True Church.” In the following sub-section, “On the More Special Notion of the True Church,” Legrand gives a definition of the Church “considered adequately, that is, in terms of its soul and its body together.”¹⁷ Despite the fact that this “adequate” definition of the Church is slightly more prolix than the one Legrand applied to that “which is called the body of the Church by Catholics,” the two formulae are objectively identical.

Thus, by the end of the eighteenth century the misuse of St. Robert’s term “body” and “soul” of the Church had reached its final result. The *de Ecclesia Militante* had been written in the first place to prove beyond the shadow of a doubt that the one and only supernatural kingdom of God of the New Testament is an organised society, the religious community over which the Roman Pontiff presides as the Vicar of Christ on earth. St. Robert had shown conclusively that there is and there can be no such thing as an “invisible Church” in the dispensation of the New Testament. He had concentrated on the proof that there is only one *ecclesia*, and that consequently there is no possibility of postulating an “invisible Church” in any way distinct from the one visible Mystical Body of Jesus Christ in this world.

Now, hardly more than a century and a half after St. Robert’s death, the very contradictories to his basic teaching were being set forth by Catholic writers using his own terminology. The name “soul of the Church” which St. Robert had applied to what his contemporaries called the inward or invisible bond of ecclesiastical unity, was gradually deflected from the purpose it had served in the *de Ecclesia Militante* until it finally became a vehicle for the expression of the very teaching St. Robert had set out to disprove. For D’Argentré, the “soul of the Church” in the Bellarminian sense was no longer one of the two kinds of union within the Church but became a factor “acting as a principle of spiritual life for the faithful.” For Tournely and Kilber this same “soul of the Church” was made to function as a principle in the definition of an “invisible Church” made up of men and women in the state of grace. For Legrand and the men who followed him, this same “soul of the Church” became itself an “invisible Church.” And the reality to which St. Robert had applied his classical definition became, not the one true *ecclesia* of the New Testament, as it was in the *de Ecclesia Militante* and as it is in Catholic doctrine, but only “the body of the Church.”

Legrand’s misuse of the Bellarminian terminology was copied quite frequently during the course of the nineteenth century. One of those who followed him was Bonal, who wrote in his popular and highly influential manual:

“The body of the Church is the collection of men who outwardly profess the doctrine of Christ and partake of the same sacraments under the magisterium and rule of legitimate pastors and particularly of the successors of Peter.

The soul of the Church is the collection of men who interiorly assemble in one spiritual Church through the spiritual and internal bond of faith and of charity.”¹⁸

This kind of teaching came down into the twentieth century, and by this time it had acquired a false appearance of theological tradition. Paul Vigué asserted that “the theologians distinguished

stituting some sort of unit within the Catholic Church. Thus, in the second book of his *Doctrinale Antiquitatum Fidei Ecclesiae Catholicae* (Venice, 1621), I, 160, Thomas Netter of Walden, the fifteenth-century English Carmelite, had described “the glorious Church of the predestined” as being *within* the visible Church, “like a wheel within a wheel.” And the sixteenth-century James Latomus, in his *de Ecclesia et Humanae legis obligatione*, had written of “the assembly of the good” *within* the “*ecclesia permixta*.” Cf. his *Opera*, p. 93. What is remarkable about Legrand’s teaching is that he employed St Robert’s own terminology to bring out a doctrine - the existence of an “invisible Church” - which St. Robert had worked to disprove.

¹⁷ Cf. Legrand, *loc. cit.*

¹⁸ Bonal, *Institutiones Theologicae ad Usus Seminariorum*, 16th edition (Toulouse, 1887), I, 400

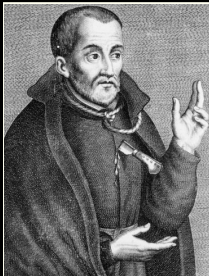
between two Churches, the one visible and the other invisible, the body and soul of the Church.”¹⁹ Otto Karrer claimed that “theology has deduced the doctrine of an invisible Church of good men and women, even outside the visible Church.”²⁰ The “theology” responsible for this deduction was, in the last analysis, merely a long and gradual deformation of terms originally and unfortunately employed by St. Robert Bellarmine in his *de Ecclesia Militante*. The “theologians” who propagated this teaching were men who misunderstood the original meaning St. Robert had attached to the terms “body” and “soul” of the Church.

There can be no doubt that the progressively more inaccurate teachings about the “body” and the “soul” of the Church were in great measure responsible for poor teaching about the dogma that no one can be saved outside the Catholic Church. The individuals who were misled into believing the reality of an “invisible Church,” in some way more extensive than the visible Church of Jesus Christ, were prone to imagine that this “invisible Church” was the social unit really necessary for the attainment of eternal salvation.

The greatest favour accorded to sacred theology by the encyclical letter *Mystici Corporis Christi* was the banishment from theology, once and for all, of this teaching about an “invisible Church.” Since the appearance of the *Mystici Corporis Christi*, and especially since the publication of the *Humani Generis* and the *Suprema Haec Sacra*, the elements that have militated against an accurate explanation of this dogma have lost their force. These documents of the Holy See have manifested the truth of the Church’s necessity for salvation for what it really is, the statement of the dignity of the Catholic Church as the one supernatural kingdom of the living God.

19 Vigué, in the sumposium *Ecclesia*, edited by Agrain and published by Bloud et Gay (Paris, 1933), p.101

20 Karrer, *Religions of Mankind*, translated by E. I. Watkin (New York: Sheed and Ward, 1938), p.262



St. Edmund Campion: The Church & Salvation

“At hearing the name of the Church the enemy [i.e. Protestants writers and apologists] has turned pale. Still he has devised some explanation which I wish you to notice, that you may observe the ruinous and poverty-stricken estate of falsehood. He was well aware that in the Scriptures, as well of Prophets as of Apostles, everywhere there is made honourable mention of the Church:

that it is called the holy city, the fruitful vine, the high mountain, the straight way, the only dove, the kingdom of heaven, the spouse and body of Christ, the ground of truth, the multitude to whom the Spirit has been promised and into whom He breathes all truths that make for salvation; her on whom, taken as a whole, the devil's jaws are never to inflict a deadly bite; her against whom whoever rebels, however much he preach Christ with his mouth, has no more hold on Christ than the publican or the heathen. Such a loud pronouncement he dared not gainsay; he would not wish to seem rebellious against a Church of which the scriptures make such frequent mention: so he cunningly kept the name, while by his definition he utterly abolished the thing.

[...] “But, doubtless, necessity is a hard weapon. Pardon these subterfuges. Throughout the whole course of fifteen centuries these men find neither town, village nor household professing their doctrine until an unhappy monk by an incestuous marriage had deflowered a virgin vowed to God, or a Swiss gladiator had conspired against his country, or a branded runaway had occupied Geneva. These people, if they want to have a Church at all, are compelled to crack up a Church all hidden away; and to claim parents whom they themselves have never known, and no mortal has ever set eyes on. Perhaps they glory in the ancestry of men whom every one knows to have been heretics, such as Aerius, Jovinianus, Vigilantius, Helvidius, Berengarius, the Waldenses, the Lollards, Wycliffe, Huss, of whom they have begged sundry poisonous fragments of dogmas. Wonder not that I have no fear of their empty talk: once I can meet them in the noon-day, I shall have no trouble in dispelling such vapourings. Our conversation with them would take this line:

“Tell me, do you subscribe to the Church which flourished in bygone ages?”

- “Certainly.”

“Let us traverse, then, different countries and periods. What Church?”

- “The assembly of the faithful.”

“What faithful?”

- “Their names are unknown, but it is certain that there have been many of them.”

“Certain? To whom is it certain?”

- “To God Who says so! We, who have been taught of God!

“Stuff and nonsense, how am I to believe it?”

- “If you had the fire of faith in you, you would know it as well as you know you are alive.”

Let in as spectators, could you withhold your laughter? To think that all Christians should be bidden to join the Church; to beware of being cut down by the spiritual sword; to keep peace in the house of God; to trust their soul to the Church as to the pillar of truth; to lay all their complaints before the Church; to hold for heathen all who are cast out of the Church; and that nevertheless so many men for so many centuries should not know where the Church is or who belong to it! This much only they prate in darkness, that wherever the Church is, only Saints and persons destined for heaven are contained in it. Hence it follows that whoever wishes to withdraw himself from the authority of his ecclesiastical superior has only to persuade himself that the priest has fallen into sin and is quite cut off from the Church.”

- Taken from ‘*Decem Rationes*,’ 1581, available free from *The Recusant* upon request.



SAN JOSE MONASTERY NEWSLETTER, SUMMER 2017

Polotitlán, México.

Dear friends and benefactors:

Your Monastery San Jose comes back to you to report, dear friends of Saint Benedict, our latest news. The persecution we have been receiving, due to our doctrinal positions, has led us to change to another trench in this fight for the defense of the eternal reign of Christ the King. Necessary defense as we gaze with perplexity on all sides by the widespread apostasy among the so-called "Catholics" of today. We have joined a trench of tireless Cristeros fighters; on the land a hundred times blessed, that of our Mother of Heaven, Our Lady of Guadalupe, in Mexico. This is our new place of residence and resistance to which Divine Providence brought us to continue the good battle. Battle that reminds us of the one who fought the Holy Family when they had to flee to Egypt and then to Nazareth. We have also had to flee from persecution, to endure hatred, to endure incessant slander, on the part of the very same men who were former combatants, former soldiers who now preferred to remain in their comfortable trench but infected already with serious liberalism. Following the example of our Father and Patron Saint Joseph, we prefer to flee together with him to save the life of the Child Jesus, his word of Life, of Truth, that is, the Sacred faith. To defend it against those who want to destroy it, negotiate it, sell it, or simply to defend it against those who love its life more than the Life of the Child. We prefer the exile and the spoil that they have imposed on us, of our house in Colombia, in order to follow the Way of the Holy Family. Coincidentally, we too, like them, have had to change places of residence for 3 times.

The crisis is prolonging itself while modernism advances like a tsunami destroying everything it finds in its path. This crisis of satanic proportions that has affected many Catholics, can only be fought on the level of faith, as our father and teacher, the illustrious Bishop Marcel Lefebvre, taught us: "It is a strict duty for every priest (and for the faithful) who wants to remain Catholic to separate from this conciliar church, as long as it has not found again the Tradition of the Magisterium of the Church and the Catholic Faith. Our battle is on the faith, but in a faith which must be pure, without profanation, without mixing it up with the errors of the conciliar church that is no longer Catholic. Our strength is in this faith; our

victory is in it. The light to follow in this darkness is holy faith, our charity will live and survive only through this sacrosanct faith without which "no one can please God" (Heb. 11,6). From this faith depends our perseverance on this battle. Those who have taken a different flag rather than faith have fallen or have lost divine help. The Holy Ghost had already warned us: "The antichrist will seduce you ... for lack of LOVE OF THE TRUTH, that could save you. And therefore God sends them powers of deception, that they may believe the lie" (2 Thes. 2: 10-11). This love of truth compels us in this struggle to reject whatever wishes to be put to the same level than the truth or reject whoever wants to falsify or adulterate it. The struggle is at the level of faith, at the level of the divine, at the level of the sacred, at the level of truth. That is why in this struggle we cannot accept to fight for other interests, for people, for human interests, when it happens that they themselves are an obstacle to the struggle for faith in all its strength and integrity. For this reason, we cannot consider that those who accept in one way or another the new apostate religion of the Second Vatican Council fight for the faith. We must necessarily have RED LIGHT against all those who approve this religion (Dioceses); Against all those who submit to it (Ecclesia Dei communities); Against all those who make or receive concessions from this new religion (FSSPX); And even also against those who put only YELLOW LIGHT to those who approve, mingle, or have concessions with the new religion (fake resistance of Bishop Williamson).

Let us keep fighting the good battle even if we found ourselves alone: Jesus Christ demands it from us, the Solitude of the Immaculate Heart of Mary at the foot of the Cross demands our company and reparation. I encourage the last resistant soldiers of Christ! I encourage the remnant soldiers of the Immaculate Heart of Mary! Let us never forget what this same holy faith teaches us: even if we lose everything, as long as we have Jesus, Joseph and Mary, we have everything! We lack nothing!

VIVA CRISTO REY Y SANTA MARIA DE GUADALUPE!

With our blessing and daily prayers for each of you.

- Father Rafael OSB (Prior) and the monks of the monastery.

P.S. For more information about us please see our website at benedictinos.wordpress.com We also inform you that we have already a piece of land of 3.7 hectares to start building the Monastery. We count with your help.

U.I.O.G.D

benedictinos.wordpress.com

benedictinosdesanjose@gmail.com

We can only apologise for a curious set of circumstances which prevented us from bringing this extraordinary account to the attention of a wider audience sooner. Not a great deal has changed since, except perhaps the episcopal consecration of Fr. Zendejas.

“We Will Crush You!”

Fr. Rafael vs. The Fake Resistance

1. Extract from a Conference given by Fr. Rafael, 27th April, 2017

(www.youtube.com/watch?v=2MhkYriiMUY&t=1s)

“So we ended up in Columbia from June 2013, where a property to was offered to me, half-built. And for three years we were working on this property. At one point we were nine monks. The turning point came in 2016, after having built the second floor which was almost finished. And the turning point was when Bishop Tomas Aquinas stopped supporting me. The only reason was [my] attacking the New Mass and the new SSPX, and this went against the line of Bishop Williamson, because he still thinks there’s something good in the New Mass and in the SSPX, that we have to consider them as Catholic still. So I ended up being stripped of monks and of support, and being interfered with in my internal affairs. They even called the Police to chase me away and keep me away from my property. So I decided to go to Ecuador and was there for eight months.

[...]

I would summarise them [the Fake Resistance] as being tolerant in doctrine and intolerant in charity, as opposed to what Cardinal Pie said, that we have to be intolerant in doctrine and tolerant in charity [i.e. tolerant of persons].

[...]

First Dom Tomas Aquinas said that there is something good in the New Mass. And when I contested it, he said ‘You have to understand it according to the circumstances.’ So he was being evasive. And when we spoke about the SSPX, and we [I said] that we have to avoid it completely, he told me ‘You are right. But we cannot follow you, because I follow the line of Bishop Williamson.’

Concerning Fr. Zendejas, when I went to visit him in New York, las July [2016], I asked him two main things. First I asked him what advice I should give to my own brother who is a Society of St. Pius X priest, in order to help him leave the liberal new SSPX. And Fr. Zendejas answered me, ‘Just leave him where he is. He should stay inside the SSPX. I think that this is the best he can do.’ And also, speaking about the topic of whether the New Mass give grace or not, he said the following: ‘Of course there is grace at the Novus Ordo Mass. I don’t understand how the Catholic Candle thinks otherwise!’ So he said to me: ‘You should leave the Pfeiffers [sic] alone. Don’t stay with them. And then we can organise a collection for your monastery in South America. If you do otherwise, we can easily crush you.’ In fact they told me, if I remained with the Fake Resistance they would give me back my monastery after having a retreat for three months. [...]

I was shocked by that. But as I told you, I have seen lack of charity and lack of doctrine in this attitude of the Fake Resistance. ‘Fr. Pfeiffer is going down, we’re going up! And we will crush whatever is left!’ basically. I was shocked by that. And he told me: ‘If I had known that you were so rigid, I would not have invited you to visit me here in New York!’

[...]

The closer something false is to the truth in appearance, we have to avoid it completely. So I would have to say we have to avoid now completely the Fake Resistance with Bishop Williamson and the other three bishops, and take from them the flag of Christ the King. And that includes also the SSPX and those who are silent about so many errors. Our Lord says 'He who confesses me before men, I will confess him before my Father.' ”

2. Extract from a sermon by Fr. David Hewko, 30th April, 2017

(www.youtube.com/watch?v=XpvmqSsghWs)

“We also learned from Fr. Rafael, he had visited, he was invited to visit Fr. Zendejas last year (2016), and Fr. Zendejas told him, ‘Look we will give you money, we’ll give you buildings, we’ll give you support, just side with Bishop Williamson. Just recant your condemnation of the New Mass and saying that it doesn’t give grace.’ Fr. Rafael said, ‘What are you talking about? The New Mass is deadly! How can we possibly compromise on the New Mass?’ So Fr. Zendejas told him ‘If you don’t come with us’ - meaning the Fake Resistance, which is like FSSP of 1988, but now in 2015, 2016, 2017 - Fr. Zendejas threatened him and said, ‘If you do not come with us, we will CRUSH you! And we are going to CRUSH Fr. Pfeiffer and Our Lady of Mount Carmel. We will CRUSH them!’ And he means aggressively. So, this is what we are up against. So Fr. Zendejas is going to be made a bishop next month. Pray for him. This shows you what battles we are in. The lines are drawn.

If you are for the New Mass you are on the side of Vatican II, you are on the dark side. And if you are with Christ the King, with all of the Popes of Tradition, and Archbishop Lefebvre, you’re on the side of the light. We can never compromise with the New Mass and Vatican II. We should rather die a thousands deaths than compromise on any of these questions of the Faith.”

3. Our Comment - Notice Fr. Zendejas’s use of the word “we”. Who exactly is this “we”? On whose behalf does he speak? Is it not indicative of a group mentality, that there actually is a “we”..? The bishop who continually denounces structure as being so passé, so “yesterday,” and says that what he wants to see is small independent groups who are free to contact each other but not work together, this same Bishop Williamson nevertheless allows himself to be surrounded by acolytes who see themselves precisely as being a “we”, as belonging to a “structure” or “hierarchy” of which he is the head and against which no one is permitted to rebel, to disobey, or to publicly disagree. Bishop Williamson has gone soft on the New Mass? Very well, then so must we! What’s more, “we will crush” (!) anyone who persists in denouncing the New Mass. Bishop Williamson believes in the Novus Ordo miracles? Then “we” must believe in them too. And woe betide anyone who dares say that they aren’t real! Bishop Williamson promotes the apostolate of a priest suspended for serious immorality? Very well, so must “we,” or at the very least, “we” must keep quiet about it. And so on. Lest anyone should be tempted to think that this is a case of Fr. Zendejas getting carried away and saying things on behalf of his confreres and co-workers which he has no right to say, things with which they would not agree, let us note two very interesting facts. First, that no one has come forward to contradict him. Second, that when Dom Tomas Aquinas in effect excommunicated (in all but name) Fr. Cardozo last year, it was for withstanding Bishop Williamson’s hierarchy (his expression, not ours!).

Notice the carrot and stick method. Come with us, and all will be well: you'll find support, money, a relatively quiet life. But if you turn me down, watch out! Trouble is heading your way! "We will crush you!" A sentiment worthy of every Hollywood mafia mob boss, but hardly the way one Catholic addresses another. What do we stand for, what are we against? We seek to crush modernism, but we pray for the modernist. We wish to crush the abortion industry, but we pray for the abortionist. Of course, it could be said that we wish to "crush" the power of our enemies, but that isn't quite the same, is it? Perhaps Fr. Zendejas meant to say that... let us be generous and say that his command of the English language let him down.

While we are on the subject, a little thought on Fr. Zendejas's specific choice of the verb "to crush". Originally the episcopal motto of Bishop de Castro Mayer and latterly adopted by Bishop Faure in 2015 as his own episcopal motto, "Ipsa Conteret" was also the choice of name for a very short-lived (one issue only) Fake Resistance newsletter. It is a quote from Genesis, specifically God's words to the serpent following the Fall. "She will crush [your head]" As we said at the time, the unfortunately short-lived Fake Resistance newsletter ought perhaps better to have been called "Ipsi Conteremus" in view of Fr. Zendejas's threats...

Finally, ask yourself this. This exchange happened in private. The threats and the promises were made in secret. We only know about them because the man who was their object was brave enough to reject them, and braver still to come forward and make them publicly known. Had he not done so, had he given-in to those threats and promises, what would it have looked like? To us on the outside, not privy to what had been said in secret, it would have looked like just one more disappointment, one more priest who had originally joined the Resistance, who had stood strong for a while, and who had ended up going quiet on certain controversial issues (is the New Mass really such a controversial issue now, can that really be?), and who appeared somehow to have managed to keep himself in the good books of Bishop Williamson and the Fake Resistance. We would have wondered, we might even have suspected or surmised. But we would not have known. That being so, ask yourself this. How many other times might this have taken in place already and we do not know about it? How many times will it happen in future without ever coming to light? The curtain, albeit momentarily, has been lifted; we have been allowed a glimpse of what is going on behind the scene.



Thank you for continuing to support:

"The Recusant Mass Fund"

Account No.: 47152560 Sort Code: 30-95-89

IBAN: GB11LOYD30958947152560

BIC: LOYDGB21041

May God Bless Your Generosity!

Bishop Williamson vs. Pope St. Pius X



“The ‘Poem of the Man-God’ runs into tremendous opposition. I think it’s the devil, quite honestly. **I think the devil was in the Holy Office at that time.** It says that the story is romanced, that’s one thing that the Holy Office says. **I don’t find that the case.** ...That’s my take. [...] The Index has been abolished, yes. I read it and I don’t bother too much about - I don’t know all the background details. **I get so much out of it myself that I’m not worried about it, you know.**”

- Bishop Williamson, Emmett KS, 26th May, 2016

[...]

8. They are free from all blame **who treat lightly the condemnations passed by the Sacred Congregation of the Index or by the Roman Congregations.**

[...]

The following Thursday, the fourth day of the same month and year, all these matters were accurately reported to our Most Holy Lord, Pope Pius X. His Holiness approved and confirmed the decree of the Most Eminent Fathers and ordered that **each and every one of the above-listed propositions be held by all as condemned and proscribed.**”

- St. Pius X, *Lamentabili Sane*, 3rd July, 1907

SSPX-Watch!

Marriage Letter Aftermath

From the US District Website (sspx.org/en/news-events/news/concerning-letter-some-priests-faithful-french-district-29713) :

“[...] Unfortunately, some priests from the District of France did not wait for the publication of these guidelines [from Bishop Fellay], and on Sunday, May 7, 2017, they imprudently read from the pulpit and published a letter addressed to the faithful, without the District Superior’s knowledge, calling into question the direction of the Society.

The District Superior, Father Christian Bouchacourt, has relieved these signatories from their function as deans. He condemns this subversive act, prepared in secret, aimed to destabilize superiors and taking the faithful hostage.”

Changes Within the French District - from the French District Website (laportelatine.org):

Fr. David Aldalur - transferred, though to what destination remains unclear. The new Dean of Bordeaux, Fr. Amaury Graff, is a youngster who was ordained in 2011. If, as seems to be the case, he went straight from SSPX school to SSPX seminary, surely that means he can’t be very much more than 30 years old..? Though of course, we could be mistaken...

Fr. Xavier Beauvais - transferred to Corsica; as this comes under Marseilles, his new superior will also be his replacement as Dean of Marseilles, Fr. Louis-Paul Dubroeuq, one time Carmelite Tertiaries’ chaplain, ordained in the 1970s and a General Chapter member.

Fr. Francois-Xavier Camper - replaced as Dean of Lyon by Fr. Jean-Marie Salaun but remaining in place as prior.

Fr. Bruno France - replaced as Dean of Nantes by Fr. Jean-Luc Radier but remaining in place as prior.

Fr. Thierry Gaudray - transferred within France to become chaplain to a school of the Fanjeaux Dominican teaching sisters at Kernabat, Brittany (sent to Siberia, in other words). He is replaced as Dean of Lille by Fr. Michel Poinset de Sivry, who was ordained in 2008.

Fr. Patrick de La Rocque - transferred to the Philippines despite possible age and health concerns and replaced as superior of Paris by Fr. Emeric Baudot, former Bursar General of the SSPX in Menzingen, who now also becomes First Assistant to the District Superior.

Fr. Thierry Legrand - replaced as Dean of Saint-Malo by Fr. Guillaume Gaud but remaining in place as prior.

...there is also a new Dean for the deanery of Toulouse, meaning that of the ten deaneries which comprise the French District, only two deans are not being replaced: Fr. Benoit-Joseph de Villemagne (Chateauroux), another comparative youngster who was already in place and (so far as we are aware) Fr. Francois Knittel, in Strasbourg.

What is not clear is what the consequences will be for the Benedictines, the Capuchins and for the Transfiguration Fathers. Fr. Bouchacourt has no control over them. But there are other ways of getting one’s own back. On the other hand, will they now be content with silence too..? The Revolution advances within the margin of what it can get away with, the extent to which people will let themselves be pushed around and not react. What is the use of writing strongly-worded letters if, when push comes to shove, you aren’t prepared to act...?

In other news (though possibly related) : **Fr. Morgan has left the SSPX**, according to the Canadian district (Fr. Couture). He is now in France, though what is to become of him next remains unclear. There has been no declaration, no open letter to the faithful, nothing to indicate publicly where he stands and what he stands for. So don't go getting your hopes up...

Continuing Propaganda Campaign

To give an idea, here is a selection of recent headlines from *sspx.org* :

"The SSPX and the Conversion of Rome to Tradition"

sspx.org/en/news-events/news/sspx-and-conversion-rome-tradition

"Bishop Schneider says: 'There are Ambiguities in Vatican II' "

sspx.org/en/news-events/news/bishop-schneider-says-therere-ambiguities-vatican-ii-31336

"Bishop Fellay: Why I Signed the Correctio Filialis"

sspx.org/en/news-events/news/bishop-fellay-why-i-signed-correctio-filialis-32240

"Swiss Guard Ready to Repel Terrorist Attacks"

sspx.org/en/news-events/news/swiss-guard-ready-repel-terrorist-attacks

"On the SSPX Seeking Co-operation Within the Church" [by Fr. Simoulin]

sspx.org/en/news-events/news/sspx-seeking-cooperation-within-church-le-seignadou

"Is the Magisterium Going to 'Soften' its Stance on Contraception?"

sspx.org/en/news-events/news/magisterium-going-%E2%80%9Csoften%E2%80%9D-its-stance-contraception-3151

...As well as two articles extolling Paul VI's *Humanae Vitae*, one taken from the *Novus Ordo* daily *Avvenire*. That's just a taster of what's on offer, we'll have more detail in a later issue.

Neo-SSPX: When in Rome...

(Right & Below-Right) SSPX priest Fr. Thomas Onoda saying Mass in Rome. Note the burlap *Novus Ordo* vestments, the absence of altar cards... Is this the price of the favour granted by the *Novus Ordo* authorities of being allowed to use one of their magnificent marble altars for Mass?

(Below) The same goes for fellow neo-SSPX priest Fr. Fabrice Loschi.





“Holy abandonment is found ‘not in resignation and laziness but at the heart of action and initiative.’ It would be dishonest to pray for victory without really fighting for it. [...] ‘The things I pray for’, St. Thomas More prayed magnanimously, ‘dear Lord, give me the grace to work for.’”

(“The Biography of Marcel Lefebvre” p. 568)

Contact us:

recusantsspx@hotmail.co.uk

www.TheRecusant.com

***“The Recusant”
Dalton House,
60 Windsor Avenue,
London
SW19 2RR***

Please Note - no copyright is attached to this newsletter. The reader may copy it and distribute it freely without the need to ask for permission.