

# EINSICHT

RÖMISCH-KATHOLISCHE  
ZEITSCHRIFT

*credo ut intelligam*

34. Jahrgang, Nummer 8

MÜNCHEN

Oktober 2004



**Impressum:** Herausgeber: **Freundeskreis der Una Voce e.V.**, Riedhofweg 4, D - 82544 Egling

Postbank München Nr. 214 700-805 (BLZ 700 100 80), IBAN: DE68 7001 0080 0214 700805 - BIC: PBNKDEFF

Postfinance Basel Nr. 82-7360-4

**B 13088 F**

Redaktion: **Eberhard Heller** - Erscheinungsweise: **7-mal jährlich** Internet: [www.einsicht-online.org](http://www.einsicht-online.org)

## Hinweis der Redaktion:

Aus banktechnischen Gründen haben wir das Konto bei der **Bayerischen Vereinsbank**, München, Konto-Nr. 7323069 (BLZ 700 202 70) aufgelöst. Bitte benutzen Sie für Ihre Überweisungen im Inland in Zukunft das **Postbankkonto München**, Kt.-Nr. 214 700-805 (BLZ 700 100 80).

Für Überweisungen...

**aus dem Ausland** auf unser Postbank-Konto (günstigste Überweisungsform!) benutzen Sie bitte folgende Nummer: IBAN: **DE68 7001 0080 0214 7008 05** - BIC: **PBNKDEFF**

\* \* \*

## INHALTSANGABE:

	Seite:
The masque of the Red Death (Edgar Allen Poe, comentary E. Heller/Emilia Vaiciulis).....	243
Intento de una respuesta a la pregunta: ¿Cuál es la herejía central ...?(Franz Nomista).....	247
Open Letter to most Reverend Bishop M. Pivarunas (Eberhard Heller -Engl/Span-Ciria/Franz).....	251
A word from the editor (Eberhard Heller).....	258
Paganisation of the Liturgy in India (C.B. Andrade Ph.D.).....	259
Rothkranz y las investigaciones (Eberhard Heller/Alberto Ciria).....	265
Communications de la redaction.....	267
Clothes Make the Person (Eberhard Heller/Fr. Krier - Elisabeth Meurer).....	268
La posizione teológica dell'Unione Sacerdotale "Trento" (nel Messico) (Dr. Alfons Benedikter).....	272

\* \* \*

**Titelbild:** Venezianische Häuser bei Nacht; Photo: Eberhard Heller  
S. 250: Gräber und Ruine in Montmajour/Provence; Photo: Eberhard Heller  
**Redaktionsschluß:** 27.9.2004

\*\*\*

## HINWEIS AUF GOTTESDIENSTE:

Basel/Schweiz: telefonische Auskunft 0041/61/3614 313.

**Marienbad/CZ:** Meßzeiten unregelmäßig; Auskunft H.H. Rissling über Tel. 0731/9404 183 und 07305/919 479

**München:** Hotel Maria, Schwanthalerstr. 112, sonn- und feiertags um 8.30 Uhr hl. Messe (H.H. Kap. Rissling)

**Spinges** bei I - 39037 - Mühlbach / Südtirol: Pfarrkirche, sonntags 6.30 und 9 Uhr, werktags 7.10 Uhr hl. Messe  
Rosenkranz: sonntags, samstags: 18 Uhr 30 (H.H. Pfr. Josef von Zieglauer) Tel.: 0039-0472-849468.

Unterkünfte für Besucher und Urlauber: Gasthof Senoner, Spinges, Tel.: 0039-0472-849744; Hotel Rogen, Tel.: 0039-0472-849478, Fax: 0039-0472-849830; Privatquartiere: Haus Schönblick (Fam. Lamprecht), Tel.: 0039-0472-849581; Frau Sargans, Tel.: 0039-0472-849504; Brunnerhof, FamJvlaier, Tel/Fax: 0039-0472-849591

**Steffeshausen** bei 4790 Burg Reuland / Belgien: Herz-Jesu-Kirche, sonn- und feiertags um 8.30 und 10 Uhr hl. Messe (H.H. Pfr. Schoonbroodt)

**Ulm:** Ulmer Stuben, Zinglerstr. 11, sonn- und feiertags um 12 Uhr hl. Messe (H.H. Kaplan Rissling)

\* \* \*

## Achtung!

Bei der Redaktion kann das Interview, welches Herr Olles mit mir über die derzeitige Lage der Kirche führte (und welches eigentlich für die Veröffentlichung in der JUNGEN FREIHEIT vorgesehen ist), zu Werbezwecken **kostenlos** bestellt werden.

\* \* \*

## Die EINSICHT im Internet

Die Internet-Präsenz der EINSICHT ist jetzt verfügbar unter der Adresse

**[www.einsicht-online.org](http://www.einsicht-online.org)**

Sie finden dort sämtliche Hefte der EINSICHT aller 33 Jahrgänge (April 1971 bis Dezember 2003) im PDF-Format, versehen mit Artikel-, Autoren- und Jahrgangsverzeichnis. Für das Betrachten der PDF-Dateien ist der Adobe Reader erforderlich (ab Version 5), der bei Adobe heruntergeladen werden kann ([www.adobe.com/products/acrobat/readstep2.htm](http://www.adobe.com/products/acrobat/readstep2.htm)).

Auf Anregungen, Verbesserungsvorschläge und Kritik werden wir in einer der nächsten Nummern eingehen.

Christian Jerrentrup

# \* \*

## Impressum:

Herausgeber: **Freundeskreis der Una Voce e.V.**, Riedhofweg 4, D - 82544 Egling

Redaktionsadresse: Dr. Eberhard Heller, Riedhofweg 4, D - 82544 Egling, Tel./Fax: 0049/8171/28816

Die Redaktion ist über folgende E-mail-Adressen erreichbar: **[heller\\_einsicht@hotmail.com](mailto:heller_einsicht@hotmail.com)**

oder: **[heller\\_eberhard@t-online.de](mailto:heller_eberhard@t-online.de)**

# The masque of the Red Death

by  
Edgar Allen Poe

The 'Red Death' had long devastated the country. No pestilence had ever been so fatal, or so hideous. Blood was its Avatar and its seal - the redness and the horror of blood. There were sharp pains, and sudden dizziness, and then profuse bleeding at the pores, with dissolution. The scarlet stains upon the body and especially upon the face of, the victim, were the pest ban which shut him out from the aid and from the sympathy of his fellow-men. And the whole seizure, progress, and termination of the disease, were the incidents of half an hour.

But the Prince Prospero was happy and dauntless and sagacious. When his dominions were half depopulated, he summoned to his presence a thousand hale and light-hearted friends from among the knights and dames of his court, and with these retired to the deep seclusion of one of his castellated abbeys. This was an extensive and magnificent structure, the creation of the prince's own eccentric yet august taste. A strong and lofty wall girdled it in. This wall had gates of iron. The courtiers, having entered, brought furnaces and massy hammers, and welded the bolts. They resolved to leave means neither of ingress nor egress to the sudden impulses of despair or of frenzy from within. The abbey was amply provisioned. With such precautions the courtiers might bid defiance to contagion. The external world could take care of itself. In the meantime it was folly to grieve, or to think. The prince had provided all the appliances of pleasure. There were buffoons, there were improvisatori, there were ballet-dancers, there were musicians, there was Beauty, there was wine. All these and security were within. Without was the 'Red Death'.

It was toward the close of the fifth or sixth month of his seclusion, and while the pestilence raged most furiously abroad, that the Prince Prospero entertained his thousand friends at a masked ball of the most unusual magnificence.

It was a voluptuous scene, that masquerade. But first let me tell of the rooms in which it was held. There were seven - an imperial suite. In many palaces, however, such suites form a long and straight vista, while the folding doors slide back nearly to the walls on either hand, so that the view of the whole extent is scarcely impeded. Here the case was very different; as might have been expected from the duke's love of the *bizarre*. The apartments were so irregularly disposed that the vision embraced but little more than one at a time. There was a sharp turn at ever twenty or thirty yards, and at each turn a novel effect. To the right and left, in the middle of each wall, a tall and narrow Gothic window looked out upon a closed corridor which pursued the windings of the suite. These windows were of stained glass whose colour varied in accordance with the prevailing hue of the decorations of the chamber into which it opened. That at the eastern extremity was hung, for example, in blue - and vividly blue were its zwindows. The second chamber was purple in its ornaments and tapestries, and here the panes were purple. The third was green throughout, and so were the casements. The fourth was furnished and lighted with orange - the fifth with white - the sixth with violet. The seventh apartment was closely shrouded in black velvet tapestries that hung all over the ceiling and down the walls, falling in heavy folds upon a carpet of the same material and hue. But in this chamber only, the colour of the windows failed to correspond with the decorations. The panes here were scarlet - a deep blood colour. Now in no one of the seven apartments was there any lamp or candelabrum, amid the profusion of golden ornaments that lay scattered to and fro or depended from the roof. There was no light of any kind emanating from lamp or candle within the suite of chambers. But in the corridors that followed the suite, there stood, opposite to each window, a heavy tripod, bearing a brazier of fire, that projected its rays through the tinted glass and so glaringly illumined the room. And thus were produced a multitude of gaudy and fantastic appearances. But in the western or black chamber the effect of the fire-light that streamed upon the dark hangings through the blood-tinted panes was ghastly in the extreme, and produced so wild a look upon the countenances of those who entered, that there were few of the company bold enough to set foot within its precincts at all.

It was in this apartment, also, that there stood against the western wall, a gigantic clock of ebony. Its pendulum swung to and fro with a dull, heavy, monotonous clang; and when the minute-hand made the circuit of the face, and the hour was to be stricken, there came from the brazen lungs of the clock a sound which was clear and loud and deep and exceedingly musical, but of so peculiar a note and

emphasis that, at each lapse of an hour, the musicians of the orchestra were constrained to pause, momentarily, in their performance, to hearken to the sound; and thus the waltzers perforce ceased their evolutions; and there was a brief disconcert of the whole gay company; and, while the chimes of the clock yet rang, it was observed that the giddiest grew pale, and the more aged and sedate passed their hands over their brows as if in confused reverie or meditation. But when the echoes had fully ceased, a light laughter at once pervaded the assembly; the musicians looked at each other and smiled as if at their own nervousness and folly, and made whispering vows, each to the other, that the next chiming of the clock should produce in them no similar emotion; and then, after the lapse of sixty minutes (which embrace three thousand and six hundred seconds of the Time that flies), there came yet another chiming of the clock, and then were the same disconcert and tremulousness and meditation as before.

But, in spite of these things, it was a gay and magnificent revel. The tastes of the duke were peculiar. He had a fine eye for colours and effects. He disregarded the *decora* of mere fashion. His plans were bold and fiery, and his conceptions glowed with barbaric lustre. There are some who would have thought him mad. His followers, felt that he was not. It was necessary to hear and see and touch him to be *sure* that he was not.

He had directed, in great part, the movable embellishments of the seven chambers, upon occasion of this great *fête*; and it was his own guiding taste which had given character to the masqueraders. Be sure they were grotesque. There were much glare and glitter and piquancy and phantasm - much of what has been since seen in 'Hernani'. There were arabesque figures with unsuited limbs and appointments. There were delirious fancies such as the madman fashions. There were much of the beautiful, much of the wanton, much of the *bizarre*, something of the terrible, and not a little of that which might have excited disgust. To and fro in the seven chambers there stalked, in fact, a multitude of dreams. And these - the dreams - writhed in and about, taking hue from the rooms, and causing the wild music of the orchestra to seem as the echo of their steps. And, anon, there strikes the ebony clock which stands in the hall of the velvet. And then, for a moment, all is still, and all is silent save the voice of the clock. The dreams are stiff-frozen as they stand. But the echoes of the chime die away - they have endured but an instant - and a light, half-subdued laughter floats after them as they depart. And now, again the music swells, and the dreams live, and writhe to and fro more merrily than ever, taking hue from the many-tinted windows through which stream the rays from the tripods. But to the chamber which lies most westwardly of the seven there are now none of the maskers who venture; for the night is waning away; and there flows a ruddier light through the blood-coloured panes; and the blackness of the sable drapery appals; and to him whose foot falls upon the sable carpet, there comes from the near clock of ebony a muffled peal more solemnly emphatic than any which reaches *their* ears who indulge in the more remote gaieties of the other apartments.

But these other apartments were densely crowded, and in them beat feverishly the heart of life. And the revel went whirlingly on, until at length there commenced the sounding of midnight upon the clock. And then the music ceased, as I have told; and the evolutions of the waltzers were quieted; and there was an uneasy cessation of all things as before. But now there were twelve strokes to be sounded by the bell of the clock; and thus it happened, perhaps that more of thought crept, with more of time, into the meditations of the thoughtful among those who revelled. And thus too, it happened, perhaps, that before the last echoes of the last chime had utterly sunk into silence, there were many individuals in the crowd who had found leisure to become aware of the presence of a masked figure which had arrested the attention of no single individual before. And the rumour of this new presence having spread itself whisperingly around, there arose at length from the whole company a buzz, or murmur, expressive of disapprobation and surprise - then, finally, of terror, of horror, and of disgust.

In an assembly of phantasms such as I have painted, it may well be supposed that no ordinary appearance could have excited such sensation. In truth the masquerade licence of the night was nearly unlimited; but the figure in question had out-Heroded Herod, and gone beyond the bounds of even the prince's indefinite decorum. There are chords in the hearts of the most reckless which cannot be touched without emotion. Even with the utterly last, to whom life and death are equally jests, there are matters of which no jest can be made. The whole company, indeed, seemed now deeply to feel that in the costume and bearing of the stranger neither wit nor propriety existed. The figure was tall and gaunt, and shrouded from head to foot in the habiliments of the grave. The mask which concealed the visage was made so nearly to resemble the countenance of a stiffened corpse that the closest scrutiny must have had difficulty in detecting the cheat. And yet all this might have

been endured, if not approved, by the mad revellers around. But the mummer had gone so far as to assume the type of the Red Death. His vesture was dabbled in *blood* - and his broad brow, with all the features of the face, was besprinkled with the scarlet horror.

When the eyes of Prince Prospero fell upon this spectral image (which, with a slow and solemn movement, is if more fully to sustain its *rôle*, stalked to and fro among the waltzers) he was seen to be convulsed, in the first moment with a strong shudder either of terror or distaste; but, in the next, his brow reddened with rage.

'Who dares' - he demanded hoarsely of the courtiers who stood near him - 'who dares insult us with this blasphemous mockery? Seize him and unmask him - that we may know whom we have to hang, at sunrise, from the battlements!'

It was in the eastern or blue chamber in which stood the Prince Prospero as he uttered these words. They rang throughout the seven rooms loudly and clearly, for the prince was a bold and robust man, and the music had become hushed at the waving of his hand.

It was in the blue room where stood the prince, with a group of pale courtiers by his side. At first, as he spoke, there was a slight rushing movement of this group in the direction of the intruder, who, at the moment, was also near at hand, and now, with deliberate and stately step, made closer approach to the speaker. But from a certain nameless awe with which the mad assumptions of the mummer had inspired the whole party, there were found none who put forth hand to seize him; so that, unimpeded, he passed within a yard of the prince's person; and, while the vast assembly, as if with one impulse, shrank from the centres of the rooms to the walls, he made his way uninterruptedly, but with the same solemn and measured step which had distinguished him from the first, through the blue chamber to the purple - through the purple to the green - through the green to the orange - through this again to the white - and even thence to the violet, ere a decided movement had been made to arrest him. It was then, however, that the Prince Prospero, maddening with rage and the shame of his own momentary cowardice, rushed hurriedly through the six chambers, while none followed him on account of a deadly terror that had seized upon all. He bore aloft a drawn dagger, and had approached, in rapid impetuosity, to within three or four feet of the retreating figure, when the latter, having attained the extremity of the velvet apartment, turned suddenly and confronted his pursuer. There was a sharp cry - and the dagger dropped gleaming upon the sable carpet, upon which, instantly afterward, fell prostrate in death the Prince Prospero. Then, summoning the wild courage of despair, a throng of the revellers at once threw themselves into the black apartment, and, seizing the mummer, whose tall figure stood erect and motionless within the shadow of the ebony clock, gasped in unutterable horror at finding the grave ceremonies and corpse-like mask, which they handled with so violent a rudeness, untenanted by any tangible form.

And now was acknowledged the presence of the Red Death. He had come like a thief in the night. And one by one dropped the revellers in the blood-bedewed halls of their revel, and died each in the despairing posture of his fall. And the life of the ebony clock went out with that of the last of the gay. And the flames of the tripods expired. And Darkness and Decay and the Red Death held inimitable dominion over all.

(Poe, Edgar Allen: "Selected Tales" Harmondsworth 1994, page 192 sq.)

\* \* \*

## Dear readers,

You will probably ask yourself why this parable of the American poet **Edgar Allan Poe**) appears in our journal. I think it's because both in its basic approach as well in the particular point of view expressed in certain passages, a striking analogy can be made to general spiritual conditions today.

The world is dying - but not from a plague or a pestilence. No! Since Vatican II it has become a spiritual wasteland. It is dried out and waiting for the rain of salvific grace. But there is no means of healing its wounds - because salvation is no more. After the 'Reforms', the **real** streams of saving grace, hitherto flowing through the sacraments of the Church constantly being dispensed, have been depleted and stopped. Salvation has been effectively blocked!

---

1) Edgar Allan Poe, born on 19.1.1809 in Boston, U.S.A., died in Baltimore on 7.10.1849. He is considered the most outstanding exponent of American Romanticism. His short stories have become a model of the genre.

**Buchanan**<sup>2)</sup> defines the reasons for this in his book "The Death of the West" as follows: "It is the dissolution of the Faith, of Christianity, which is the direct cause of the death of our culture, of nations and of this civilization".

And we, who fancy ourselves invulnerable to this dissolution because we still possess the true Faith, we, who have ready access to the channels of grace, we who can always tap on line supplies (!) of grace at will - dare to consider ourselves immune to contagion from the pestilence rampant today! The (so-called) humanistic apostasy does not concern us! Aren't we secure in our own Catholic cocoons, or isles - (in our 'Blue Rooms')?

However, can we really believe ourselves to be so securely isolated as all that? Aren't we simply deluding ourselves overlooking the dangers in which we find ourselves? Is the 'security blanket' of grace we throw over our shoulders indeed as secure as we would like to believe? Is it not feasible Siat we are merely hiding our heads in the sand like the proverbial ostrich - deliberately refusing to see the abyss opening up on all sides about us? Let us bear in mind the prophetic allusion of Matthew (24,21-22): "...for there will be distress then such as has not been since the beginning of the world, and can never be again. There would have been no hope left for any human creature, if the number of those days had not been curtailed; but those days will be cut short, for the sake of the elect."

These words should effectively deflate all our pretentiousness and make us very humble. Yet for all that, incorrigible triumphalists see loopholes even here: for them, it goes without saying, that having remained true to the tenets of the Faith they will be the 'Elect' or the 'Chosen ones'-

Can we not consider the 'Prince' in E.A. Poe's parable who relies on his own strength to be like each one of us who brags of his own 'orthodoxy'? And are such ones not already infected by this pestilence with its accompanying stench of spiritual sepsis inevitably leading to their dissolution?

The only 'illusion of security' we can allow ourselves to entertain is called "Belief in God's Mercy'. God grants His mercy to those who humbly serve Him in order that His "will may be done on earth as it is in heaven."

Eberhard Heller

(translated by Emilia Vaiciulis)

\* \* \*

## EINSICHT in Internet

Dear Reader,

now you can find the EINSICHT under the following adress:

[www.einsicht-online.org](http://www.einsicht-online.org)

There you will find all issues of EINSICHT from april 1971 to devember 2003 as pdf-files. For reading the pdf-files you need Adobe Reader (version 5 and higher), which you can download from Adobe via Internet:

([www.adobe.com/products/acrobat/readstep2.htm](http://www.adobe.com/products/acrobat/readstep2.htm)).

### **New adress of the editor:**

**Freundeskreis der Una Voce e.V.**, Riedhofweg 4, D - 82544 Egling  
Adress of the redaction: Dr. Eberhard Heller, Riedhofweg 4, D - 82544 Egling,  
Tel/Fax: 0049/8171/28816

<sup>2)</sup> Patrick Buchanan, born in Washington D.C. in 1938, studied journalism and worked in the Nixon, Ford and Reagan administrations as a Press attaché in the White House. In 1989 he went back to the CNN as a newsman. Because of his conservative views he got into conflict with the Republican party he was a member of. Nevertheless he campaigned as a Presidential candidate in 1992 and 1996. In 2000 he and his followers switched over to the Reform Party of Ross Perot. Some of his most important publications are "Right from the Beginning" (1988), "The Great Betrayal" (1997), "A Republic, not an Empire" (1988) and "The Death of the West" (2002). In this last book, he demonstrates how with the dissolution of Christianity, Europe has also thrown out Western values, and is no longer adapted to assume the challenges confronting it.

# Intento de una respuesta a la pregunta: ¿Cuál es la herejía central de la así llamada "Iglesia Conciliar"<sup>11</sup>? y acerca de la Reconstrucción de la Iglesia como Institución de Salvación

por  
Franz Nomista

Las distintas herejías que aparecieron durante el transcurso de los 2000 años de cristiandad se pueden ordenar sistemáticamente según tres perspectivas:

1. **Triadológicas**
2. **Cristológicas**
3. **Eclesiológicas**

La herejía inicial y central de la "iglesia conciliar" es una herejía eclesiológica 1). Así nos lo explicó el Dr. C. A. Disandro durante la década de 1970 a 1980. Los *Mysteriös Triadológicos* y *Cristológicos* fueron esclarecidos y formulados doctrinalmente en los concilios de los primeros siglos de la cristiandad: Nicea 325, Constantinopla 381, Efeso 431 y Calcedonia 451. Pero en lo que se refiere al Misterio de la Iglesia nos encontramos en una situación distinta ya que "No hubo un concilio específicamente eclesiológico. El Concilio de Trento no avanzó justamente en esta dirección y no coronó el edificio teológico con una formulación sobre el Misterio de la Iglesia. El Vaticano I estuvo urgido por otra atmósfera y se interrumpió como sabemos por cuestiones temporales. Esa es precisamente la gran responsabilidad del Vaticano II, que no sólo no profundizó una eclesiológica congruente, sino que abrió el camino a una reversión inesperada y funesta para la Fe<sup>2</sup>)." Es decir, el Concilio Vaticano II y todo el desarrollo posterior parte de una eclesiológica equívoca. Ahora bien, si se tiene una idea equivocada acerca de lo que Es la Iglesia, entonces rebrotan las herejías triadológicas y cristológicas y se produce una perversión de la Fe como vemos que sucede hoy en día. La eclesiológica equívoca del Vaticano II ya fue formulada en el año 1936 por el dominico Ivés Congar: "Ma conviction, cést que l'Eglise est eppelés, devenir l'Eglise de Peuples, l'Eglise des grandes Religions" (Mi convencimiento es que la Iglesia está llamada a ser la Iglesia de los pueblos, es decir, la Iglesia de las grandes religiones) 3).

Que esta tesis jugó un papel importante en el Vaticano II surge del hecho que Juan XXIII nombró "perito conciliar" a este I. Congar, que anteriormente había sido alejado de su cátedra por disposición de la Santa Sede 4). El título "Madre de la Iglesia" para la Santísima Virgen María Madre de Dios, proclamado por Pablo VI el 21 de noviembre de 1964, también parte de un concepto eclesiológico herético. ¿Es posible que la Iglesia tenga una madre? Pero el papa Montini dice en su discurso del 21/11/64: "Nos proclamamos a María Santísima ímadre de la Iglesia", es decir, madre de todo el pueblo de Dios 5)". Esta igualación de Iglesia con pueblo de Dios reaparece en el documento "Mysterium Ecclesiae" (24/6/1973) publicado por el Cardenal Seper, entonces Prefecto de la Sagrada Congregación Vaticana para la Defensa de la Fe (ex Santo Oficio). Un análisis filológico exhaustivo de este documento fue publicado por C. A. Disandro en su libro "La Herejía Judeocristiana" en 1983 6). En dicho análisis Disandro señala que la identidad entre Iglesia y pueblo de Dios es el fundamento sobre el cual se construye todo el documento de Seper. Para Seper el concepto de "pueblo de Dios" es el concepto trascendental en el cual están incluidas todas las "iglesias". "De aquí se deriva una noción de infalibilidad participada por el pueblo de Dios, que sería en realidad el fundamento de la infalibilidad del Magisterio y deriva también la noción de ísacerdocio común de los fieles", en que

- 
- 1) Carlos A. Disandro, "La herejía Judeo-Cristiana", Editorial Struhart y Cia., Buenos Aires 1983, ISBN 950-9221-02-5 (pág. 11)
  - 2) Carlos A. Disandro, "La Crisis de la Fe y la Ruina de la Iglesia Romana", (Respuesta al Cardenal Joseph Ratzinger), Ediciones Hostería Volante, La Plata (Argentina), 1986 (pág.10)
  - 3) Carlos A. Disandro, "Cuestiones semánticas en la Iglesia. Theotokos." Ediciones Hostería Volante, Buenos Aires 1979 (pág. 21)
  - 4) Feliciano Blázquez, "Juan XXIII ñ Y vino un hombre llamado Juan", Editorial Verbo Divino, Navarra (España) 2000, ISBN 84-8169-410-X (pág. 141)
  - 5) Carlos A. Disandro - op. cit. 3. (pág. 43)
  - 6) Carlos A. Disandro, "Mysterium Ecclesiae" (Respuesta al Cardenal Seper) En "La herejía judeo-cristiana", Editorial Struhart y Cia., Buenos Aires 1983. ISBN 950-9221-02-5 , op. cit (1) (pág. 143-203)

a su vez tendría fundamento el sacerdocio ministerial o jerárquico - gravísimo error que atenta contra la organicidad teándrica de la Iglesia, según el designio divino-histórico del Señor" 7). La Iglesia no es idéntica al pueblo de Dios. El pueblo de Dios puede crecer y desarrollarse en la Iglesia pero el pueblo de Dios no es la Iglesia. "Pues la Iglesia es Sacramentum Trinitatis de modo real, y por eso una buena línea teológica greco-latina se pronuncia por hablar del Pneuma Sacratísimo como alma de la Iglesia 8)."

Por otra parte dice Dom Odo Casel: "Cristo vive en la Iglesia - actúa en y con la Iglesia - mantiene y revive a la Iglesia - por medio del misterio del culto 9)." En un lenguaje más filosófico dice C. A. Disandro: "Fundamento fundante de la Iglesia es el culto místico 10)." Por eso resulta absolutamente coherente que la "Iglesia conciliar" haya destruido en primer lugar el sacrificio de la misa para destruir a la Iglesia.

Aquí quisiera recordar un relato de M. Eric M. De Saventem que fue publicado en la revista francesa *Una Voce* en el número 75-76 de julio-octubre de 1977. M. Eric M. de Saventem era en aquel entonces el presidente de la Federación Internacional de *Una Voce*. El párrafo que interesa aquí dice: "Así en las tres horas y media en que mi mujer y yo hemos discutido con Mons. Benelli - sabéis muy bien que el Cardenal Benelli es el número tres en Roma - en toda esta larga y difícil audiencia, sólo hemos tocado la cuestión del latín y el gregoriano una o dos veces quizá. Todo el resto de la discusión se desenvolvía en otro plano, pues los problemas desencadenados por la reforma litúrgica y por las orientaciones que subrepticamente la exageran, sobrepasan por cierto cualquier nivel local o nacional (...) Era hacia el fin de estas tres horas y media, y estábamos nosotros ya de pie para despedirnos. Entonces dirigí a mi interlocutor una vez más y como última apelación en el litigio, la pregunta clave: Pero, Excelencia, viendo todo lo que aceptáis como eclosión de la nueva liturgia reformada, uno se pregunta: ¿por qué no admitís al mismo tiempo que continúe la antigua? Y he aquí su respuesta textual: Señor, todas estas formas nuevas van en una misma dirección, mientras que la antigua misa representa otra eclesiología" H).

No se trata, pues, de una disputa superficial acerca de distintos ritos todos válidos. La "Iglesia conciliar" tuvo que destruir los sacramentos y las celebraciones de los mysteriös, es decir, la liturgia, para destruir la IGLESIA DE CRISTO. Y en su lugar se construyó una nueva iglesia, la iglesia ecuménica del culto del hombre <sup>12</sup>).

La reconstrucción de la Iglesia como institución de Salvación tiene que partir pues, de la reconstrucción de la liturgia. Pero, ¿cómo podemos reconstruir la liturgia? Los centros de misa juegan aquí un papel muy importante ya que mantienen y custodian el centro del misterio del culto que es el sacrificio de la Misa. Para ello es necesario salvaguardar la sucesión apostólica, sin la cual se pierde el sacerdocio y con él el sacrificio eucarístico. En este sentido se hicieron importantes esfuerzos y algo se ha logrado como sabemos de lo publicado en *EINSICHT*. Pero, ¿qué podemos hacer como simples fieles, es decir, como laicos? °Nosotros mismos tenemos que configurar nuestra vida religiosa! Eso es muy cierto, pero, ¿cómo? Ahora bien, cada uno y cada grupo debe hacerlo según su saber y entender en oraciones varias, en el rezo del rosario y lecturas. Pero aquí yo quisiera advertir acerca de otro recurso. El OFICIO DIVINO es la Oración de la Iglesia en la cual podemos participar todos en forma activa. Dom Odo Casel dice del mismo: "Cuando la Esposa de Cristo plena del Espíritu Santo ora con Cristo, su Esposo, entonces ese no es un orar de seres humanos aislados reunidos casualmente, sino que es una oración que surge del espíritu divino y por eso es la verdad más objetiva. Al mismo tiempo es la oración en que se reúne la comunidad de todos los miembros de Cristo <sup>13</sup>)." Así es que no somos nosotros mismos los que configuramos nuestra oración, sino que oramos como miembros del Cuerpo Místico de Cristo, con Cristo.

---

7) Carlos A. Disandro - op. cit 6., pág. 163

8) Carlos A. Disandro - op. cit.3. (pág.26)

9) DDr. Odo Casel/Maria Lach, "DAS CHRISTLICHE KULT-MYSTERIUM", Verlag Friedrich Pustet Regensburg (1935) (pág.115)

10) Carlos A. Disandro: op. cit. 1. (pág.9)

11) Carlos A. Disandro - op. cit. 3. (pág. 37-39)

12) Nos referimos aquí a la destrucción y a la reconstrucción de la Iglesia como Institución de Salvación en el sentido que lo usa E. Heller en *EINSICHT*. Está claro que la Iglesia como cuerpo místico de Cristo no puede ser destruida ni nosotros podemos reconstruirla pues es la Iglesia la que nos hace a nosotros miembros de Cristo. Es decir, no somos nosotros los que salvamos a la Iglesia, sino que es la Iglesia la que nos salva a nosotros.

13) Odo Casel - op. cit. 9. (pág.141) El texto de San Pablo está citado según la traducción de Mons. J. Straubinger reeditado por Club de Lectores, Buenos Aires, 1979. Imprimatur de 1948 (pág. 272).



La norma fija del Oficio Divino que nos es dada por la IGLESIA DE CRISTO (no por la secta ecuménica) es la autoridad religiosa que nos enseña cómo hemos de construir nuestra vida religiosa. El Oficio Divino da a cada uno y a cada grupo una forma o norma fija que nos protege del peligro de dispersarnos en sectas. Podemos rezar el oficio en silencio (sobre todo si es personal) o recitarlo en alta voz (si se trata de un grupo) y también podemos cantarlo así como nos lo enseña San Gregorio. Pero ese canto no sólo tiene un significado artístico -ya que ese canto es parte esencial del Oficio -; "el entusiasmo, la presencia del Santo Espíritu tiene forzosamente que manifestarse en el canto espiritual, así como ya nos lo enseña San Pablo: íllenaos en el Espíritu, entreteniéndoos entre vosotros con salmos, himnos y cánticos espirituales, cantando y alabando de todo corazón al Señor 14)."

Santa Hildegardis instruye a los prelados de Maguncia acerca del significado del canto del Oficio Divino: "Considerad, que así como el cuerpo de Jesucristo nació de la Virgen María por obra del Espíritu Santo, así en la Iglesia el canto de la Alabanza Divina, como resonancia de las armonías celestiales, tiene su origen en el Espíritu Santo. El cuerpo es el vestido del alma, y el alma le da vida a la voz. Por eso el cuerpo tiene que elevar su voz en armonía con el alma para cantar las alabanzas divinas 15)."

El Oficio Divino es la parte de la liturgia que podemos cantar y celebrar sin sacerdote. Ninguna otra oración contiene e irradia Verdad divina, bondad y hermosura como la oración litúrgica", dice Odo Casel. Y por otra parte Odo Casel nos enseña ya en el año 1935 que "los últimos siglos degradaron el Oficio Divino a una simple obligación, y así trasladaron la devoción más íntima a oraciones de carácter más privado. Es un deber nuestro devolverle al Oficio Divino su lugar y hacer que sea nuevamente lo que fue, es y debe ser: (...) Alabanza de Dios y camino de salvación del hombre 16)."

Pues dice Santo Tomás de Aquino: LAUS VOCALIS ERIT ETIAM IN PATRIA. Y en la fiesta de San Gregorio la Iglesia canta: "Gregorius... Militantis ecclesiae vocem...Triumphantis Sponsae Concentibus sociavit".Unió la voz de la Iglesia Militante con las armonías de la Esposa Triunfante.

\*\*\*

## Epílogo

Restan unas breves palabras sobre la experiencia concreta del canto gregoriano. Carlos A. Disandro nos enseñó el canto gregoriano con el *LEBER USUALIS*. Directores de coro fueron, además de él mismo, un maestro de piano y luego un carpintero que también estudió alguna vez algo de música. Aquí cabe aclarar que C. A. Disandro y sus ayudantes no actuaron nunca como autoridad religiosa, ellos sólo se desempeñaron como directores de coro. Lamentablemente este grupo se disolvió a fines del año 1987. En abril del 1991 comencé yo mismo con la dirección de un pequeño grupo. En primer lugar cantamos las melodías que yo había aprendido con Disandro pero bien pronto nos animamos a estudiar los introitus de Navidad y el 25 de diciembre cantamos los tres introitus alternando con algún Kyrie eleison y algunas lecturas.

Recién en 1993 intentamos estudiar una víspera entera. Lo más difícil eran los salmos. Para estudiarlos tuvimos que escribirlos en forma explícita con letra y melodía. Así logramos cantar las Vísperas de Epifanía el 6 de enero del año 1994. Hoy en día nos reunimos una o dos veces por semana y en alguna fiesta. Por ejemplo: el I. Domingo de Adviento para las vísperas, en Navidad para el tercer nocturno de los maitines (a las 10 de la mañana), en la fiesta de San Esteban para laudes, el Jueves Santo para las vísperas y Ad Mandaten, en Pentecostés para los maitines (también a las 10 de la mañana), en la Fiesta de la Asunción de la Santísima Virgen para vísperas, en la Fiesta de los ángeles Custodios para las vísperas y en la Fiesta de Todos los Santos para laudes. Además del *LIBER USUALIS* usamos el *ANTIPHONALE MONASTICUM PRO DIURNIS HORIS* (1934).

\*\*\*

## Advertencia

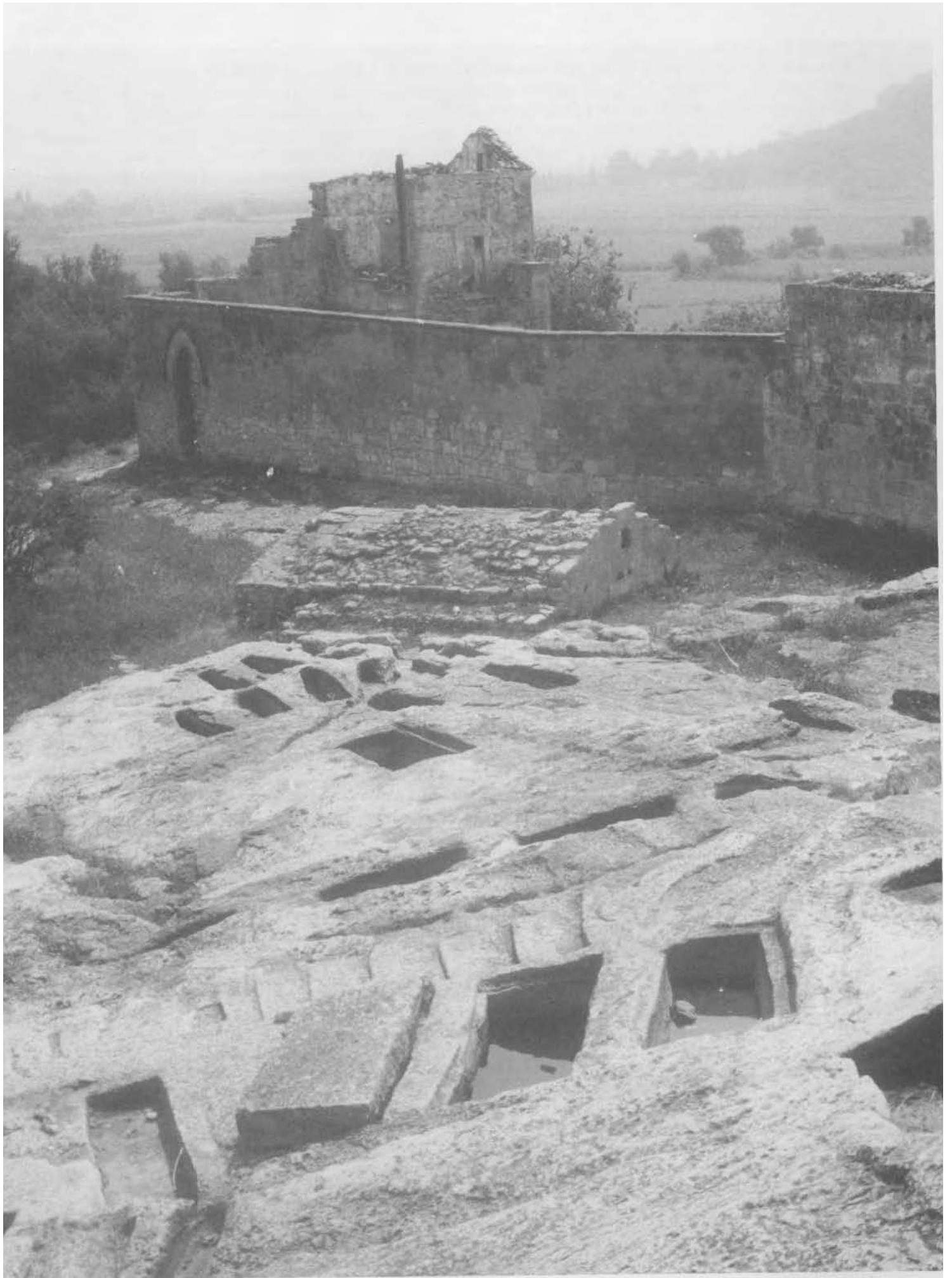
El autor está dispuesto a hacer llegar a los interesados copias del material que dispone y ayudar en lo que puede para facilitar el acceso al canto del Oficio Divino. Para tal fin dirigirse al Editor de *EINSICHT*.

---

14) Odo Casel: op. cit 9. (pág.145)

15) Hildegard von Bingen, *BRIEFWECHSEL*, Otto MJler Verlag, Salzburg (pág. 239 s.)

16) Odo Casel - op. cit. 9. (pág.174)



# Open Letter to most Reverend Bishop M. Pivarunas 1)

Most Reverend Bishop Pivarunas:

On your homepage <http://www.cmri.org/yurchik.html>, you established a site of your own in the internet regarding the conversion and the so-called reception into the Catholic Church of Bishop Yuri Yurchik, Donetsk/Ukraine ("Reception into the Chatholic Church"). At the same time Rev. Rissling documented this procedure in the "Beiträge" No. 47, p. 7 and following. Apart from the principal problems of such a reception requiring the necessary canonical authority and the Roman Catholic Church to exist as an intact institution of salvation - in the present case both conditions are not met with (this also because of your lack of action in this case!) - there are also other questions arising with regards to the supposedly received Bishop Yurchik and his consecrator Filaret, mentioned by Rev. Rissling in the "Beiträge" (ibid.). He is an extremely enigmatic cleric causing scandals (please compare the statements in the "Internationale Kirchliche Zeitschrift", bulletin 3,2003).

Unfortunately you have not replied clearly to the letters I have written you until now, resp. you were not willing to see the problems outlined. However, since you and Rev. Rissling refuse to continue the correspondence about this issue, I will be compelled to deal with this matter in public, in order to inform the faithful about this procedure of the **supposed** reception of an orthodox bishop into the "Catholic Church" as well.

On February 27 I had written you among others:

"My inquiry to you (...) is to be seen in connection with our worrying about a clear and well-directed re-establishment of the Church. We have to deal with two dangers:

- a) with the danger of being infiltrated by clerici vagantes with dubious resp. invalid ordinations;
- b) with the danger of turning to sectarianism, a risk which I suppose you and Rev. Rissling are about to take.

My inquiry was regarding the **person** of Bishop Yurchik Who is this cleric who

- has himself ordained by a **bishop**, who
  - as an ecumenicist is in intense contact with the 'Church of the Council' (of Vatican II),
  - who split his church because of misuse of his power,
  - who is involved in the worst scandals:
    - embezzlement,
    - experiences with women,
    - co-operation with the KGB,
  - who was unfrocked in 1992 and
  - who was excommunicated in 1997,

this cleric,

- who receives his ordinations from a bishop who has been censored and excluded in this way, ordinations which he has to consider as **invalid** according to his **own orthodox theological point of view** (I am not talking about the way **we judge** the ordination in orthodoxy!);
- who is said to have in the meantime contacted Linus II with the help of middle persons. This has been assured to me in a plausible way **by letter**.

As a result of the above mentioned points, we see at least, that Bishop Yurchik is not to be regarded at all as a guiltless candidate of conversion. I asked you and ask you again to investigate about the real identity of Yurchik and his intentions with regards to us. If you are not able or not willing to do so, I will take care of clarifying this and publish my results if necessary."

Now let us talk about clarifying the real problems:

1. In your letter of 11 February 2004, you equate the reception of a bishop into the church with the consecration of a bishop without a mission. Therefore you presume to be allowed to reconcile also a schismatic bishop ("a simultaneous"). Such a comparison of the consecration of a bishop without a mission with the so-called reception in the "Catholic Church" ("Reception into the Catholic church" sic!) you practiced - into which Catholic church? to the **Roman Catholic Church?** - **is untenable**. The consecration of a bishop - even **without** a mission - is a **sacramental action**, the

---

1) German version published in EINSICHT No.4, april 2004, pag. 122 ss.

reception of a convertite is a **jurisdictional act**, for which you have as few legitimation as any other traditional bishop, as you do not have **any jurisdiction at all**. What you did is simply unauthorized assumption of authority, since, as you correctly write, the right of reconciling a bishop is reserved to the Pope. (In order to make you understand this unauthorized assumption, I would like to ask you, when you are going to carry out canonizations or promulgate new dogmas "during the present inter-regnum and the vacancy of the Apostolic See" (sic!).

When H.E. Mgr. Ngô-dinh-Thuc ordained the Fathers des Lauriers, Zamora and Carmona as bishops in 1981, it was clear to all persons involved, that with regards to the situation of that time conferring the ordinations was not only permitted but also necessary and that nevertheless they would be in a legally provisional arrangement. Therefore the orders themselves could only be legitimated by a restituted supreme authority. Should you wish to receive the documents of this debate led about this issue **worldwide**, I can send them to you.

2. Apart from the jurisdiction assumed without authorization, not even a reception into the "Catholic Church" (I dare presume that you were talking of the Roman-Catholic Church) took place - for a different reason as well: Where then is this Roman-Catholic Church supposed to be as an institution of salvation provided with jurisdiction? It is not (yet) existing again! And my warnings to re-establish it have not fallen on fertile ground on your part so far. How, then, are you going to receive someone into an institution which you do not even clearly intend to re-establish. During his last visit, Mgr. Davila precisely stated: "We have only been taking care of pastoral duties during the past 20 years." This also means that the re-establishing of the church as an institution has not been taken care of, resp. that no one was willing to take care of it. This is all the more astonishing, as it is the clerics who should be interested in clarifying their own situation concerning their powers and their **legitimacy**. For if this re-establishment is not carried out intentionally, such clerics do no longer act with the mission of the **church**. And I see the great risk of the resistance ending up in 'catholizing' sectarianism. There are some faithful who do no longer go to masses said by certain priests, because they can no longer recognize them as priests of the **Roman-Catholic Church**.

For these reasons - lack of authority and (still) non-existing church as a legal institution of salvation - the reception of Yurchik into the Catholic Church you accomplished - be it with the best intentions - is to be seen as a **farce** being even more harmful to our purpose than you can imagine. What would you say if I appointed you the next president of America? Under what name would you publish this act on your homepage?

A few years ago Fr. Krier, Mr. Jerrentrup and I searched to formulate a **declaration** following the DECLARATIO of H. E. Mgr. Ngô-dinh-Thuc and explaining how the theological problems arising from this re-establishing can be solved. However, I have never learnt about any criticism or correction or comment from your part about this declaration.

3. The problem whether or not orthodox ordinations and consecration are valid was not the issue. I had not doubted about the ordinations of Yurchik from the catholic point of view. Possibly there was some misunderstanding about the passage in question. Your description of the conditions of the validity of an ordination is certainly correct and I completely agree with you upon that

4. But as far as consecrations of bishops are concerned, where the consecrator may not have had the necessary intention, the problem is more complex than you describe it. In Lefebvre's case, **qualified** theologians [H. E. Mgr. Peter Martin Ngô-dinh-Thuc (Dr. can., Dr. theol. and Lie), Rev. Dr. theol. Katzer, Mgr. Carmona, Prof Dr. Diether Wendland, Mgr. Vezelis, Mgr. Zamora - I also mention my discourse in this context, even if I did not take an exam in theology] have expressed some **doubt** about the validity of Lefebvre's ordinations. Even Mgr. Guérard des Lauriers, Prof, of theology, who had no direct doubt about the validity of Mgr. Lefebvre's ordinations, admitted however, that there are indeed moral theological doubts to be put forward.

There was an agreement between the above bishops to administer ordinations **sub conditione** to priests from the fraternity of St. Pius X wanting to join us. You, most Reverend Mgr. Pivarunas, **did not keep** this agreement when you ordained Dolan, although I had warned you about this issue and the agreement. So you were not only **disloyal** towards these bishops to whom you owe your ministry but also ignored their arguments. (Kb.: Apart from the scanty statement after his consecration he gave to your bulletin, one has to wonder what Dolan, whose ordination and consecration stay questionable with regards to their validity, has done so far for **the re-establishing of the Church as an institution of salvation**. I do not know a **single act!**)

5. But as far as your statement in your letter of 11 February is concerned, namely that Yurchik

"certainly did not accept Filaret's presumed unfrocking and excommunication from the part of this church": Such an attitude shows his **poor, orthodox** understanding of the Church in a decisive light. For Filaret's crimes and attitude were notorious and have already been outlined in the EINSICHT some years ago. You may choose whether you want to regard Yurchik as a schismatic (from orthodoxy) or if you do have to insinuate that he has received invalid ordination and consecration **from his point of view.**

**6.** Permit me just one more remark about the orthodox understanding of ordinations. It is well-known that we differentiate between validity of an ordination and the question if this ordination is authorized, a differentiation which is unknown as such in orthodoxy. There an ordination is valid if it is administered in a valid and authorized manner. The following situation is behind this: What about for example a consecrated bishop lacking jurisdiction over a diocese? Such a bishop would be comparable to a president who neither possesses any territory nor governs a people, he would be superfluous. That is the reason why the orthodox reject such ordinations and consecrations and judge them as invalid.

N.b.: But it is just this status which you have - and with you all clerics who are not care about the re-establishment of the Church: Namely, you all do not have any jurisdiction, not even over your own seminarists. And if you do not contemplate the re-establishment of the Church, you naturally also lose the authorization of passing yourself **as a bishop of the Roman-Catholic Church.**

I hope that you will think over these lines calmly and at least give a helpful answer to the faithful.

Yours sincerely Eberhard Heller

\* \* \*

## Carta abierta al obispo Pivarunas

Muy honorable obispo Pivarunas:

En su página de Internet <<http://www.cmri.org/yurchik.html>> usted ha puesto algunas páginas suyas sobre la conversión y la llamada recepción en la Iglesia católica del obispo Yuri Yurchik, de Donetsk/Ucrania („Reception into the Chatholic Church"). Al mismo tiempo, el capellán Rissling documentó este proceso en los „Beiträgen", Nr. 47, pp. 7 ss. Al margen de los problemas fundamentales de una recepción semejante, que presupone la autoridad canónica necesaria y la existencia de la Iglesia católico-romana como una institución de salvación intacta -ninguna de estas dos condiciones se cumple en este caso, también a causa de la inactividad de usted a este respecto-, resultan también otras preguntas en relación con el obispo Yurchik, supuestamente recibido, y con su consagrador Filaret -a quien Rissling aduce en los „Beiträgen" (ibid.)-, un clérigo altamente confuso, provocador de escándalos (sobre esto, cfr. las explicaciones en la „Internationale Kirchliche Zeitschrift", cuaderno 3 de 2003).

Desgraciadamente, a las cartas que yo le he dirigido a usted hasta ahora, usted no ha contestado clara e inequívocamente, o usted no ha querido ver los problemas perfilados. Pero ya que usted y el capellán Rissling se niegan a seguir manteniendo una correspondencia acerca de este problema, me veo motivado a exponer el asunto públicamente, para que también los creyentes sean informados sobre este proceso de la presunta recepción de un obispo ortodoxo en la „Iglesia católica".

El 27 de febrero, entre otras cosas, le escribí a usted lo siguiente:

„Mi pregunta a usted [...] hay que considerarla en relación con nuestras preocupaciones por una reconstrucción clara y orientada de la Iglesia. Nos rodean dos peligros:

- a) El peligro de que se nos infiltren clérigos vagantes, de consagración dudosa o inválida.
- b) El peligro de convertirnos en una secta por haber descuidado la intención de reconstruir la Iglesia (como institución de salvación): un peligro en el que también les veo a usted y a Rissling.

Mi pregunta se refería a la **persona** del obispo Yurchik: quién es este clérigo, que:

- se hace consagrar por **un obispo** que

- en calidad de „ecuménico" está en una relación estrecha con la „Iglesia conciliar",
- que a causa de un abuso de poder ha dividido su iglesia,
- que está envuelto en los peores escándalos:
  - malversación de fondos,

- historias con mujeres,
- cooperación con la KGB,
- que en 1992 fue hecho laico y
- que en 1997 fue excomulgado,
- que recibe sus consagraciones de un obispo semejantemente censurado y excluido, las cuales él, conforme a **su propia autocomprensión teológica ortodoxa**, tiene que considerar inválidas (¡yo no hablaba de la valoración de la consagración de la ortodoxia desde **nuestro punto de vista!**);
- que, entre tanto, parece haber entablado contacto, a través de personas intermediarias, con Linus II, como se me ha asegurado fidedignamente **por** cartas.

De todos los puntos aducidos arriba, se desprende al menos que el obispo Yurchik no puede considerarse en modo alguno como un candidato sin mácula para la conversión. Le pedí, y le vuelvo a pedir, que usted aclare quién es realmente Yurchik y qué es lo que quiere entre nosotros. Caso de que usted no pueda o no quiera hacer esto, me ocuparé yo mismo de aclarar esto y, dado el caso, publicaré mis resultados."

Vayamos ahora a la aclaración de los auténticos problemas:

1) En su escrito del 11 de febrero de 2004, usted equipara la recepción de un obispo en la Iglesia con una consagración episcopal sin mandato, por lo cual usted está suponiendo que puede reconciliar („a simultaneo") a un obispo cismático. Semejante comparación de la consagración episcopal sin mandato con la recepción en la „Iglesia católica" („Reception into the Chatholic Church" sic!) -¿en qué Iglesia católica? ¿en la Iglesia católico-romana?- es insostenible. En el caso de la consagración de un obispo -también **sin** mandato- se trata de una acción sacramental; en el caso de la recepción de un converso, se trata de **un acto** jurisdiccional, para el que usted está tan poco legitimado como cualquier otro obispo tradicionalista, ya que usted no posee en **absoluto ninguna jurisdicción**. Lo que ha hecho usted, es llanamente haberse arrogado un ministerio, pues, como usted escribe correctamente, la reconciliación de un obispo es algo que le está reservado al Papa. (Para que usted comprenda este arrugamiento, quiero preguntarle cuándo tiene previsto próximamente hacer santificaciones o promulgar nuevos dogmas „durante el actual interregnum y la vacancia de la silla apostólica" (sic).

Cuando en 1981 Su Eminencia monseñor Ngô-dinh-Thuc consagró obispos a los padres des Lauriers, Zamora y Carmona, a todos los que tomaron parte en ello les era claro que, a partir de la situación de aquel entonces, la administración de los sacramentos no sólo estaba permitida, sino que también era necesaria, pero que, sin embargo, a causa de la falta de mandato, se hallaban en un provisorium jurídico, por lo cual las propias consagraciones sólo podrían ser legitimadas por una autoridad suprema restituida. Caso de que usted quiera tener los resultados de este debate que, en torno a este problema, se realizó a nivel mundial, se los puedo hacer llegar.

2) Al margen de la jurisdicción arrogada, una recepción en la „Iglesia católica" (supongo que usted se refería la Iglesia católico-romana) no se produjo también por otro motivo: ¿dónde ha de estar, pues, esta Iglesia católico-romana como institución de salvación con jurisdicción? ¡Ella (todavía) no ha vuelto a existir! Y mis amonestaciones para reconstruirla, por cuanto yo sé, precisamente en usted no han caído en ningún suelo fértil. ¿Cómo quiere usted entonces recibir a alguien en una institución cuya reconstrucción usted ni siquiera pretende claramente? El obispo Dávila lo precisó en su anterior visita: „En los últimos 20 años sólo nos hemos ocupado de tareas pastorales." Eso significa también que no se trabajó en la restitución de la Iglesia como institución, o que no se quiso trabajar en ella. Esto resulta tanto más sorprendente cuanto que, precisamente, debía ser el interés de los clérigos aclararse su propia situación en lo referente a sus poderes plenos y a su legitimidad. Pues si esta reconstrucción no se realiza intencionalmente, tales clérigos no están actuando por encargo de la Iglesia. Y veo el gran peligro de que la resistencia termine en el sectarismo catolizante. Hay creyentes que ya no van a la misas de ciertos sacerdotes porque en ellos no pueden reconocer ya a sacerdotes de la Iglesia católico-romana.

Por este motivo -falta de autoridad e Iglesia (todavía) inexistente como institución de salvación y como institución jurídica-, la recepción, que usted llevó a cabo, de Yurchik en la Iglesia católica, por muy bien intencionada que fuera, hay que considerarla una farsa que perjudica a nuestros propósitos mucho más de lo que usted puede figurarse. ¿Qué diría si yo le nombrara a usted el siguiente presidente de América? ¿Bajo qué nombre daría usted a conocer este acto en su página de Internet? Hace unos años, Krier, Jerrentrup y yo nos esforzamos en formular una Declaración que enlazara con la DECLARATIO de Su Eminencia monseñor Ngô-dinh-Thuc y en la que se expusiera cómo pueden

resolverse los problemas teológicos que resultan en esta reconstrucción. Sin embargo, hasta ahora yo no conozco por parte de usted ni una crítica, ni una corrección, ni un comentario a esta declaración.

3) El problema de la validez de consagraciones ortodoxas no se debatía. Desde el punto de vista católico, yo no dudaba de las consagraciones de Yurchik. Posiblemente se trataba también de una malinterpretación de los pasajes correspondientes. Evidentemente, la exposición que hace usted de las condiciones para la validez de una consagración es correcta, y yo la comparto del todo.

4) Pero por cuanto respecta a las consagraciones de obispos en las que el consagrador, posiblemente, no tuvo la intención exigida, el problema tiene muchos más lados de como usted lo expone. En el caso de Lefebvre, hubo teólogos cualificados (Su Eminencia monseñor Peter Martin Ngô-dinh-Thuc (Dr. can., Dr. en teología y licenciado), Su Eminencia Dr. en teología Katzer, Su Eminencia el obispo Carmona, Prof. Dr. Diether Wendland, Su Eminencia el obispo Vezelis, Su Eminencia el obispo Zamora, y añado también mis propios tratados sobre ello, aun cuando yo no pueda mostrar ningún examen en teología) que expresaron sus dudas sobre la validez de las consagraciones de Lefebvre. Incluso el obispo Guerard des Lauriers, Prof. de teología, que no dudó directamente de la validez de las consagraciones de monseñor Lefebvre, concedió sin embargo que podrían plantearse ya consideraciones teológico-morales.

Había un acuerdo entre los obispos señalados para consagrar sub conditione a sacerdotes de la Hermandad de San Pío que quisieran sumarse a nosotros. Usted, muy honorable Sr. Pivarunas, no se atuvo a este acuerdo cuando ordenó a Dolan, aunque yo le había señalado la problemática y el acuerdo. De este modo, usted no sólo se comportó de modo ileal frente a estos obispos a los que tiene que agradecerles su estado eclesiástico, sino que también ignoró sus argumentos. (Nota bene: al margen del deplorable estado que, tras su consagración, él dio a la revista de usted, hay que preguntarse qué ha hecho hasta ahora Dolan, cuyas consagraciones siguen siendo problemáticas en cuanto a su validez, en tanto que supuesto obispo, para la **reconstrucción de la Iglesia como una institución de salvación**. Yo no conozco ni un **único acto**.)

5) Pero por cuanto concierne a su afirmación en su carta del 11 de febrero, de que Yurchik „evidentemente no ha reconocido el supuesto laicamiento y excomunión de Filaret por parte de esta Iglesia“, semejante postura arroja una luz decisiva sobre su comprensión errónea y ortodoxa de la Iglesia, pues los delitos y las posturas de Filaret eran notoriamente conocidas, y ya fueron expuestas en EINSICHT hace años. Usted puede elegir si quiere considerar a Yurchik un cismático (de la ortodoxia) o si, después de todo, tiene que suponer que, desde el punto de vista de él, recibió consagraciones inválidas.

6) Permítame aún una observación sobre la comprensión ortodoxa de la consagración. Como es sabido, en una consagración, nosotros distinguimos entre validez y autorización, una distinción que la ortodoxia no conoce. Para ella, una consagración es válida cuando, según nuestra comprensión, tiene lugar tanto válida como autorizadamente. Tras ello está la siguiente situación: ¿qué hace, por ejemplo, un obispo consagrado que no tiene jurisdicción sobre una diócesis? A un obispo semejante se lo podría comparar con un presidente que ni posee un territorio ni gobierna a un pueblo: sería superfluo. Por este motivo, los ortodoxos rechazan tales consagraciones y las califican de inválidas.

Nota bene: pero precisamente este status tiene usted y, junto con usted, todos los clérigos que no se esfuerzan por la restitución de la Iglesia: a saber, ninguna jurisdicción, ni siquiera ante sus propios seminaristas. Y si usted no tiene a la vista la reconstrucción de la Iglesia, evidentemente usted pierde también la legitimación para hacerse pasar por **obispo de la Iglesia católico-romana**.

Con la esperanza de que usted reflexione tranquilamente sobre estas líneas y dé, al menos a los creyentes, una respuesta provechosa, me despido,

con un cordial saludo, Eberhard Heller

\* \* \*

## Lettre ouverte à S. E. Mgr. Pivarunas

Monseigneur,

Sur votre Homepage <<http://www.cmri.org/yurchik.html>>, vous avez installé une page spéciale à l'Internet sur la conversion et la prétendue réception à l'Eglise catholique de l' évêque Yuri Yurchik,

Donetsk/Ukraine («Reception into the Chatholic Church»). En même temps, l'abbé Rissling a documenté ce procédé dans «Beiträge» No. 47, p. 7 ss. Abstraction faite des problèmes que cause en principe une telle réception qui a pour condition l'autorité canonique et l'existence de l'Église catholique romaine comme institution de salut intacte - dans le cas présent, les deux conditions ne sont pas remplies (aussi à cause de votre inactivité à ce sujet!), d'autres questions se posent à l'égard de l'évêque a ce qu'on dit reçu, Yurchik, et son consacrant Filaret mentionné par Rissling dans «Beiträge» (loc. cit), un clerc ambigu qui donne lieu à des scandales (cf. l'exposé dans «Internationale Kirchliche Zeitschrift» No 3 , 2003).

Je regrette d'avoir à dire que vous n'avez pas répondu clairement et sans équivoque aux lettres que je vous avais adressées ou encore que vous ne voulez pas voir les problèmes mis sur le tapis. Mais après que vous et l'abbé Rissling refusez de continuer la correspondance sur ce problème, je me vois obligé de traiter publiquement cette affaire pour informer aussi les fidèles de cette action de prétendue réception d'un évêque orthodoxe à l' «Eglise catholique».

Le 27 février, je vous avais écrit entre autres:

«Ma demande à votre adresse (...) doit être vue en rapport avec notre souci d'une réédification claire et visée de l'Eglise. Nous sommes entourés de deux dangers:

- a) le danger d'être noyautés par des clercs vagabonds qui ont des ordinations douteuses ou bien invalides;
- b) le danger de devenir des sectaires, parce que nous négligeons l'intention de poursuivre la reconstitution de l'Eglise (comme institution de salut); un danger dont je vous vois menacé vous aussi et l'abbé Rissling.

Ma demande concernait la **personne** de l'évêque Yurchik. Qui est ce clerc qui

- **Se fait consacrer par un évêque** qui
  - en tant qu'œcuméniste est en relations étroites avec F «église conciliaire»,
  - a divisé son église par abus de pouvoir,
  - est impliqué dans les pires scandales:
    - détournement,
    - histoires de femmes,
    - collaboration avec le KGB;
  - qui fut mis en état de laïque en 1992 et
  - excommunié en 1997,
- reçoit sa consécration par un évêque censuré et excommunié de la sorte, une consécration qu'il doit regarder comme invalide **selon sa propre conception théologique orthodoxe** (je ne parle pas du jugement des consécration **selon notre point de vue!**);
- qui, entre-temps, serait entré en contact avec Linus II, par des intermédiaires, comme on m'a assuré dans **une lettre** de manière digne de foi.

Pour le moins, il s'ensuit des points susmentionnés que l'évêque Yurchik n'est point du tout un candidat non grevé à la conversion. Je vous ai prié et je vous prie de nouveau de chercher à découvrir qui est Yurchik vraiment et ce qu'il veut chez nous. Si vous ne le pouvez ou ne le voulez pas, c'est moi qui m'efforcerai à éclaircir cela, et, le cas échéant, je publierai mon résultat»

Passons à l'éclaircissement des problèmes proprement dits:

1. Dans votre lettre du 11 février 2004, vous égalez la réception d'un évêque dans l'Eglise à la consécration d'un évêque sans mandat et c'est la raison pour laquelle vous réclamez le droit de réconcilier un évêque schismatique («a simultaneo»). L'affirmation d'une telle parallèle entre une consécration sans mandat et la réception dans l' «Eglise Catholique» que vous avez effectuée («Reception into the Chatholic Church» sic!) - dans quelle Eglise catholique? dans l'Eglise catholique **romaine?** - **est insoutenable**. La consécration d'un évêque - **même sans mandat** - est un acte **sacramental**, la réception d'un converti par contre est un **acte juridictionnel**, et ni vous, ni aucun autre évêque traditionaliste n'avez la légitimation de l'effectuer, **parce que vous n'avez aucune juridiction**. Ce que vous avez fait est tout simplement une usurpation de fonctions parce que la réconciliation d'un évêque est réservée au Pape comme vous écrivez très bien. (Pour vous faire comprendre cette usurpation, je voudrais vous demander quand vous ferez des canonisations ou proclamerez des dogmes «durant l'interrègne actuel et la vacance du siège apostolique» sic!).

Lorsque S. E. Mgr. Ngo-dinh-Thuc a consacré les Pères des Lauriers, Zamora et Carmona en 1981, tous les participants savaient clairement que, dans la situation d'alors, non seulement il était permis, mais aussi il s'imposait de conférer les consécration. Mais ils savaient aussi qu'ils se trouvaient



néanmoins dans un provisoire à cause du mandat qui manquait et que, pour cela, les consécérations elles-mêmes ne pouvaient être légitimées que par l'autorité suprême restituée. Si vous voulez avoir les documents de cette discussion menée dans le monde entier à ce sujet, je peux vous les faire parvenir.

2. Abstraction faite de la juridiction usurpée, c'est aussi pour une autre raison qu'une réception dans F «Eglise catholique» (je suppose que vous entendiez l'Eglise catholique romaine) n'a pas eu lieu: Où serait donc cette Eglise catholique romaine comme institution de salut ayant la juridiction? Elle n'a pas (encore) recommencé à exister! Et autant que je sache, toutes mes exhortations de la réédifier n'ont pas été écoutées jusque ici - spécialement par vous. Comment donc voulez-vous recevoir quelqu'un dans une institution dont vous n'intentionnez même pas clairement la réédification? Lors de sa dernière visite, Mgr. Davila l'a précisé comme suit: «Pendant les dernières 20 années, nous ne nous sommes occupés que de tâches pastorales». Cela veut dire aussi qu'on n'a fait respectivement qu'on n'a voulu faire aucun effort pur restituer l'Eglise comme institution. C'est extrêmement étonnant, vu que ce sont avant tout les clercs qui devraient être intéressés à un éclaircissement de leur propre situation en ce qui concerne leurs pouvoirs et leur légitimité. Car si cette restitution n'est pas réalisée dans l'intention, ces clercs n'agissent plus au nom de l'Eglise. Et la résistance catholique risque d'aboutir au sectarisme qui se donne l'aspect de catholicisme. Il y a des fidèles qui ne vont plus à la messe chez certains prêtres, parce qu'ils ne peuvent plus les regarder comme des prêtres de l'Eglise catholique romaine.

Pour ces raisons - autorité absente et église (encore) inexistante comme institution de salut et institution juridique - la réception de Yurchik à l'Eglise catholique que vous avez effectuée - si bonne qu'en soit l'intention! - doit être regardée comme farce qui nuit beaucoup plus à notre affaire que vous puissiez l'imaginer. Qu'est-ce que vous diriez si je vous nommais président prochain des Etats-Unis? Sous quel nom est-ce que vous promulgueriez cet acte sur votre Homepage?

Il y a quelques années, le Fr. Krier, M. Jerrentrup et moi, nous nous sommes efforcés à formuler une Déclaration (comme suite à la DECLARATIO de S. E. Mgr. Ngo-dinh-Thuc) dans laquelle est exposé comment on peut résoudre les problèmes théologiques qui se posent à l'égard de cette restitution. Jusqu'ici, je ne connais, de votre part, ni critique, ni correction, ni commentaire concernant cette déclaration.

3. Le problème de la validité des consécérations orthodoxes n'était pas en question. Je n'avais pas mis en doute la consécration de Yurchik du point de vue catholique. Il est possible qu'il ne s'agisse que d'un malentendu concernant le passage en question. Il va sans dire que votre exposition des conditions pour la validité d'une consécration est correcte, et je suis complètement de votre avis.

4. Cependant, en ce qui concerne la consécration des évêques où il est possible que le consécrateur n'ait pas eu l'intention nécessaire, le problème est plus complexe que vous ne l'exposiez. Dans le cas de Mgr. Lefebvre, des théologiens qualifiés (S.E. Pierre Martin Ngo-dinh-Thuc, dr. can., dr. théol. et lic., le rév. dr. théol. Katzer, S.E. Mgr. Carmona, le professeur dr. Diether Wendland, Mgr. Vezelis, Mgr. Zamora - j'y compte aussi mon traité même si je n'ai pas d'examen en théologie) ont exprimé des doutes concernant la consécration de Lefebvre. Même Mgr. Guérard des Lauriers, professeur de théologie, qui ne doutait pas directement de la validité de la consécration de Mgr. Lefebvre admettait pourtant qu'on pouvait bien faire des réserves du point de vue de la théologie morale.

Il y avait un accord entre les évêques mentionnés dans lequel ils avaient convenu d'ordonner sub conditione les prêtres de la Fraternité St. Pie qui voudraient s'attacher à nous. Vous, Mgr. Pivarunas, vous ne vous en êtes pas tenu à cet accord, quand vous avez consacré Dolan quoique je vous aie fait observer l'ensemble des problèmes et l'accord. De cette façon, non seulement votre comportement envers ces évêques auxquels vous devez votre état d'ecclésiastique était déloyal, mais aussi vous avez ignoré leurs arguments (nota bene: A part la déclaration maigre qu'il a donnée à votre périodique après sa consécration, il faut demander: Qu'est-ce que Dolan, dont la consécration reste problématique en ce qui concerne sa validité, a fait jusqu'ici en tant que soi-disant évêque pour la **restitution de l'Eglise comme institution de salut?** Je n'en connais **pas un seul acte!**)

5. Quant à votre affirmation, dans votre lettre du 11 février, que Yurchik n'a «naturellement pas reconnu la prétendue mise en état de laïque et l'excommunication de Filaret effectuées par cette église», une telle attitude montre sa conception orthodoxe incorrecte de l'église, car les crimes et les positions de Filaret étaient notoires et il y a des années que nous les avons décrits dans EINSICHT. Vous avez le choix: ou bien vous voulez regarder Yurchik comme schismatique (de l'église ortho-

doxe) ou bien vous devez supposer qu'il ait reçu une consécration invalide selon son propre point de vue.

6. Permettez-moi encore une remarque concernant la conception orthodoxe des consécrations. Comme on sait, nous autres catholiques, nous distinguons entre la validité des ordinations et consécrations et la question si elles sont licites, distinction que les orthodoxes ne connaissent pas sous cette forme. Chez eux, une ordination ou consécration est valide que si elle est non seulement valide mais aussi licite selon notre conception. L'idée suivante est à la base de cela: Que fait, par exemple, un évêque consacré qui n'a pas de juridiction sur un diocèse? Un tel évêque serait comparable à un président qui n'a ni territoire ni peuple qu'il pourrait gouverner, il serait superflu. Pour cette raison, les orthodoxes refusent de telles consécrations et les qualifient d'invalides.

Nota bene: c'est exactement cet état que vous avez et avec vous l'ont tous les clercs qui ne s'efforcent pas à restituer l'Eglise: ils n'ont aucune juridiction, même pas sur leurs propres séminaristes. Et si vous n'envisagez pas la réédification de l'Eglise, vous perdez naturellement aussi **le droit de vous dire évêque de l'Eglise catholique romaine.**

Espérant que vous réfléchirez avec calme à ces lignes et que vous donnerez du moins une réponse utile aux fidèles, je vous prie d'agréer, Monseigneur, l'expression de mes meilleurs sentiments.

Eberhard Heller

\* \* \*

## A word from the editor

Dear readers! You will certainly have noticed how the presentation of this journal as well as its contents have improved, and indeed reached quite high standards over the last few years.

They have put their skills at your disposition, dear readers, in order to provide you with more ample coverage of the themes that interest you. Their articles orientate you on how you can still live a life of profound piety, despite the ever worsening situation of the Church. From their guidelines thus laid down, you will learn to adapt your lives to live increasingly autonomously as diaspora Catholics. In other words, you will know how to affirm yourselves as Catholics in an increasingly hostile world. Now perhaps not all of you have thought too much about it, but do you realise that our efforts to provide a better presentation of EINSICHT for you has also involved more publication costs! Despite the fact that our family of readers has grown and so our sphere of influence is grater, not many seem to have reflected that there are also greater bills to foot. The donations have gone down! In order to keep the standards of our publication high for you, we would like you to simultaneously be more generous with the financial help to ensure those standards! Till now, we have heavily relied on certain very faithful benefactors who have financially backed us up over many long years. We are most grateful to them. Their generous donations have enabled us to send our journal out free of charge to many needy readers in the Eastern bloc; or to penniless students who would otherwise have no access to it. Doubtless, there are several reasons to explain the diminished number of those financially supporting us:

- Deteriorating economical conditions resulting in a more precarious standard of living.
- A feeling of discouragement when confronted with the ever more depressing decline of the Church, at least in Europe.
- A decreased interest generally in making efforts to reconstruct the Church - to prepare the terrain spiritually for an eventual "comeback" of the Church. In the meantime, some Catholics have "arranged" the situation by finding their niche in some Mass centre which "suits them fine". Then, regretfully there are other staunch traditionalists who in good faith have opted for simulated "Masses" said by pseudo-priests who are in reality but lay people!....

I have considered all these arguments and can fully understand them. But please, do not come to conclusions and lose hope, deciding to isolate yourselves completely because there is nothing to be done about the situation-finally cancelling your subscription to EINSICHT.

But I hope all of our other readers are conscious of the necessity of our journal, the only aim of which is to cast a ray of light on the spiritual fog of half-truths, semantic corruptions, betrayals and unreliable "feelings" so prevalent in spiritual writings today, do not take these as your standard! Please dig deep into your pockets, so that we can continue to provide you with a journal with the same number of pages! WE ASK YOU THIS FROM THE BOTTOM OF OUR HEART!

Dear readers, I look forward to hearing from you more regularly in the future.

I thank you in advance for your support.

Yours, Eberhard Heller

# Paganisation of the Liturgy in India

by  
C.B. Andrade Ph.D.

## Part I.

Much has been said and written, largely by knowledgeable traditionalist Catholic laymen, against that abomination known as the *Novus Ordo Missae*. These writings have made almost the entire Catholic world familiar with the many loathsome postconciliar changes in the liturgy of the true, traditional Mass: such changes as the alteration in the form of the Consecration of the wine (from "for many" to "for all men") which invalidates it; the introduction of rank heresy e.g., Eucharistic Prayer *rv* which states: "Father in Heaven - You alone are God -" thus denying the divinity of Christ and of the Holy Ghost; etc. But, not much, if anything, is known outside India, about the horrendous, pagan changes that have been introduced into the liturgy of the Mass in India, despite the massive and sustained opposition to them by the laity, and it is the purpose of this article to make the readers of "Einsicht" aware of the spiritual agony to which Indian Catholics have been subjected by the paganisation of the liturgy by the arrogant, dictatorial, autocratic and domineering Indian bishops and clergy, aided and abetted by harlot Rome.

In this article (which will be in two parts) I propose to deal with the paganisation of the all-Holy Mass under two aspects: (i) The 12 points of adaptation and (ii) An order of the Mass for India, as concocted by the Director of the National Biblical Catechetical and Liturgical Centre (NBCLC) which is sponsored by, and is the responsibility of the Catholic Bishops' Conference of India (CBCI).

### The 12 Points of adaption

Here are the 12 points of liturgical indigenisation (so-called) supposedly "approved" by the CBCI and the misnamed Sacred Congregation for Divine Worship (i.e., the late crypto-Jew Benno Cardinal Gut and Annibale Bugnini, Freemason and heretic) for adaptation to the *Novus Ordo* in India. Although the word "indigenisation" is used, it is evident even to the meanest intelligence that the adaptations are a flagrant Hinduisation of the liturgy:

1. The posture during Mass, both for priests and faithful may be adapted to local usage, that is, sitting on the floor, standing and the like; footwear may be removed also.
2. Genuflections may be replaced by the profound bow with the *anjali hasta*.
3. A *panchanga pranam* by both priests and faithful can take place before the liturgy of the word, as part of the penitential rite, and at the conclusion of the Anaphora.
4. Kissing of objects may be adapted to local custom, that is, touching the object with one's fingers or palms of one's hands and bringing the hands to one's eyes or forehead.
5. The kiss of peace could be given by the exchange of *anjali hasta* and / or placing the hands of the giver between the hands of the recipient. (Writer's comment: the *anjali hasta* may be made to God (vide 2 above) or to mere man).
6. Incense could be made more use of in liturgical services. The receptacle could be the simple incense bowl with handle.
7. The vestments could be simplified. A simple tunic-type chasuble with a stole (*angavastra*) could replace the traditional vestments of the Roman rite.
8. The corporal could be replaced by a tray (*thali* or *thambola thattu*) of fitting material.
9. Oil lamps could be used in place of candles.
10. The preparatory rite of the Mass may include:
  - a) the presentation of gifts,
  - b) the welcome of the celebrant in an Indian way e.g., with a single *arati*, washing of the hands etc.,
  - c) the lighting of the lamp
  - d) the greeting of peace among the faithful is a sign of mutual re-conciliation.
11. In the "oratio fidelium" some spontaneity may be permitted both with regard to its structure and the formulation of the intentions. The universal aspect of the Church, however, should not be left in oblivion.
12. In the offertory rite and at the conclusion of the Anaphora the Indian form of worship may be

integrated, that is, double or triple arati of flowers and / or incense and / or lights. It would take up too much space to explain the Hindu connotations of each and every one of these 12 points but, for the benefit of non-Indian readers I will enlarge on some, the more objectionable, of these points.

### **The anjali hasta**

This is an out and out item of Hindu ritual. Mr. F. Parmanand, a quondam Hindu priest converted to Catholicism, writing in 'The Examiner' (the journal of the Bombay Archdiocese) of September 6, 1969 says that the anjali hasta is "an obeisance made by Hindu devotees to their minor gods and goddesses".

Mr. M. Rajaregam, Msc, B.Ed, a Hindu convert to Christianity, in a letter to the CBCI says about the anjali hasta: "I am a convert to Christ from an orthodox Hindu family and I value my faith more than anything on earth. I beg to add that I do innately perceive the inner meanings of Hindu symbols and gestures more than a born Catholic would do. Hence I wish to speak plainly and state that the innovations brought into the liturgy in recent years amount to, to speak the truth, a deplorable profanation of the Holy Name of God. Let me substantiate my statement.

"1) Introducing the Anjali Hasta in place of genuflection is too poor an expression of adoration. Please consider the Hindu sastra which I quote below: Thus shall Anjali be made to god and others: - Menfolk shall make Anjali to Thirumurthi by raising the folded hands 12 inches above the head; to other gods, by placing the folded hands over the head; to gurus on the forehead; to kings and Pitha (father) on the mouth; to Brahmins on the chest; to madha on the stomach."

"To Pitha, Madha and Devas, menfolk shall make the Anjali by ashtanga shashtangana. But the womenfolk shall make the Anjali to all persons cited above and to husbands by Panjanga Pranam.

"A careful reading on this sastra will disclose to any ordinary man that the anjali due to gods and men vary only in grade because all entities we perceive are God in different forms. This is the faith of the Hindus. There is no question of Creator and creature which is the fundamental truth for us Christians. To make use of a sastra that is built on pantheistic philosophy is tantamount to subscribing to that faith. Can we Christians do that? The Creator must be honored by the creature by a unique gesture of adoration, which is genuflection as accepted by the Church."

"The argument (put forward by the Hinduisers) that we give a new (Catholic) meaning to anjali hasta (by incorporating it into Catholic worship) is fantastic. How can Christians who number only two per cent (of the Indian population) venture to alter the meaning all along existing and held by 98 per cent of Hindus?"

### **Arati**

Is a Hindu ritual performed by married women and courtesans to counteract the influence of the evil eye and the looks of ill-intentioned persons. It is, therefore, rank superstition and has no place in Catholic ritual and worship.

It would serve no useful purpose to deal seriatim with the remaining points of Hinduisation, for the introduction of even one pagan ritual into our All-Holy Mass is profanation enough.

### **Ostensible Reasons for the Introduction of the Hindu Adaptations**

The two main reasons given by the Indian bishops for the introduction of the 12 points of adaptation are:

1. The liturgical renewal envisaged by Vatican II necessarily included indigenisation of worship in keeping with the local cultures and religious traditions as is attested to very clearly (supposedly) by the constitution on the Sacred Liturgy (articles 37-40) and in other documents of Vatican II.
2. The slow progress of the Church in India (some 13 million Catholics after 20 centuries) is the result of the foreigners in the Church and because of the foreign garb (so-called) that the Church wears in consequence. Therefore the Church must wear Hindu garb in order to be able to exist and expand in India.

## Vatican II Envisaged Indigenisation

Let us examine these two reasons. First, the reason that indigenisation was envisaged by Vatican II as part of the liturgical renewal. Leaving aside for the moment, that Vatican II was a heretical Council, did it really recommend incorporation of items of Hindu ritual into Catholic worship? What do articles 37-40 (quoted by the bishops) of the Sacred Constitution on the Liturgy (S.C.L) say? Here are the relevant parts:

"37. Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not involve the faith or the good of the whole community. Rather, she respects and fosters the spiritual adornments and gifts of the various races and peoples. Anything in their way of life that is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes in fact she admits such things into the liturgy itself as long as they harmonize with its true and authentic spirit", (emphasis added)

"38. Provided that the substantial unity of the Roman rite is maintained the revision of liturgical books should allow for legitimate variations and adaptations to different groups, regions and people, especially in mission land..."

"39. This number is not particularly relevant to the purpose of this article.

"40. In some places and circumstances, however, an even more radical adaptation of the liturgy is needed and entails greater difficulties. Therefore:

- The competent territorial ecclesiastical authority mentioned in article 22, H 2, must, in this matter, carefully and prudently consider which elements from the traditions and genius of individual people might appropriately be admitted into divine worship. Adaptations which are judged to be useful or necessary should then be submitted to the Apostolic See, by whose consent they may be introduced", (emphasis added)

It is true, therefore, that the S.C.L. does say that the Liturgy can be adapted to the local culture BUT:

- What is meant by local culture? It is nothing but the culture of the worshipping community (i.e. the Christian community). Even if it were taken for granted that local culture means national culture, surely Indian culture cannot be identified only with Hindu culture? Indian culture is a very complex phenomenon and a multitude of influences - Dravidian, Vedic, Greek, Turkish, Persian, Arabic, British, Portuguese, French, Buddhist, Muslim and Christian influences have gone into its making. Mahatma Gandhi is quoted as saying: "Indian culture is neither Hindu nor Islamic nor any other wholly. It is a fusion of all". By what right, then can, - say genuflection, - be considered un-Indian? Catholics in India have been doing it for hundreds of years and it can, therefore, be considered as Indian as the Muslim posture for prayer can be considered Indian.

- And, why do the Indian bishops stop at articles 37-40 of the S.C.L. in support of the adaptations? Here are some other extracts from the S.C.L. which the bishops have neglected, (deliberately?) To quote:

- a) "Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them (...)."
- b) "In the restoration and promotion of the Sacred Liturgy, the full and active participation of all the people is the aim to be considered before all else."
- c) "In order that the Christian people may more securely derive an abundance of grace from the Sacred Liturgy, Holy Mother Church desires to undertake with great care a general restoration of the Liturgy itself."
- d) "The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, can be more clearly manifested and that devout and active participation by the faithful can be more easily accomplished." (N.B. in the above extracts the emphasis is the writer's.)

It is quite clear from these conciliar statements that the essential criteria for change were the genuine and certain good of the Church, and meaningfulness to, and better participation of, the faithful. If the good of the Church genuinely and certainly required it; if the introduction of Hindu gestures and symbols could lead to a better understanding of the Mass and to a greater participation in it, then such changes could be introduced, but not otherwise. Have these essential criteria been satisfied by the introduction of the 12 points? Did the good of the Church genuinely and certainly require them? Has the Mass become more meaningful and the Indian Catholic a more devout participant in it because of the anjali hasta, arati etc.? The answer is to be had in the massive and persistent opposition over the years all over the country to these changes. Besides, many devout Catholics have left the

Church and many more have stopped receiving the sacraments - or what is left of them after Vatican II. And, if the good of the Church genuinely and certainly required these changes - and it is now some 13 years since they were forcibly introduced - surely by now there should have been a spate of conversions to Catholicism and large numbers of Indian Catholics should have developed haloes around their heads.

Has the "good of the whole (catholic) community" not been 'involved' (C.S.L., article 37) and jeopardized by these Hindu innovations? The widespread, violent and sustained reactions against them give the answer to this question. Can the bishops of India honestly and in all conscience maintain that none of the 12 points is "indissolubly bound up with superstition and error"? (article 37, S.S.L.) Two Hindu converts to Christianity, one of them (Mr. Parmanand) a quondam Hindu priest, categorically state the contrary. Such gestures as the anjali hasta (an obeisance made by Hindu devotees to their minor gods and goddesses, e.g. Lakshmi, Hanuman, Kali, Ganesh etc.) and the arati (a superstitious ritual for driving away evil spirits) are definitely not bereft of overtones of false belief, nor of the specific Hindu ideology underlying these beliefs.

Taking over ceremonies from a non-Christian religion is certainly blameworthy if the reason is to minimize existing religious differences. This is neither honest nor fair to the votaries of other religions to which these ceremonies lawfully belong and in which they have their full meaning. Indifferenism (all religions amount to the same thing) cannot be suggested and promoted without endangering the Faith or making it disappear.

This wrought-iron figure of Shiva (one of the 3 main gods in the Hindu pantheon doing his cosmic dance formed part of the grille-work of one of the windows of the N.B.C.L.C. 'church'. It was seen - and admired, no doubt - by all the Indian bishops, - but none of them objected. A grille-work figure in a window of the N.B.C.L.C.-'church'. It depicts the Hindu "Teen Murthis", the big three - Brahma, Vishnu and Shiva - of the Hindu 'trinity'. But even Card. Parecatill (Eastern rite Archbishop of Ernakulam in Kerala) - that great champion of Hinduisation of the liturgy, - does not agree that there is anything in common between the Hindu "Teen Murthis" and the catholic Blessed Trinity.

On the subject of these Hindu adaptations here is an extract in extenso from an article, "Adaption - Indigenisation - Utilisation" by the late Dr. Paul Hacker, Professor of Indology, Minister, Germany:

"The Church in India, though forming only a small minority of the total population (1-2 percent), is extremely variform in her ethnic, historical and even ecclesiastical conditions: for, besides the Latin rite, there are the Syro-Malabar and Syro-Malankara rites. The Catholics of the last two named rites form a comparatively large group which has been Christian since antiquity. Other Indian Christians stem from people who were converted since the 16th century. Few of the converts were formerly caste Hindus; the majority came from among the Adivasis (i.e. pre-Dravidian aborigines) and low caste people or outcasts (called Harijans). It is quite natural these people should have learned to believe and hope in God and to love Him in the forms that were prevalent at the time of their conversion. These forms were, and are, to them a ladder leading them up to the Triune Majesty. They had no idea that their conversion was an outcome of 'colonialism', that their Churches imitated European styles and that many of the statues and implements of cult were - if seen from the viewpoint of art - trash, and none of them felt that the sooner all these things were replaced by things similar to those used in Hindu ritual, the better. No, such aesthetic and nationalistic considerations were and are foreign to them. There were - and I hope there still are - many Indian Catholics whose faith was joyful and fervent, and they were well aware that they, while professing the true, namely the Catholic religion lived among an overwhelming majority of non-Christians. It is quite natural that the very fact that their cult with its symbols, gestures and implements, and even the form of their Church buildings, differed from all that was known to be characteristic of Hinduism, was for them a profession of their faith and a constant reminder to remain faithful to the Church."

"If we keep this in mind, it is easy to understand that attempts at 'indigenisation'... as favored by the Indian Bishops Conference - have roused vehement opposition. Catholics rightfully felt the sanctuary threatens, sanctuary that made possible their union with God. Religion, after all, strives for union with God; it is not a manifestation of social togetherness or national feeling." - "In an incomparably higher degree than in the liturgical reforms that are being carried out in the West, the fundamental law of Christianity, which is charity, seems to have been violated in India... in a higher degree, because Indian Catholics feel paganism penetrating into the Church and thus the First Commandment infringed."

"It is no use arguing (as the CBCI does) that all the 12 points of adaption have no necessary association with Hindu worship. We must heed St. Paul's teaching which refer to analogous cases. In his epistle to the Romans, chap. 14, and in the 1st epistle to the Corinthians, chap. 8, the issue concerns meat of animals that had been immolated to idols: may a Christian eat such meat? The apostle decides the problem solely on the basis of charity. If a Christian knows that meat has been immolated to an idol, and if his conscience is hurt when he sees others eat such meat, or is himself expected to eat such meat, then it would be a sin to 'wound his conscience' and 'put a stumbling block in his way'. Now, all the 12 points of adaption have a much closer association with pagan cult with meat. Every Indian knows they are part of Hindu worship. Therefore, the religious offence perpetrated on Indian Catholics... is really a very grave violation of charity."

### **Slow Progress of Church Due to Her Foreign Image**

Is it really true that the seemingly slow progress of the Church in India (13 million Catholics in 20 centuries) is due to foreigners and the foreign image they have given her? Here is the answer given by an Indian priest who, obviously, has studied the matter deeply. He gives the following reasons, to mention only a few: The small number of labourers in a very vast harvest; the ancient philosophies and religious systems and mythologies of the country which are very difficult to overcome; schismatic and other Christian sects working alongside Catholic missionaries and causing confusion in the minds of the Indian masses because of lack of uniformity of faith and behavior; the slow growth of the much needed native clergy; the inadequate supply of foreign missionaries and their understandable shortcomings and, to crown it all, the scandalous diversion and waste of huge resources in manpower and money which are side-tracked into activities which, instead of being used as a direct means of conversion are turned mostly into business propositions. "As the missionary spirit decreased and the craze for material gains increased, the Church was gradually discredited in the eyes of prospective converts, who, while taking full advantage of the opportunities offered to lift themselves up in every sphere, considered these activities as so many welfare schemes."

This diversion of activity (from preaching the Gospel to engagement in profit-making commercial schemes) had, moreover, the fatal result of throwing the whole burden of propagation of the Faith on fewer shoulders, already too busy and weighed down by the heavy task of catering to the needs of the existing Catholic communities, and consequently, with little or no time for the extension of the Church.

Instead of recognizing sincerely and humbly that the above mentioned factors are the root cause of the slowness of evangelization in India, and instead of trying to do something practical and positive to remedy the situation by redoubling the work of propagation of the Faith, the only work for which the Church exists, "the so-called Indianizers, sitting comfortably in their ivory towers, financed by foreign money, claim to have discovered that the foreigners in the Church are responsible for the slowness of its progress in India and, consequently, have developed the strange theory that the Church needs to wear Hindu garb to be able to exist and expand in India."

### **The 12 Points introduced by Fraud**

The Indian bishops (with one or two notable exceptions) have adamantly and falsely maintained that the 12 points of Hindu adaptation were approved by the requisite majority of the CBCI and also by the Vatican (Consilium ad Exsequendam Constitutionem de Sacra Litúrgica). But what is the truth of the matter? The truth is that the adaptations had to be approved by a two-thirds majority of the Episcopal Conference (CBCI) before they could be presented to the Vatican for authorization. But they were approved by only a simple majority. (The number of bishops who voted 'placet' ranged from 34 to 40 out of 71 Bishops comprising the CBCI - for the various proposals of the 12 points). That a two-thirds majority of the entire episcopal conference was required for approval is clear from the following:

1. Bishop Ignatius Gopu's letter (Published in the 'New Leader', 20. August 1978): "Sir, To remove any possible wrong impression lurking in the minds of your readers, I request you to print the following relevant portion from His Grace Archbishop Lourduwany's \*) letter (to me) of August 11<sup>th</sup>, 1969: '... but in fact those who voted placet (for the 12 points) ranged from 34 to 40 for the various proposals concerned and hence we have a clear two-thirds majority and even more for some proposals' -. A two-thirds majority in a 71 member house should be 47 placets."

2. Extract from the Proceedings of the (Rome) synod of Bishops 1977 Episcopal Conferences and 2/3 Majority.

To a question from bishop R.A. Villalobos of Costa Rica, the Secretary of the Commission, Msgr. R.C. Lara replied: "The new code states only a general principle valid for all episcopal conferences. It does not distinguish between large and small conferences. The principle is more or less this: Episcopal Conferences have legislative powers when it is granted to them by the law itself or in particular cases, by the Holy See. And in these cases, the decisions of the episcopal conferences have a binding force when they are approved by a majority (two-thirds) of the authorised members and are subsequently approved by the Holy See ... (emphasis added)

3. Extract from "Instruction for the Implementation of the Constitution of the Sacred Liturgy" "Chapter I: Some General Norms.

#### VI: Competent Authority in Liturgical Matters (Const. 22)

28. For the lawful enactment of decrees two-thirds of the votes taken by secret ballot are required". It is crystal clear from the above that, for the lawful enactment of decrees, a two-thirds majority of the members, having a deliberative vote, of the competent territorial authority (i.e. the CBCI in this case) is absolutely necessary. Bishop Gopu makes it clear that there were 71 bishops having a deliberative vote in the CBCI when the vote on the 12 points was taken, and 2/3 of this number is 47. Therefore, neither a simple majority nor the 34 to 40 placets mentioned by Archbishop Lourduwamy can validate the decision to introduce the 12 points despite the alleged approval of the Sacred Congregation of Rites in this matter.

Not that this so-called Sacred Congregation needed much deceiving, headed as it was by the Crypto-Jew Cardinal Gut (Prefect) and the Freemason Bugnini (Secretary). Incidentally the letter (Prof, iv 802/69 of April 25, 1969) sanctioning the 12 points was signed only by Bugnini (Secretary of the Congregation) and not by the Prefect Cardinal Gut also, and thus was invalid as both signatures are required for validity. Further, the Vatican sanction was given in what can only be described as indecent haste... i.e. within the short period of 10 days. Was this short period sufficient for the geniuses in the Vatican to decide whether or not the introduction of the 12 points was advisable; whether any (or all) of the points was innocuous and free of overtones of false belief?!

It is clear therefore, that the 12 points of Hinduisation were introduced into the liturgy in India and forcibly foisted on a reluctant laity, by a blatant, calculated, deliberate fraud which could have had no object other than a pre-meditated, cold-blooded destruction of the Mass and thus of the Church.

The so-called 'Church' of the NBCLC. It has the appearance of a Hindu temple. It has no cross but, instead, at the top of the tower-like structure (called a Go-puram) is a pot, known to Hindus as a "Kalasam", in which Hindus believe the spirit of that deity of the Hindu pantheon, to which the temple is dedicated, dwells.

This image cannot be a real Crucifix, for a Crucifix has the hands and feet nailed to the Cross. It cannot be an image of the Risen Christ either, for the Risen Christ is never depicted on a Cross. A close scrutiny of the picture reveals that the right hand is held in the Abhayamudra of Hindu symbolism; the left hand is held according to the Varenda mudra of Hinduism.

#### **Note:**

(\*) D.S. Lourduwamy, Archbishop of Bangalore and Chairman of the Liturgy Commission at the time. Currently, Secretary of the Cong, for the Evangelization of Peoples, in Rome. He is the evil genius and archvillain (along with his brother D.S. Amalorpavadoss) of the paganization of the liturgy in India.

(will be continued)

# \* \*



# ROTHKRAZ Y LAS INVESTIGACIONES...

par  
Eberhard Heller

En su libro *Freimaurersignale in der Presse* („Señales de masonería en la prensa”), Durach 1997, Johannes Rothkranz trata de desenmascarar a personas de la vida pública como miembros de sociedades secretas (masonería). Así, por ejemplo, „demuestra” la pertenencia a la logia de Kohl, el „presidente de Alemania, que con toda probabilidad tiene una procedencia judía secreta” (p. 78), perdón, otra vez: del „presidente de Alemania, que con toda probabilidad tiene una procedencia judía secreta” (sic!), por medio de una foto en la que aquél está dando la mano. Y una „demostración” de este tipo tras otra... (Perdónenme: este libro representa unas instrucciones perfectas para la ocupación favorita de los tradicionalistas, a saber, la búsqueda de judíos y masones, pues, a fin de cuentas, todos ellos quieren ser „iluminados”, como su „maestro”). Entre otras cosas, Rothkranz „demuestra” también que el Dr. Frey, presidente del DVU, en calidad de hermano de logia, debe de ser un „dirigente infiltrado” (p. 132), con el argumento de que éste le da la mano al Sr. Le Pen, de Francia (p. 16). Pues, según Rothkranz, „todos los partidos” son dirigidos, y por tanto controlados, por los „iniciados”. Eso vale también, y sobre todo, para los llamados partidos „conservadores”, „nacionales”, „de extrema derecha” o „de derecha radical” (p. 132).

Frey reaccionó. He aquí el resumen de la confrontación jurídica:

## **El Dr. Frey no es ni „masón” ni „de procedencia judía” Se prohíben jurídicamente afirmaciones distorsionadas**

En el libro *Freimaurersignale in der Presse* („Señales de masonería en la prensa”), de Johannes Rothkranz, se sugiere que el editor del *National-Zeitung*, el Diario Nacional, Dr. Gerhard Frey, pertenece a la masonería. A instancias del Dr. Frey, el tribunal regional de Coblenza ha condenado el 24 de enero de 2001 a la editorial Schmid, en la que salió publicado el libro, a una interrupción. Pues Frey no tiene lo más mínimo que ver con la masonería. Se prohibió a la editorial afirmar, difundir o sugerir en el libro *Freimaurersignale in der Presse* que Frey es un „hermano”. Si la editorial no se atiene a esta prohibición, le amenaza una multa disciplinaria de hasta 500.000 marcos, así como prisión disciplinaria de hasta seis meses. Como es sabido, los miembros de logias masónicas son denominados „hermanos”. La semana pasada, la editorial Schmid recibió la denegación de su protesta contra la sentencia. La sentencia tiene con ello fuerza legal. Que el Dr. Frey no consiente afirmaciones falsas, lo tuvo que constatar también el abogado de Augsburgo Konrad Hoffman. Tras unas declaraciones en este sentido, en 1999 se le prohibió jurídicamente a Hoffmann afirmar o difundir, literalmente o a modo de alusión, que Frey es de „procedencia judía”. El derecho de personalidad, dijo el tribunal, ofrece „protección contra afirmaciones falsas de otros acerca de la procedencia propia”. Este derecho lo reivindicó el Dr. Frey, que pudo demostrar que, a través de los siglos, y, como se dice en la sentencia, él procede de „una antigua familia bávara de religión católica”. No porque una procedencia judía sea indigna en sí misma, sino porque no está dispuesto a que se ponga en duda su procedencia real, que cualquiera puede comprobar. (*National-Zeitung* Nr. 16,13.4. 2003)

Bajo presupuestos puramente legales, en realidad es asombroso que al delincuente de escritorio Rothkranz aún no se le haya perseguido desde el derecho penal por desprestigiar la fe judía, o por discriminación del judaísmo o persecución de un pueblo en esta forma fogosa que todos conocemos.

(EINSICHT 33/5, Junio 2003, trad. Alberto Oria)

#\*\*

## **Un asunto propio:**

### **ROTHKRAZ POR LOS FONDOS**

Si llegué a pensar que las insostenibles acusaciones y sospechas del Sr. Rothkranz contra mí, que el Sr. Böker creyó que tenía que publicar en *KYRIE ELEISON* como „Respuesta” a mis „Preguntas abiertas” a Su Eminencia Dr. Groß, entre tanto fallecido, eran el punto final del odio patológico, me hallaba en un error. Poco tiempo después, en la editorial Anton Schmid, que no pierde ocasión de etiquetar su programa editorial como „pro fide catholica”, apareció en forma de texto autónomo un panfleto salido de la pluma de Rothkranz bajo el título „U-Boote in der Kirche”, „Submarinos en la Iglesia”, dirigido principalmente contra mí, lleno de insultos, falsedades, calumnias y malas habladurías, frente al cual el artículo de *KYRIE ELEISON* era sólo una „versión blanda”. Apenas se lo puede superar ya en cuanto a persecución enfermiza de conspiradores y judíos, en una forma tan

desatada que muy bien podría haber tenido su lugar en escritos nazis.

En los „Submarinos en la Iglesia", el Sr. Rothkranz procede directamente contra mi compromiso eclesiástico y me acusa, o formula sospechas, de, en vez de defender la fe, ser un „talmudista" (es decir, un judío), que „judaiza con una desfachatez increíble" (p. 62), que lleva a cabo „por encargo" (¡sic!, p. 48) sus „propios intentos de judaización" (p. 55) igual que un marrano (es decir, un judío en la España del siglo XV, que se convierte sólo en apariencia para destruir la fe católica: con este término quiere indicarse una hipocresía religiosa. Nota bene: „marrano" significa „cerdo"). Junto a esto, al Prof. Wendland se le atesta un „protestantismo perjudicial" (p. 26).

Estos intentos de calumnia sistemática y de malas habladerías, que se acercaban peligrosamente a la persecución de pueblos, requirieron por mi parte de una aclaración jurídica, porque tuvimos que constatar que habían influido perturbadoramente en lectores de nuestra revista, afectando también al trabajo del Círculo de amigos y de sus colaboradoras. Por eso, procedí a través de un abogado contra la editorial Schmid, en la que había salido publicado el panfleto, exigiendo su interrupción, en lo que me ayudó como abogado -por lo que le estoy agradecido- el Sr. Gerhard Frey, que por encargo de su padre, el Dr. Gerhard Frey, ya había pleiteado con éxito contra la editorial Schmid.

Entre tanto, el Sr. Schmid ha consentido extrajudicialmente con esta declaración, redactada por el Sr. Frey, y la ha firmado el 16 de julio de 2003.

### **Declaración de compromiso**

1) El Sr. Anton A. Schmid se compromete aquí -excluyendo la protesta para contexto de prosecución- ante el Sr. Dr. Eberhard Heller (para evitar una multa que, en caso de actuar delictivamente contra esto, el Dr. Heller habrá de determinar conforme a su parecer, pero que en todo caso tendrá que examinar el tribunal competente) a dejar de afirmar, difundir o producir la impresión, en el texto „Submarinos en la Iglesia", de que:

- el Sr. Heller es un „marrano"
- y/o
- el Sr. Dr. Heller es de procedencia judía („talmúdica")
- y/o
- el Sr. Dr. Heller profesa en secreto el judaísmo („talmudismo").

Firma: A. Schmid.

Con este éxito extrajudicial con Rothkranz y la editorial Schmid, espero haber contribuido por mi parte a una aclaración de este asunto patológico.

Eberhard Heller

### **Apéndice:**

Unas anotaciones aún sobre Su Eminencia Padre Groß, entre tanto fallecido, que ante su comunidad de Colonia se consideraba, por así decirlo, el „Lord del sello privado" de la fe católica, y cuya comunidad escuchaba fascinada, sin ningún sentido crítico, toda palabra que salía de su boca como si fuera un fijamiento dogmático. Esta comunidad tiene que tratar de explicarse por qué el Padre Groß, antes de su muerte, al parecer consumió una hostia, consagrada según el N.O.M., y recibió la „unción de enfermos" modernista: una noticia que propaga el Sr. Böker, que también recomendó a la comunidad de Colonia no asistir al entierro modernista de Groß.

\*\*\*

## **DE NUEVO DERROTA DE ROTHKRANZ**

El autor Johannes Rothkranz, conocido por sus afirmaciones aventuradas, y su editorial Anton Schmid, que ya trataron de empujar falazmente al Dr. Frey a las proximidades de la masonería, llegándose a la prohibición judicial a cargo del tribunal regional de Coblenza, han tenido que aceptar ahora una nueva derrota jurídica.

El Dr. Eberhard Heller, redactor jefe de la revista católica EINSICHT, procedió contra el escrito recién aparecido U-Boote in der Kirche, y las explicaciones falsas que allí se contienen. En este libro se daba la impresión de que Heller es un „marrano", que es de procedencia judía („talmúdica") y que profesa en secreto el judaísmo („talmudismo"). Rothkranz olfateaba una „subversión". Como „marranos", designa a „los talmudistas infiltrados [en la Iglesia católico-romana] con el propósito de destruirla progresivamente, que sólo en apariencia se convirtieron y se hicieron confesar." En reali-

dad, la palabra se refiere a los judíos españoles y portugueses bautizados en el siglo XV, que en secreto permanecieron fieles a su fe.

La semana pasada, la editorial Schmid se sometió a Heller y se comprometió, bajo pena de multa, a dejar de afirmar, de difundir o de dar la impresión en el escrito U-Boote in der Kirche de que el Dr. Heller es un „marrano“, o que es de procedencia judía, o que profesa en secreto el judaísmo. El abogado Gerhard Frey, que defendió a Heller, así como antes al Dr. Frey, contra la editorial Schmid, formuló la esperanza „de que, tras esta nueva derrota jurídica, la editorial procederá con más prudencia con las personas.“ (National-Zeitung del 25 de julio de 2003)

(EINSICHT 33/7, septiembre 2003, trad. Alberto Ciria)

\* \* \*

## Communications de la redaction

Chers Lecteurs,

Voici des communications qui traitent exclusivement de une thème : la diminution des dons reçus. Sans doute aurez-vous constaté, chers lecteurs, que notre périodique s'est nettement amélioré ces dernières années aussi bien pour ce qui de la présentation que du contenu.

Nous avons envisagé de réaliser un progrès quant au contenu et à la présentation, grâce aussi à une compétence excellente des auteurs, afin de vous donner, chers lecteurs, des informations plus amples et des aides pour une vie de piété remplie malgré les conditions extérieures qui vont en se dégradant ; celles-ci vous obligeront de plus en plus à vivre en chrétiens de la diaspora. Il vous faudra apprendre de plus en plus à être autonome afin de vous affirmer comme catholiques face au monde environnant.

Il semblerait que, malgré les efforts redoublés d'une meilleure présentation etc. du périodique, qui sont évidemment liés à des dépenses plus grandes, les lecteurs actuellement plus nombreux n'ont pas répondu par l'envoi de dons plus généreux. Il peut en résulter que nous devons songer à continuer éventuellement EINSICHT aussi sous d'autres formes de parution ; à moins que l'état actuel ne pourrait être amélioré par un regain d'intérêt. La base de l'édition d' EINSICHT assurée jusqu'ici, ne pouvait l'être que par la très grande fidélité de certains lecteurs qui nous ont soutenus financièrement pendant de nombreuses années. Par là il nous a été possible d'envoyer notre périodique gratuitement à des lecteurs dans les états de l'Est ou à des jeunes pendant leurs années de formation. (Nous avons l'intention de continuer ces envois gratuits aux lecteurs démunis !)

Sans doute il y a plusieurs raisons qui expliquent la disponibilité décroissante de nous soutenir financièrement :

- Dans le cadre d'un déclin de la vie économique une situation matérielle plus précaire,
- Un sentiment de résignation, parce qu'en Europe du moins, la situation ecclésiastique qui se présente, est de plus en plus déprimante,
- Un intérêt amoindri, particulièrement pour les tâches plus générales requises par un renouveau spirituel, parce qu'on s'est 'arrangé' c'est-à-dire parce qu'on a découvert entre-temps la niche qui nous convient - entre-temps il y a des traditionalistes forts, se contentent de messes simulées, messes 'anciennes' s'entend, mais qui sont célébrées par des laïcs (Il faut comprendre qu'il s'agit ici de célébrants qui ne sont pas validement ordonnés. Note du traducteur).

Je peux très bien me mettre à la place de ceux qui pensent ainsi. Mais il ne faudrait pas que cet isolement aille jusqu'à ne plus être capable ou prêt à tirer les conclusions de cet isolement en se désabonnant d' EINSICHT, car, si notre périodique n'est pas lu et jeté au bac à papier, cela n'a pas de sens que nous l'envoyions.

Tous les autres lecteurs -j'espère qu'ils sont conscients de la nécessité d'un périodique qui s'efforce intensément de porter de la lumière dans le brouillard spirituel de demi-vérités, de la corruption sémantique, la trahison et des sentiments erronés- je les prie d'assurer par un engagement financier plus intense que nous puissions continuer de publier notre périodique avec le même nombre de pages. C'est ce que je vous demande ici très cordialement !

Afin de poursuivre nos projets nous nous permettons d'ajouter à ce numéro un ordre de paiement pour ceux qui auraient oublié, à renvoyer à la rédaction.

Chers lecteurs, je me réjouis déjà d'avoir des contacts plus suivis avec vous à l'avenir et je vous remercie à l'avance pour votre soutien.

Eberhard Heller

# Clothes Make the Person

by  
**Eberhard Heller**  
translated by **Fr. Krier and Elisabeth Meurer**

The novel of "Kleider machen Leute" (Clothes Make the Person) of Gottfried Keller (1819-1890) 1) was brought to my mind when I recently learned of the really disturbing news of what had happened to the community in Las Vegas, Nevada (USA). There a group of the faithful split and opened a new Mass site because they did not want to be part of the present Community any more. Their excuse, apparently, is because the youth went to Mass with current fashions. It is especially the young girls who seemed provocative, in the words of some parishioners, and who excited some of the older ladies, among others because they did not wear a veil while in Church. These ladies push the veil as an absolute sign of their Catholic faith, and together with a priest having the same attitude caused a split between the "decent and respectable" Catholics and the rest - less 'honourable' - the remaining parishioners.

So therefore not only does "clothes make people", but even scarves make (true) Catholics, whereby the Catholicism of certain Ladies only consists in the wearing of the scarf - and they evidently succumb through self-deception regarding faith. These privileged souls never come to the realization that with their intolerance of externals and their self-righteous pretentiousness they simply drive away young people who are searching for God, who are in the budding stages of faith, who, spiritually viewed, are pushed from God; for expecting love, they are met with pride and self-righteousness.

It seems, therefore, not only the Moslems have a scarf problem, but even the Catholic Traditionalists. This provides a formal parallel between the two. (The scarf-bearers and the scarf-advocates should consider whether it is in their best interest to be possible allies to Islamic ideology).

It goes without saying, for your information, that among the "shabby" remainder who are for the most part, the young persons who have been won over from an ideological void to the true faith and true Catholic church by the spiritual and sacrificial exertions of pastoral hard work and now see in this priest their shepherd, by whose engagement in their ordinary modern daily life and its treating problems, they feel dependent for solutions.

In answer to my looking into this problem, I received the following letter from the priest:

" 11<sup>th</sup> of december 2003

Dear Dr. and Mrs. Eberhard Heller,

Thank you for the letter. It seems difficult to believe that people would wish to leave when the Church was growing and becoming a visible structure to say to both the Modernist Church and the Public that the true Catholic Church has not disappeared. But some believe that we must be in cellars and completely separated from the world, that only a few will be saved (themselves alone), and forgot the missionary role of the Church. I have repeated many times the Church is not a museum piece for people who want to relive the past, but that we are in the present. They take that as Novus Ordo and cling to a 'golden age'<sup>1</sup> that never existed, i.e., ladies with thge dresses to the floor and long veils over their heads and everyone talking only English. 2) We have not greatly suffered from their departure, but rather it has given more life to the faithful to participate in activities at the Church. Before, these people who left would only complain and argue and give excuses for not helping. I have only to think of what bishop will administer the sacraments here in Las Vegas. (...) Presently we are saying the Novena for Our Lady of Guadalupe, whose feast is tomorrow. (...)

Father Courtney Edward Krier"

It would be nice if we could just check this off as a sad episode, but there are similar biases (prejudices) with respect to an intransigent attitude that causes unrest and annoyance even here. There-

- 1) The novel deals with a tailor who, because of his good clothes, is mixed up with a count and thus causes a lot of confusion. The author wants to state hereby, that you should not judge people only by their outward appearance.
- 2) The author means hereby, that these people make no effort even to talk to the Latinos, i. e. the Spanish-speaking immigrants from South and Central America, in their language. Spanish has practically become the second official language in the southern states of the USA. Father Krier had learned Spanish in order to be able to take care of the young people coming mostly from Mexico.

fore, after a period of hesitancy, I decided to tackle this disargeeable problem.

A few years ago, I was with my family on vacation in a mountain village. My oldest daughter, who had especially followed us later to enjoy the mountains and ski, wanted to take advantage also of going to confession to a traditional priest at the Church. Before she had yet begun her confession, the priest sent her out of the confessional for the only reason that she came wearing a pair of trousers and not the expected dress (for she had not brought one with her). When later talking to my weeping daughter to explain what had happened, since she walked out of the Church, she asked me the question: What would happen if possibly having had a mortal sin, I now, while mountain climbing, had a serious accident? I, without hesitating, replied that the priest would have to give an account to God for denying her confesión, but she did not need to worry because she had the intention of reconciling herself with God. Christ said: "Come to me all you who suffer and are burdened"; he did not add: "But first change your clothes." 3)

Now what stands behind such intransigent behaviour? The advocates of a severe exterior discipline are quite right to indicate that women show respect before God and the Blessed Sacrament by covering their heads while in Church, especially during Mass. This was in fact the custom in the Mediterranean countries and in the Orthodox Church. They can also appeal to the Ecclesiastical Canon Law of Pope Benedict XV (CIC 1917), where in Canon 1262 §2 decrees: Women should have their heads covered while assisting at sacred rites whether in the Church or outside, especially when they approach the Holy Table.

A biblical appeal for wearing the head covering is given by St. Paul: "Every woman praying or prophesying with her head uncovered Disgraces her head" (1 Cor. 11;5), to which, among others, the Mennonites, an off-shoot of the Calvinist Sect, comply. Paul gives this directive in connection with the position of man and wife in relation to Christ: "I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God" (1 Cor. 11 ;3). The Jewish clothing of a woman at the time of Christ was very similar to that of the man, only the outer garment was more richly decorated and the under clothes were longer than those of the man. As a head covering the men, too, wore a sort of turban. It was therefore usually only the veil that allowed one to clearly distinguish a man from a woman (cf. Wetzer und Weite's Kirchenlexikon oder Enzyklopädie der katholischen Theologie und ihrer Hilfswissenschaften", vol. 7, Freiburg i. Brsg., 1891, Col. 763 f.). The veiling of the head, according to St. Paul, is a result of the subjection of a woman to a man: "A man indeed ought not to cover his head, because he is the image and glory of God. But woman is the glory of man (1 Cor. 11,7).<sup>4)</sup>

It is clear that an existing custom should be kept where it is valid; for to offend against a living tradition is not merely an external formal denial, but also a deep revolt against a respected attitude, that the custom was instituted to express. With the precept for women to cover their head when they pray as a sign of their subjection would mean: If a woman denied wearing the veil, she would be revolting against her subordination to man. She would become a scandal within the community where this subordination exists.

Those traditionalist minded Catholics who insist upon the wearing of the veil have a similar fear: if the covering of the head is a sign of respect before God, then women who don't wear a covering in the Church don't show God the respect He demands. Therefore, they expect exact fulfillment of this rule.

But it isn't so easy as this. Not only because we live in an age that accepts relativity (no principles), where even the expected conventions have lost their binding force. Therefore insisting on these to be respected by foreigners as well does not make much sense. No, the wearing of the veil was already long before the Council (Vatican II) no longer observed as a (religious) custom. I still remember, during a study-trip to Italy, as we were visiting the local Churches, that we were told to show a more respectable appearance than in Germany. Even in a Spain, known for its strictness, women haven't

---

3) As a father confessor, this priest ought not to have looked at the trousers but at the spiritual need, at the sins. Christ so often indicated to the Jews that it was not only fulfilling legal prescriptions which was important, but before all showing mercy. When such rigorous claims are concerned, it is generally shown that the persons with such an attitude have themselves never had any children or only have developed a troubled attitude to them.

4) The total relation between man and wife - without considering the specific importance of each, is defined by St. Paul as follows: "In the Lord, however, neither has the man any value independent from the wife nor has the wife any value independent from the man. For as the wife comes from the man, so the man comes from the wife, but everything comes from God." (1 Cor. 11; 11 f.)

worn the veil for over forty years. I personally don't know a single woman, who, in not covering her head, looks at it as giving scandal by not respecting God, or even intends a denial of that respect.

If therefore someone by means of direct pressure attempts again to introduce certain forms of respect, for example, wearing a scarf (!), he should acknowledge at least that there has been a changing of attitude, and that such authoritarian efforts to do so will usually not meet with understanding, and that sooner or later the faithful will rather be invited to cease coming than to attend Mass.

And what about the reference to St. Paul and the interpretation of Canon Law? Even the commentary of Hamp, Stenzel and Kiirzinger, in the new edition of the Biblical Scripture of the Old and New Testament (Pattloch Publishing House, Würzburg 1960, with the "Imprimatur" of the general-vicar of Würzburg, Dr. Fuchs, February 19, 1957) speaks, with regard to the citation of Paul, as "corresponding to an arrangement of a time-limited custom" (p. 228). Concerning Canon 1262, § 2, one can with good reason object, that this is a law made by the Church and that such laws can also be changed. Pope Pius XII, one of the few who involved themselves with issues concerning women, recognized the fascination women had with fashions and gave room for an individualized aesthetic form, that would itself be according to the principle of decorum (cf. Leiber, Robert: "Pius XII. sagt", Zürich 1956, p. 62 ff.; Seibel-Royer, Käthe: "Pius XII. - Ruf an die Frau", Graz 1956, p. 235). As a Shepherd who dealt also with such subtle problems as the likes and preferences of women, a solution cannot be appended to mere paragraph.

One does not introduce local traditions and customs again, that have become, in practical life, meaningless for a long time, without renewing and re-animating the ideas standing behind them. In our age of relativity I can construct principles only through self-reflection of my perception. The process passes from within outwardly. I must be humble so others may know what humility means. This means publicly practicing it until it becomes a habit in everything I do.

Similarly Prince Asferate, whose book, "Manners" - which is receiving an unprecedented success - advises for good manners: "The observance of known rules doesn't make someone a man of good manners. It is better to say manners is the fruit of a moral man - the external, aesthetic expression of an inner composure" (interview with the journal JUNGE FREIHEIT on January 16, 2004). 5)

Unfortunately, the insistence on a dress code which has not been reflected causes aversions which rather suffocate the supposed spiritual life.

Here the importance of this matter must also be estimated exactly. At this point it should be clear at the latest that this clothes issue is a poor minor theme close to sectarianism. This issue partly even seems to fit quite well into the latter, (...) and its description was a real effort of will for me - just to show my personal reaction on this - since you then risk to make a laughing stock of yourself. We are faced with a lot of real problems to be solved in order to withstand this precarious situation of the Church. But instead of facing these vital, extremely vital tasks - e. g. the creation of parishes, catechesis (including the whole current modern problem), the nationwide joining together with a safe legal position and pastoral guidance, the foundation of congregations of priests to elaborate general pastoral care, they think about the problem whether sneakers are the necessary 'Catholic' outfit.

In order to point out how grotesque such a 'prejudiced' view of these problems is, I would just like to present you, dear reader, the following example: My family and myself have been living here outside of Munich for quite a few years, in a rural area where there are still living traditions. We are very close to people out here and also take part in their traditional events ... in the appropriate costume. Now imagine that I would only invite guests to my home who submitted to this tradition, i. e. men would have to turn up in a pair of leather trousers and women would have to wear a 'Dirndl'. Everyone would shake their heads. You will get a similarly uncomprehending reaction from young people if you give them instructions regarding their way of dressing which they do not understand. It would certainly be interesting to see who among the theorists of this order would then be able to quote the Theory of Archetypes by a certain C. G. Jung.

One can only solve this problem by the revival of contents which then get formed by themselves. However, such a kind of work, somewhat more stressful, would just be appropriate today, when young people are not only left in the lurch by those institutions pretending to provide support and

---

5) Prince Asfa-Wossen Asferate: "Manners", Eichborn, 2003. The book which was not written as an encyclopedia of good manners but rather represents a kind of "ethnology of our manners" (blurb) has in the meantime become a best seller. The prince is the grandnephew of the Christian emperor of Ethiopia, Haile Selassie, who was murdered by the communist regime of Mengistu in 1974/75. The prince was born in Addis Abbeba in 1948 and came to Germany as a refugee in 1968.

salvation but also lead astray - into ideological adventurousness.

To state one more pastoral pedagogic aspect: How should one deal especially with young people who possess nothing in the spiritual area any more or who do not yet possess much in this area (again)? Should he exclude them or treat them with schoolmarmish self-righteousness? In his book "Giovanni Bosco - Motive of a New Education" (Olten, 1946), Franz Dilger describes how Don Bosco influenced his children:

"All kinds of disappointment in the common way of education show themselves to be a consequence of attempted spiritual violation of the young people. He who only wants to serve life and the young people's good will be more successful in forming them than he who faces the developing human being with his categorical imperative. The old people serve the young, not the other way round, this is Don Bosco's maxim. He had experienced a hundred times that so much evil arising among young people comes from the adults, whether they awake evil in the developing nature by forcing them, by their inclination to terror or whether; by lack of dedication, they do not prevent it. The mistakes of young people are mostly reflexions of adults' vices.

This may sound revolutionary in the ears of all traditionalists who do not want to admit that the young person could also be different from the way they think him to be according to their view strongly influenced by antiquity. What a battle Don Bosco had to fight against this seemingly Christian tendency to consider the historically conditioned image of man to be as unchangeable as a dogma! But he proved and his successors will believe that educators who only know the order of dedication and an imperturbable love for Jesus Christ will show the youth in a new light. They will neither preach in the usual meaning of this word nor will they moralize, but by giving an example of a Christian existence full of enthusiasm and approval of the world, they will have a magnetic attraction for young people.

Who will doubt this? What is, then, the reason why young people who have been educated in a religious way so often attend lessons of religious education lethargically, with conscious reluctance, by tiresome obligation, because they were just detailed to do so? There is no question on their lips, no problem in their minds, no longing in their hearts and no emotion on their faces!

The others, however, those not forced in religious matters, even many who have been educated in an almost pagan way, press towards the light of Jesus Christ. Where does this fatal difference come from? Give freedom, educate from within towards Jesus Christ! Anything else is the rudiment of an antiquated way of exerting power. What a lot of harm did we do to our cause with imposed religion! Bosco would change our religious education to a great extent. Religion is a matter of love between God and man. Have they forgotten how subtle and fragile love is? If Jesus Christ finds that young and not old people are best disposed for the Kingdom of God and you observe that reality apparently is the other way round, are we now supposed to lose our faith in the Master or should we not rather lose our faith in the wrong attitude of the preachers of faith towards the youth? It is only those who are moved by religion and who, at the same time, really know the height and depth of life who should initiate young people to the love secret of God.

But unfortunately it is too often quantity which is decisive, and therefore they think that everything is all right if the imposed practice goes on trouble-free and organized in classes. What was Bosco's warning against imposed practice? "Esortare, esortare e niente di più!" (Admonish, encourage - and nothing else!) (p. 201 f.)

(from EINSICHT Number 1, January 2004, pag. 17 ss.)

## St. Gregory the Great:

"In its last days, the Church will be deprived of its force. An army of apostate priests are preparing for the Antichrist. At the end of time there will be an entire unity among the godless, whereas there will be separation and division among the righteous" (Dialoghi, lib. IV.)

# La posizione teologica dell'Unione Sacerdotale "Trento" (nel Messico)

Da: TRENTO, Edición especial, n.7 del maggio 1999  
Tradotto dallo spagnolo al tedesco da Elfriede Meurer  
Tradotto dal tedesco all'italiano da Dr. Alfons Benedikter

L'Unione sacerdotale Trento è costituita da sacerdoti romano-cattolici e crede e professa perciò tutti i dogmi che crede ed insegna la santa Chiesa cattolica, apostolica e romana, dogmi da essa Chiesa solennemente dichiarati come tali per bocca dei papi e dei concili ecumenici legittimi, in quanto citati e confermati dai primi, cioè per bocca del magistero infallibile della Chiesa. Allo stesso modo l'Unione accetta tutte le dottrine e pratiche morali quali dottrine sacre e santificanti, che per coloro che le osservano così come vengono impartite dalla Chiesa, sono meritevoli per giungere in cielo.

La messa che celebriamo, ed i sacramenti che amministriamo, sono gli stessi di quelli che ha praticato la santa Chiesa romana, vale a dire la messa codificata da S.S. Pio V e da lui promulgata per tutti i tempi con la bolla Quo primum nonché il messale e il rituale (per i sacramenti) da lui sanciti.

Celebriamo, nell'unità di tutta la Chiesa del rito latino, la liturgia del santo papa Pio X con le modifiche e variazioni introdotte, con autorità apostolica, da Sua Santità Pio XII.

Crediamo che dopo la morte di papa Pio XII, con la convocazione del Concilio Vaticano II e con le dottrine del tutto eretiche e contrarie al magistero della Chiesa ivi promulgate, con il Novus Ordo Missae (il Nuovo Ordine della Messa) e con i nuovi riti dei sacramenti, sia stata creata una nuova chiesa, che sta in aperto contrasto e in contraddizione rispetto ai dogmi, alle usanze ed ai riti della vera Chiesa cattolica fondata da Gesù Cristo.

Questa chiesa moderna, che falsamente viene chiamata cattolica e che si è creata quale frutto del Concilio Vaticano II, insegna in maniera eretica:

- la libertà di scegliere una religione qualsiasi,
- il falso ecumenismo.

Queste teorie già molto tempo fa erano state condannate dai papi: da Pio IX nella bolla Quanta cura e nel Syllabus errorum (1864), da papa Leone XIII in Immortale Dei e Libertas humana, da Pio XI in Quas primas (1925), da Pio XII in Mystici Corporis (1943).

Inoltre la definizione e la teologia della nuova messa stanno in contrasto con la dottrina del Concilio di Trento, sessione XXII, il quale sancisce che la santa messa è un vero e proprio sacrificio propiziatore, e non solo un'adorazione eucaristica, cioè è azione di grazie e lodi, non solo commemorazione della cena del Signore, ma rinnovamento incruento del suo sacrificio offerto sulla croce, in cui si offre lo stesso Cristo offertosi sulla croce.

Come se fosse una cosa da niente, hanno cambiato le parole essenziali della consacrazione eucaristica mettendosi così in contrasto con precedenti decreti della Chiesa cattolica, tra cui la stessa bolla Quo primum e De defectibus di san Pio V, Apostolicae Curiae di Leone XIII, Mediator Dei e Sacramentum Ordinis di papa Pio XII.

Per questo e per molti altri motivi sosteniamo che la messa secondo il Novus Ordo è IN SEI STESSA invalida, perché nella sua struttura manca l'intenzione dell'offerta, come si può desumere dalla modificazione delle preghiere dell'offerta e dalla relativa definizione e dottrina. Essa sarebbe anche invalida se un sacerdote validamente ordinato la celebrasse con l'intenzione propria del Novus Ordo, e sarebbe dubbia in tutti gli altri casi e sosteniamo che proprio per questo essa costituisce un pericolo per la fede, per cui il vero cattolico è obbligato sotto pena grave a non presenziare a tali culti. Da tutto ciò dobbiamo concludere che la gerarchia moderna, che ha approvato e praticato queste dottrine eretiche, non rappresenta più la Chiesa cattolica; secondo il canone 188 tutti gli uffici ecclesiastici IPSO FACTO (cioè senza che sia necessaria un'espressa dichiarazione) diventano VACANTI, per rinuncia tacita, n.4 per apostasia pubblica dalla fede cattolica, e chi ne è così decaduto non ha alcuna giurisdizione sopra i fedeli cattolici, e pertanto tutte le loro dottrine, gli ordini da loro impartiti e le pene da loro inflitte sono invalide e non obbligano né esteriormente né in coscienza.

Basandoci su questi e molti altri argomenti, dichiariamo che la sede apostolica è VACANTE, così come sono vacanti le diocesi e le parrocchie, e che noi sacerdoti fedeli alla Chiesa di sempre, dobbiamo e possiamo continuare ad istruire ed a santificare i fedeli, somministrando e rispettivamente insegnando loro i veri sacramenti e le verità divine non infetti dal modernismo; tutto ciò per la maggiore gloria di Dio e per la salvezza delle anime, che è la suprema legge.

**Nota:** Questa è soltanto la dichiarazione delle verità principali che difendiamo, non un'esposizione esaustiva delle stesse.