

THE BOSTON HERESY CASE

(This article by Hamish Fraser appeared in Approaches No. 64, Easter 1979. It has been posted on the *Apropos* website: www.apropos.org.uk)

Fr. Leonard Feeney (1897-1978)¹

When Fr Leonard Feeney died early last year his passing recalled the 'Boston Heresy Case'. Now all but forgotten, it was the *cause célèbre* of the immediate post-war years and Fr. Feeney chief of its *dramatis personae*. Moreover, although this illustrious Jesuit was consigned to oblivion by the mid 'fifties, if his warnings had at the time been heeded, the universal Church would at least have been prepared for what happened during and in the wake of Vatican 2. For Father Feeney's primary concern was to combat the rotten liberalism which was already both rampant and ubiquitous in American seminaries and universities, as well as elsewhere throughout the Church, long before Vatican 2.

A Prophet

It would seem to us, with the benefit of hindsight, that under pressure of circumstances Fr Feeney and his colleagues at the St Benedict Centre, Cambridge, Massachusetts, storm-centre of the 'Boston Heresy Case' tornado, made certain errors which quite needlessly played into the hands of their enemies. Of that more later.

The fact remains however that, notwithstanding such warts, Father Feeney can nevertheless in retrospect be seen as one of the outstanding prophets of our time. For not only did he most accurately diagnose the contemporary malaise, long before others became aware of it; he also put his finger on the very omission which was both symptom and cause of the plague of liberal indifferentism which eventually surfaced as post-Conciliar Neomodernism and ecumania.

Extra Ecclesiam Nulla Salus

This omission was the failure of Churchmen and ecclesial institutions to continue to give appropriate emphasis to the Church's defined doctrine that outside the Church there is no salvation.

This doctrine is to be found in the following statements:

The Fourth Lateran Council

'There is but one universal Church of the faithful, outside of which no one at all can be saved.' (This was one of the doctrines defined against the Albigensians.) (Pope Innocent III, Fourth Lateran Council 1215)

The Bull, *Unam Sanctam*

'We declare, say, define and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff.' (Pope Boniface, *Unum Sanctam* 1302)

¹ Formerly editor of *America*, official USA Jesuit review, Fr. Feeney was also a distinguished author and poet and had been hailed by his then Provincial, Fr. McEleney, later Archbishop of Jamaica, as *'the greatest theologian we have in the United States by far'*.

The Council of Florence

'The most Holy Roman Church firmly believes, professes and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of the ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgivings be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church.' (Pope Eugene IV, the Bull, *Cantate Domino*, 1441. Decree for the Jacobites.)

The Council of Trent

'I promise, vow, and swear that, with God's help, I shall most constantly hold and profess this true Catholic faith outside which no one can be saved and which I now freely profess and truly hold.' (From the Creed of the Council of Trent in the Bull *Injunctum Nobis* by Pius IV, November 13, 1564.)

Gregory XVI

'...In fact, you know as well as We do, Venerable Brothers, with what constancy our Fathers endeavoured to inculcate this article of faith which these innovation's dare to deny, namely, the necessity of Catholic faith and unity to obtain salvation.....'

'St. Augustine and the other bishops of Africa, assembled in 412 in the Council of Circa expressed themselves in the following terms..."He who is separated from the body of the Catholic Church, however laudable his conduct may otherwise seem, will never enjoy eternal life...."'

'.....

without citing here the witness of almost innumerable other ancient Fathers, We will limit Ourselves to quoting Our Glorious predecessor, St Gregory the Great..."The holy universal Church", he says, "teaches that God cannot be truly adored except within its [the Church's] fold: she affirms that all those who are separated from her will not be saved"' (Summo jugiter, May 27, 1832.)

'With God's help, your clergy will never have any more pressing anxiety than to preach the true Catholic faith: he who does not keep it whole and without error, will indubitably be lost. They will endeavour, therefore, to favour union with the Catholic Church; for he who is separated from it will not have life.' (*Perlatum ad Nos* to the Archbishop of Lwow, July 17, 1841.)

Pope Pius IX

'Therefore let those who wish to be saved come to this pillar, to this foundation of the truth which is the Church; let them come to the true Church of Christ...' (The Allocution *Ubi primum*, December 17, 1847.)

'The true Church is one, Holy, Catholic, Apostolic, and Roman; unique: the "Chair" founded on Peter by the Lord's words; outside her fold is to be found neither the true faith nor eternal salvation....it is in vain that one flatters oneself on belonging to the Church, if one is separated from the Chair of Peter on

which the Church is founded.’² (*Singulari quidem*, March 17, 1856.)

'...the Catholic Church prays and invites the faithful to pray to Almighty God that all they who have left the holy Roman Church may be converted to the true faith, may abjure their errors, and return in grace to her fold, outside of which there is no salvation.' (Letter from the Holy Office to the English Episcopate, September 16, 1864.)

Pope Leo XIII

'... this Catholic unity outside of which there is no salvation...' (*Quo Impensiore*, May 20, 1870.)

'... for those who refuse to enter it [the Church], or who leave it, are deprived of and forever separated from heavenly life...' (*Officio sanctissimo* December 22, 1887.)

'The Church alone offers to the human race that religion – that state of absolute perfection – which He wished, as it were to be incorporated in it. And it alone supplies those means of salvation which accord with the ordinary counsels of Providence.' (*Satis cognitum*, June 29, 1896.)

..all those who wish to reach salvation outside the Church are mistaken as to the way and are engaged in a vain effort.' (*Tametsi* November 1, 1900.)

'This is our last lesson to you, receive it, engrave it in your minds, all of you: by God's commandment salvation is to be found nowhere but in the Church; the strong and effective instrument of salvation is none other than the Roman Pontificate.' (On the 25th anniversary of his election, February 20, 1903.)

Pope Pius XI

'..We must say of the Church what St. Peter said of Jesus Christ Himself: "Neither is their salvation in any other". For it is to the Church alone that Jesus Christ has conferred the mandate and the means: the doctrine of faith, the divine and ecclesiastical law, the divine word, the sacraments, prayer, the theological and infused virtues.' (*Dobbiamo intrattenerla*, April 26, 1931.)

The Holy Office, 1949

'Therefore no one will be saved who, knowing the Church to have been divinely established by Christ, nevertheless refuses to submit to the Church or withholds obedience from the Roman Pontiff, the Vicar of Christ on earth.' (Letter, Aug. 8, 1949, to the Archbishop of Boston.)

Pope Pius XII

'Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation.' (*Humani Generis*, August 12, 1950.)

² Note also that two of the errors condemned by Pius IX in his Syllabus of Errors are as follows: '*Man may in the observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation.*' (error No. 16)

'*Good hope at least is to be entertained of the eternal salvation of all those who are not at all in the true Church of Christ.*' (Error No. 17)

...the Church alone is the entrance to salvation, she alone, by herself, and under the protection and guidance of the Holy Spirit is the spirit of truth. (In an allocution to students of the Gregorianum, October 17, 1953.)

Vatican 2

'...Christ made present to us in His Body, which is the Church, is the one mediator and the unique way of salvation....

'Whosoever, therefore, knowing that the Catholic Church was made necessary by God through Jesus Christ, would refuse to enter her or to remain in her could not be saved.' (Lumen Gentium, 14.)

' For it is through Christ's Catholic Church alone, which is the self-embracing means of salvation, that the fullness of the means of salvation can be obtained.' (Unitatis Redintegratio, 3.)

Infallible teaching

In addition to the Bull *Unam Sanctam*, clearly an *ex cathedra*, infallible pronouncement, the statements of the Fourth Lateran Council and the Council of Florence, and the Creed of the Council of Trent, we have also included other more recent papal and conciliar statements appertaining to the Church's ordinary magisterium in order that there be no doubt as to the fact that the Church always has taught and still teaches the doctrine *extra ecclesiam nulla salus*.

Indeed, even if this doctrine had not been defined, it would nevertheless be integral to the infallible teaching of the Church by virtue of its having been taught so constantly by the ordinary magisterium of so long a succession of pontiffs³.

De fide

In fact, of course, it is *de fide* that membership of the Church is necessary for all men for salvation⁴. And this being so, anything said to the contrary, by any Churchman, however elevated, even a Pope, or by any ecclesiastical assembly, even an ecumenical council, can be safely disregarded as being quite incompatible with the authentic teaching of the Church.

Baptism of desire or by blood...

In fact, the furthest the Church has gone even towards qualifying this infallible dogma, is by 'a Teaching proximate to faith (*sentential fidei proxima*)': i.e. 'a doctrine which is regarded by theologians generally as a truth of Revelation, but which has not yet, been finally promulgated as such by the Church'⁵ - the teaching in question being: 'In case of emergency Baptism by water can be replaced by Baptism of desire or Baptism by blood'⁶

.... Mentioned hesitantly

In the words of *Fundamentals of Catholic Dogma*: In view of the stress laid upon the necessity of

3. Cf. *The Ordinary Magisterium of the Church Theologically considered*, by Dom Paul Nau (Solesmes) pp.22 ff. on 'Continuity and Coherence of Pontifical Teaching'.

4 Cf. *Fundamentals of Catholic Dogma* by Ludwig Ott, p. 312

5 Ibid. p.9.

6 Ibid. p.356.

membership of the Church for salvation, it is understandable that the possibility of salvation for those outside the Church is mentioned only hesitantly...

'St. Ambrose and St. Augustine admit that catechumens who depart this life before the reception of Baptism can win salvation on the ground of their faith, their desire for Baptism and their internal conversion (St. Ambrose, De obitu Val. 51; St. Augustine, De bapt. IV 22.29). On the other hand, Gennadius of Marseilles denies them this possibility except in the case of martyrdom. (De eccl. Dogm. 74)...'

St Thomas

*'St Thomas, agreeing with Tradition, teaches the general necessity of the Church for salvation ... On the other hand, he concedes that a person may be saved extrasacramentally by baptism of desire and therefore, the possibility of salvation without actual membership of the Church by reason of a desire to be a member of the Church. S. th III 68, 2.'*⁷

Trent

Again, after defining 'Baptism of Desire' as 'the explicit or implicit desire for sacramental baptism (votum baptismi) associated with perfect contrition (contrition based on charity)⁸ Fundamentals of Catholic Dogma adverts to the Council of Trent's Canon 4 on the Sacraments, which states: 'If anyone says that the sacraments of the New Law are not necessary for salvation, but that they are superfluous; and that men, can, without the sacraments **or the desire of them** obtain the grace of justification by faith alone, although it is true that not all of the sacraments are necessary for each individual; let him be anathema.'⁹

Even so, however, baptism of desire is thereby raised to no higher status than that of a probability which of its very nature must nevertheless remain shrouded in uncertainty since God alone can gauge the significance of desire.

Pius IX

It is true that Pius IX taught:

*"We know and you know that those who are invincibly ignorant of our most holy religion, and who, carefully observing the natural law and its precepts placed by God in the hearts of all men, and, disposed to obey God, lead an honest and upright life can with the help of divine light and grace, merit eternal life; for God who has perfect knowledge, examines and judges the minds, the souls, the thoughts and deeds of all men, and does not permit, in his sovereign goodness and mercy, any man not culpable of wilful sin to be punished with eternal torment.'*¹⁰

Pius XII

Pius XII also spoke of those who 'find themselves turned towards the mystical body of the Redeemer by unconscious desire and aspiration'¹¹. However, he hastens to add: 'They would lack very many and very great

⁷ Ibid. p.313.

⁸ Ibid. p.356

⁹ Denzinger 847. Emphasis added.

¹⁰ *Quanto conficiamur moerore*. August 10th 1863

¹¹ *Mystici Corporis Christi*, June 29, 1943.

*supernatural helps which it is possible to enjoy only in the Catholic Church.'*¹²

Qualification of qualification

Moreover the difficulty of achieving salvation without actual membership of the Church must be seen in the context of the statement of the Holy Office, significantly enough in connection with the 'Boston Heresy Case'¹³ For after conceding the possibility of baptism by desire, it stated:

*'But it must not be thought that any kind of desire of entering the Church suffices that one may be saved. It is necessary that the desire by which one is related to the Church be animated by perfect charity. Nor can an implicit desire produce its effect, unless a person has supernatural faith: 'For he who comes to God must believe that God exists, and is a rewarder of those who seek him.'*¹⁴

Perfect charity

And as Fr. Jacques Bretteville has stated: perfect charity is manifested by those who 'in all good faith without any fault on their part ... who receive the graces which God gives them and make good use of them, and who come, by divine grace and mercy, to love God above all, with the resolve to do his will as far as they know it.'¹⁵ Which in all conscience is difficult enough even with the help of the Sacraments.

Exception to rule

What is clear beyond all doubt is that while baptism by desire is admitted as being possible in the case of those who are innocently or invincibly ignorant of the true Church of Christ, it is very much the exception to the rule: which is salvation through membership of the Church founded by Christ as an institution unto salvation for all men.

Christ's injunction

Moreover, since it beyond human competence to know what is the actual possibility of baptism by desire in any particular case, the Church in her pastoral care for souls must implement Christ's injunction in Mark 16, 15-16; 'Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.' And again in John 3, 5: 'Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of Heaven.' Which in true Catholic perspective implies fidelity to the Church's own defined dogma that outside the Church there is no salvation. For baptism implies Church membership.

Duty of churchmen

Thus while conceding the possibility of baptism of desire for those innocently ignorant of the One, True Church, Churchmen must under no circumstances so interpret the concept of baptism by desire as though in any sense it could be seen as contradicting or even undermining the Church's defined dogma: which is *extra ecclesiam nulla salus*.

However, this was precisely what was happening at the time of the 'Boston Heresy Case'. For in his Encyclical Letter, *Humani Generis*, Pius XII warned: 'That we must need belong to the true Church if we are to attain everlasting salvation is a statement which some reduce to an empty formulae. (p.15, CTS edition)

¹² Ibid.

¹³ August 8th, 1949, Letter to the Archbishop of Boston.

¹⁴ *Hebrews* II, 6.

¹⁵ In an article in the November 1978 issue of *Courier de Rome*.

Antithesis of Charity

It is therefore essential not only to proclaim in season and out of season that the Catholic Church is the One, True Church founded by Jesus Christ, but also that it is exceedingly rash and temerarious as well as presumptuous for anyone to take for granted his salvation while remaining outside the Church. Moreover it is the very antithesis of charity to in anyway foster any illusions concerning salvation outside the Church on the part of either separated brethren or non-Christians.

The New Missionaries

Certainly nothing could be more contrary to the mind of Christ and His Church than the 'new missionaries': i.e. *'those young priests who, in Africa, advocate the deepening of the islamism of the Moslems, and fetishism of the Animists, who see red if anyone mentions "conversion" ... and who choke themselves with the gibberish of the new theology if anyone talks of "the salvation of souls" ... they are not missionaries at all, for they preach islamism, fetishism, sociology, scientific prognosticism, and goodness knows how many other highly specialized subjects which have nothing to do with Our Lord Jesus Christ.'*¹⁶

And the same is true of those 'ecumenists' who lean over backwards to pretend that Anglicanism or some other variety of Protestantism is in no sense inferior to Catholicism or to pretend that 'heresy' is simply a figment of the pre-Conciliar imagination and that the very notion of 'conversion' is 'uncharitable', etc.

How converts are won

It is certainly incontestable that converts will never be won by Churchmen who seek to avoid even speaking of conversion. Converts are made only when Christ's injunction is implemented and men are told that (apart from exceptions which by their very nature cannot possibly be known by any human agency whatsoever) *there is no salvation outside the Church; only when the Church's necessity for salvation is brought home to those outside the Church.*

In the Primitive Church

In the words of Ludwig Ott: *'In the primitive Church the conviction of her necessity for salvation found practical expression in her missionary zeal, in the readiness of her children to suffer martyrdom and in her battle against heresy.'*¹⁷)

St. Francis Xavier

It was this conviction also which explains the phenomenal success of St. Francis Xavier, which success was simply Christ's reward for St. Francis's fidelity to Our Lord's injunction.¹⁸

The St. Benedict Centre

And it was a similar fidelity which explains the phenomenal success of Fr. Leonard Feeney and the St. Benedict Centre in the period before it incurred the wrath of the local ecclesial Establishment.

16 Fr. Jacques Bretteville in 'The Catholic Church in Black Africa' in Approaches No. 62. The National Catholic Register of January 7, 1979, quoted by Dr. Eugene Fisher, Executive Director of the NCCB commission on Catholic-Jewish Relations as saying: *'Proselytization has no place within the process of dialogue. It is unfair to target the Jewish community for conversion.'*

17 *Fundamentals of Catholic Dogma*, p. 313.

18 Today, alas! As the Distinguished Indian layman, Victor J. F. Kalunday points out: *'Evangelisation has practically come to a stop in most parts of India.'* Approaches will include an exposure of the current 'Hinduisation' of the Church in India in the next issue.

Founded on the very doorstep of Harvard, the oldest and most prestigious university in the United States, the St. Benedict Centre found through experience that fidelity to Catholic truth, to Christ's injunction in St. Mark 16, 15-16 and to the Church's defined dogma *extra ecclesiam nulla salus* was rewarded by unprecedented interest in the Church's mission in the part of the post-World War 2 American elite and by hundreds of conversions.

In other words, they found that fidelity to the dogma *extra ecclesiam nulla salus* was the key to and the means of converting post-war America to the Catholic Faith.

For there is no doubt that had the initiative of the St. Benedict Centre been allowed to proceed unchecked, decisive progress towards the conversion of the US to the Catholic faith could have been made in the years prior to Vatican 2.

Fr. Feeney's error like Mgr. Lefebvre's

It is true that, in our opinion, Fr. Feeney and his colleagues at the St. Benedict Centre played into their enemies' hands by quite unnecessarily appearing to contest the possibility of baptism by desire, instead of emphasising that it is both very exceptional and quite beyond human competence to determine; and we consider that Fr. Feeney erred subsequently by rejecting the Church's jurisdiction, by disobedience to his superiors (in this respect anticipating Mgr. Lefebvre, who, in our opinion, similarly weakened his position gratuitously).

If while obeying, he had stuck to the Church's doctrine, *extra ecclesiam nulla salus*, protesting only against the manner in which it was being reduced 'to an empty formula'¹⁹ by a liberal interpretation of baptism of desire completely at variance with the mind of the Church, his position could have been impregnable. As it was, by making it appear that salvation was exclusively within the reach of 'Card-Carrying' Catholics, which seemed tantamount to setting a limit on God's omnipotence, and by defying his immediate superiors in the Society of Jesus, he made it possible for his enemies to have him branded as a 'rebel' and a 'heretic' and subsequently discredited by means of 'excommunication'.²⁰

Present stance of St Benedict Centre

On the other hand, the present stance of the St. Benedict Centre, as indicated in a letter from Brother Francis MICM, now leader of the community there, would appear to be quite unexceptionable. It is as follows:

'In the Divine Economy, God reveals to us the truths which concern us as we work for the salvation of souls, and as we fulfil God's commands. Superior among His command is: "Going therefore teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: he that believeth and is baptized shall be saved: but he that believeth not shall be condemned."

'When we have preached the faith to all men of good will who cooperate with grace and do for their salvation all that on them depends, we can well believe, trusting in the mercy of God, that they will get all that is necessary for them to attain salvation.

19 Cf. *Humani Generis*, 27

20) The inverted commas are used quite deliberately. Details concerning the manner in which Fr. Feeney was 'excommunicated' and subsequently 'rehabilitated' with similar hypocrisy are given in 'Architects of Confusion' published by the Saint Benedict Centre.

'To investigate into the exact manner of how God does it, falls under the condemned "idle word", since it becomes entirely a matter subject to the sphere of sheer divine activity.

'We do not know, nor can we know, the measure of people's sincerity and cooperation with grace, nor can we be ever absolutely certain of what is actually missing in every particular case.'²¹

The essential truth

However, the essential truth concerning the 'Boston Heresy Case' is that the US Catholic Establishment (in the persons of Archbishop Cushing of Boston and his auxiliary, Bishop Wright, both of whom later became Cardinals) seized upon what can in retrospect be seen as unessential aspects of the St. Benedict Centre stance in order to persecute those involved and suppress their activities, precisely because they had challenged and denounced the heresies being openly disseminated in Catholic colleges under Hierarchical auspices and with the evident approval of both the Hierarchy and the Society of Jesus.

What was then being taught

While they may not have openly contested the Church's dogma *extra ecclesiam nulla salus*, Archbishop Cushing and Bishop Wright both certainly appeared to act on the assumption that there was salvation outside the Church and for no matter whom.

For whereas they were quick to accuse Father Feeney of misrepresenting the defined doctrine that outside the Church there is no salvation, they did nothing to correct the completely un-Catholic atmosphere in Catholic colleges under their control.

In the words of Catherine Goddard Clarke, co-founder of the St. Benedict Centre:

'...the courses in the Catholic colleges were...completely secularized .The religion course was in a compartment all by itself and its presentation was dull and mediocre, without fire, and it communicated its message not at all to the other courses in the curriculum.

'These courses seemed to set up only with an eye to making the student, later on, a rich man or a power in some field where his scientific prestige or political aggrandizement would redound to the glory of the college. Even a mediocre student could, for the most part, be assured of a job upon graduation. And every student could be sure that he would look like and be like every other college graduate of every other college in America, whether Catholic or non-Catholic. That he was totally unaware that his faith was the most exciting thing in the world, and that the full living of it would change the world, seemed not to matter to anyone.

(Unfortunately, the book from which this excerpt is quoted, 'The Loyolas and the Cabot's - The Story of the Boston Heresy Case'- Ravensgate Press, Boston, Mass., 1950 - is now out of print.)

Meanwhile few Catholics at non-Catholic colleges such as Harvard went regularly to Mass, many of them losing their faith completely. Alas: when told about this state of affairs Archbishop Cushing's rejoinder was: 'If all the Catholics in Boston went to Church, there wouldn't be enough room for them in all

²¹ Letter to the editor of *Approaches*, dated May 13th, 1978.

*the Churches.....'*²²

The episcopal volte face

It was only when Fr. Feeney and the St. Benedict Centre began to focus attention on this intolerable state of affairs, when the Centre was beginning to emerge as a challenge to the existing Establishment both secular and ecclesiastical that it incurred the wrath of the Hierarchy.

When at first the St. Benedict Centre was seen to be a magnet attracting the elite from Harvard as well as from Catholic colleges in the area (its courses being attended by literally thousands of students), because it seemed to add lustre to Catholicism locally, both the Centre and Fr. Feeney were lauded to the skies by both Archbishop Cushing and his auxiliary Bishop Wright.

However, once converts began to come in, some of them bearing most illustrious American names, young men and women determined above all to expose the dangers to the faith in the local secular institutions, including Harvard University and Radcliffe college; when these students began to withdraw from and repudiate their *almae matres* to the great consternation of the WASP Establishment, and when that Establishment communicated its grave displeasure to Archbishop Cushing and Bishop Wright, the latter, experiencing a *volte face* overnight, began to make it clear that the Centre was marked down for destruction.

A preview of today

The story of how that was achieved in the years up to 1949 is told by Catherine Goddard Clarke in '*The Loyolas and the Cabots*' which reads like a preview of what happened to the universal Church in the wake of Vatican 2, since when the persecution of orthodox priests and layfolk by Establishment liberals at all levels in the Hierarchy has become the outstanding characteristic of the institutional Church.

Chief significance of 'Boston Heresy Case'

Essentially, the '*Boston Heresy Case*' concerned U.S. Churchmen who, primarily concerned with fashioning a '*Catholicism*' acceptable to the American WASP Establishment, had no intention of incurring the unpleasant consequences which would inevitably derive from a determined attempt to convert WASP America to the One, True Faith.

That the same was no less true of the English-speaking world as a whole could be seen from the orientation of Catholic schools, which virtually everywhere were primarily concerned not with the formation of Catholic young people determined to subdue the temporal order to the gentle yoke of Christ the King but rather with ensuring that Catholic young people would have as good professional, social and material prospects as non-Catholics: schools reflecting a '*Catholicism*' which sought first not the Kingdom of God but the kingdom of this world.

The post-Vatican 2 malaise

And it is from this refusal to seek first the Kingdom of God that all contemporary ills derive - above all the malaise which followed in the wake of Vatican 2 which is characterised by an obsessive desire to be found acceptable by the Protestant world and the almost total absence of any desire to convert the Protestant world to the One, True Faith.

This malaise was made manifest in a host of ways: it explains the British Hierarchy's omission to oppose the

²² *The Loyolas and the Cabots*, p.82

Abortion Act as well as the failure, nearly everywhere, to implement the teaching of *Humanae Vitae*. It is above all synonymous with the famous 'spirit of Vatican 2' which seeks to Protestantise even the universal Church itself.

In the USA

In the USA, it goes far even to explain the race problem as it now exists.

For among the many burdens the US Hierarchy has refused to shoulder is the famous 'white man's burden' vis a vis the negroes and under-developed peoples generally.

This is essentially a spiritual burden which above all implies implementing Christ's injunction in *Mark* 16, 15-16. But in repudiating the Church's basic dogma *extra ecclesiam nulla salus* by reducing it 'to an empty formula'²³, the US Hierarchy necessarily repudiated the evangelization of Black as well as White America, giving the Blacks the unwanted stone of 'integration' instead of the bread of life.

It is scarcely surprising therefore that fed on blasphemy and obscenity, in the conspicuous absence of any ecclesial leavening influence in the years since Vatican 2, White America itself has been coming apart at the seams, both morally and politically, and that, having been left to its own devices, Black America is now helping to speed up Christless White America's rendezvous with chaos.

POSTSCRIPT

The Apostolic Exhortation, *Evangelii Nuntiandi*

The above document issued by Paul VI on December 8, 1975, is truly an incredible document.

Running to over 20,000 words and accompanied no fewer than 135 footnotes, it deals with about every conceivable aspect of 'evangelisation', not excluding charismatic renewal, ecclesial '*communautés débasées*', and even '*liberation theology*', all of which are approved up to a point but simultaneously warned against, in characteristic Montinian style.

Among other things, the document states: '*...the presentation of the Gospel message is not an optional contribution for the Church. It is a duty incumbent on her by command of the Lord Jesus so that people can believe and be saved. ...*'

It also warns evangelisers: '*To preach not their own selves or their personal ideas, but a Gospel of which neither she nor they are the absolute masters and owners, to dispose of it as they wish, but a Gospel of which they are the ministers, in order to pass it on with complete fidelity.*'²⁴

Further on it warns: '*...Evangelisation risks losing its power and disappearing altogether if one empties or adulterates its content.*'²⁵

Moreover it asks: '*Can we gain salvation if through religion or fear or shame – what Saint Paul called "blushing for the Gospel" – or as a result of false ideas, we fail to preach it?'*

All this notwithstanding however, the fact remains that neither in this document of over 20,000 words nor in any of its 135 footnotes is there found the essential Gospel message which gives Christ's injunction its cutting edge and compels the adherence of the hearer who is in good faith.

²³ cf. *Humani Generis*, 27.

²⁴ Emphasis added.

²⁵ Emphasis added.

It is true that we are referred to Mark 16, 15: 'And he said to them "Go ye into the whole world and preach the gospel to every creature"', as well as to other similar scriptural and ecclesial exhortations.

But not even in a footnote is there a reference to Mark 16, 16 in which Our Lord spells out the conditions necessary for salvation and the consequences when these are not fulfilled:

'He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.'

In effect *Evangelii nuntiandi* contains virtually everything that can be said about 'evangelisation' – apart from the words without which the gospel has no power to compel assent.

It is scarcely surprising therefore that *Evangelii nuntiandi* was not followed by evangelisation.

Can one dare suppose, in charity, that Paul VI was himself too essentially 'charitable' even to refer to, let alone directly quote, the 'uncharitable' words of the Saviour of mankind in Mark 16, 16.

Needless to say, neither is there any mention in *Evangelii nuntiandi* of the Church's defined dogma 'extra ecclesiam nulla salus': the one dogma which more than any other, draws men into the nets of Peter's barque and is thus the key to evangelisation.