



RES

NOVAE

PERSPECTIVES ROMAINES

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PRÉSENTATION

Dans un monde qui bouge de plus en plus et dans une Église qui se trouve constamment sous les feux des projecteurs, les informations importantes et le sens à leur apporter risquent d'être ensevelis sous la masse des commentaires, des opinions et des fausses nouvelles. À l'heure où il est urgent de restaurer le magistère et l'autorité pontificales pour que l'Église puisse poursuivre sa mission reçue du Christ, *Res Novae* se veut un outil d'informations et d'analyses au service du pouvoir pétrinien.

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L'ÉDITORIAL

Après le pontificat bergoglien, retour en arrière ou fuite en avant

After Bergoglio's pontificate, what next ? Last May, the French weekly Christian magazine *Golias*, a voice for left leaning christians, appeared pessimistic in regards to the evolution of the Bergoglian pontificate in which it had initially founded so many hopes : « *Francis is failing, wrote Gino Hoel. (...) After five years, the Bergoglian system, out of breath, is no longer holding up. Reforms appear as short term solutions, in truth unambitious ; as to the men in charge, they do not seem at all adequate.* » The publication explained the failure of the Pope's visit to chile was due to reforms that went never beyond mere announcements. Today, to these incriminations, we could add : financial corruption as well as protection of a prelate guilty of sexual abuse, both accusations made against no less than Cardinal Rodriguez Maradiaga, coordinator for the C9 Council of Cardinals ; then there are also accusations against the Pope himself by Archbishop Viganò concerning the handling of a scandal worst than Maciel's, Cardinal McCarrick's wrongdoings.

In reality the « progressivism » of the pontificate appears twice archaic, depending how one looks at it from two opposite views.

On the one hand, it seems inadequate. Indeed, a very much alive part of catholicism, often qualified as identitarian, does not recognise itself in the direction taken by Rome today. This translates into a bitter frustration of the clergy and the faithful, relayed on various blogs so-called « Ratzingerians ». It also allows for recompositions and reconciliations, in particular with the « Lefebvrists » of the SSPX, accustomed since the Vatican II council to living a certain distance away from the rest of the catholics.

On the other hand, Francis' progressivism is no longer really in phase with the state of today's catholicism in Europe, or at least what is left of it : a catholicism widely impregnated by liberal relativism in its postmodern version, heavily individualistic. This « Bourgeois » catholicism, in its German acception of the word, in reality is a religion where doctrines, practices and norms, but also Last Things, sacramental confession, education of the youth to purity, rejection of contraception and abortion are put peacefully in parenthesis. Such catholicism integrates quite well into a society with which it shares advances, as it is now liberated of the progressist militancy of the Sixties and Seventies. But, if pope Francis is not from the ranks of the sons of Rahner, Küng and Schillebeeckx, he remains the open-minded man overcome by French and American Jesuits post-catholicism. Basically, *Amoris Laetitia* which pretends to organise the liberty of conscience, is from an other era.

So then, what next ? Will the future be about a fast forward liberal escape, always keeping with the times, with a future pope like a Trudeau, in Canada or a Macron, in France ? Nothing is less certain. The former religious columnist of the French newspaper *Le Monde*, Henri Tincq, in his book « The great fear of French catholics », worries that the next pontifical election gives way to a « reaction » making Francis' pontificate a mere « parenthesis ». Actually, a conservative come back, to the position of Benedict XVI, would only bring us to the same unfinished state... unless, the occasion is seized to break with the circle, to engage towards « *res novae* », towards things that, because they are eternal, are truly new. ◆

Fr. C. Barthe

► The Viganò document, indicative of a systemic crisis :

The explosive testimony published by Archbishop Carlo Maria Viganò, former nuncio to the United States, reveals a major ecclesial crisis. The frightening wrongdoings of Theodore McCarrick, Cardinal of the Roman Church, who for a long time corrupted seminarians and priests are, in a sense, worst than the illicit actions of a Father Maciel with the Legionaries of Christ. The reading of the document reveals three phases in the matter.

First phase : since 2000, Cardinal Sodano, Secretary of State, had duly been informed of the conduct of McCarrick as a priest and as a prelate. But, even though he had, the serial predator still became Archbishop of Washington, in 2000, and then Cardinal, in 2001. Indeed, McCarrick had numerous support in Rome, notably because of the financial contributions he handled.

Second phase : in 2009 or 2010, Benedict XVI, as he did with Fr. Maciel, imposed on Cardinal McCarrick who

had retired in 2006, to withdraw of all public activities and to consecrate himself to prayer and penance.

Third phase : in 2013, after the election of Pope Francis, election in which McCarrick played an important role, albeit explicit warnings given by Nuncio Viganò, Cardinal McCarrick was called back by the newly elected Pope and became one of his close advisers. In the end though, McCarrick was eventually caught up by the heaviness of his file, and forced to resign his position as cardinal.

This third phase, during which McCarrick was used in a manner one could qualify of machiavellian, is of an inexcusable gravity. But it is the first phase which is the most scandalous. It actually adds up, at the end of the pontificate of John-Paul II, to the feverish financial activities of the Sodano, Sandri, and Martino, all belonging to the Follieri Group, and to the emergence of Father Maciel's affair.

In this respect, the election of Benedict XVI had been largely motivated by a desire of purification.

Without a doubt, at different time in history, some prelates have indulged themselves in scandalous mundane lifestyles, but it seems that since the last Council, a porosity ever more important with respect to an oppressing modernity, takes away all defences. It is particularly noticeable with the invasion of repugnant sins, followed by media covered repentances when an ascetic and spiritual reform is what should be engaged instead. It is even more true with respect to the teaching of the message of the Gospel which has been aseptized, watered-down. **P.P.**

► The new Dutch catechism of Cardinal Eijk

The discrete and determined appearance of the Cardinal of Utrecht is an occurrence to be added to other episcopal speeches, until others follow.

Willem Jacobus Eijk, 65 years old, a specialist in medical ethic (he wrote a doctorate thesis on euthanasia and an other on genetic manipulation) has been a bishop since 1999. He had been « made » by Cardinal Simonis the man of the reversal, aiming to restore the church of Holland. Benedict XVI appointed him Archbishop of Utrecht in 2007, succeeding to cardinal Simonis, and later made him cardinal, in 2012. He presided the Conference of bishops up to 2016.

It happens, in the years after the Council, the seat of Utrecht had been occupied by Cardinal Willebrands, who was at the same time President of the Secretariat for Christian Unity, and who represented the advanced ecumenical spirit (« One must not speak of "return" in regards to separated Christians »).

Today, in the Netherlands, Wim Eijk gives his support to the Dubia on communion to remarried divorcees, and questions the silence of the Magisterium regarding communion to Lutherans. This is from the same Netherlands where the very influential « rupture » dominican theologian Edward Schillebeeckx had shine and from the same Netherlands where, in 1966, the famous Dutch Catechism had been published, a catechism that were to go so astray from orthodoxy. From Willebrands to Simonis, and from Simonis to Eijk, it is a new world that has started to rise. And, in any case, it is an old world that has depreciated itself. **H.C.**

MORE ON THE GERMAN AFFAIR : WHAT ABOUT THE MAGISTERIUM ?

On february 22, 2018, Cardinal Marx, President of the German Episcopal Conference, announced that the majority of the bishops had approved a document seeking to allow spouses of mixed marriages to participate together in the Eucharist. The document had found its inspiration in the disposition of Amoris Laetitia on the access of divorced and remarried persons to the Eucharist (these couples being accompanied).

On March 22, seven German bishops reacted calling on the Pope. Cardinal Woelki, Archbishop of Cologne, the Bishops of Augsburg, Passau, Eichstätt, Bamberg, Rastibon, and Görlitz presented the Prefect of the Congregation for the Doctrine of the Faith what they have called their « dubia ». Their main question : if a protestant shares the faith of a catholic on the Eucharist mustn't he become catholic ? In other words : isn't the ecumenism of Cardinal Marx the end of the missionary spirit ?

On May 3rd, representatives of both parties were called to the Palace of the Holy Office for a discussion presided by Msg. Ladaria, Prefect of the Congregation. In the end... Rome decided nothing. Msg. Ladaria asked them to find among themselves « an agreement as unanimous as possible ». A bit embarrassed, on June 4, he « put a hold » on the document and explained he had to engage into a reflection on the question.

Rome doesn't have an answer... In the May 7th 2018 edition of the National Catholic Register, Cardinal Willem Jacobus Eijk, Archbishop of Utrecht, had solemnly warned : « in failing to clarify the matter, great confusion increases among the faithful, and it is the Church unity itself which is threatened ».

Pio Pace