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PRÉSENTATION

In an ever changing world and in a Church constantly in the spotlights, the important informations and the meaning to give them may be buried under a mass of commentaries, opinions and fake news. At a time when it is urgent to restore the magisterium and pontifical authority so that the Church may continue its mission received from Christ, *Res Novae* intends to be an informational and analysis tool at the service of the petrinian power. By subscribing now you will help with the start of *Res Novae* and its development.

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L'ÉDITORIAL

After Pope Bergoglio, Pope Tagle?

At the end of the last assembly of the Synod of the Bishops, Cardinal Luis Antonio Gokim Tagle, archbishop of Manila, distinguished himself on one of these, now widely known, videos he so particularly enjoys. There, he is seen dancing expressing the missionary pastoral of the Church that is moving towards men, while people around him, from different regions of the world, snap their finger to his rhythm.

One could not be more synodal than Cardinal Tagle. In 2014, during a press conference in the Press Office of the Holy See, he said : « In this Synod, the spirit of Vatican II has manifested itself in the Fathers ». Then, after the last assembly, he was to deliver to young people this message : « The Synod is going to continue where you are, everywhere in the world, in your homes, your parishes, and your schools ».

Smiling, as well as enigmatic, hard to define, he rarely reveals himself, as if he were kept in « standby ». His thinking has maybe no great originality, but for the men most favoured in the current pontificate, Luis Antonio G. Tagle is to Pope Francis what Montini was to Pope Roncalli. Indeed, what would have become of Vatican II, opened by Angelo Roncalli, if it had not been for the (difficult) election of Giovanni Battista Montini in 1962 ? At the death of John XXIII, not a single text had been voted. The true Council has been led by Paul VI, a worried and decided reformer, at the same time relatively a moderate one, with respect to progressives such as Rahner and others of the *Concilium* group. Pope Montini thus is the one who carried to term the intuitions of pope Roncalli, in what he thought would be a wonderful rejuvenation of the face of the Church.

All the turmoil of today, in the end does not bring much changes but only gives birth to a new ecclesiastical style, a sort of hyper Vatican II style (the moral advances of *Amoris Laetitia*). All will have durable consequences only if the successor of Francis has the capacity to really add another new step to the transformation of the Church.

Archbishop of the capital of the only Asian country where catholics are the majority (1), would Luis Antonio G. Tagle, at sixty-years old, have this potential ? A brilliant student of the Jesuits, a keen sense of humour, he obtained his theological degrees at the Catholic University of Washington (his thesis was on « Episcopal Collegiality in the Teaching and Practice of Paul VI »). He became member of the International Theological Commission and took part in the work on *The History of Vatican II*, published by the School of Bologna (Giuseppe Alberigo, Alberto Melloni), which is typically a history « according to the hermeneutic of rupture ».

Bishop of Imus, he became Cardinal-archbishop of Manila at the hands of Benedict XVI, who liked to elevate renown scholars, even though they were not partisans of the « hermeneutic of continuity », such as the neo-bultmannian biblical scholar, Ravasi, who was made cardinal and president of the Council for Culture. Among a Filipino episcopate rather intellectually weak, L. A. Tagle definitely appears as a shining star.

The Bergoglian pontificate made him a prominent actor : during the two assemblies of the Synod on the family, in 2014 and 2015, Cardinal Tagle was one of the co-president. During the 2018 Assembly, he had a more discreet role though quite decisive as member of the very important commission for

information, led by his friend and advisor, Fr. Antonio Spadaro, sj, director of *La Civiltà Cattolica*, well connected to the important Society of Jesus in the Philippines, country formerly the jewels of the Spanish empire, where the Jesuits are usually in command.

In fact, Luis Antonio G. Tagle does not even need to bother making connections : all the different tendencies advocating « change » turn to him. One of his powerful supporter, Cardinal Rodriguez Maradiaga, from Honduras (coordinator to the council of the nine cardinals in charge by the pope to propose ideas in regards to the famous reform of the Curia), achieved a great move by propelling Tagle President of Caritas Internationalis. Elected with a majority of ninety one representatives out of one hundred and thirty three, the campaign in his favour relied on one simple theme : Tagle, like Francis, is the defender of people marginalized.

Presented as a great figure of theology in Asia, Cardinal Tagle received the Pope in January 2015 in front of five million people, under pouring rain. There is a Tagle militant, like the one who took the project to participate in *The History of Vatican II*, writing the long chapter on what is called “the Black Week” which took place in November 1964 (2), at the end of the third session. In the book, Tagle tells of the moment when the minority played its most active role and obtained from Paul VI, eager to maintain the cohesion of the Council, if not guarantees, at least some relief (postponement of the Religious liberty, Nota explicativa prævia added to the Constitution on the Church, introduction with authority of the nineteen modifications in the decree on ecumenism, title of « Mary Mother of the Church »). To him, the members of the minority are the « adversaries », treated with much condescendence, the few delays they were able to obtain, “painful wounds”, did not prevent the « powerful forces » of renewal.

But there is also a Tagle, with a relatively flat expression of thoughts : « My proposal is in the following : the conversion of the Church, that is a pastoral and missionary conversion, but communal as well. By listening to the Youth, I, who is one of the “old priest” and synodal Fathers, I feel the call to go back to the simplicity of faith and christian life, and to the simple relations of common life. » (*Vatican News*, 16 October, 2018).

Will his favorite themes of the Church at the service of the world and at the service of unity between men, be supportive enough to persuade his peers ?

◆
Abbé Claude Barthe

1. The Primate of the Philippines is the Archbishop of Cebu, but it is the archbishop of the capital who is the political figure, in touch with the high ranking families that govern the country and with the successive presidents.

2. Luis Antonio G. Tagle, « The ‘Black Week’ of Vatican II (November 14-21, 1964) », In Alberigo Giuseppe, *History of Vatican II*, Vol. 4, Maryknoll, New York, Orbis, 2003.

► The profile of a Jesuit of our time

The priestly formation of Luis Antonio G. Tagle was handled by the Jesuit fathers : he entered Saint-Joseph seminary, directed by the Society, and studied at the Jesuit university Ateneo de Manila (he graduated magna cum laude with a Bachelor of Arts degree in pre-divinity in 1977 followed by a Master of Arts in theology). Eventually, he was sent by his advisors to the Catholic University of America in Washington. He had the recommendation of his mentor, Fr. Catalino Arevalo, sj, one of the most prominent theologian in Asia at the time. Related to liberation theology, Fr. Arevalo, disciple of Jürgen Moltmann, was the eminence grise of Cory Aquino, the former president of the Philippines. Ordained to the priesthood in 1982 for the diocese of Imus, L. A. Tagle became its bishop in 2001, at only forty four years old. In 2011, he was appointed archbishop of Manila, and in 2012, at fifty-five

CINDY WOODEN, *LUIS ANTONIO TAGLE, LEADING BY LISTENING, LITURGICAL PRESS, 2015 (1)*

This is a biography written by the American Vaticanist Cindy Wooden, who is chief of the Rome Bureau of Catholic News Service. L. A. Tagle’s parents were bank employees, who by their hard work were promoted, remembers their son. In reality, his paternal side of the family came from the governing class in the colonial era. Nicknamed Chito (short for Luiscito, diminutive of Luis), he was first destined to become a doctor of medicine. Bright boy, hard worker, always first in his class, he showed a very real commitment to righteousness. Then, we learn he was a squire in the powerful organisation of the Knights of Columbus, of which his father was a member, charitable organisation as least progressive as can be. He discovered his vocation at the end of his high-school years.

As it is often the case with this kind of biography, the genre is a bit apologetic. Chapter titles read : « Humility and simplicity », shaped by Vatican II, « Listening Lesson ».

Titled « cardinal of the poor », he is a man who listens, a man of dialogue, of simplicity that one can judge a bit affected (dressed in a shirt without a pectoral cross ; for a long time he used to go around on a tricycle), he is a cardinal according to the heart of Pope Francis. When approach about the revolution that Pope Francis might have introduced in the Church, he responds there is no such thing : « the pope takes us back to the Church of Vatican II, as simple as that ». (1)

Pio Pace

1. Other readings include : *Ho imparato dagli ultimi. La mia vita, le mie speranze, Emi, 2016 ; I have learned from the Least : My Life, My Hopes, Orbis Books, 2017.*

years old, was made cardinal. Earlier, his thesis director, Fr. Joseph A. Komonchak, professor at the Catholic University of America, an inspiration for American ecclesiology, had introduced him to the School of Bologna by nominating him in 1995 as member of the editorial committee of the monumental *History of Vatican II*. Shortly after, Komonchak and his friends obtained the nomination of Tagle in 1997 as member of the International Theological Commission.

Three Jesuits, friends of Tagle, have actually been called to Rome, in top position within the Society, by Father Nicolas, General Superior. They were kept in these responsibilities by Father Sosa, his successor, thus forming somewhat of a Tagle lobbying group within the general Curia. An other Jesuit, Jorge Bergoglio, became close to him as they both sat on the general

council of the Synod of the Bishops, in the early years 2000. Very naturally, during the 2005 conclave, which elected Benedict XVI, Tagle was a supporter of Bergoglio, and again in the 2013 conclave. « A lot of what he [the Pope] says or does confirms what I have said or done but was probably not understood or ascertained by some, » notes unequivocally the cardinal. « He is an other Francis, » as his friends like to say over and over. In its February 9th, 2016 edition, French newspaper *La Croix* reported about the cardinal's catechesis in Cebu, in January of the same year, at the Fifty first International Eucharistic Congress : « A useful starting point [...] might be to inquire : where do our sacramental bread and wine come from ? Has the flour been produced by migrant or even slave labor ? Is the wine imported from a winery that employs wor-

kers without paying them a living wage and thus prompting them to cross borders to survive ? And the catered food and dishes for synags (synagogues), conventions, assemblies, conferences and task forth functions in Metropolitan Hotel chains, who cooks and cleans up afterwards ? And what about the shoes, ties, hats, gloves, shirts and dresses called Sunday best, who makes them and who dry-cleans them ? Are they brothers, sisters, or just invisible expendable migrants and refugees disregarded as pawns on the chess board of humanity ? »

As to his minimalist liturgical ideas, they were well expressed by his predecessor, Cardinal Gaudencio Rosales, Archbishop emeritus of Manila, during a mass presided by Cardinal Tagle for this Congress in Cebu : it is good we « do the eucharist getting away from rituals. » **P.P.**

Secularisation and moral abuse in the clergy

The origin of this whole crisis [sexual abuses in the Church] lies in a secularisation of the Church and in the reduction of the priest to the role of administrator. In the end it is atheism that has spread within the Church. In accordance with this evil state of mind, the Revelation concerning faith and moral is being adapted to a world without God so that it no longer interferes with a life-style directed by anyone's own lusts and needs. (Cardinal Müller, *LifeSiteNews*, 21 November 2018)

DOCUMENTS

An « activist » conception of the ministerial priesthood

For a true reform of the Church, the renewed appreciation of the priesthood within a post-christian society will be a key element. Pushed around in many ways by the secularisation, it struggles to find again its profound identity. Yet, one of the surprises that appears at the impartial study of the texts of the last Council is that it forgot to address the priesthood ontologically. And if it did forget it is because

the theme of its relation with the common priesthood of the baptised was, at that time, so much the focus. An oversight that the speech of Pope Francis did not correct.

In the present article, Mateuz Markiewicz, priest of the Institue of the Good Shepherd, summarises the talk he gave during the « Rencontre Théologique de Courtalain » answering the following question : « What kind of pastoral, fifty years after Vatican II ? ». Given in June 2018, this conference was titled : « Common priesthood of the faithful and ministerial priesthood in the teachings of Pope Francis ». Note this conference will be published with the other proceedings in January 2019, by Via Romana publisher. The following article is published with kind permission of the organisers :

Abbé Mateusz Markiewicz

The predication style of Pope Francis is very simple, short and centred on action. As to the priesthood, the Holy Father dedicates a lot of his talks to giving priests advice, and even rebukes sometimes. But we can say that the conciliar documents are the soul of the theology of the Bishop of Rome.

According to *Lumen gentium* (n.10) and *Presbyterorum ordinis* (n.2), the common priesthood of the faithful and the ministerial or hierarchical priesthood which are separated by an essential difference, and not only of degree, are nonetheless ordained to one another, because they participate, each according to its own mode, of the unique priesthood of Christ. The one who has received the ministerial priesthood pos-

sesses a sacred power to teach and to lead the sacerdotal people that is the Church, to make in the person of Christ the eucharistic sacrifice and offer it to God in the name of the whole people ; in regards to the faithful, because of the royal priesthood that is theirs, they participate in the offering of the Eucharist and exercise their priesthood by the reception of the sacraments, by their prayers and thanksgivings, by the testimony of a holy life, their renouncement and their effective charity.

It is thus noted in a classical way, that we become presbyter in order to be at the service of the sacerdotal people, under the direction of the bishop. « Christ has sent his apostles as the Father had sent him, then, by way of the apostles he has made participant to his consecration and to his mission as bishops, his successors, whose ministerial function was passed onto priests to a subordinate degree : those are thus established in the Order of the presbyterate to be cooperators of the Episcopal order in the accomplishment of the apostolic mission entrusted by Christ. » (*PO*, 2, § 1, 2).

But the emphasis put on the notion of service is made at the expense of the ontological dimension which conditions the service. We are in the domain of the act more than in the being which is certainly addressed by the Council, but not as its principal object. The sacramental character is definitely mentioned, but not examined in depth. (cf. *LG*, 21, § 2)

The vision of Pope Francis inscribes itself in this primary perspective of the act which is the one of the Council. The Holy Father often talks to priests, presenting to them his vision of what the tasks of the priest involve. But, the intervention of Pope Francis in which one can find a teaching on the nature of the priesthood are rare.

The homilies the pope gives on the occasion of presbyteral and episcopal ordinations are monitions borrowed from the Pontifical, to which sometimes the pope add a few personal words. The Pontifical and the Pope state that the Son of God is the only priest. At the same time, they underline that all christians possess a sacerdotal dignity. But, this dignity is not the same for all. Some, because they have been chosen by the Lord himself, have to exercise the sacred office. This activity is a continuation of the mission of our Savior, made in the name of the Church. « They are called to be molded into the likeness of Christ, the Supreme and Eternal Priest. By consecration, they will be made true priests of the New Testament, and in this role, sharing in the priesthood of their Bishop, to preach the Gospel, sustain God's people, and preside at rites of worship, above all the celebration of the Lord's sacrifice. » (Homily of the Holy Father Pope Francis, Holy Mass with priestly ordinations, 22 April 2018). The pastoral character of the presbyteral ministry is put forward, without giving it deep foundations in the very being of the person, changed by the reception of holy orders.

Among other interventions on the subject, there is the allocation of the pope to the Italian Episcopal Conference, pronounced on 16 May, 2016. It is dedicated to priests and their formation : «...the presbyter is such insofar as he feels himself a part of the Church, of an actual community in whose

journey he shares. The faithful People of God are the womb from which he is drawn, the family he is engaged with, the house he is invited to. This common belonging, which flows from Baptism, is the breath which frees one from an isolating and imprisoning self-referentiality ». This link between the shepherd and the people is also put forward by the *Ratio fundamentalis institutionis sacerdotalis*, a document used in the formation of future priests. The document does not discuss, not even once, the sacramental character which modifies the very being of man and fashion him to accomplish certain actions that those, free of this character, cannot accomplish. This is, to say the least, surprising coming from a document which intends to give a theological perspective of the priesthood (cf. n. 30-40).

The theology inherited by Pope Francis, that he develops and applies to the formation of priests, is thus essentially centred on the activity of the ministerial priesthood for the good of the sacerdotal people. The ordained ministers are to serve the members of the sacerdotal people of God, in communion with the bishop, first pastor of the said people of God. This perspective has been integrated by the homilies of the ordination liturgy, the teaching of the current pope, and last, by the document which guides today the formation of the future priests. ◆

The priest as seen by Jean-Jacques Olier, at the time of the Tridentine Reform

« The priests are coadjutors of the Eternal Father in this production and glorious begetting of Jesus Christ like the Holy Virgin was, on the day of the begetting of her son.

As she came into sharing with the Father and received communication of the power of the Father to beget a Son, in the same way, the priests come into participation of the power to produce Jesus Christ and to beget him to glory » (*Treatise of Holy Orders, compared to the authentic writings of Jean-Jacques Olier*, Compagnie de Saint-Sulpice publishers, French Edition, Paris, 1984, DE 58).