

Pope John XXIII, the Council and his Intention

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Abstract

This study examines the true intention of Pope John XXIII regarding the Second Vatican Council. Contrary to many post-conciliar interpretations, he aimed to resolve the crisis in the Church not through radical reform, but through an unequivocal affirmation of doctrine and a prudent upholding of discipline, in continuity with the Fathers, thereby explicitly calling the Council of Trent, and the First Vatican Council.

The crisis was to be resolved through an unequivocal affirmation of Revelation as understood and handed down by the Fathers. Subsequently—as a gift of the Holy Spirit—the understanding of Revelation would grow organically through a deepening of that insight, nourished solely by Revelation itself as the purest source of Truth, in unity with the Church Fathers and under the divine protection and guiding assistance of the Holy Spirit.

This offers unequivocal arguments in response to the challenges of the present day, refuting errors and abuses that arose from the impure fruits of an epoch of renewal and segregating the good fruits from the bad. At the same time, it would offer those of good will, who had become entangled in error or blinded by impure fruits the opportunity for conversion and a return to the bosom of the Church: the “*Medicine-of-Mercy*”.

This intention, however, was never realized. Due to the machinations of Renewal Movements and the death of Pope John XXIII, the Church remained in a state of crisis even after the Council.

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Summary

This study examines the true intention of Pope John XXIII for the Second Vatican Council. Contrary to many post-conciliar interpretations, Pope John XXIII did not strive for radical reforms. He sought the affirmation of doctrine, the wise preservation of discipline, and an organic deepening of the understanding of Revelation in continuity with the Fathers, the Council of Trent and the First Vatican Council. This approach follows the Fathers and the apostolic examples of ‘*Organic Growth*’ in the understanding of Revelation, nourished only by Revelation itself, the purest source of Truth, under the divine preservation and protection by the Holy Spirit. He viewed true spiritual renewal not as a human construct through reform of the Church, but as a gift of the Holy Spirit arising from an unambiguous confirmation of the Faith and a deepening nourished exclusively by Revelation itself, so that the Church may convince modern man with unambiguous arguments.

However, a significant departure from the intentions of Pope John XXIII, as legislator of the Council was deliberately engineered through the introduction of embryonic ambiguities with hidden intentions in the preparatory document on the liturgy. This was led by Fr Bugnini, and the ambiguous texts persisted into the final Conciliar documents, such as *Sacrosanctum Concilium* (notably SC36, 40 and 50), despite the countermeasures of the Pope. After his death all references to his intentions were removed and the Council moved in the opposite direction. The original intentions of Pope John XXIII for the Council were specifically and incorrectly portrayed as both support for the Renewal Movement and as a contradiction against the conservatism of the Curia.

While the 1969 Missal is valid by papal proclamation, its quality is determined by the tensions that arose from the embryonic ambiguities introduced into *Sacrosanctum Concilium* as mentioned above. These factors compromised the 1969 Missal and fuelled subsequent abuses. Pope Benedict XVI’s *Summorum Pontificum* serves as a later papal correction that aligns with - and builds upon - the earlier protection offered by Pope John XXIII in the 1962 Roman Missal. Both acts are countermeasures against the ambiguities.

The specific problem regarding to the Renewal Movement is that, on the one hand, concerning the ‘*Organic Growth*’ in understanding Revelation there is a clear lack of a proper nourishment by Revelation itself, as the purest source of Truth. On the other hand as noted by Mgr. Ratzinger [5, p125]), it is the nature of the historic-critical approach that they refuse any correction by Tradition while precisely Tradition is an essential part of Revelation.

Due to these deliberately introduced ambiguities, the entire post-conciliar era has been profoundly undermined. The solution must, therefore, be sought within the ecclesial framework of ‘*Organic Growth*’, as envisaged by Pope John XXIII. **This shall be based on an unequivocal affirmation by the Church of the understanding of Revelation as received from the Church Fathers and the deepening of the understanding of Revelation, nourished solely by Revelation and in unity with the Fathers, under the guidance of the Holy Spirit—the true fruits must be distinguished from the false.**

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1 Introduction

Pope John XXIII in announcing the Second Vatican Council stated [1]:

- a) *All this - we speak of this progress - while it distracts from the search for higher goods, weakens the energies of the spirit, leads to a relaxation of the structure of discipline and of the good ancient order, with serious prejudice to that which constituted the strength of the Church and her children against the errors which in reality, in the course of the history of Christianity, have always led to fatal and sad divisions, to spiritual and moral decadence and to the ruin of nations.*
- b) *This observation arouses in the heart of the humble priest whom the manifest indication of Divine Providence led, though unworthily, to this height of the Supreme Pontificate arouses. We say, a decided resolution to recall certain ancient forms of doctrinal affirmation and of wise provision of ecclesiastical discipline, which in the history of the Church in an epoch of renewal yielded fruits of extraordinary efficaciousness, through clarity of thought, through the flame of religious unity and through the living flame of Christian fervor in which we continue to see, even in regard to the well-being of life here on earth, abundant riches from 'the dew of heaven and of the fatness of the earth' (Gen. 27:28)*

Pope John XXIII in his Convocation of the Second Vatican Council stated [3]:

- c) *Three years have passed during which we have seen, day by day, the little seed developing and becoming, with the blessing of God, a great tree*
- d) *We then instituted the different preparatory organizations to which we entrusted the arduous task of drawing up the doctrinal and disciplinary projects, which we intend to submit to the Council. We finally have the joy of announcing that this intense work of study, to which, the cardinals, bishops prelates, theologians, canonists, and experts from all over the world have given their valuable contribution, is now nearing its end*

Pope John XXIII in his Opening Address to the Council *Gaudet Mater Ecclesia* stated [4]:

- e) *After almost twenty centuries, the very serious situations and problems facing humanity do not change; in fact, Christ always occupies the central place of history and life: 'men either adhere to him and his Church, and thus enjoy the light, goodness, just order and good of peace or they live without him or fight against him and remain deliberately outside the Church and for this reason there is confusion between them, mutual relations become difficult' (ad 2.5).*
- f) *... that the sacred deposit of Christian doctrine be guarded and taught in a more effective form (ad 5.1)*
- g) *..., that the Church never diverts her eyes from the sacred heritage of truth received from the ancients; and at the same time she needs to look also to the present, which has involved new situations and new ways of life, and has opened new ways to the Catholic apostolate (ad 5.5).*
- h) *... that in these times our entire Christian teaching be subjected by all to new examination, with a serene and calm soul, without taking anything away from it, in that accurate way of thinking and formulating the words that stands out above all in the acts of the Councils of Trent and Vatican I; it is necessary that the same doctrine be examined more widely and more thoroughly and the souls are more fully undeclared and informed, as they wish to be a certain. In fact, the deposit of the Faith is another, that is, the truths that are contained in our venerable doctrine, another way in which they are announced, but always in the same sense (ad 6.5)*
- i) *The Church in every age has opposed these errors and often has even condemned them and indeed with the greatest severity. But at the present time, the spouse of Christ prefers to use the medicine of mercy rather than the weapons of severity; and, she thinks she meets today's needs by explaining the validity of her doctrine more fully rather than by condemning*

2 Intention of Pope John XXIII

2.1 General

With the announcement [1], the preparation [2], the convocation [3] and the opening [4] of the Second Vatican Council, Pope John XXIII, as the supreme legislator of the Council, unequivocally stated his intentions and objectives for which he convened the Council. It is the same problem the Church has always faced throughout the centuries - the struggle between Good and Evil with a weakened free will of man that leads to a lack of discipline in doing Good and avoiding Evil. This problem must always be solved anew by the Church [4, ad 2.5] through a '*confirmation of doctrine and a wise maintenance of ecclesiastical discipline*' [1, 4 ad 6.5].

Contrary to what we are led to believe, the Pope does not preach '*progresses*' or '*renewal*' here. On the contrary, in his Announcement he warned against the '*progress*' as fruit of the '*epoch of renewal*', because they "*distract us from the pursuit of higher goods, leading to a weakening of the spirit's energy, of the structure of discipline, and of the good old order—which is precisely the strength of the Church and her children against error*" [1]. Such '*progress*' leads to error and, consequently, to fatal and sorrowful division, as well as to spiritual and moral decay!

Pope John XXIII clearly indicates that in an '*epoch of renewal*', a '*confirmation of doctrine and a wise maintenance of ecclesiastical discipline*' has always produced in the past '*fruits of extraordinary effectiveness*' through '*clarity of thought, the solidarity of religious unity and the living flame of Christian fervor*' in unity with the Fathers [1]. He does not speak of a renewal of the Church through a reform of her Doctrine, her Liturgy, her Pastoral care, her Devotions and/or the structure of the Church, as pursued by the Renewal Movements. On the contrary, he first of all calls for a '*confirmation of doctrine and a wise maintenance of ecclesiastical discipline*' and he does so explicitly in a clearly defined continuity and unity with the Fathers, namely '*...at the present time the entire unadulterated Christian doctrine should be accepted by everyone with new zeal and with clear and calm assent, as it shines forth to us in precise concepts and in the right form especially from the Acts of the Council of Trent and of the First Vatican Council*' [4, ad 6.5] and '*never deviating from the sacred heritage of truth received from the Fathers*'.

The same doctrine of the Apostles and the Fathers must therefore be deepened by the Church in such a way that '*the sacred deposit of Christian doctrine be guarded and taught in a more effective form*' [4, ad 5.1] so that '*the same doctrine be examined more widely and more thoroughly and that souls be more fully informed, as they desire. In fact, the deposit of the Faith is one thing, that is, the truths contained in our venerable doctrine; another is the way in which they are proclaimed, but always in the same sense*' [4, ad 6.5]. There is no mention whatsoever here of any renewal of Doctrine, Pastoral care or the Structure of the Church. On the contrary, Pope John XXIII, counting of course on the good will of all Council Fathers and Periti, expected from the clear and unambiguous confirmation by the entire Church -through its Council Fathers, Cardinals and Bishops- the gift of satisfaction from the Holy Spirit, namely: **the spiritual Renewal of the Church!**

2.2 Medicine-of-Mercy

It is this deepening that must lead to the arguments with which those who err are not forced but can freely return to the bosom of the Church by conviction, which he calls the '*medicine of mercy*': '*The Church in every age has opposed these errors and often has even condemned them and indeed with the greatest severity. But at the present time, the spouse of Christ prefers to use the medicine of mercy rather than the weapons of severity; and, she thinks she meets today's needs by explaining the validity of her doctrine more fully rather than by condemning*' [4, ad 7.2].

Pope John XXIII is speaking here of the errors against the Doctrine of the Church and made it clear that errors must not only be condemned, but above all combated with clear arguments that explains the Church's Doctrine more fully: '*she thinks she meets today's needs by explaining the validity of her doctrine more*

fully rather than by condemning’ [4, ad 7.2]. He said this so that all those who are of good will, but who actively engage with these errors, may be convinced by the newly formulated arguments and subsequently voluntarily return to the bosom of the Church. He did not abolish the Church practise of condemning the ancient and modern errors. This he stated in the opening address itself, where he condemns the ‘*uncertain opinions of men*’, ‘*new-born errors*’, ‘*fallacious teaching, opinions, and dangerous concepts to be guarded against*’ and ‘*particularly those ways of life, which despise God and His law or place excessive confidence in technical progress and a well-being based exclusively on the comforts of life*’ [4].

Moreover Pope John XXIII makes a clear distinction between those, who ‘*either adhere to him and his Church*’ and those, who ‘*live without him or fight against him and remain deliberately outside the Church*’ [4, ad 2.5). It is obvious that this “medicine-of-mercy” concerns only those, of good will who through unambiguous arguments arising from a deepened understanding of Revelation or ‘*Organic Growth*’ were or may be convinced and thus freely return to the bosom of the Church by confession.

2.3 ‘Organic Growth’

2.3.1 General Methodology

Precisely because such an ‘*epoch of renewal*’ is closely connected with a continuous process of ‘*Organic Growth*’ in the understanding of Creation and of Revelation, the following holds true. Each new generation stands upon the knowledge and insights handed down by the previous generation from simple life experiences to systematically approach in many sciences. This concerns both (1) the natural order of creation, and (2) the supernatural order of Revelation. This latter is done by theology, which is fundamentally also a science but subjected on the supernatural Revelation only. These understandings and insights are then further deepened through observation and analysis from the same source of truth for the benefit of humanity. In the natural order, the deepening in understanding of Creation is nourished by a continuous examination of Creation itself as its source; while in the case of the deepening of the supernatural Revelation, the understanding of Revelation is only nourished by a continued examination of Revelation itself as its purest and supernatural source. This is not a form of evolutionism, as some claim, but a spiritual development consisting in the growth of human understanding. Since creation, including the human beings, was concluded on the ‘sixth day’, it remains fundamentally always the same. No new natural laws appear; all developments, changes and developments are founded in the unchangeable natural laws. ‘*Organic Growth*’ can only concern the spiritual growth of man's understanding of Creation.

The same is true of Revelation: once given by Christ and proclaimed by the Apostles until the death of the last Apostle, Revelation does not and cannot change. ‘*Organic Growth*’ can only concern the growth of man’s understanding of Revelation. In both cases whenever a new step in this process of ‘*Organic Growth*’ is reached, one can experience the spiritual gift of joy and satisfaction as its reward.

However, herein lies a danger: that this spiritual gift of joy and satisfaction becomes an end in itself, whereby the goal turns into a materially insatiable desire and addiction which can never be fully satisfied and will enslaved man towards an undefined way to that materially insatiability

This dynamic has determined all historical developments within human existence.

2.3.2 Relation to Natural Revelation

The profane process of ‘*Organic Growth*’ contains two levels of deepening in the understanding of Creation. On the one hand, that of action itself (the natural laws as a means to do good) and on the other hand, reflection to recognize Good and to support human discipline through a correct motivation to do Good and avoid Evil.

However, because of the Original Sin, natural human knowledge is limited. Therefore it is not only strongly fragmented, but is also subject to hypothetical assumptions and is therefore often even contradictory; **it is fallible**. Other causes that influence this are human weakness of will and discipline, along with temptations such as egoism and pride. This leads to a diversity of contradictory ideologies and wars, resulting in *'fatal and sad divisions, to spiritual and moral decadence and the ruin of nations'* [1] and is thereby decisive for the quality of human history.

2.3.3 Relation to Supernatural Revelation

In contrast to natural revelation stands '*Organic Growth*' of the understanding of supernatural Revelation. Revelation was brought by Christ, proclaimed by the Apostles under the assistance of the Holy Spirit and concluded with the death of the last Apostle. '*Organic Growth*' therefore concerns only the spiritual understanding of Revelation as received from the Fathers, this understanding may deepen, but Revelation itself does not change.

Because Revelation is the pure supernatural Truth, '*Organic Growth*' in its understanding can take place only through nourishment from and purification by Revelation itself as the purest source of Truth and in unity with the Fathers, going back to the Apostles. Divine guidance and protection of the Holy Spirit guarantee preservation of its purity and excludes any deviation from Revelation. Fallible human thinking must always and exclusively be tested against Revelation i.e. Holy Scripture and Tradition.. Note that Tradition can be regarded as described in 1977 by Mgr. Ratzinger (future Pope Benedict XVI and theological advisor of Cardinal Frings during the Council), as *'that part of Revelation that goes above and beyond the Scripture'* [5, p127].

It is specifically this '*Organic Growth*' of the understanding of Revelation, nourished by Revelation as the purest source of Truth - namely, the Truth concerning human existence, its origin and purpose, the fall of man through the first sin, and redemption through the Sacrifice of Christ on Golgotha - that leads to the true fulfilment in Christ. It supports and strengthens the will to do good and avoid evil.

'Organic Growth' in understanding of Revelation is both.

- The fundamental method of the Church for combating a prevailing heresy and resolving a related crisis in the Church.
- The way in which the Church's Tradition grows in understanding of Revelation and is never in contradiction with earlier states of understanding.

At the same time it serves as the ultimate guide for natural '*Organic Growth*' in understanding of Creation –especially in reflection and in recognizing the Good- and as the cornerstone for human discipline through a proper motivation to do Good and avoid Evil, from which man can receive satisfaction as a gift. Therefore the correct understanding of supernatural Revelation must be considered as a '*conditio sine qua non*' for solving any societal crisis proper!

2.3.4 The Great Danger

A great danger here lies in the fact that man, in his fallibility and possibly also blinded by the results of the human natural sciences and ideologically based philosophies, believes that he himself can promote '*Organic Growth*' without the purification by Revelation. This leads to abuses and heresies, particularly when '*Organic Growth*' is nourished by source from historical research, which are believed to be pure sources and are therefore not purified by the Revelation itself. Such research pertains to the ancient period of early Christianity, looking for material remnants of an ancient stream but which are factually a material research which does not concern the spiritual aspects and nourishment of Revelation. Subsequently, these remnants are interpreted by generations far removed from them, while the many gaps between these

remnants are hypothetically filled by human interpretations. Consequently, the results of this type of investigation may carry much impurity due to human fallibility and must subsequently be purified by Revelation. This is the case, for example, regarding sources by the Renewal Movement [Appendices 3, 4, and 5].

2.3.5 Apostolic Origin of ‘*Organic Growth*’

To resolve a crisis, it is of course impossible to respond in isolation to all the abuses and other symptoms that arise from an underlying heresy. To combat these abuses and symptoms effectively, one must go to their roots in order to identify the fundamental underlying heresy. Only then can it be addressed by refuting the heresy through deepening the doctrine of the faith in unity with the Fathers and resolving the crisis in the way that Pope John XXIII proclaimed unambiguously in his announcement of the Council. This process certainly brings about purification of the Church and maturation of the doctrine of the Faith, just as in the example of St. Paul, when he wrote to the Corinthians: *‘For there must be also heresies among you that they which are approved may be made manifest among you’* [I Cor 11:19].

In general, this statement is true, because it is a clear consequence of the fact that God created man in his own image and likeness with a free will. Therefore, every man, inherent in his free will, will be put to the test: some will fall into the temptation of one heresy or the other. But they get still another chance to repent.

With these words St. Paul indicates that what happened in Corinth was a concrete case of heresy that had to be refuted as part of a process of purification within the community and by maturing the doctrine of the Faith. He did this, on the one hand, by condemning the heresy and, on the other hand, by refuting it in continuity with his previous oral teaching: *‘For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, ‘This is my body, which is for you. Do this in remembrance of me’. In the same way also he took the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me’*” [I Cor. 11:23-25].

Then he comes with a deeper explanation and argued in addition to the Gospel: *‘For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself’* [I Cor. 11:26-29].

The heresy in question was a matter of ignoring or disrespecting the ‘*Breaking of Bread*’. St. Paul made here a clear distinction between the ‘*Breaking of Bread*’ -the partaking of Christ’s Body and Blood as the sacrificial meal: the Holy Communion- and the ordinary meal that followed once the Eucharist Fast had ended. The beginning and end of the ‘*Breaking of Bread*’ are fixed and determined solely by the celebrating priest. It is only regarding to the ordinary meal there is the possibility of starting too early or too late. The complaint that some of the faithful were beginning to eat too early, and St. Paul responds by explaining the ‘*Breaking of Bread*’ can only mean that those who started the ordinary meal too early were not waiting until the ‘*Breaking of Bread*’ had ended.

St. Paul condemned this as a heresy and fulminated against those who disregarded the sacrificial nature of the ‘*Breaking of Bread*’ by starting the ordinary meal too early. The issue was not merely a failure to wait for others; it was the failure to respect the Apostolic practice of the Eucharist Fast from midnight

until after Holy Communion: *‘And if any man hunger, let him eat at home; that ye come not together unto condemnation’* [I Cor. 11:34]. With respect for the difference between the apostolic and the non-apostolic *‘Organic Growth’* in understanding Revelation, this is an apostolic example from St Paul guided by the Holy Spirit. The Apostles were able to teach by arguments divinely inspired by the Holy Spirit, always based in unity with the earlier preached Revelation, always in the same sense. This non-apostolic *‘Organic Growth’* in understanding Revelation should always have to be nourished by the Revelation received from the Apostles and handed over through the Fathers at which all of this is in accordance to the example given by the Apostle. Revelation was closed with the death of the last Apostle, so the non-apostolic *‘Organic Growth’* can only be based on the growth of understanding of Revelation through a deepening of that closed deposit of Faith, guided by the Holy Spirit. St. Paul's answer is clear and unambiguous, showing mercy to those who had been engaged in the heresy and subsequently returned to proper conduct within the Church. This is essentially the same method needed to resolve the current crisis.

In addition to this example, it is well known that the Gospel of St. John was written many years after the other three Gospels and that it differs, still in the same sense, from them because it was more specifically written to refute early forms of heresies –early Gnostic and Docetic errors, particularly the teachings of Cerinthus [6; 7, p3]- which denied the true divine and human nature of Jesus Christ. In this way the Gospel of St. John is in fact another example of *‘Organic Growth’*: the adding of the fourth Gospel to the first three to refute heresies and to resolve a crisis in the Church. Mercy was shown to all who returned into the Church; those who by free will refused to return remained outside the Church.

This method of *‘Organic Growth’* in the supernatural understanding of Revelation is, therefore, itself part of Revelation. It was received from the way the Apostles acted in the early Church. Trained in this method within the Church, it was mostly the monastic tradition that later extended its use to the understanding of natural Revelation and instituted the first universities. That is why the natural sciences were able to develop more deeply within Christianity: through the *‘Organic Growth’* in the understanding of Revelation.

2.4 John XXIII and the *‘Organic Growth’* of the Understanding of Revelation

The call of Pope John XXIII for a *‘confirmation of doctrine and a wise maintenance of ecclesiastical discipline’* in his announcement of the Council [1] therefore fits entirely within the context of the *‘Organic Growth’* of the understanding of Revelation as the Church's method to refute heresy and to solve a crisis. This is what Pope John XXIII described in his Opening Address [4]: a process of *‘Organic Growth’* specifically regarding insight into the supernatural order, with Revelation as the purest source and measure of all things. First comes a re-confirmation of the insight into Revelation as handed down by the Fathers. Then, nourished exclusively by the purest source - Revelation that is, Holy Scripture and Holy Tradition - one arrives at a deeper insight, under the divine protection and guidance of the Holy Spirit, concerning the actual circumstances of the time. In this way it is always the same doctrine with which the Church proclaims the Gospel, now with new, clear and unambiguous arguments, in order to convince those who have separated themselves from the Church and to address the world. Only in this way can the crisis in the Church and in the world be overcome. The associated impure fruits - that is, the heresies - can then be better recognised and unambiguously refuted, and the abuses effectively combated [4 ad.2.5 & ad 6.5].

That is why Pope John XXIII explicitly stated that this must take place in a clearly defined, unbroken continuity without any deviation from unity with the Fathers. This continuity is like a straight line proceeding directly from the Apostles through the Fathers and the great Councils (especially Trent and Vatican I), without deviation. Just as a straight line never departs from its course, so the Church's doctrine

must remain faithfully aligned with the sacred heritage of truth received from the Fathers - '*never deviating from the sacred heritage of truth received from the Fathers*' and persevering '*in that accurate way of thinking and formulating that stands out especially in the acts of the Councils of Trent and the First Vatican Council*'.

In contrast, all heresies and false renewals deviate from this straight line, whether gradually like a curve or abruptly like a break. Any hermeneutic that defines continuity merely as 'looking backwards' or as an undefined curve that may bend away from the original direction carries an inherent danger of deviation. This danger appears to be realized in certain interpretations and applications of the '*Hermeneutic of Reform, Renewal in continuity*', even if that was not the intention of Pope Benedict XVI.

Pope John XXIII permitted no rejection or deviation whatsoever from the clear understanding of Revelation as received from the Fathers, nor the introduction of any ambiguity or renewal that could contradict the revealed Truth. **Note that in the same year he announced the Council, Pope John XXIII, issued the encyclical *Ad Petri Cathedram*, in which he condemned all those, who deny the revealed Truth of God or obstruct it with lies.**

2.5 A suitable methodology

Pope John XXIII prepared the Council with the requirement for doctrinal discipline. He, with God's blessing, saw it develop from a small seed that grew into a great tree: '*Three years have passed during which we have seen, day by day, how the little seed developed and, with God's blessing, grew into a great tree*' [3]. It is this great tree upon which he based his optimism regarding the outcome of the Council for the Church, in which the Church would receive the gift of joy and satisfaction from the Holy Spirit. True spiritual Renewal of the Church as a gift of the Holy Spirit that can certainly not be created by man. Such Renewal, rooted in clarity of doctrine and spiritual '*Organic Growth*', was intended by Pope John XXIII to bring the eternal Truths to the modern world without compromise. This valid outcome, however, was nevertheless blocked by deception and a clear procedural coup of the Council by individuals of the Renewal Movement, which pursued temporal joy and satisfaction of renewal as an insatiable addiction that never reaches true satiation and always demands for more.

Pope John XXIII, following the same procedure as at the Council of Trent (where theologians sympathetic to the Reformation and representatives of the Eastern Orthodox churches were also invited to be heard), deliberately wished to include the perspectives of those associated with the Renewal Movement. To that end he extended a measure of pastoral consideration to several of them. In the ensuing debates, those who most consistently defended the received doctrinal formulations were often members of the Holy Office, acting in the name of the Pope to uphold the Faith with clarity and precision.

However, members of the Renewal Movement frequently argued that the Preparatory documents were primarily the work of the conservative Curia, especially those of the Holy Office. This claim stands in clear contrast to the actual composition of the preparatory commissions: Curial voting members formed only a minority, as did the non-voting expert-theologians [2; 3]. Moreover, the Holy Office was the sole Roman congregation over which the Pope himself presided. Its central responsibility - protecting the Church's doctrine against error - belongs directly to the Pope's own office of safeguarding the Faith.

3 Deception and Rebellion at the Beginning of the Council

3.1 General

The opening of the Council was strongly influenced by two events [Appendices 1a and 2a] that stand in complete disharmony with the intention and will of Pope John XXIII, namely the '*confirmation of doctrine and a wise provision of ecclesiastical discipline*'. Objectively, these two events intentionally constitute a

deliberate and clear departure from the procedural rules established by Pope John XXIII. Although both were received with widespread approval by many Council Fathers, it must be concluded that these actions were irregular and contrary to the Pope's stated intentions. The approval given by many Council Fathers says nothing about the correctness of these irregular actions; it says much about their understanding of unity with the Pope.

While these actions completely contradicted the intention of Pope John XXIII and there was no turning back the clock. How was Pope John XXIII to respond to this? Punish those responsible? Yes, he did so in one of these cases, but in the other case, it concerned some of the cardinals. What would these Cardinals have told the Pope about their action, that that it was an innocent spontaneous act? Why then to punish them if it was spontaneous and not deliberately? Otherwise if it was deliberately, how then could he punish them without influencing the course of the Council? The other alternative was simply to stop the entire Council, but what then of his intention? However, was not the aim of the Council to remove this kind of bad fruit? **So, Pope John XXIII chose the higher good, to continue in the belief he could achieve his objectives in line with his intentions for the Council.**

Because the Holy Spirit always respects human free will and never uses unlawful acts against the Pope's intention to preserve and protect the Church, these irregular events demonstrates that the Council Fathers involved showed a lack of confidence in the divine guidance and protection of the Holy Spirit with regard to the intention of Pope John XXIII. **How can good fruits result from such a lack of confidence in the Holy Spirit without explicitly or implicitly distancing themselves from these events?**

Led by the Renewal Movement [Appendix 3], this resistance to the intentions of Pope John XXIII ultimately succeeded after his death by having the preparatory documents rejected as well. In this way they also managed to remove every real trace of reference to the intention of Pope John XXIII by creating a false portrayal of him as a renewal-minded Pope, who had been fighting against curial pressure. Subsequently, all the well-intentioned Council Fathers and faithful were misled by deliberately introduced ambiguous text-fragments in the newly rewritten Council documents [12].

Thus, at the beginning of the Council, Pope John XXIII was presented with two *faits accomplis*.

3.2 Deception on Liturgy

In the first event [Appendix 1a], shortly before the opening of the Council Pope John XXIII was confronted with the discovery that the secretary of the preparatory Commission on Liturgy had deliberately called for the introduction of embryonic ambiguities in the preparatory document on the Liturgy [Appendix 4a and 4d]. By this, they clearly intended to deceive by creating a document they would interpret after the Council in a different way from what they had suggested to the Council Fathers. When this was discovered, there was no time left to rewrite the document in question by which Pope John was forced to take other countermeasures [Appendix 1b].

During the debate on the Liturgy, Cardinal Ottaviani, acting President of the Central Preparatory Commission who had handled this preparatory document, warned the Council Fathers about the irregular changes between the document improved by the Central Preparatory Commission and the preparatory Liturgical schema that was sent to them, in which the embryonic ambiguities had been irregularly restored. Despite Cardinal Ottaviani's warning -which was interrupted midway by a switching off the microphone, these ambiguities in the preparatory liturgical schema were accepted without further examination by the applauding Council Fathers. In doing so they implicitly accepted both the underlying deception and the Liturgical time bombs of embryonic ambiguities. This incident has had significant consequences after the

Council. The fact that the embryonic ambiguities were not removed from the preparatory draft meant that these ambiguities had remained in the final document *Sacrosanctum Concilium*, with all the consequences that entailed. [Appendix 4d].

So, while Father Bugnini called for the deliberate introducing of embryonic ambiguities with hidden intention, to work out after the Council. It was precisely Fr. Bugnini, who had the task to implement this document into a reformed Missal. Then Fr. Bugnini came forth with a first proposal far beyond the texts of *Sacrosanctum Concilium* and due to manipulating Pope Paul VI, the required corrections are not carried out correctly, which ultimately, this process finally resulted in the promulgated 1969/70 Missal in a greatly diluted form [8, p128, p134-6, p146, 11].

It is therefore evident that the 1962 Missal—promulgated so abruptly by Pope John XXIII at a time when a reform was underway (1965 Missal) and an undefined reform was being proposed—was a response to this situation inspired by the Holy Spirit. This implies that, with the *motu proprio Summorum Pontificum*, Pope Benedict XVI effectively fulfilled the purpose of that response: namely, to defuse those liturgical time bombs.

3.3 Deception on Council's Procedure on October 13th, 1962

The second event [Appendix 2a] took place in the week before the opening of the Council and confronted Pope John XXIII with a *fait accompli* on the first day of the first general congregation. In a private meeting of cardinals that included Cardinals Frings, Liénart and Montini (the future Pope Paul VI), [9, p69; 10, p162], it was deliberately and secretly decided to intervene against the procedural rules of the Council established by Pope John XXIII. There is no evidence that Cardinal Montini informed the Pope of the outcome of this private meeting.

The intervention led to a chain of further irregular actions and culminated in a irregular postponement of the elections for the conciliar commissions. The delay provided these cardinals more time to lobby and to secure the election of their preferred candidates. [Appendix 2b].

The procedural rule set by Pope John XXIII were directed toward continuity of the Council with the preparatory work he had conducted. The action of these cardinals was intentionally to reject the preparatory documents and to have the final texts rewritten according to their own intention, less Scholastic and more openness or consequently less unambiguous text (=scholastic) and more ambiguous texts (=openness) [Appendix 4a, 4b and 4h], which clearly contradict the intention of Pope John XXIII. It should be noted that (some of) these cardinals had previously taken the initiative to urge Pope John XXIII to stop or postpone the preparation of the Council, which they did not get a hearing for. The arguments they used, are reflected in a characteristic manner in the opening address *Gaudet Mater Ecclesia*: *'They say that our age, compared with previous ages, is becoming steadily worse, and they behave as if they had learned nothing from history, which is nevertheless the teacher of life. They behave as if in the time of former councils everything was a complete triumph for the Christian idea and life and for true religious freedom. ... we must disagree with those prophets of doom'* [4; 11, p152]. This group formed an extremely small minority in the Central Preparatory Commission of which only 2 votes of the 60 voting members that were radical against the preparatory dogmatic document *De Fontibus Revelationis* [2].

The far-reaching nature of the intervention created the contrast between the Council with the Council as it was intended and prepared by Pope John XXIII. This very contrast became unfolded after his death. It had led not only to the rejection of all preparatory documents but also to the deliberate introduction of embryonic and other systematic ambiguities into the rewritten Council document [Appendix 4] for getting a majority for these documents by betraying the good willing prelates.

4 Dilemma: Stop or Continue the Council

4.1 Dilemma and countermeasures

Because of these two events, Pope John XXIII faced two dilemmas [Appendices 1 and 2]. The first just before the opening of the Council, was whether or not to proceed because of the deliberate ambiguities introduced into the preparatory liturgical document. The second immediately after the opening, was whether or not to cancel the Council, which would in fact have rewarded the rebellious cardinals. He chose to accept the consequences of these rebellious actions, taking what he saw as the necessary countermeasures to neutralize their effect, and thereby to continue the Council. For Council Fathers of presumed good will, these countermeasures - such as the sudden promulgation of the 1962 Missal - would have been a clear signal. He considered the continuation of the Council a higher good than stopping it. This rebellion was actually nothing more than a symptom of the crisis in the Church that had to be combated.

4.2 Confusion and a rebellious Spirit

However, because of these two events around the Opening of the Council, the Council took a completely different turn, whereby Council Fathers became confused by the deception, and no longer strove to follow the intention set by Pope John XXIII. A rebellious spirit from the 20th-century Renewal Movements [Appendix 3] was at work among the Council Fathers, also outside the Council itself. This was a spirit that strove for renewal through visible, physical reforms of the Church, on doctrinal, liturgical and pastoral levels as well within of the structure of the Church. A renewal based on true fruits of the Renewal Movements from the current '*epoch of renewal*'. For this purpose it made use of '*deception with hidden ambiguities*' [12] and waged war against the intention of Pope John XXIII and the tradition of the Church [Appendix 4]. They labelled the tradition of the Church as a historically false development and strove to suppress or scatter all those who did not agree with them. In doing so, completely contrary to the intention of Pope John XXIII, they considered the Council of Trent and the First Vatican Council as sources of false developments, while some went even further back in time and see the entire post-Constantine period, about 15 centuries, as a false development. In doing so, the Renewal Movement accuses the Holy Spirit of not having protected and guided the Church for all those centuries. How, then, can it produce good fruits?

4.3 Rejection of the Confirmation of Faith

As Renewal Movements [Appendix 3], they approached interpretations of Revelation through the lens of a diversity of human and therefore fallible sources from modern sciences, archaeological and other sources [13]. The many gaps were filled with purely human hypothetical interpretations and presuppositions, which by the nature of their so-called critical method refused any purification by Revelation. Regarding the Liturgy, reference is made in particular to the apocryphal books through which they believed they had to arrive at reinterpretations of Revelation [Appendix 5]. The *Didache*, discovered in 1873 [40] played a particularly important role in this. All this subsequently led to a striving for visible renewals of the Church by interpreting everything through a total reform of the Church - the '*Hermeneutic of Reform*' - which, in terms of doctrine, liturgy, pastoral care and the structure of the Church, is based on a hypothetical view of the ancient Church, adapted to the current spirit of the times! In doing so, the supernatural activity of the Holy Spirit working in the wisdom of Tradition and the older persons with life experience as well, had to be eliminated as much as possible by imposing an age limit on its active work in and through priests, bishops and cardinals. That is why they came up with weak arguments, such as in the

case of the liturgical reform that in the past there was no active participation, regarding the doctrinal reform that the Index and the anti-modernist oath were old-fashion and not suited to modern times, and regarding the age-limit on the working of the Holy Spirit that the higher the age, the greater the chance of dementia. They never honestly presented their true arguments and consequently blocked any form of confirmation of the Faith of the Fathers [Appendix 4]..

This is inherently a fundamental rejection of the confirmation of the Faith of the Fathers desired by Pope John XXIII, which, through a process of '*Organic Growth*' under the divine protection and wise guidance of the Holy Spirit, has led to the true historical, theological, liturgical and devotional development in the pre-Council Church and would continue to do so if it was not blocked by the rejection of that confirmation. The rejection of the preparatory documents as the basis for the discussions and the final documents of the Council essentially constitutes a crucial denial of the Faith of the Fathers. This rejection of the principle that '*what the Fathers considered truth is still true for us*' is a symptom that runs through their entire endeavour.

This is also the background of those who, regarding the traditional Latin Mass, reject the fundamental statement of Pope Benedict XVI: '*What earlier generations considered holy remains holy and great for us as well, and cannot suddenly be considered completely forbidden or even harmful*'. By rejecting unity with the Fathers, this rebellious spirit therefore also rejects this statement.

This confirms that the core of the crisis in the Church is caused, in accordance with Cardinal Siri, by an '*incorrect distinction between the natural and the supernatural order*' [41]. Consequently, because the confirmation of the Faith was blocked the purification of the impure fruits into good and evil ones did not take place as a result of which the Council documents are strongly to interpret through the impure fruits. This occurred, despite the measures of Pope John XXIII through which the Renewal Movement did not had an absolute majority within the Council commissions, and it happened especially through unrecognised, deliberately introduced ambiguities with hidden intentions in the rewritten documents.

5 Conclusion

5.1 Concerning the Intention of Pope John XXIII

In his announcement and the Opening Address '*Gaudet Mater Ecclesia*' Pope John XXIII described very clearly the general method of the Church: the '*Organic Growth*' of the understanding of the supernatural Revelation for solving the current crisis in the Church. He also prepared the Council in conformity with this method.

Since both, the natural Revelation (Creation) and the supernatural Revelation are concluded and fixed nothing in them can change. No evolution can create, add or introduce anything new into either form of Revelations. '*Organic Growth*' concerns solely growth of human understanding of Revelation.

In the case of the intention of Pope John XXIII, this concerns the understanding of supernatural Revelation –the Faith contained in Holy Scripture and Tradition- that is nourished only by the supernatural Revelation itself as the purest source of Truth, and divinely preserved and protected by the Holy Spirit. In this way the Church receives, through the '*Organic Growth*' wonderful fruits, and Tradition itself is growing. However if sources that have not been purified by supernatural Revelation are used to nourish this '*Organic Growth*', the process moves away from Revelation and produces evil or at least impure fruits, thereby causing abuses and heresies that plunge the Church into crisis. To resolve such crisis the impure fruits must still be purified. This was the intention of Pope John XXIII for the Council, to purify the impure fruits of the current '*Epoch of Renewal*' by segregating the good fruits from the evil ones. is intention was therefore a continuity and organic deepening that would refute the abuses and heresies named in

Pope Pius XII's Encyclical *Humani Generis* by segregating the good fruits from the evil ones and that would result in a true 'aggiornamento'. Pope John XXIII expresses his particular preference by appointing Father Sebastian Tromp S.J., who had contributed to the drafting of the 1950 encyclical *Humani Generis*, as secretary of the Preparatory Commission on Theology, instead of the candidate proposed by the commission's President, Cardinal Ottaviani. This encyclical specifically criticized modern theological and philosophical movements, particularly neo-modernism and the French *ressourcement* or '*la nouvelle théologie*'.

Precisely this segregation of the good fruits from the evil ones was blocked by the Renewal Movement through the two events described above. Both the hardliners and the moderates collaborated during the Council to completely remove and rewrite the prepared documents, with all consequences that entails -namely, no purification of the impure fruits of the current '*Epoch of Renewal*'!

5.2 Concerning the Liturgical Deception

While due to papal authority, the 1969 Missal is valid by promulgation, its quality was compromised by the tension between Pope Paul VI's corrective intent and the more radical agenda introduced and worked out by Fr Bugnini and the hardliners of the Liturgical Movement [Appendix 1a].. Despite the countermeasures of John XXIII, the embryonic ambiguities introduced under Father Bugnini persisted in important articles of the *Sacrosanctum Concilium*, particularly SC36, 40, and 50 [Appendix 4d]. These open formulations later made possible a liturgical reform whose scope and character deviated significantly from the organic continuity the Pope had envisioned. After the promulgation of the 1969 Missal, it proved to function as a liturgical time bomb; the roots of all liturgical abuses lay within it.

This tension is not only a root cause of many later abuses; acting as time bombs, it has also led to an increasing deviation in many practices from the intention of the legislator and promulgator, Pope Paul VI, namely from the Holy Mass is a Sacrifice to a commemorative meal after the idea of the Renewal Movement.

Pope Benedict XVI's *Summorum Pontificum* functions as the later papal correction that aligns with - and builds upon - Pope John XXIII's earlier safeguard of the 1962 Roman Missal against the embryonic ambiguities deliberately introduced in the Council Document under Fr Bugnini's preparatory work.

In principle, there are three policies to solve the problem:

1. Purifying the 1969 Missal from all influences of the deliberately introduced embryonic ambiguities with hidden intentions in *Sacrosanctum Concilium* and the way these were implemented.
2. Purifying the 1965 interim Missal from the influences of the deliberately introduced embryonic ambiguities with hidden intentions in *Sacrosanctum Concilium* and from this eventually unintentional introduced in the 1965 Missal.
3. Using the earlier protection that Pope John XXIII offered to the Roman Missal in 1962 against the deliberately introduced embryonic ambiguities with hidden intention in the preparatory document of Liturgy. This is a clear Pontifical measure taken before the embryonic ambiguities were included in *Sacrosanctum Concilium*.

The first two options, however, carry the risk that not all hidden ambiguities and/or their implications are recognized, and could thereby cause problems again in the future. The third option does not carry this risk. It appears that the Holy Spirit has ensured in this way that the Latin Mass remains protected and preserved. Therefore, the third option is recommended as the best one.

5.3 Concerning the Procedural Deception

Because God created man with a free will, the Holy Spirit respects this free will and allows all this for the maturation, purification and sanctification of the Church. Therefore, the Church is only able to

refute abuses and heresies and to tackle a crisis like the current one by unambiguously distancing itself from these abuses and heresies through confirmation of Faith through a deepening in the understanding of Revelation, nourished exclusively by the pure source of Revelation and in a clear and unambiguous unity with the Fathers. This is precisely the intention formulated for the Council by the first legislator of the Council: Pope John XXIII: through ‘*clarity of thought, the solidarity of religious unity, the living flame of Christian fervor*’ [1], ‘*in unity and in accordance with the doctrine of the Fathers*’ [4] and ‘*never deviating from the sacred heritage of truth received from the Fathers*’ [4].

This also establishes the intention from which the current documents of the Council must be read. Precisely because deliberate (embryonic) ambiguities with hidden intentions have been introduced into the newly rewritten conciliar documents by the Renewal Movement, the problem does not concern only the documents themselves but the entire post-conciliar era, which has been shaped by false interpretations in accordance with those hidden intentions.

Therefore the understanding of Revelation as received from the Fathers, including Trent, and Vatican I must unambiguously be affirmed by the Church just as Pope John XXIII described it in 1962 with doctrinal clarity prioritizing over so-called tactical vagueness. Subsequently, the understanding of Revelation must be deepened, nourished exclusively from Revelation to segregate the good fruits from the evil ones that have developed also from the Council documents with the hidden intentions, including the entire post-Council era.

This work may be done with the help of the original prepared unambiguous texts, which under the protective guidance of the Holy Spirit had grown into a great tree in accordance with the intention of Pope John XXIII. Herewith the Church returns to the actual framework described by Pope John XXIII: to affirm unambiguously the understanding of Revelation received from the Fathers and subsequently to deepen that understanding in order to segregate the good and evil fruits of the current ‘*Epoch of Renewal*’. The solution must therefore be sought within this framework of ‘*Organic Growth*’.

6 Final Word

The preceding analysis is the result of an organic development, stemming from a series of successive studies. Following an unsatisfactory response from the Congregation for the Doctrine of the Faith to a request for clarification regarding the Council [14] an engineering type risk analysis [15] was added. Precisely, because this concerned only the use of the council documents, which were impossible to interpret due to the many ambiguities and loose ends (=engineering type off: a ‘*failure in use*’), the response was extremely unsatisfactory: it was simply stated that ‘the Second Vatican Council cannot fail; discussion impossible’. With this, all ambiguities, loose ends, and the history that Councils can fail were simply brushed aside. While even in the second half of the 1970s Fr Ratzinger, who would later become Pope Benedict XVI, had already written ‘*be self-critical enough to acknowledge that the naive optimism of the Council and the overconfidence of many who supported and promoted it justify, in a frightening way, the grim diagnoses of earlier church leaders regarding the danger of councils. Not all valid councils have also become fruitful councils in the history of the Church; in the end, some amount to nothing but a great futility*’ [16]

Subsequently the fruits of the Second Vatican Council were examined. A first part consists of a statistical analysis of the evolution of vocations to the Male Religious Life since 1950. Thus before, during and after the Council. See figure 1, which shows still a continuity of the tendency as shown then in 2016 [17]. This is a clear example of the situation concerning the six major male religious congregations. A second part presents a process analysis in which these statistical results are analysed further in relation to the Second Vatican Council [18] with additionally an analysis of the principles of the ‘*Origins and Traceability*

of the Ambiguities in the Council documents [19]. Note that this happened approximately 40 years after Father Ratzinger's warning words, and even after his active papacy.

This was subsequently supplemented with other topics, such as a response to Pope Benedict XVI's suggestion regarding the existence of two "*councils*": the actual council and the "*council of the media*". It is stated herein that, based on this approach, there is in fact a "*triple council*": not only the actual council and the "*council of the media*", but also a council outside the Council with private meetings [Appendix 4b]. This "*council of theologians/ renewal movement*" directed the "*council of the media*" through their press releases [20; 21], independently of the press releases of the Pontifical Office. Subsequently, based on the timeline of the historical development of the Liturgy of the Holy Mass, the character of the recent Liturgical reform was analysed [22] which resulted in the analysis of the liturgical crisis [23] and of the general crisis in the Church [24].

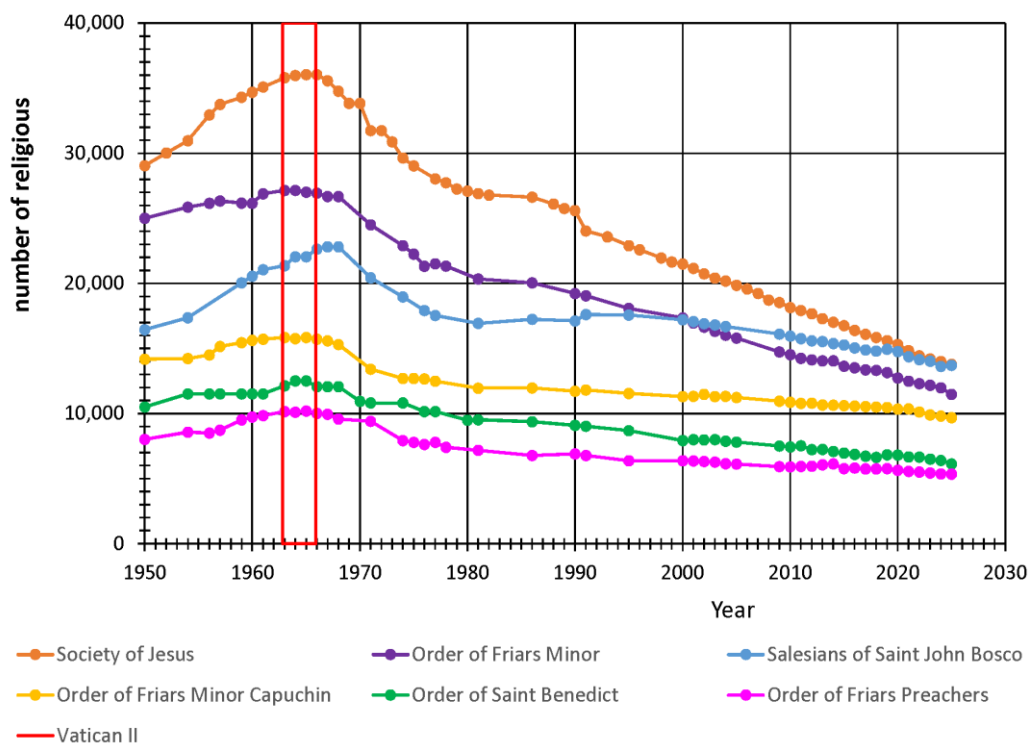


Figure 1, The '*Fruits of the Council*' for the six major religious congregations (1950-2025) [17; 25]..

7 List of Appendices

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Appendix 2	Event 2 - Irregular Procedural Intervention
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Appendix 1: Event 1 - Deception on Liturgy

a) Deception

Fr. Bugnini called upon a select number of members of the preparatory commission of the Council to deliberately introduce ambiguities into the preparatory liturgical document to be able to reinterpret them after the Council (1):

It would be very undesirable if articles of our Document were to be rejected by the Central Commission or by the Council itself. Therefore we must proceed carefully and discreetly. Carefully, so that proposals are made in an acceptable way, or, in my opinion, are formulated in such a way that much is said without it seeming as if anything is being said: let many things be said in embryonic form and in this way leave the door open for legitimate and possible post-conciliar derivations and applications: let nothing be said that suggests excessive novelty and that could invalidate all the rest, even what is straightforward and harmless. We must proceed discreetly. Not everything needs to be asked or demanded from the Council - the essence, the fundamental principles'. [8, p82]

After the General Preparatory Commission had recognized and removed some of these subjects that had been formulated in embryonic form (2), the executive commission, which was charged with implementing the changes, put these removed articles back in again (3) and sent the result to Pope John XXIII as if it were the result of the General Preparatory Commission (4) [8, p88].

By this, not only were the Pope and the Council Fathers deceived, but it is also a clear manifestation of a lack of trust in the divine, preserving, and protecting assistance of the Holy Spirit..

b) Countermeasures taken by Pope John XXIII

Pope John XXIII clearly showed his displeasure with both events by taking the following measures as a signal to the Council Fathers. Since there was no time for a revision of the preparatory document that was to be sent to the Council Fathers three months before the start of the Council (i.e. before 10 July 1962) Pope John XXIII was confronted with a fait accompli. So, other ways had to be sought:

1. On 23 June 1962 he unexpectedly promulgated the then interim result of an ongoing reform as a revised version of the Missal. The fact that an interim result of an ongoing revision is promulgated so shortly before the Council, is in itself very significant, especially because the preparatory document on the Liturgy, which could no longer be revised in time, proposes a much further-reaching, even undefined, reform and is therefore in fact a liturgical time bomb.
2. He then did not appoint Fr. Bugnini as secretary of the Council commission for the Liturgy [8, p83]. In this way Fr. Bugnini was the only secretary of a preparatory commission who was not appointed secretary of the corresponding Council commission. **How exceptional this decision is - it clearly indicates that Fr. Bugnini is held responsible for this situation!**
3. He removed Fr. Bugnini from his teaching posts at the pontifical universities in Rome [8, p84]. A decision that is even more exceptional than the previous one. Apparently Fr. Bugnini had done something so wrong in the eyes of Pope John XXIII and had fallen into disgrace. **This can only be understood as a confirmation of Fr. Bugnini's responsibility regarding the call to introduce embryonic ambiguities, which after the Council would receive their true interpretation as liturgical time bombs.**

4. Cardinal Ottaviani during the discussions on the liturgical schema at the Council warned the Council Fathers about this falsification by ambiguities [8, p88-89], but his voice was smothered, whereupon a part of the Council Fathers reacted with derisive laughter and applause. This incident had significant consequences concerning the post-conciliar era.
5. Pleas by the influential Cardinals Montini, Bea and Lercaro on behalf of Bugnini remained without result [8, p 85]. **Apparently Fr. Bugnini had fallen so deeply into disgrace that Pope John XXIII did not wish to respond to these pleas.**

The whole set of measures makes it clear that, on the one hand, Fr. Bugnini was held responsible for the embryonic ambiguities in the preparatory document, while on the other hand the promulgation of the Roman Missal in 1962 was much more than just the announcement of a valid form of the Roman Rite. The implicit intention that the legislator of the Council gave with this was an intervention to protect the quality of the Roman Latin Liturgy against the embryonic ambiguities introduced under Fr. Bugnini, which hung over this proposal as liturgical time bombs that would have to be interpreted after, i.e. outside, the Council.

However, Fr. Bugnini held these sanctions as an unfair treatment and framed himself as an innocent victim of 'conservatives' as an ideological opposition of curial hardliners. He did so without any proof and portrayed himself as a victim rather than accountable for the procedural violations by calling for embryonic ambiguities. A call, which clearly contradicted the call for unambiguity as Pope John XXIII pronounced in his Announcement of the Council.

The fact that the embryonic ambiguities were not removed from the preparatory draft meant that they remained in the final document, with all the consequences that entailed [Appendix 4]. In effect, this resulted in a document containing numerous time bombs that would only become apparent later. It is evident that the 1962 Missal—promulgated so abruptly by Pope John XXIII at a time when a reform was underway and an undefined reform was being proposed—was a response to this situation inspired by the Holy Spirit. This implies that, with the *motu proprio Summorum Pontificum*, Pope Benedict XVI effectively fulfilled the purpose of that response: namely, to defuse those liturgical time bombs.

c) Effects on the post-conciliar era

The embryonic ambiguities have therefore not been removed [Appendix 4]. They occur particularly in Articles 36 (language), 40 (radical adaptation), and 50 (revision of the order of the Mass) of the Constitution *Sacrosanctum Concilium*. A conservative principle is formulated, which is subsequently followed by an open assent whose boundaries are unclear or more unrestricted. This structure corresponds to the compositional method described by Bugnini himself: saying much without giving the impression of saying anything, thereby leaving the door open for applications after the Council.

Apparently, Pope Paul VI believed Fr Bugnini's self-portrayal, in which Fr Bugnini had portrayed himself as an innocent victim of the 'conservative' hardliners within the Curia without any proof, instead of taken his responsibility for introducing these embryonic ambiguities. In 1964, Pope Paul VI appointed Fr Bugnini as secretary of the Consilium Commission for the implementation of *Sacrosanctum Concilium*. With this appointment Fr Bugnini became the pivotal figure in the post-conciliar liturgical reform. This led in 1966 to the first proposal for the reform of the Missal that went far beyond the text of the Council. It was actually based on the hidden intentions behind the embryonic ambiguities—namely, the hypothetical assumption of the Liturgical Movement regarding the liturgy of the early Church [Appendix 5]. Pope Paul VI had seriously intervened several times to correct this proposal and issued the encyclical *Mysterium Fidei*,

thereby demonstrating his true intention. Ultimately, however, this process finally resulted in the promulgated 1969/70 Missal in a greatly diluted form. [8, p128, p134-6, p146; 26].

d) **Mgr. Bugnini under Fire**

However, from the memoirs of Father Bouyer [27, p225] it has been revealed how both, Pope Paul VI and the conservative wing of *Consilium* were misled and manipulated by Fr Bugnini in this matter. Then, following the statement of Pope Paul VI on June 29th, 1972 that '*the smoke of Satan has entered the temple of God through some fissure*', Cardinals Oddi and Staffa accused Mgr. Bugnini – who had by then been consecrated a bishop – of being

a Freemason. Reportedly, the case of the suitcase he left in a meeting room is what triggered this accusation and the subsequent investigation of this membership. An independent internal investigation by Mgr. Benelli concluded in 1975 that Mgr. Bugnini was indeed a Freemason. Consequently, he was relieved of his duties and sent to Iran as nuncio in 1975, while Mgr. Benelli was created Cardinal. Instead of acknowledging the ambiguities and manipulations, Mgr. Bugnini once again presents himself as an innocent victim of false accusations by 'conservative' hardliners within the Curia, without any evidence, just as he did in 1962. A second independent internal investigation was then carried out by Mgr. Gagnon, which reached the same conclusion in 1978 [8, p128, p134-6, p146; 28], and Mgr. Gagnon was likewise created Cardinal.

While the full reports of Mgr. Benelli (1975) and Mgr. Gagnon (1978) remain unpublished, their conclusions were reportedly taken seriously by Popes Paul VI, John Paul I, and finally also by Pope John Paul II, and the respective investigators were both created Cardinals. This stands in sharp contrast to Bugnini's unsubstantiated claims of ideological persecution by curial conservatives. Moreover the documented conduct of Fr. Bugnini - from the deliberate introduction of embryonic ambiguities with hidden post-conciliar intent, through his pattern of self-victimization when held accountable, to the systematic expansion of the reform beyond the Council's text - reveals a general attitude incompatible with the clarity, honesty, and filial obedience called for by Pope John XXIII. Such behaviour undermines trust in Fr. Bugnini and in the integrity of the processes and reforms he had influenced. This pattern of conduct seriously calls into question his reliability about his denial of being a Freemason. Although definitive written proof of a Masonic membership is unavailable due to Vatican secrecy and the fact that the Freemasonry never will acknowledge such infiltration, the convergence of internal actions and multiple corroborating testimonies - including the case of the suitcase left by him in a meeting room, which reportedly triggered the investigation – lends significant weight to the concerns. The serious measures taken by the Popes concerned further support these concerns. In any case, whether he was a Freemason or not, the disciplinary measures taken by Pope John XXIII and the subsequent decisions of Pope Paul VI regarding Bugnini appear to have been justified

Meanwhile Pope Paul VI had promulgated the *Novus Ordo Missae* (the 1969 Missal) with his Apostolic Constitution *Missale Romanum*. By papal authority, the 1969 Missal is valid by promulgation, but its quality is compromised by the tension between Paul VI's corrective intent and the more radical agenda embedded in the reform process. This tension is a root cause of many subsequent abuses. Pope Benedict XVI's *Summorum Pontificum* functions as a later papal correction that aligns with - and builds upon – Pope John XXIII's earlier safeguard of the Roman Missal in 1962 against the time bombs of the embryonic ambiguities deliberately introduced in the Council Document under Bugnini's preparatory work.

Appendix 2: Event 2 - Irregular Procedural Intervention

a) The Intervention

During a private meeting in the week before the opening of the Council, some cardinals (1) deliberately and secretly decided to intervene unlawfully on the first day of the first General Congregation against the procedure established by the Pope. In doing so they set in motion a chain of further unlawful activities and interventions. It was first communicated outside this group of cardinals via the French Jesuit (2) Fr. Daniélou and discussed by (3) the French bishops the day before. Then it was elaborated by (4) Mgr. Garonne and finally (5) carried out by the French senior Cardinal Liénart. Subsequently this unlawful action was supported successively by (6) Cardinal Frings (Cologne), also in the name of Cardinal Döpfner (Munich) and Cardinal König (Vienna), and through an applause (7) also by the majority of Council Fathers and *periti*, even though applauding was officially forbidden. Finally the procedure was unlawfully overruled by (8) the Presidium. They very well knew that the Presidium as an executive committee had no power to overrule the rules set by the Pope: *'the rules of the Council could not be changed without the approval of the Holy Father'* as was stated a few days later in another case on October, 16th in reaction to a proposal by Cardinal Ottaviani [31, p153].

Moreover (9) an attempt was made to mislead Pope John XXIII once again by claiming that this rebellion had been a spontaneous action inspired by the Holy Spirit: *'I only spoke because I felt constrained to do so by a higher force, in which I feel obliged to recognize that of the Holy Spirit'* [29, p40]. As if the Holy Spirit would work through such rebellion.

These Cardinals showed by their decision a complete lack of trust in the Divine guidance of the Holy Spirit. In addition, the applause of the Council Fathers is an expression of participation in this lack of trust in the Divine guidance of the Holy Spirit. **How could this produce good fruits?**

b) Countermeasures by Pope John XXIII:

Since Pope John XXIII was faced with a *fait accompli* by this event, he shows his disagreement by the following measures:

1. Pope John XXIII increased the number of members of the Council commissions to be appointed by the Pope himself by one, so that the number of members appointed by the Council Fathers could no longer form an absolute majority;
2. He thereby appointed especially conservatives as members of the Council commissions, mainly from the Curia and the religious orders: *'According to Father Hirschmann, one can see rather well what governed the Pope's choices for commissions. He wanted to make a place for the 'Curia', too much 'forgotten' by the Bishops, especially for the secretaries of the Roman congregations; to introduce some religious superiors; to balance nationalities so as to satisfy the small countries; to ensure a continuity with the pre-conciliar commissions. Certain personal influences were also at work. The 'conservative' tendency was accentuated'* [31, p214/5].

As a result of these two measures, it was subsequently ensured that supporters of the Renewal Movements could no longer form an absolute majority in the Council commissions. It is known from the Council notes of Fr. Henri de Lubac that Cardinal Alfrink was very pessimistic about the striving of the Renewal Movement following the choices of Pope John XXIII: *'The composition of the commissions, following the choices of John XXIII, is said to have saddened those who desire a renewal'* [31, p222].

Later, in connection with the treatment of the schema *De Fontibus Revelationis*, the mixed commission under the leadership of Cardinals Ottaviani and Bea was given the task of shortening this document. It

was explicitly stated too that the teachings of Trent and the First Vatican Council should be clearly formulated [30].

c) Effects on the Council

The far-reaching character of the intervention is evident from the contemporary reactions of inner core participants associated with the Renewal Movement. Canon Martimort (Institut Catholique Toulouse) expressed satisfaction, noting: *'This dramatic little episode is spoken of as a victory of the bishops over the Holy Office. Other victories will no doubt be more difficult'* [31], while a Dutch Bishop remarked *'That was our first victory'* [32]. Cardinal Suenens underlined the wider revolutionary significance of the moment *'Happy coup and daring injury to the Regiment! ... The destinies of the Council were decided to a great extent at this moment, John XXIII was glad about it'* [32]. Fr. Congar O.P. likewise himself wrote *'... the principle importance rests in the fact that this is a first Conciliar Act, a refusal to accept even the possibility of prefabrication'* and added that *'Between the Supreme head (and his Curia) and the individual bishops, there are intermediate groupings. One of the results of the Council ought to be that giving them more power and independence. The importance of this was demonstrated on the very first day'* [32].

These comments indicate that the intervention was understood by inner core not merely as a procedural adjustment but as a decisive shift in the direction and dynamics of the Council, which is a clear coup. The Cardinals Liénart and Suenens presented the action to Pope John XXIII and others as a spontaneous initiative rather than a previously concerted decision, the facts are opposing this claim.

While the intervention of October 13th indeed was a clear coup, started with a deliberately irregular procedural intervention, decided secretly in a private meeting by a group of Cardinals that included Cardinal Montini (future Pope Paul VI) and directed against the rules established by Pope John XXIII. After the death of Pope John XXIII, during the early phase of the pontificate of Pope Paul VI, the principal outcome sought by that intervention was in fact realised: the preparatory schemas were set aside and the documents were rewritten. This sequence indicates that, at the beginning of his pontificate, Paul VI remained receptive to the influence of the same circle of cardinals.

As a result, he both authorised the removal of the other preparatory work and, at later stages, exercised his authority in ways that restrained the more radical tendencies within the Renewal Movement, thereby disappointing the hard-line progressive wing. This dual role creates a notable tension in the interpretation of his pontificate, which is examined below.

d) Some other Aspects

As noted above (some of) these cardinals, who had previously taken the initiative to urge Pope John XXIII to stop or postpone the preparation of the Council, for which they did not get a hearing.

They were also the ones who, when the first doctrinal schema *De Fontibus Revelationis* came under discussion, immediately launched a frontal attack on the traditional description of Revelation [30, p 34]. Mgr. Joseph Ratzinger (later Pope Benedict XVI and during the Council theological adviser to Cardinal Frings) in 1977 presented in his memoirs (1927-1977) a clear critical view on the historic-critical method of the Renewal Movement as background of their resistance against the traditional description: *'By 'sources of revelation', what was meant was Scripture and tradition; their relationship to one another and to the Magisterium had been dealt with solidly in the forms of post-Tridentine scholasticism according to the custom of the textbooks then in use. In the meantime, the historical-critical method of biblical interpretation had made itself at home in Catholic theology. By its very nature, this method has no patience with any restrictions imposed by an authoritative Magisterium; it can recognize no authority but that of the historical argument. From its perspective, the concept of 'tradition' had itself become questionable, since this method will not allow for an oral tradition running alongside Scripture and reaching back to the apostles and hence*

offering another source of historical knowledge besides the Bible. This impasse is indeed what had made the dispute on the dogma of Mary's bodily Assumption into heaven so difficult and insoluble' [5, p124]. This historical-critical method interpretation tends by its nature to resist any binding continuity with the prior understanding of Revelation as received from the Fathers under the authority of the Magisterium. In practice it operates with a marked preference for Scripture interpreted solely through historical arguments, approaching a Sole Scripture mentality.

After their critique was answered and it became clear that they lacked a majority supporting for rejection, the critiques shifted ground and claimed that the text was too academic and should therefore have rewritten [31, p330-p337]. No absolute majority favoured rewriting, so discussion should have continued [30, p80]. The following day, however, on the advice of Cardinal Montini, (who had taken part in the private meeting that prepared the procedural intervention of 13 October), Pope John XXIII withdrew the schema and assigned it to a mixed commission for revision, but still in unity with Trent and Vatican I [30, p92]. During the subsequent work of that committee, when Cardinal Ottaviani once had to leave the meeting early due to curial duties and left the chairmanship of that meeting to Cardinal Bea S.J., the second chairman, Cardinal Bea S.J. changed the voting question regarding the concept of 'Revelation' that it was altered in a manner which stood in tension with the definition of the Councils of Trent and the First Vatican Council [14, p246]. Pope John XXIII died shortly thereafter and therefore he could not take any measure against this tension.

Taken together, the Renewal Movement's critique, its efforts to halt the Council's preparation, and the same prelates' secret intervention—later reflected in tensions over the definition of Revelation—suggest a coordinated attempt to redirect the Council.

e) Role of Pope Paul VI

Cardinal Montini took part in a private meeting of Cardinals that secretly decided to intervene against the procedural rules established by Pope John XXIII at the first general meeting of the Council, on October 13th, 1962. This irregular intervention by Cardinal Liénart and supported by Cardinal Frings led to a chain of other irregular actions that culminated in the postponing of the elections for the conciliar commissions.

In June 1963 Cardinal Montini succeed Pope John XXIII, as Pope Paul VI. This succession itself testifies to a fundamental love for Christ and goodwill, analogous to the restoration of St. Peter [John 21:15-17]. At the same time, as a person with free will, he had already participated in an action that departed from the explicit and formal intentions and objectives of his predecessor for the council. The question naturally arises what consequences might have this involvement for his own Pontificate, given that he remained capable of being influenced. As Pope, he receives special divine assistance from the Holy Spirit, inherent to his office, but as a human being, he still possesses free will; neither is the Pope a prisoner of the Holy Spirit, nor can the Pope hold the Holy Spirit captive.

In keeping with the aims of the Renewal Movement, Pope Paul VI removed all the preparatory schemas from the Council's agenda to have them rewritten. Later, however, he repeatedly exercised his authority regarding the rewritten schemas in ways that restrained more radical tendencies, prompting the internal remark within progressive circles of the Renewal Movement that *'he is not one of us'*. Concrete examples include the *'Nota Praevia'* regarding *Lumen Gentium*, his insistence on correcting the revised treatment of Revelation that had emerged in the mixed commission working on what became *Dei Verbum*, and his interventions concerning the text on *marriage*. He also withdrew the questions of clerical *celibacy* and birth regulation from conciliar debate in order to address them himself, subsequently issuing the

encyclicals *Mysterium Fidei* (1965), *Sacerdotalis Caelibatus* (1967) and *Humanae Vitae* (1968), as well as the *Credo of the People of God* (1968). Most of these subjects are those the hardliners of the Renewal Movement continue to fight against. First such trail was the *Dutch Pastoral Council*, which was a series of major public meetings and consultations held between 1966 and 1970 that aimed to radically modernize the Catholic Church in the Netherlands, mentioned as an example for other local Churches. The results were rejected by Pope Paul VI which has been confirmed later by Pope John-Paul II through an Extraordinary Synod of Dutch Bishops in Rome [33, p311]. And exactly the same subjects has been copied as the German *Synodal Path* and Pope Francis' *Amazon Synod* and the *Synod of Synodality*.

Nevertheless, he did not consistently prioritise the elimination of ambiguous text-phrases from the rewritten texts of the Council documents. Moreover, in 1967 he also abolished earlier disciplinary measures directed against modernist tendencies, including the Renewal Movement, such as the so-called anti-modernist oath. He also followed the Council's recommendation of an upper-clerical age limit, requesting that priests, bishops and cardinals offer their resignation at the age of 75 (1965); this later became mandatory (1983).

The practical effect of this provision was an acceleration of the replacement of older, generally more conservative prelates by younger men, of which many had been formed under the influence of Renewal Movement. This rule put an age-limit on the active work of the Holy Spirit through these priests, bishops and Cardinals, because of the chance, as it was argued, that a few of them once in the future could get dementia. But, because out of office they may not criticise their successors and moreover it runs counter to the natural accumulation of wisdom with age, by which it specifically served the Renewal Movement, to take over the Church. Moreover this novelty does not take into account that the Church has handled this phenomenon already for almost 20 centuries with respect to the person by placing an auxiliary besides him. Furthermore, this novelty not only lacks any respect for the persons concerned but it also lacks trust in the Holy Spirit. As an example it results in the present day that the number of non-voting emeritus cardinals exceeds that of the cardinal electors.

Taking into account the earlier involvement and his later interventions, Pope Paul VI can be characterized as misguided and therefore belonging to the moderate wing of the Renewal Movement, because now the more conservative elder priests, bishops and cardinals were replaced in a unnatural way within a rather short period by younger ones, who were more influenced by teachings from Renewal Movement minded teachers. This of course happened also regarding his Cardinal advisors.

His more moderated view can be seen by his complaints shortly after the Council's closure, spring 1966, when he complained about: '*(1) a dangerous relativism, (2) a false mystic about Pope John XXIII, (3) nobody is listening to the voice of the Pope, (4) a crisis of the celibacy, (5) a false forming of the public opinion, (6) a spirit of the Council that has been replaced by a spirit of some extremists*' [11]. And later that year he addressed '*It would not be the truth for anybody to imagine that the Vatican Council II represented any kind of break, interruption, or 'liberation' from the teaching of the Church, or that it authorized or promoted any kind of accommodation or conformism with the mentality of our times, in its negative or ephemeral aspects*' [34]. Moreover, he initiated the foundation of a new theological Journal, *Communio*, by the moderated theologians of the Renewal Movement in 1972.

On June 23rd, 1972, he gave another important address to the Cardinals of the Curia. Here Pope Paul VI already condemned very clearly the hermeneutical form that in 2005 was called by Pope Benedict XVI the hermeneutic of discontinuity and rupture, warning against any interpretation that would reject the pre-conciliar Church and invent a new one in its place '*... an emergency which We cannot and must not keep hidden: in the first place a false and erroneous interpretation of the Council, which would want to break with the tradition, even as regards the doctrine, an interpretation which goes so far that the pre-conciliar Church is rejected and one is allowed*

to consider a 'new' church, as it were reinvented from the inside, as regards the constitution of the Church, her dogma, custom and law' [35].

The central difficulty presented by the moderated form of the Renewal Movement under Pope Paul VI and his successors is that, while they recognised the rupture effected by the hardliners, they took no effective measures against it. The reason is structural rather than merely tactical. Both the hardliners and the moderates drew upon the same impure source for the nourishment of the '*Organic Growth*' of the understanding of Revelation - namely, fallible human sources in addition to Revelation itself. **This common methodological error produced the same impure fruits and led them to collaborate in the failure to segregate the good fruits from the evil ones at the Council. Any decisive purification of that error would therefore necessarily have implicated the moderates as well.**

f) Pope Benedict XVI

Pope Benedict XVI, was as a young Peritus and theologian advisor of Cardinal Frings clearly engaged with and supportive of the fruits of these Renewal Movement as they find expression in the Council [36]. He worked closely with Father Rahner to reject the approved, unambiguous preparatory documents and to advocate for an '*openness*' that actually means less unambiguousness. Later, after his experience with the student uprising at the university in 1968, he changed his mind and opted for a more moderate approach.

In 2012 Pope Benedict XVI reported about this event: '*This point touches on the real expectations of the Council. The Church, which during the Baroque era was still shaping the world, had from the nineteenth century onwards visibly entered into a negative relationship with the modern era, which had only then properly begun. 'Did it have to remain so?' 'Could the Church not take a positive step into the new era?' [37].* Herewith Pope Benedict XVI explains how the mainstream Renewal Movement indeed thought like the '*prophets of doom*' to which Pope John XXIII referred in his opening address.

Then, on February 14th, 2013, Pope Benedict XVI sheds another light on this event in his address to the parish priests and clergy of the Diocese of Rome. He focuses on the following mentality among most of these bishops: '*The Bishops said: no, let's not do that. We are bishops, we ourselves are the subject of the Synod; we do not simply want to approve what has already been done, but we ourselves want to be the subject, the protagonists of the Council and No, we do not simply want to vote for pre-prepared lists. We are the subject. Then, it was necessary to postpone the elections, because the Fathers themselves wanted to begin to get to know each other, they wanted to prepare the list themselves. And so it was*' [38]. How rebellious and proud this may sound: '*no, let's not do that. We are bishops, we ourselves are the subject of the Synod*'. This is in fact a clear denial of the source of their authority as bishops at a Council, since the authority of bishops at a Council is explicitly based on unity with the Pope. **Herewith, the rejection of unity with the Pope is explicitly confirmed not only by their actions - the rejection of both the procedural norms established by the Pope and the entire preparation of the Council - but also by their words - in which they claim that their authority exists independently of the Pope!**

Then even in 2017 Pope emeritus Benedict XVI declared that Cardinal Frings later experienced strong pangs of conscience about their actions at the Council, while he himself continued to believe that what they had said and done was substantially right and necessary [39]. Herewith, Pope Emeritus Benedict XVI had still maintains that what he and Cardinal Frings '*factually said and implemented*' at the Council was right and necessary. He acknowledges that Cardinal Frings later experienced severe pangs of conscience and that '*the whole matter got out of hand*', but he does not retract his own judgment that the interventions

and revisions (including those of this event, which led to the dismantling or radical rewriting of the preparatory schemas) were justified. This proves that moderates and hardliners have still the same goal, but differs in method to reach it. This position, however, is at odds with the intention of Pope John XXIII.

DRAFT

Appendix 3: Renewal Movement

a) Its Spiritual Background.

The Renewal Movement, consisting of the Liturgical Movement, the New Theology and the Biblical Movement, no longer sought the deepening of the understanding of Revelation exclusively in Revelation -Holy Scripture and Tradition-. They regarded apocryphal books, archaeological research, profane philosophies and other sciences should also serve as legitimate sources for this deepening. Although such sources may be used, they must always be viewed through the lens of Revelation, not the other way around.

For example, the Liturgical Movement relied heavily on an 11th-century copy of a text discovered in 1873 that they identified as originating from the first century, the *Didache* [40; Appendix 5f]. Although the *Didache* was proposed by Eusebius of Caesarea as belonging to the Canon, it was rejected by the Council of Rome and all other Councils. As such, it does not belong to Holy Scripture and is an Apocryphal book. Yet many modern liturgists within the Liturgical Movement treated this document as if it belonged to Holy Scripture. Even more seriously, they tried to understand Revelation through the lens of this Apocryphal book and had developed a theory that the Holy Mass is a memorial meal [Appendix 3]. In a similar way, for others phenomenology, existentialism or other particular forms of philosophy became the lens through which to understand Revelation, sometimes even including unproven theories about origins such as evolutionism. This approach is closely connected with what Cardinal Ratzinger, in his 1988 Erasmus Lecture, critically examined as a problematic use of the '*historical-critical method*' (one that needs a thorough '*criticism of criticism*'). These tendencies had already been the object of repeated magisterial condemnations, most notably in the Syllabus of Errors of Pius IX (1864) a summary of earlier Encyclicals, the anti-Modernist documents of St. Pius X (*Lamentabili* and *Pascendi*, 1907), and the encyclical *Humani Generis* of Pius XII (1950).

The theologians associated with this current preferred to call their own method '*Ressourcement theology*', while their critics labelled it the '*Nouvelle Théologie*' or '*New Theology*'

b) Fundamental Problem of its Spiritual Background

The fundamental problem within this movement is therefore a misunderstanding of the "*Organic Growth*" of the understanding of Revelation' through '*an incorrect distinction between the natural and the supernatural order*' [41]. They no longer sought the deepening of Revelation in nourishment from the purest source, Revelation itself, but sought it as close as possible to the source in historical sense. Therefore they sought to date the *Didache* [40; Appendix 5f] as early as suggesting coming from the apostolic era, while all other scholars came out on around the end of the first century/beginning of the second century. Of course, this is the consequence of interpretation: considering the *Didache* as the source for the other comparable texts or, conversely, considering the other comparable texts as the source for the *Didache*. Then, they went further and sought the deepening of Revelation in all kinds of impure, human-influenced sources. They viewed the results of research and science not from the perspective of Revelation, but adapted these results of research, science and philosophy as a source for deepening their understanding of Revelation. That is to say, interpreting, explaining and clarifying Revelation, while supplementing it with the necessary hypotheses and assumptions needed for solving the imperfection and fragmentation of research, science and philosophy. **The consequence of this is that Revelation is in fact adapted to a worldly perspective.** This is further elaborated in Appendix 5 by four examples from the Liturgical Movement. The

same methodology can also be found in the New Theology, particularly in the work of Fr. Teilhard de Chardin SJ and Fr. de Lubac SJ.

c) **Renewal Movement and Tradition**

Precisely because the '*Organic Growth*' of the understanding of Revelation under the divine guidance of the Holy Spirit is so decisive for the historical development of the one and the same Doctrine that finds its visible form in Tradition and is also the guiding principle of historical devotional developments, those engaged to the Renewal Movement rejected Tradition as a false evolutionary development and wished to minimize all devotions. While for some the First Vatican Council or that of Trent is the turning point, some others go back to the time of Emperor Constantine. They consider the moment when the Church emerges from the catacombs and the emperor gains influence as the turning point at which the false development begins. **How can the Renewal Movement contradict itself in this way?** On the one hand, it appeals to the Holy Spirit to introduce its innovations among the faithful, but on the other hand, it is precisely this fundamental rejection of Tradition with which it accuses the Holy Spirit of having failed for centuries in guiding and protecting the Church.

d) **Movement**

As is customary in any movement, several distinction can be made, such as between the leaders and those being led, and between the hardliners and the moderated ones. In this case some are more focussed on the Liturgy, while others are focussed on theology and some others more on the Bible sciences. Another distinction can be made between well informed insiders and rest.

Within every movement, there are always underlying differences with all the consequences that entails: some are enthusiastic and active, others are more passive, less interested, and less involved, while still others are less familiar with the essence of the movement, yet are involved in it for other reasons. This also applies to the Renewal Movement. Many do not know the essence, but have been misled by their teachers, among other things, during their study on the seminary or university.

Initially, it appears that the Renewal Movement opposed Pope John XXIII's preparations for the Council as a united bloc. However, it soon became clear that, in reaction to the hardliners, a distinction emerged between the hardliners, who sought reform of the Church through a break with the pre-Council Church, and those who moderately wanted to reform the pre-conciliar Church through reform in continuity. This moderate group was primarily centred on the various popes after Pope John XXIII. These were popes, who were engaged to the Renewal Movement during the Council. First Pope Paul VI, the then Cardinal Montini, who took part of the so-called private meeting of Cardinals removed all preparatory documents from the floor of the Council; subsequently Pope John Paul II, the then Mgr. Wojtyła, who worked on *Nostra Aetate*; and finally Pope Benedict XVI, the then Peritus Fr Ratzinger working on *Dei Verbum*.

Appendix 4: Ambiguities in Conciliar Documents

After the preparatory schemas prepared under Pope John XXIII were set aside, the newly drafted conciliar documents display a recurring pattern of ambiguity. This pattern was already visible in the first Constitution, *Sacrosanctum Concilium*, and reappears, in different forms, in the other major texts (*Lumen Gentium*, *Dei Verbum*, *Gaudium et Spes*, *Dignitatis Humanae* and others). The presence of these ambiguities is a significant factor in the departure from the clear intention of the Council's legislator, namely unambiguous texts.

a) Origin of the Method

The method of deliberate ambiguity did not arise spontaneously during the Council. Its origin can be traced to a closed meeting of selected members and consultants of the Preparatory Commission on the Liturgy in November 1961. On that occasion Fr. Annibale Bugnini explicitly proposed [Appendix 1a]

"It would be most inconvenient for articles of our Constitution to be rejected by the Central Commission or by the Council itself. That is why we must tread carefully and discreetly... formulated in such a way that much is said without seeming to say anything: let many things be said in embryonic form (in nuce) and in this way leave the door open for legitimate and possible post-conciliar derivations and applications."

This statement reveals the deliberate strategy: to produce formulations acceptable to a broad majority while keeping the practical outcome open for later determination. The same method was subsequently extended beyond the liturgical schema and applied, in varying degrees, to the rewritten conciliar documents.

b) Networks that spread the method;

The technique of deliberate embryonic ambiguity did not remain confined to the liturgical schema. Once the preparatory documents had been rejected, the same method was systematically applied to the newly drafted texts. Several informal networks played a decisive organisational role in this process. One of the most effective was the circle centred on the Belgian College (Collège Belge) in Rome and the group of bishops and peritus associated with Cardinal Léon-Joseph Suenens [32, pp. 263–269; 42, pp. 157–184; 43, especially the opening chapter on the '*squadra belga*' and the chapter on Mgr Prignon; 44, especially Part III ('*Squadra Belga*') and pp. 285–323].

From the opening weeks of the Council this '*Belgian house*' functioned as a regular coordination centre for progressive bishops, theologians and periti (including figures linked to the Louvain tradition such as Gerard Philips, Edward Schillebeeckx and Bishop Emile De Smedt). Regular meetings at the Belgian College and related residences allowed rapid circulation of draft amendments, preferred formulations and interpretive strategies. The circle consistently advocated the replacement of the more precise preparatory schemas by language described as '*pastoral*', '*open*' and '*ecumenical*'. In practice these terms meant formulations left deliberately elastic so that a broader reading could be given after the Council.

The Belgian network worked in close collaboration with other progressive residences and with unofficial press services, thereby amplifying the progressive interpretation of the texts as the authentic '*spirit of the Council*'. In this way the organisational capacity of the Belgian house helped generalise the method of embryonic ambiguity beyond the liturgical schema and embed it in the major conciliar documents.

Some concrete results of this lobbying include:

- the successful promotion of the compromise phrase '*subsistit in*' in *Lumen Gentium* 8;
- the softening of the two-sources language in *Dei Verbum* 9–10;

- the elastic adaptation clauses in *Sacrosanctum Concilium* 37–40;
- the general preference for juxtaposition and pastoral ambiguity that appears in *Gaudium et Spes* and *Dignitatis Humanae*.

c) Embryonic (open-ended) ambiguities

The characteristic technique consists in stating a traditional or moderate principle, immediately followed by an elastic permission or qualification whose limits are left undefined. The resulting text remains acceptable to the majority of the Council Fathers while leaving the door open for a more expansive post-conciliar reading [8; 31; 32; 45]. .

These open formulations stand in clear tension with the warnings issued by several Popes, most notably by Pope Pius XII only ten years earlier in the encyclical *Humani Generis* (1950), against evolutionary and historicist conceptions of truth, against the relativisation of dogma, and against the subordination of Tradition to modern philosophical or historical methods.

Moreover, they stand in direct contradiction to the way Pope John XXIII had set up the Council: he had called for an unambiguous confirmation of doctrine and a wise maintenance of ecclesiastical discipline, so that the Church could convince modern man with clear arguments. Deliberate ambiguity also contradicts the general pastoral principle that any ambiguity is counterproductive in the care of souls, since it creates confusion rather than clarity.

d Concrete examples in *Sacrosanctum Concilium*.

All the embryonic ambiguities in *Sacrosanctum Concilium* were carefully crafted to secure the approval of a broad majority of the Council Fathers by misleading those of good will. They presented what appeared to be a traditional text, while deliberately leaving key restrictions, boundaries and criteria undefined. In this way the practical outcome was left open to later determination by those who would control the post-conciliar commissions.

These open formulations created the conditions for the final goal: the implementation of the impure hypothetical view of the Holy Mass held by the core liturgists of the Liturgical Movement (Appendix 5). It was especially Jungmann's hypotheses that contributed to the climate in which such deliberately open formulations could be introduced [Appendix 5]. Although the interventions of Pope Paul VI prevented this goal from being fully achieved, many of its elements were nevertheless introduced through Bugnini's manipulations. This is the basic cause of the ongoing confrontation between the Traditional Latin Mass and the 1969 Missal, in which some even strive to abolish or abrogate the valid pre-conciliar Roman liturgy

- **General principle of reform (SC21 and SC23)**

SC21 distinguishes immutable elements from changeable ones, while SC23 requires that innovations occur only when '*the good of the Church genuinely and certainly requires them*' and that new forms should '*grow organically from already existing*'.

Embryonic ambiguity: What is meant by '*Organic Growth*'? Is this consistent with the Church's method of understanding Revelation, or is it understood within an evolutionary sense that allows clear '*changes and ruptures*'? The criteria for judging '*genuine and certain*' necessity remain undefined. This stands in tension with *Humani Generis*, which had warned against the evolutionary and historicist conceptions of truth.

- **Liturgical Language (SC36 and SC54)**

SC36.1 affirms that '*the use of the Latin language is to be preserved in the Latin rites*'. Immediately thereafter, SC36.2 allows that the vernacular '*may be extended*', especially for readings, directives and some prayers and chants. Then, SC54 permits a '*suitable place*' for vernacular in Masses with people and even contemplates wider use under '*certain conditions*'.

Embryonic Ambiguity: No clear boundary is given between general rule of the '*preservation of Latin*' and the permission for '*extensions of the vernacular*' under '*certain conditions*'. In practice the exception replaced the rule.

- **Active participation or 'Participatio Actuosa' (SC14, SC30, SC48, etc)**

The Council strongly promotes full, conscious and active participation.

Embryonic Ambiguity: The term can be understood primarily as interior spiritual participation, in continuity with Tradition, or as external activity through ministerial roles. Post-conciliar practice heavily emphasised the external interpretation, while on many places the conditions for interior spiritual participations disappeared.

- **Adaptation and enculturation (SC37-40)**

SC37-39 allow respect for genius of peoples and moderate adaptations. Subsequently SC40 opens the door to '*an even more radical adaptation*' (*profundior adaptatio*) of the liturgy in certain places, subject to territorial authority and Apostolic See approval.

Embryonic Ambiguity: The concrete criteria and limits of such adaptation remain undefined beyond the requirement of approval by the territorial authority and the Apostolic See. Provisional experiments are authorised without limits. This article later served as a formal basis for far-reaching ritual changes, including the introduction of pagan elements into the Sacred Liturgy.

- **Revision of the Order of Mass (SC50)**

The rite of the Mass is to be revised so that '*the intrinsic nature and mutual connection of its parts may be more clearly manifested*' and so that '*devout and active participation by the faithful may be more easily achieved*'. Rites are to be simplified, '*useless*' additions discarded, and elements lost through historical accidents restored '*according to the norm of the holy Fathers*'.

Embryonic Ambiguities: The operative terms - '*simplified*', '*useless*', '*substance*', '*norm of the holy Fathers*', '*useful or necessary*' remain undefined. Justified by Jungmann's historical hypotheses [Appendix 5], these open formulations allowed the post-conciliar Consilium a far more extensive restructuring of the Mass than the Council text itself authorised.

e) Further concrete examples in other documents:

- **Lumen Gentium 8**

The compromise phrase that the Church of Christ '*subsists in*' the Catholic Church, rather than the more direct identification '*is*' the Catholic Church that had appeared in earlier drafts and in pre-conciliar theology.

Embryonic Ambiguity: The change leaves open the precise relationship between the Church of Christ and the Catholic Church and has been interpreted in widely divergent ways. [31; 32; 45]. This relativizes the traditional claim of uniqueness - that the Church of Christ is the Catholic Church that has been defended by the Magisterium throughout the centuries, long before *Humani Generis*. It is the constant teaching of the Church, expressed with particular clarity at the Council of Florence (*Cantate Domino*, 1442), in the encyclicals of the 19th and early 20th centuries, and in

the ordinary Magisterium. This embryonic ambiguity tensioned *Humani Generis* (1950), though it did not mention this doctrine explicitly; it presupposed and reaffirmed it in the face of certain contemporary tendencies that were beginning to weaken it.

- ***Lumen Gentium 22–23 (Collegiality)***

The text affirms both the supreme authority of the Roman Pontiff and the collegial authority of the bishops.

Embryonic Ambiguity: The exact relationship between the two is not fully resolved in the body of the document. Due to this the intervention through the *Nota Praevia Explicativa* by Pope Paul VI was clearly necessitating! This introduces a tension with *Humani Generis*, that strongly reaffirmed the papal Magisterium.

- ***Dei Verbum 9–10 (Sources of Revelation)***

The relation between Sacred Scripture and Sacred Tradition is described in a more open manner than in the rejected preparatory schema *De Fontibus Revelationis*.

Embryonic Ambiguity: The earlier schema had unambiguously spoken more clearly of two sources; the final text leaves the relationship open to both a ‘*two-sources*’ and a more unified reading, by which it is more ambiguous. The result is an open formulation by which it can be read in two directions which opens the way for conflicts and therefore it is less pastoral.

- a) in continuity with the earlier magisterial emphasis on Tradition as a distinct source;
- b) or as a significant shift toward a more unified, Scripture-centered understanding that is closer to certain ecumenical positions.

This weakens the distinct role of Tradition as a source of Revelation - a doctrine constantly taught by the Church and solemnly reaffirmed by the Council of Trent and the First Vatican Council. This introduces a tension with *Humani Generis* (1950) that explicitly defends this teaching against reductionist tendencies that sought to subordinate Tradition to historical-critical methods or to a purely scriptural principle [31; 45]

- ***Gaudium et Spes 12 and 22 (a false optimism)***

Strongly optimistic statements about the modern world and about the human person are placed alongside more traditional cautions.

Embryonic Ambiguity: This has been done without a clear hierarchical ordering of the two perspectives to facilitate dialogue with contemporary culture by presenting a more positive evaluation of the modern world and of human nature [31; 45]. This opens the way to interpretations that under-emphasise the effects of original sin and the objectivity of religious truth tendencies against which the Church has constantly warned. It introduces a clear tension with *Humani Generis* that explicitly condemned when they appeared in the form of an uncritical acceptance of modern philosophies (existentialism, historicism, etc.).

- ***Dignitatis Humanae 2 (Religious freedom)***

The right to religious freedom is affirmed on the basis of the dignity of the human person.

Embryonic Ambiguity: The precise relation of this right to the traditional teaching on the duties of the state toward the true religion is left insufficiently clarified, giving rise to ongoing debate. To facilitate dialogue with the modern liberal State and with non-Catholic Christians by affirming a civil right to religious freedom grounded in human dignity [31; 45]. This formulation has been interpreted in ways that relativize the traditional doctrine on the social Kingship of Christ and the duties of the civil power toward

the true religion - a teaching constantly upheld by the Magisterium (for example in *Quanta Cura* and the *Syllabus* of Pius IX, *Immortale Dei* of Leo XIII, and *Quas Primas* of Pius XI). Although *Humani Generis* did not treat religious liberty directly, it tensioned *Humani Generis* that defends the objectivity of truth and the duty to seek and adhere to the true religion against relativistic tendencies.

f) Other types of ambiguity

Beyond the embryonic form, several further types can be distinguished in the rewritten documents.

- ***Compromise or juxtaposition ambiguity***

Majority and minority positions are placed side by side without full resolution. Cardinal Walter Kasper later described this openly as '*compromise formulas*' that contain '*a huge potential for conflict*' and allow selective reception in either direction. The classic example remains the teaching on collegiality in *Lumen Gentium* [12]. Another clear case is the tension in *Gaudium et Spes* between an optimistic reading of modernity and the acknowledgment of sin and the need for conversion.

- ***Pastoral / non-dogmatic ambiguity***

The Council deliberately avoided strict dogmatic definitions and anathemas [31; 32; 45]. Many passages are pastoral in tone and therefore open to later theological development in more than one direction. This character is particularly marked in *Gaudium et Spes* and *Dignitatis Humanae*.

- ***Hermeneutical ambiguity intended for later interpretation***

Contemporary diaries (Yves Congar [32], Henri de Lubac [31 45] and others) show that certain progressive periti, engaged to the Renewal Movement, actively worked for the rejection of the preparatory schemas and for the adoption of more open formulations. They also record that these periti together with the progressive bishops discussed the formulation of texts with the awareness that they could be given a broader reading after the Council. Edward Schillebeeckx reported that some theologians were acting in this way and cited one of them to that effect. The well-known statement he quoted - '*We have used ambiguous phrases during the Council and we know how we will interpret them afterwards*' [12] (translated from the Dutch) - reflects this mentality, which is attested in multiple sources of the period.

- ***Ecumenical softening***

Language is moderated for the sake of dialogue with non-Catholic Christians. This is visible in the treatment of the sources of Revelation (*Dei Verbum*), in the decree on ecumenism (*Unitatis Redintegratio*), and in certain formulations of *Lumen Gentium* concerning the Church and the possibility of salvation outside her visible boundaries [31; 45].

g) Relation to the preparatory schemas and the intention of Pope John XXIII

The preparatory documents had been characterised by greater doctrinal precision and by clear continuity with the preceding magisterium (Council of Trent, First Vatican Council, *Humani Generis*). Their rejection, the procedural irregularities of the opening days of the Council, and the subsequent redrafting by conciliar commissions in discontinuity with the preparatory commissions produced texts whose open formulations stood in tension with John XXIII's repeated call for an unambiguous confirmation of doctrine and an organic deepening of the understanding of Revelation, nourished exclusively by Revelation itself under the guidance of the Holy Spirit.

The embryonic and other ambiguities that remained in *Sacrosanctum Concilium* and that were subsequently also introduced in the rewritten documents therefore constitute a structural factor in the departure from the legislator's intention. They help explain why, after the death of John XXIII, the Council could be directed along lines he had not envisaged, and why the post-conciliar interpretation and implementation so often diverged from the organic continuity he had proposed. The 1962 Roman Missal, promulgated by John XXIII was a protective measure, and the later *Summorum Pontificum* of Benedict XVI stand as successive attempts to limit the practical consequences of these unresolved ambiguities in the liturgical sphere.

It is clear that all these deliberately introduced ambiguities contradict the clear and unambiguous teaching of the Church. If the intentions behind these ambiguities had been in accordance with the teaching of the Church, these ambiguous formulations would not have been necessary at all!

h) Contradictory justification for rewriting the preparatory schemas

The public justification given for rejecting and rewriting the preparatory documents was that they were '*too Scholastic*' and therefore insufficiently '*pastoral*' and '*open*'. This justification contains a triple contradiction:

- ***'Too Scholastic' actually meant 'too unambiguous'***

What the Renewal Movement objected was not primary the Scholastic method as such, but the clarity and precision of their preparatory texts. Those texts expressed the traditional doctrine in a way that left little room for the theories of the Renewal Movement – theories that had already been warned against or condemned (notably in *Humanae Generis* and earlier anti-Modernist documents). Calling texts '*Scholastic*' was therefore a rhetorical device to reject their unambiguous character.

- ***'More open' meant 'more ambiguous'***

The demand for greater '*openness*' was in reality a demand for formulations elastic enough to allow later interpretations that the majority of the Council Fathers would not have accepted if they had been stated clearly. The method of embryonic ambiguity (already proposed by Bugnini in 1961) was precisely the instrument used to achieve this. This '*openness*' functioned as a euphemism for controlled ambiguity.

- ***Claim that ambiguous or open texts are pastoral is false.***

True pastoral care requires clarity. Ambiguity creates confusion, permits pastoral divergence and even contradictory interpretations, and leaves the faithful without secure guidance. Pope John XXIII had insisted on the opposite that the Church must convince modern man with clear and unambiguous arguments at which '*medicine of mercy*' is understood as fuller explanation of doctrine, not as vagueness. Deliberate ambiguity is therefore anti-pastoral.

So, the Renewal Movement rejected unambiguous doctrine under pretext that it was '*Scholastic*', strove for ambiguous formulations under the pretext of '*openness*', and presented those ambiguous formulations as '*pastoral*', while in reality they were neither open in a legitimate sense nor pastoral.

i) Summary

This Appendix demonstrates that the rewritten conciliar documents contain deliberate embryonic ambiguities as well as other forms of ambiguity (compromise, pastoral, hermeneutical and ecumenical). These open formulations, introduced after the rejection of the precise so-called '*too Scholastic*' preparatory schemas, created the conditions for interpretations and implementations that departed not only from Pope John XXIII's original intention of doctrinal confirmation and organic growth nourished exclusively

by Revelation, but also from the intention Council itself. **The persistence of these ambiguities, particularly in *Sacrosanctum Concilium*, helps explain the liturgical and theological tensions that followed the Council as a consequence of the Council's lack to segregate the good fruits from the evil ones of the current '*Epoch of Renewal*'.**

Appendix 5: Liturgical Movement and Its Hypothetical Claims

a) General remarks

The hypothetical claims of the Liturgical Movement supplied the historical and theoretical justification for the deliberately introduced embryonic ambiguities in the preparatory liturgical schema under Fr. Bugnini [Appendices 1a and 4a]. These claims, particularly those advanced by Fr. Josef Andreas Jungmann SJ in *Missarum Sollemnia* (1948), provided the scholarly framework that made the open formulations of *Sacrosanctum Concilium* - especially articles 21, 23, 36, 40 and 50 - appear legitimate [Appendix 4d]. Once retained in the final Constitution, these embryonic ambiguities allowed the post-conciliar Consilium to implement a far more radical reform than the text of the Council itself authorised.

Due to the influence of Father Jungmann, it is necessary to mention that his historical research led to his conclusion that there was a gradual obscuration ("*corruption*") of the original form of the Holy Mass, particularly during the Middle Ages. However, this conclusion contradicts the fundamental presence of the divine, preserving, and protective assistance of the Church through the Holy Spirit. This denial is also clearly evident in the way Father Jungmann based his idea for the reform of the liturgy on historical science and evolutionary ideologies to promote "*organic growth*" rather than the purest source, Revelation itself. In this regard, it must be noted that any historical-scientific research, however truthful, can never go beyond considering the remnants of the pure source.

b) 'Fore-Mass' as the 'Ordinary Synaxis of the Synagogue'

The 20th-century Liturgical Movement would have us believe that the 'Fore-Mass' of the Holy Mass was originally the '*ordinary synaxis of the synagogue*'. According to this theory, the first Christians, after being expelled from the Temple and the synagogues, supposedly combined the synagogue synaxis with the celebration of the Holy Eucharist [46, p392; 47, p6, p70; 48, p43; 49, p44]. That is why they use the terminology '*Liturgy of the Word*' for the 'Fore-Mass'.

- Who exactly were these anonymous '*first Christians*'? The expulsion from the Temple and synagogues directly affected the Apostles themselves. Why not simply state that the Apostles carried out this integration? That would sound far more convincing. Evidently there is no proof for this claim, so the Apostles are conveniently absorbed into the anonymity of the '*first Christians*'. While the expulsion itself is recorded in Holy Scripture, no such integration of the synagogue service with the Eucharistic sacrifice is mentioned anywhere in Scripture. Why do we find no reference in Holy Scripture or Tradition to the merging of the synagogue study-house and the Temple sacrifice? We do find references to the '*Breaking of the Bread*', but not to its combination with the ordinary '*synaxis of the synagogue*'.
- The synagogue was a place where the Law and the Prophets were studied; it was not part of the Temple liturgy and its sacrifices. The focus in the synagogue was on knowledge of the Law and the Prophets, not on the Temple worship and its offerings. **A liturgical link between the '*synaxis of the synagogue*' and the Holy Mass - which is the perfect Sacrifice of Christ - is therefore liturgically impossible.** The so-called '*synaxis of the synagogue*' in no way points toward the fulfilment of the Law by Christ as the '*sacrifice of the new covenant*'. On the contrary, it appears to stand in tension with the Lord's command: '*Do this in memory of me*'.
- Contrary to what the theory suggests, the Apostles did not go to one of the many synagogues in Jerusalem, but to the Temple (Acts 2:46). There they prayed the Hours, '*day after day*', while '*they were continually in the temple blessing God*'. Guided by the Holy Spirit, they also proclaimed the Gospel in the Temple to the Jews in order to convert them [Acts 2:42, 3:1,12-25, 5:19-27,42; Lk 24:52-53]. It was

precisely this missionary effort among the Jews that led to the first martyrs and to their expulsion first from the Temple and then from the synagogues [Acts 3:1, 4:1-3, 17, 21; 5:17-18, 40, 7:54-59, 8:1-2; Luke 24:52-53]. When the Apostles were outside Jerusalem, they first went to the local synagogue - because that was where the Jews gathered - in order to proclaim the Gospel to them before turning to the Gentiles [Acts 9:20, 13:15-16, 46, 14:1-5, 17:2, 10, 17, 18:5-6, 19].

- It was the *prayer of the Hours* that brought the Apostles to the Temple. This liturgical practice, inherited from the Jewish Temple worship, was already separate from the sacrificial rites of the Temple. In the apostolic era it was likewise separate from the '*Breaking of the Bread*', which they celebrated '*at home*'. This apostolic practice of praying the Hours has continued in the Church to the present day, even after the break with the Temple, and remains a distinct liturgical practice, independent of the '*Breaking of the Bread*'. **What, then, was supposedly added to the '*Breaking of the Bread*' from the '*ordinary synaxis of the synagogue*'?** The missionary activities of the Church among the Jews and other unbelievers have always had many other possibilities outside the Holy Liturgy, both then and now.
- The readings and the homily in the Holy Mass have traditionally related to the broad remembrance of Christ and His work of redemption as expressed in the liturgical calendar. As such, they served as a good preparation for the fulfilment of the command '*Do this in memory of me*', with the emphasis on '*in memory of me*' as preparation for '*Do this*' - that is, the Sacrifice of Christ. There is no evidence here of any '*schoolhouse*' concept corresponding to the synagogue synaxis.

From the above points it is clear that nowhere in Revelation, Holy Scripture and Tradition, it is stated that the '*Fore-Mass*' as the '*Liturgy of the Word*' was added to the Eucharist by the '*first Christians*', whoever they may have been (if it were not the Apostles themselves), as the '*ordinary synaxis of the synagogue*'. On the contrary, the reasons why the Apostles went to the Temple and the synagogues are not found in the Fore-Mass at all. **This 20th-century theory is therefore a novelty not supported by Revelation and is consequently incorrect.** Through the open-ended embryonic ambiguity formulated in SC50, an attempt has been made to implement and justify a restructuring of the Order of the Mass with an emphasis on the separation between a '*Liturgy of the Word*' and the Eucharist.

c) Holy Mass, a '*commemorative meal of the Last Supper, with the Eucharist as its core*'

The Liturgical Movement would have us believe that the Holy Mass is a '*commemorative meal of the Last Supper, with the Eucharist as its core*' [46, p11, p14-15; 47, p54; 49, p18; 50, p21].. **This stands in direct opposition to Christ's clear command to the Apostles: '*Do this in memory of me*' - not '*in memory of the Last Supper*'.** It splits the first part of the command '*Do this...*' into two subjects: the '*commemorative meal of the Last Supper...*' and '*...the Eucharist*'. The first subject, the commemorative meal of the Last Supper, cannot form part of the command '*Do this...*', because a meal is fundamentally man-centred and stands in contrast to the second part of the command: '*...in memory of me*'. **This reduces the full meaning of the '*remembrance of Christ and His redemptive work through His Sacrifice*' to something merely human-centred.**

Fr. Fortescue (1914) and Fr. Jungmann SJ (1948), both important early and mid-20th-century representatives of the Liturgical Movement, themselves acknowledge that from the Holy Scripture one cannot prove that the Eucharist was originally a meal or was combined with a meal:

- Fr. Fortescue (1914): '*The people came together, read their books, listened to sermons, sang and prayed; then bread and wine were brought forward and the Eucharist was celebrated. The texts show, as we might have expected, that this celebration exactly followed the actions of our Lord at the Last Supper. His*

command was to do what He had just done. The repetition of the whole institution narrative, including the words, in 1 Corinthians 11:23-26 shows that the celebrant repeated those actions and spoke those words. [47, p5-6];

- Fr. Jungmann SJ (1948): *‘Unfortunately we can deduce nothing further from the term ‘the breaking of the bread’ itself. Since it was not used for ‘having a meal’ in the ordinary sense, we cannot in any case conclude from it that the essential sacramental rite which the Lord instituted with the ‘breaking of the bread’ and which is now named after it, was always connected with an actual meal’*. [46, p10-11]

Nevertheless, Jungmann then proceeds with hypothetical speculation to prove the connection between the Sacrifice of Christ and the meal: *‘When we find the apostles gathered together after the resurrection of Christ, it is apparently primarily the communal meal that brought them together. This likely remained the case after Pentecost as well. It was certainly the appropriate occasion to associate the remembrance of the Lord with it at certain times, just as He Himself had associated it with a meal’* [46, p11].

Subsequently these hypothetical speculations are followed by a smokescreen of hypothetical references, all outside of Revelation, and **lacking any evidence of the claims. This is clearly without solid proof from the Revelation**: *‘Every meal was already surrounded by religious reverence. It was begun and closed with prayer. The Sabbath meal in particular, the meal with which the Sabbath was opened on Friday evening, bore a sublime religious character. Expanding the company at the table to include others besides the family was also a beloved custom on this day, just as the expansion of the table fellowship beyond the family circle was a custom that was very much in vogue on this day, precisely as with the Passover meal (Lk 14:1). Of a similar nature to the Sabbath meal were the communal meals held within the circle of friends on certain occasions’* [46, p11]. What does this mean, are not all Jewish and Christian meals up to nowadays starting and ending with a prayer and why referring to the Sabbath meal whereas the institution of the Eucharist is on Thursday. Why not referring to the Sacrifice of Christ and the table of the Lord versus the table of demons?

What remains is merely a very weak suggestion, a prejudiced reconstruction that cannot be confirmed by Scripture and Tradition - something Fr. Jungmann himself essentially admitted. **It is clear that this reflects an incorrect distinction between the natural and supernatural orders** [41], even though he was a leading member of the *Consilium*.

St. Paul’s words in 1 Corinthians make the matter perfectly clear:

‘The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? ... Look at the people of Israel: those who eat the sacrifices, are they not participants in the altar? ... You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons’. (1 Cor 10:16-21)

St. Paul speaks of the Eucharist in terms of Sacrifice - participation in the blood and body of Christ - and compares it to the Jewish altar. He contrasts the *‘table of the Lord’* with the *‘table of demons’*, at which he clearly refers to the Christian altar as the *‘table of the Lord’*. Moreover, he uses the same terminology as Malachi regarding the altar [Mal 1:7,12] [51, p27-32]. **It is evident that the hypothetical claim that the Holy Mass is a ‘commemorative meal of the Last Supper with the Eucharist as its core’ does not belong to Revelation and is therefore incorrect.** In accordance with the Council of Trent, the *Holy Mass is the Sacrifice of Christ*.

d) ‘Offering of the Church’

Fr. Jungmann SJ subsequently continues under the heading *‘The Meaning of the Mass - the Mass and the Church’* [46, pp. 175-195] with the same rejection of the Council of Trent’s teaching that the Holy Mass is the Sacrifice of Christ as above under ad c. by linking links these concepts to the idea of the Mass as a meal. **He suggestively separates the Church’s participation in the Holy Mass from the ‘Sacrifice**

of Christ into a shared '*Sacrifice of Christ*' and an '*Offering of the Church*', then connects this division to a meal as the basic form of the Eucharist (a notion already refuted above in ad c). He is doing it again by speculation based on the unproven theory that the Eucharist was originally a meal [46, p179]: *'The Eucharistic institution thus does more than merely commemorate our Savior. In it, the communion and union of the faithful with their Lord is constantly renewed. The meal is striking proof of this. We can therefore confidently state that, apart from the outward activities, the meal is still the basic form of the Eucharistic celebration in our time. Even in the biblical sources, however, this meal is distinguished as a sacrificial meal, after which he stated that the Holy Mass refers to both the 'Sacrifice of Christ' and the 'Sacrifice of the Church'* [4646, p179].

This reflects a clear misunderstanding regarding the distinction between the natural and supernatural orders of the Church [41] in relation to Christ as Head of the Mystical Body.

Fr. Jungmann reasons from a certain blindness to the fact that the '*Offering of the Church*', as the offering of the Mystical Body of Christ, fundamentally participates in the one '*Sacrifice of Christ*', its Head. It is one and the same sacrifice that Christ offers: through His natural Body received from the Blessed Virgin Mary, through His sacramental Body, and through His Mystical Body. As Head of His Mystical Body, He offers His sacramental Body through the priest *in persona Christi*, and it is through the Holy Communion of the priest that the Church participates in the one Sacrifice of Christ. The natural Body of Christ received from the Virgin Mary, the sacramental Body instituted on the eve of His crucifixion, and the Mystical Body are, in a mystical and supernatural way, one and the same Body of Christ. Christ does not have three separate bodies. Since these three are one, there can only be one Sacrifice of Christ, in which the sacramental Sacrifice of Christ and the Offering of the Church as His Mystical Body participate.

Therefore, the claim that the Eucharist was originally a meal referring to both the '*Sacrifice of Christ*' and the '*Offering of the Church*' is not only speculative and hypothetical but also not based on Revelation. On the contrary, the Holy Mass is the Sacrifice of Christ in which both the sacramental Sacrifice of Christ and the Offering of the Church - as the offering of His Mystical Body - participate supernaturally in the one and the same Sacrifice of Christ, in which He offers His natural Body received from the Blessed Virgin Mary on the Cross.

On the contrary, it is Christ who continues His one and the same Sacrifice of his Body in three ways:

- (1) The Sacrifice of His physical Body on the Cross at Golgotha - the pure Body He took from the world through the pure Virgin Mary,
- (2) The Sacrifice of His Sacramental Body - present under the appearance of unleavened bread, which symbolizes purity - on the altar, being the head of His Mystical Body, is sacrificing through the Priest.
- (3) The sacrifice of His mystical body, the Church - which He forms from those of good will through baptism and keeps pure through the sacraments, especially confession - through which He continually overcomes abuses and heresies.

e) Connection with the embryonic ambiguities of Sacrosanctum Concilium

The hypothetical claims summarised above, together with his '*corruption theory*' - the idea of recovering an earlier communal form, and the *reinterpretation* of the Mass as a commemorative meal - provided the historical and pastoral justification for the deliberately open formulations introduced under Fr. Bugnini and retained in the final text of *Sacrosanctum Concilium*. In particular:

- The undefined terms in SC 50 ('*simplified*', '*useless*', '*norm of the holy Fathers*') rest directly on Jungmann's reconstruction of liturgical history.

- The elastic language of ‘*organic growth*’ (SC 23) and ‘*more radical adaptation*’ (SC 40) was made plausible by the same historical hypotheses.
- The strong promotion of ‘*participatio actiosa*’ and the openness regarding liturgical language (SC 36) were nourished by the same vision of recovering a more participatory early liturgy.

These hypotheses belong to the broader methodological error of the Renewal Movement: the attempt to nourish the ‘*Organic Growth*’ of the understanding of Revelation from fallible human sources (historical reconstructions, apocryphal texts, archaeological hypotheses) rather than exclusively from Revelation itself under the guidance of the Holy Spirit. This is precisely the error that Pope John XXIII sought to exclude by calling for an unambiguous confirmation of doctrine in continuity with the Fathers, Trent and Vatican I.

f) **Didache.**

Most of the references to the reinterpretation of the Holy Mass, that it essentially originated as a meal, with the priest standing before the faithful, can be traced back to interpretations of the Didache, especially the chapters 9 and 10 [40, #9-10]. They do this despite the fact that the Didache is a non-canonical text that has only survived in an 11th-century copy of an ancient manuscript discovered in 1873. In doing so, they effectively elevate the Didache above Holy Scripture and Tradition, which is outright abuse

- The Didache itself claims to be the ‘*Teachings of the twelve Apostles*’, while the author(s) remain(s) unknown, moreover its entire origin and provenance are unknown. Although considered divinely inspired by some, such as Eusebius of Caesarea (265-340), who put it on His proposed list for Canonical books. However, **it was officially rejected by the Council of Rome (382) as not divinely inspired.** Given the relatively short period between the death of Eusebius of Caesarea and the Council of Rome (340 versus 382), the Council Fathers must certainly have been aware of the contents of the Didache. This rejection is then confirmed by the Synod of Hippo (393) and the two Councils of Carthage (397 and 429), which were apparently needed to refute a certain resistance to the Canon promulgated by the Council of Rome. Finally, the Council of Florence (1431-1449) declared the Canon as established by the Council of Rome to be a dogma, which was subsequently ratified by the Council of Trent (1545-1563). **Any deduction made from the Didache, being an apocryphal writing, may be fallible if it is not proved by the Revelation itself, the Sacred Scripture and Tradition!**
- The transition from a meal setting to a Sacrifice is so profound that - even during the era of oral tradition - it would undoubtedly have sparked debates within the Church and arguments from both proponents and opponents. Regardless of when this change occurred, such a process ought to be reflected in written references, like the Sacred Scripture. The fact that the Sacred Scripture makes no mention of such a change indicates that no debate on the matter existed until Luther - albeit unfamiliar with the Didache - introduced the concept of a commemorative meal. The Council of Trent completely dismissed this discussion. However, the Liturgical Movement of the first half of the twentieth century revived the debate through hypothetical interpretations of the Didache, viewing it as a “*real meal with the actual Eucharist at its core*”. Some even advocated this as a means to bridge the divide between the Church and the Reformation.
- The hypothetical interpretations concerning the Didache are based on the prayer of Thanksgiving over the wine and the food in chapter IX [40, #IX] and the concluding prayer of Thanksgiving in chapter X [40, #X] as if they were Eucharistic prayers. However, these two chapters with the Christianized Jewish prayers of Thanksgiving follow directly on to chapter VIII [40, #VIII], on the general

attitude of those who fast and the Lord's prayer '*Our Father ...*'. Here it is stated that this prayer is to be prayed three times a day. Whereas, on the other hand, the Holy Eucharist is mentioned three chapters away from the Thanksgiving prayers, in Chapter XIV [40, #XIV] as '*Breaking of Bread*', moreover, this chapter even refers explicitly to the Sacrifice three times, instead of any kind of meal.

- '*But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, **that your sacrifice may be pure.** But let no one that is at variance with his fellow come together with you, until they be reconciled, **that your sacrifice may not be profaned.** For this is that which was spoken by the Lord: **In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations***' [40, #XIV].

Moreover, Chapter XIV about the '*Breaking of Bread*', ended with a reference to the Old Covenant prophecy of Malachi as being spoken by the Lord [Mal 1:11]. **Since it is a pure sacrifice, it is utterly impossible to consider that the '*Breaking of Bread*' is combined with a real satiating meal.** This pure sacrifice can only be considered in accordance with the commandments '*Do this in remembrance of Me*'.

It is therefore more logical that the prayers of thanksgiving in chapters IX and X do not refer to the Eucharist, but rather are Christianised Jewish prayers for daily satiating meals. Moreover, in the prayers of thanksgiving over wine and bread in chapter IX [40, #IX], the Eucharistic words of Consecration as well as the Anamnesis are missing, while chapter X [40, #X] itself already indicates that the final thanksgiving is said '*after you are full*', that is after a satiating meal. Logically, therefore, the Our Father and the prayers of thanksgiving consciously belong together, as the prayers of the common daily meals.

In contrast to the meal option, the institution of the sacramental '*Sacrifice of Christ*' on the evening of the Last Supper does not concern all the bread present at the Table before starting the meal, but only the one unleavened loaf that Christ took and blessed to become His unblemished Sacramental Body by the consecration and of which He gave to eat to His disciples. This is so clearly separated from the prayers that were said before the Last Supper. The same is true of the one cup of wine from the thirteen cups that He took and blessed, to become His Blood by consecration, and then gave to His disciples to drink.

Apparently, many theologians and liturgists were so excited by the discovery of the Didache that they lost sight of reality, blinding themselves to the fact that the Church had rejected the Didache as divinely inspired.

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