



SSPX

Dealing with Clerical Scandals

Continued from the inside

uppity national episcopacies through appeal to the universal clerical authority of popes who truly know what it meant to be successors of St. Peter.

Reformers throughout the history of the Church have understood that the purity of the head of the clerical estate provides the greatest guarantee for the members as a whole. This means that if the Papacy falls prey to its own peculiar parochial temptations, the entirety of the clerical body is, will remain, or will soon be put at its greatest risk. This was indeed the case in the pre-Tridentine period, when a reformer such as Pope Paul IV (1555–1559), lambasted the Holy See for thinking of itself as somehow more than the community that it served rather than its supreme authority. This power had been used to coddle heretics, give dispensations for criminal and immoral clerics to continue and even expand upon their nefarious endeavors, and block criticism of its actions through an assertion of nothing more than criminal arrogance.

But this brings me to the importance of the mobilization of the “Greater Vehicle”: Catholic Christendom in its widest scope. This is indeed the Greater Vehicle for dealing with clerical scandal, first of all because a diseased Christendom can stymie any attempt to improve the situation of a clergy at risk, even when popes who are in the finest fettle stand behind it. Steeped in sinful secular concerns, it is most destructive when its reigning evils are simply taken for granted as a particular age’s “common sense.” The bad “spirit of the times” this creates always has an advantage in a struggle for control over men’s minds and wills because its erroneous axioms become part of the very atmosphere that they breathe from morning until night. It bends believers to its will by attacking them on two fronts, encouraging acceptance of the present, living, erroneous spirit as the obvious dictate of unquestionably intelligent reasoning, while

directing any remaining desire to fight “the world” against the dead and buried errors of times gone by. Once firmly ensconced in the clerical mind and soul, it determines, to its own advantage, the battleground on which the Church should continue to battle and the weapons that she may and may not use. Counsel is thereby given against taking the very measures most useful in dealing with problems and in favor of those designed to worsen them. That which is easy to correct is depicted as being difficult and even impossible; wise policy intended to eradicate sinfulness is ridiculed as the handiwork of the foolish; promotion of evil as “the voice of the Holy Spirit in our times”.

Submission of Christendom to the dictates of a sinful, secular, lay spirit, sometimes violent and sometimes subtle, has regularly brought with it the corruption of the clergy, often for long stretches of time, and often even under the rubric of being loyal to the Catholic message as it goes about its work of subversion.

Yes, “it takes a Christendom” to deal with clerical scandal, our Christendom is indeed diseased, but, quite frankly, it has always been somewhat sick and will continue to be subject to illness and infection until the end of time. Honest devotion to the Christian life in communion with others; straightforwardness in dealing with society on the basis of Catholic teachings; a break with the “accepted” ways of “doing business” according to the standards of the zeitgeist with its call to earthly prudence will once again show that the explanation of the clerical scandal and the path for dealing with it coming out of “The World” is either self-serving or self-deceptive nonsense—and for the simple reason that they come not from Christ but from the devil. What still is needed for success is to wean the Papacy away from its love affair with a sinful spirit. Whence the final stimulus for that Great Purge will come remains unclear.



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Priests' Weekday Residence



Schedule and Information

Mass

First Fridays — 7 P.M.
Saturdays — 8 A.M.
Sundays — 9 A.M.

Confessions

Saturdays — 7:30 A.M.
Sundays — 8:20 A.M.
and by appointment

Other Sacraments

Marriages must be arranged with the pastor at least 6 months in advance. For Extreme Unction, or Sick Calls, or other concerns consult the pastor. By phone : 06-281 3976. By e-mail : ihm@sspx.org.nz.

For Sacramental emergencies call 022 522 8171.

Blessing of Religious Objects

Leave items on the vestibule table with a name on them. They will be marked 'blessed'.

Catholic Enquiry Classes

Consult the pastor to arrange for classes in preparation to enter the Church.

Other Nearby Occasional Mass Locations :

Hamilton

4 Comries Road
Terry Goodall — 07-855 1790
First, Third and Fifth Sundays
Confessions — 1:30 P.M.
Mass — 2:00 P.M.

Whangarei (Maungatapere)

1182 State Highway 14
Second Sunday of the Month
Confessions — 1:30 P.M.
Mass — 2:00 P.M.

Bank Transfer information for Donations

Westpac (Whanganui Branch)
Society of St Pius X, General Account
03-0791-0293304-00

Indicate : "IHM Church"
Send your name and donation number to
info@sspx.org.nz or call 06-344 3814

Dealing with Clerical Scandals

By Dr John Rao, adapted from *The Angelus* (Nov-Dec 2017):

CLERICAL MISCHIEF, has been a constant fact of life in the history of the Church. Although there have been a fair number of dubious and downright despicable figures on the Throne of St. Peter, the Papacy does not come out all that badly. The general run of the episcopacy and clergy, do not fare quite as well. But higher or lower in the hierarchy of scandal that the supreme head or the ordinary members of the clerical state may be, they are perfectly united in one two-fold aspect: the boring repetitiveness of the kind of sins that they commit, and their "fraternal" union with the Christian laity in their succumbing to what are their all too similar trans- vocational temptations.

For clerical scandal in the final analysis does not display shockingly unique characteristics. It reflects instead the evils of the lay environment into which each and every cleric is born in the first place. The problem of scandal is a general one that is admittedly more distressing when speaking about the clergy's part in it because of the primary significance of their consecrated persons and labors. But dealing effectively with clerical scandal also requires an assault upon the wickedness of the outside fallen world, with the attack primarily aimed at whatever special form this may take in any given place or time.

In short, it takes a healthy Christendom to purge clerical corruption. And when it succeeds in doing so, it enhances the ability of popes, bishops, priests,

Advent/December Schedule

Please see the enclosed schedule for Masses through Christmas. There are extra Masses, but no Mass on Sat., 14 Dec. & 21 Dec.

Christmas Masses

Wed., 25 Dec, Christmas, is a Holy Day of Obligation. Masses at 12 A.M. & 9 A.M. Possible 6 A.M. Mass, also. Daily Mass during Christmas octave. Details to follow.

and religious to perform their higher spiritual mission better, helping the social order that has done the clergy a good turn to stay on even keel and transform itself in Christ still more thoroughly in the future. To state this purgative truth in a more popular fashion, "one hand of Christendom washes the other".

Individual cases of scandalous behavior aside, let us briefly outline the two basic types of clerical troublemaking in Church History, the first of which is the desertion from the ranks of the Mystical Body of sizeable units of the nobility, manifested in their encouragement of or positive response to heretical attacks. Such nefarious conduct was all too visible at the time of the great Trinitarian and Christological controversies of the 4th through the 7th centuries, and of the Protestant Revolution.

The second form of priestly and religious troublemaking is immorality—financial, carnal, and politically ambitious—plain and simple. Terribly prevalent in the Western Church in the miserable era following the collapse of the Carolingian experiment at restoring a Roman and Catholic order from the late ninth through the early eleventh centuries, this second plague returned again in a somewhat analogous fashion from the time of the residence of the Papacy in Avignon down to that of the Tridentine Reform. Immorality has also played a role in inclining clerics to the first form of scandal, whether to justify abandonment of their state in life to further their own vices, or to adopt heresy in a mistaken attempt to overturn undeniable clerical evildoing.

Similarly, peculiar problems aside, the manner in which Catholics historically have successfully struggled against our two basic types of clerical naughtiness also can be summarized rather simply. They merely involve applying the truth noted above: that

Announcements

Substitute Priests

Fr Palko is away in the U.S. for holidays from 29 Nov– 14 Dec. Fr de Clausonne will visit both weekends. If there are sacramental emergencies (urgent sick call for someone in danger of death) please call 0210 188 0085.

Ordinations

Please pray for those to be ordained (1 Priest & 3 Deacons) on Thurs., 19 Dec, in Australia.

"it takes a Christendom" to clean up Holy Mother Church; that, just as individuals can only be saved by becoming part of a community, it is solely through communal effort in every regard that each Christian has even a chance of being kept religiously sane and on the proper path to sanctification.

Let us say that the problem in question has repeatedly been tackled by an appeal to a "Lesser and a Greater Vehicle" of impressive, purgative, communal efficacy, and in a way that illustrates their complementarity.

Employment of the "Lesser Vehicle" has entailed the mobilization of the clerical community in all of its immense variety and proper hierarchy to fight its internal scandals. Psychologically and physically, isolation has always been one of the greatest dangers of clerics. This isolation leaves them badly armed for responding properly to the particular temptations of their personal or parochial environments. Hence, reform movements throughout the ages have understood the necessity of dealing with the weaknesses of the clerical state by similar communal means: by strengthening the bonds of the members of a religious house at risk of corruption with other endangered houses of their order, often sending some of the healthy members of one of these to cure the sickly colleagues of sister establishments; by linking parish priests more tightly and fraternally in orthodox intellectual and spiritual activities, complemented by participation in regular diocesan synods guided by reform bishops; by overcoming the flaws of bad bishops of a given land in subjecting them to the decisions of national assemblies dominated by determined and saintly episcopal confrères; and by the taming of the sins of proud religious orders and

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