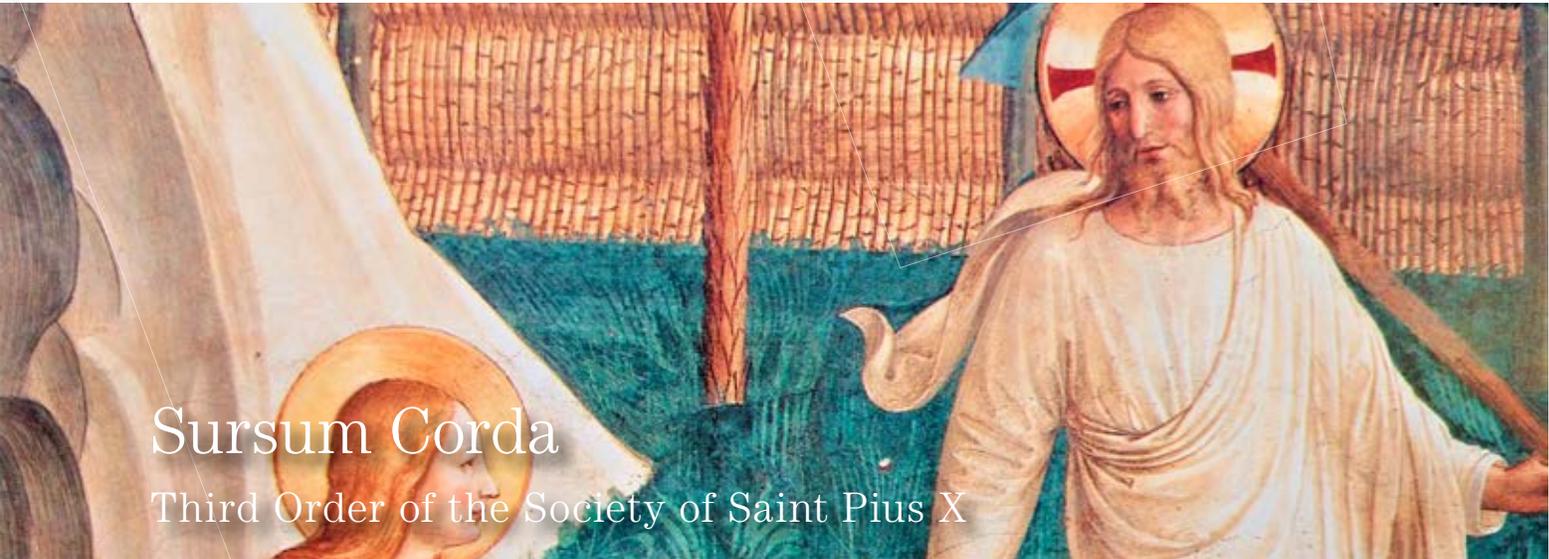




SSPX



Sursum Corda

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The Resurrection of Jesus

In the wake of Modernism, much doubt, and even rejection, has been cast on many dogmas of the Catholic Faith. Unfortunately, today's Catholic hierarchy has a share in many of these doubts and even outright denials. One such dogma is the Resurrection of Jesus Christ.

Doubt and rejection of a dogma of the Church is perilous to our salvation. As Vatican I states:

That understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of a deeper understanding.

It is important to keep in mind that the Resurrection and other Catholic beliefs are not denied outright. Instead, they are seen through the filter of their theories and philosophy. If asked plainly: “do

you accept the Resurrection of Jesus?”, they would say: “Of course”! What they mean by “Resurrection” however, is different than the Church’s perennial teaching.

The following are some quotations of prominent Catholic leaders, cardinals, and popes, expressing their views on the Resurrection of Jesus. It is important to keep in mind that Modernism begins with a systematic attack on the very processes of knowledge, sound judgment, and reasoning. One need not assert malice to everyone who could be labelled a “modernist.” One who is “out of their mind” or “out of touch with reality” is not necessarily malicious.

Following the program of eradication of Modernism set down by St. Pius X, we take note of various reactions.

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Letter from the Chaplain

Dear Tertiaries,

I wish all of you a very joyous feast of the Resurrection of Jesus. I hope that your Lent was fruitful and solid advancement has been made in your spiritual lives. Certainly, the opportunities for this advancement were present. The liturgical cycle with its fast and stress on mortification has always carried this goal in mind: to advance in the spiritual life. It is a time of self-discipline and focus on particular virtues. Perhaps the greatest focus is detachment from sin in order to make greater acts of religion.

With the fast being over and our abnegations come to a high point, looking particularly at the death to sin, the Resurrection moves us to dwell on the newness of life. One of the obvious manifestations of this theme is the stress given to baptism during the Easter Vigil. All of the figures that are related in the prayer of blessing of the water, with all their significance explained by the Church, move us to enter into this birth in Christ's grace. St. Paul explains the connection among baptism, the newness of life, and the Resurrection:

Know you not that all we who are baptized in Christ Jesus are baptized in His death? For we are buried together with Him by baptism into death: that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For He that is dead is justified from sin.

Baptism is a death before it is a life. St. Paul in another place, which Holy Mother Church uses for the Epistle of Easter morning, stresses this newness of life:

Know you not that a little leaven corrupteth the whole lump? Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

The blood of the Lamb is applied to our souls, thus averting the dreadful consequences of sin. Therefore, we are to live the life of grace, casting off the works of iniquity.

The article in this issue of *Sursum Corda* is about the Resurrection and how it is attacked today in the Catholic Church. I have not previously written an article of this nature for tertiaries. All the articles have explained mysteries of the Faith for spiritual reflection or have given principles of the spiritual life for members to advance. Understanding this type of article is not as positive as the others, I beg your indulgence, realizing one out of twenty (or so) is not a bad thing.

Concerning my approach and explanation, the article contains some quotations given by prominent members of the hierarchy. The statements quoted are public statements. The criticism given is objective. In no way do I resort to railing, as St. Jude terms it in his epistle. Far too often, heavy critics of the hierarchy add railing remarks, belittling comments, assertions of the greatest malice, etc. This type of attack comes down to subjective railing of the persons concerned and, in my opinion, springs from a bad spirit.

We make this objective criticism to be aware of false teachings and to strengthen ourselves particularly where there is weakness in the Church. Moreover, it provides occasion for us to revisit the teaching of the Church on the Resurrection.

Just as a reminder to those members who receive the newsletter by email. Return envelopes for dues were not provided for you. I hope that you do not forget to send in your dues.

Also, please take note of my change of address. I mention it again as mail still is going, not only to Ridgefield, but even to Syracuse!

Our Lady Immaculate Priory
7011 W Addison St.
Chicago, IL 60634

Wishing you all a holy Eastertide.
In Christ,



Fr. Adam Purdy



- Some teachers/students were of bad will toward the Church. Modernism definitely belongs to the agenda of the enemy of Jesus Christ and our souls. These anti-apostles, disciples of the devil and Freemasonry, took positions within the Church, infiltrating her, with the utmost determination to destroy her from within.
- Other modernists, when admonished, did *dis*continue teaching their theories. This is because they loved the Church and her supreme authority.
- Some others, when discovered, refused in their obstinacy to leave their errors, and many even apostatized.
- Others still laid low and hidden, holding their ideas for a time in which the Church would be more favorable.
- Some continued to teach and kept themselves under the radar.

As time goes on, the majority of second, third, and fourth generation modernists are less deliberate but are rather logical fruits of this system. They are the resulting product produced, as the *Permanent Instruction* states, *marching to our standard all the while thinking they are marching behind the standard of Peter*. We could, perhaps, assert the majority are more victims of the system rather than malicious movers in the system with an anti-Catholic spirit that drives them on.

Denial of the Resurrection

So back to these quotations that dismantle the true teaching of the Church on the Resurrection of Jesus.

Cardinal Kasper, as cited in *Die Thesen des Professor Walter Kasper* of 2005, is quoted for the following statements:

The bodily Resurrection of Our Lord Jesus Christ is not an objectively and neutrally ascertainable historical fact. Regarding the Easter and Ascension accounts in St. Mark's Gospel: we are not talking about historical characteristics but [linguistic] means of style which are to get people's attention and create excitement.

Cardinal Müller is not silent on the issue either. He states in his *Katholische Dogmatik*:

A running camera would not have been able

to make an audio-visual recording of either the Easter manifestations of Jesus in front of His disciples, nor of the Resurrection event, which, at its core, is the consummation of the personal relation of the Father to the incarnate Son in the Holy Ghost. In contrast to human reason, animals, and technical devices are not capable of a transcendental experience and thus also lack the ability to be addressed by the Word of God through perceptible phenomena and signs. Only human reason in its inner unity of categoricity and transcendentality is determinable by the Spirit of God to enable it to perceive in the sensory cognitive image (triggered by the manifestation event) the person-reality of Jesus as the cause of this sensory-mental cognitive image.

In other words, only a transcendental encounter/experience could conjure up the Resurrection of Jesus.

Pope Benedict XVI wrote in his *Principles*: *Thus, the Resurrection cannot be a historical event in the same sense as the Crucifixion is. For that matter, there is no account that depicts it as such, nor is it circumscribed in time otherwise than by the eschatological expression "the third day."*

According to the modernist, intrinsically supernatural things cannot be known and, therefore, cannot belong to the historical record. To say it simply, it is a "faith fact" arising from the collective personal encounter of believers—and not a historical fact with compelling evidence for all to see!

In his book *Jesus of Nazareth*, Pope Benedict XVI also comments on St. Luke's narration which stresses the reality of Christ's risen body:

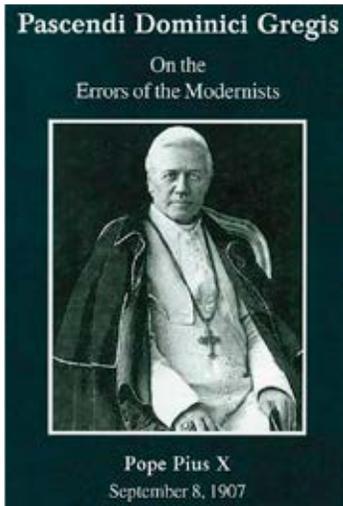
Most exegetes take the view that [St.] Luke is exaggerating here in his apologetic zeal, that a statement of this kind seems to draw Jesus back to the empirical physicality that had been transcended by the Resurrection. Thus, Luke ends up contradicting his own narrative, in which Jesus appears suddenly in the midst of the disciples in a physicality that is no longer subject to the laws of space and time.

It is clear that Pope Benedict XVI did not accept the Resurrection in the sense that has been laid down by the *Catechism of the Council of Trent*.

Pope Francis has also chimed in:

If, in fact, everything had ended with His death, we would have in Him, an example of supreme self-denial, but this would not be able to generate our faith. He was a hero. He died, but He is risen because faith arises from the Resurrection. Accepting that Christ is dead and that He died crucified is not an act of faith. It is a historical fact. Believing He is risen, on the other hand, is [an act of faith]. Our faith begins on Easter morning.

One might read this and be a little confused. Pope Francis admits the Resurrection—this is good! On what grounds does he admit the Resurrection? Not a historical one. There is a division that is made regarding Jesus of history and Jesus of faith. For him, the two do not coincide. The Jesus of faith belongs to an inner sentiment/commitment to one's personal encounter with God. The resurrected Jesus is the result of vital immanence and not a physical or historical reality. One might as well say that Christ resurrected in the hearts of His followers, but not in reality.



The Modernist Explanation

How is it that these denials somehow make sense in the mind infected with Modernism? *It is because clergy of our day have been taught to think this way!* The modernist methods, teachings and theory have been the textbooks for decades. Old manuals of Catholic dogma, scholastic philosophy, and theology have been replaced long ago. How would you expect those seminarians to be thinking? What kind of mind would be in those ordained to the priesthood? What do you think they in turn would teach?

Who would become the thinkers and theologians for the next generation? Who would become the next generation of bishops?

St. Pius X acknowledged this invasion of professors and teachers of seminaries and universities in his encyclical *Pascendi Dominici Gregis*:

We allude, Venerable Brethren, to many who belong to the Catholic laity, nay, and this is far more lamentable, to the ranks of the priesthood itself, who, feigning a love for the Church, lacking the firm protection of philosophy and theology, nay more, thoroughly imbued with the poisonous doctrines taught by the enemies of the Church, and lost to all sense of modesty, vaunt themselves as reformers of the Church;

...

St. Pius X at the end of the encyclical gives some practical measures to overcome Modernism. By saying modernist professors must be removed, it acknowledges the grave problem that they are currently in positions of teaching.

All these prescriptions and those of Our Predecessor are to be borne in mind whenever there is question of choosing directors and professors for seminaries and Catholic universities. Anybody who in any way is found to be imbued with Modernism is to be excluded without compunction from these offices, and those who already occupy them are to be withdrawn. The same policy is to be adopted towards those who favor Modernism either by extolling the modernists or excusing their culpable conduct, by criticizing scholasticism, the Holy Father, or by refusing obedience to ecclesiastical authority in any of its depositaries; and towards those who show a love of novelty in history, archaeology, biblical exegesis, and finally toward those who neglect the sacred sciences or appear to prefer to them the profane. In all this question of studies, Venerable Brethren, you cannot be too watchful or too constant, but most of all in the choice of professors, for as a rule the students are modelled after the pattern of their masters.

How did the modernist system come about? How do the above quotations make perfect sense to themselves?

The answer to this question is not simple, moreover it is the fruit of centuries of work. The enemy of our souls was certainly very skillful in bringing about this collapse. The development was slow so



as to be very subtle, yet the result was thoroughly permeating.

Let us begin by recognizing that at the time of the Renaissance, there was a shift away from scholastic philosophy. *This single occurrence is probably the strongest reason for the development of Modernism.* It may be noted also that St. Pius X lists scholastic philosophy as the number one remedy to the problem of Modernism.

In the first place, with regard to studies, We will and ordain that scholastic philosophy be made the basis of the sacred sciences... the scholastic philosophy We prescribe is that which the Angelic Doctor has bequeathed to us...

Scholastic philosophy is a kind of Realism. This means that the ideas we have in the mind correspond to real physical things. Ideas are simply a mental construct of the real thing. For most, this should be an obvious, self-evident proposition. One of the great axioms of St. Thomas Aquinas was: *there is nothing in the mind that does not first come to us through the senses.* Most understand that our senses perceive the things around us, and therefore the mind forms ideas of these things. Truth is when the mind corresponds to the external object; error is when there is not correspondence of the mind to the external object.

This Realism is rooted in real objects and therefore we could also call it *Objectivism*. With the Renaissance, philosophy began to move away from this Objectivism. Philosophers were no longer asking: *How do I know these things?* Instead, they were asking: *Are there these things?* And after that: *Do I know anything?* And after that: *How do I know I am?* With the divorce of the mind from the object, philosophers must find some stability. Any stability they could claim would reside in “myself.” This is the origin of *Subjectivism*.

When the divorce of the mind and the physical world occurs, the philosopher must come up with some other way of explaining things. Systems would be developed by various philosophers: Locke’s Nominalism, Descartes’ Idealism, Kant’s Transcendental Idealism, and Husserl’s Phenomenology. Each of these systems rooted in Subjectivism proposes all kinds of difficulties and leaves many questions unanswered. How is there consistency? How is there uniformity? How is there agreeability?

Errors of Modernism

From these systems can be extracted the two dominant errors upon which Modernism rests, both of which are identified by St. Pius X in his encyclical.

The first of these errors is Agnosticism.

Modernists place the foundation of religious philosophy in that doctrine which is usually called Agnosticism. According to this teaching, human reason is confined entirely within the field of phenomena, that is to say, to things that are perceptible to the senses, and in the manner in which they are perceptible; it has no right and no power to transgress these limits. Hence, it is incapable of lifting itself up to God, and of recognizing His existence, even by means of visible things. From this it is inferred that God can never be the direct object of science, and that, as regards history, He must not be considered as a historical subject.

The second of these errors is really a consequence of the first. There has to be some reason to justify believing what Catholics believe! This second error St. Pius X calls Vital Immanence.

However, this Agnosticism is only the negative part of the system of the modernist: the positive side of it consists in what they call vital immanence. This is how they advance from one to the other. Religion, whether natural or supernatural, must, like every other fact, admit of some explanation. But when natural theology has been destroyed, the road to revelation closed through the rejection of the arguments of credibility, and all external revelation absolutely denied, it is clear that this explanation will be sought in vain outside man himself. It must, therefore, be looked for in man; and since religion is a form of life, the explanation must certainly be found in the life of man. Hence, the principle of religious immanence is formulated. Moreover, the first actuation, so to say, of every vital phenomenon, and religion, as has been said, belongs to this category, is due to a certain necessity or impulsion; but it has its origin, speaking more particularly of life, in a movement of the heart, which movement is called a sentiment. Therefore, since God is the object of religion, we must conclude that faith, which is the basis and the foundation of all religion, consists in a sentiment which originates from a need of the divine. This need of the divine, which is experienced only in special and favorable circumstances, cannot, of

itself, appertain to the domain of consciousness; it is at first latent within the consciousness, or, to borrow a term from modern philosophy, in the subconsciousness, where also its roots lies hidden and undetected.

St. Pius X is definitely not a light-weight in his keen insight and explanation! What does all this mean?

- Since we cannot know God from anything outside us, all ideas of God, faith, revelation, dogma, etc. originate and are formed within us. Our “sentiments” make them up.
- The Jesus of faith is a projection of my inner need of Him.
- Any historical consideration is simply the acknowledgement that men of the past have had these same sentiments and need of Him.
- “Dogma” (or what they term dogma!) is the codification of the common experiences and encounters of the Jesus of faith that individuals have had.
- Inspiration is the intensity of the sentiment that has moved some to write or preach about it.
- One can also note why religious liberty and liberty of conscience are the bread and butter of modernists. If religion is based on personal sentiments and nothing objective, who would be correct in condemning another’s beliefs.
- The liberal spin on “dignity of the human person” is paramount!

So, you see! The modernists are consistent with their system. For them, it actually makes sense. They teach this with pride as if it is the most insightful bit of teaching that has ever been formulated. This is exactly how the Resurrection of Jesus comes to be altered, and in its actual meaning rejected!

The Truth of the Resurrection

What is the Catholic teaching on the Resurrection? Let us begin this small expose with a solemn condemnation by St. Pius X in his decree *Lamentabili*. The holy pontiff states:

The Resurrection of the Savior is not properly a fact of the historical order, but a fact of the purely supernatural order, neither demonstrated nor demonstrable, and which the Christian conscience gradually derived from other sources. (Error no. 36)

The *Catechism of the Council of Trent* develops very clearly the Catholic teaching on the Resurrection. Throughout the text, you will notice there is never a shadow of doubt as to the reality of Christ’s physical body. I do apologize for the length of the quotation, (I abridge it as best suitable for our purpose) but very few will go and read these things if they were not put here. It is taken from the explanation of the article of our Creed: *He descended into hell; on the third day He arose again from the dead.*

The meaning of the Article is this: Christ the Lord expired on the Cross, on Friday at the ninth hour, and was buried on the evening of the same day by His disciples, who with the permission of the governor, Pilate, laid the body of the Lord, taken down from the Cross, in a new tomb, situated in a garden near at hand. Early in the morning of the third day after His death, that is, on Sunday, His soul was reunited to His body, and thus He who was dead during those three days arose, and returned again to life, from which He had departed when dying.

By the word Resurrection, however, we are not merely to understand that Christ was raised from the dead, which happened to many others, but that He rose by His own power and virtue, a singular prerogative peculiar to Him alone. For it is incompatible with nature and was never given to man to raise himself by his own power, from death to life. This was reserved for the almighty power of God, as we learn from these words of the apostle: Although He was crucified through weakness, yet He liveth by the power of God. This divine power, having never been separated, either from His body in the grave, or from His soul in hell, there existed a divine force both within the body, by which it could be again united to the soul, and within the soul, by which it could again return to the body. Thus, He was able by His own power to return to life and rise from the dead.

Our Lord confirmed this by the divine testimony of His own mouth when He said: I lay down my life that I may take it again...and I have power to lay it down: and I have power to take it up again. To the Jews He also said, in corroboration of His doctrine: Destroy this temple, and in three days I will raise it up... It is also the peculiar privilege of Christ to have



been the first who enjoyed this divine prerogative of rising from the dead, for He is called in Scripture the first-begotten from the dead, and also the first-born of the dead.

In this resurrection Christ the Lord holds the first place...having subdued and conquered death, He so arose that He could die no more according to this most clear testimony: Christ rising again from the dead, dieth now no more, death shall no more have dominion over Him.

...He is said, with strictest truth, to have lain in the grave for three days, and on the third day to have risen again from the dead. To prove that He was God He did not delay His Resurrection to the end of the world; while, on the other hand, to convince us that He was truly man and really died, He rose not immediately, but on the third day after His death, a space of time sufficient to prove the reality of His death.

The Reliability of Scripture

The Resurrection of Jesus as a real, historical, empirical event relies on the testimony that is left to us in Sacred Scripture. What kind of value does the text of the gospels give us?

Firstly, the Catholic embraces the teaching of the Church on the inspiration of the Holy Ghost. *Inspiration is the positive assistance of God given to the sacred author, in which the author writes exactly and only what God wants, while at the same time retaining his complete freedom of will in writing exactly what he wants.* It is a movement of grace upon the author, directing his mind and will, not forcing his pen. With his mind and will filled with the Spirit of God, what comes out is exactly what God wanted. The First Council of the Vatican defines:

These books [of the canon] the Church holds to be sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contain revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author (De Fide Catholica 2:7).

The modernist necessarily concludes something different regarding the worth of Scripture. St. Pius X states:



According to the principles of the modernists they may be rightly described as a collection of experiences, not indeed of the kind that may come to anybody, but those extraordinary and striking ones which have happened in any religion...God does indeed speak in these books—through the medium of the believer, but only, according to modernistic theology, by vital immanence and permanence. Do we inquire concerning inspiration? Inspiration, they reply, is distinguished only by its vehemence from that impulse which stimulates the believer to reveal the faith that is in him by words or writing. It is something like what happens in poetical inspiration, of which it has been said: There is God in us, and when He stirreth He sets us afire. And it is precisely in this sense that God is said to be the origin of the inspiration of the Sacred Books.

Concerning Sacred Scripture, we will see that the modernist necessarily empties out the meaning behind the text. Following the principles of

Agnosticism, all supernatural events are relegated to the unknown, and therefore are not historical. Yet the modernist Scripture scholar will admit a kind of inspiration, but one that arises from the immanence of each individual. This “inspiration” does not guarantee historicity, veracity, and in some cases, authorship is questioned. St. Pius X writes:

We have already touched upon the nature and origin of the Sacred Books. And this is precisely what they teach about our books of the Old and New Testament. But to suit their own theories they note with remarkable ingenuity that, although experience is something belonging to the present, still it may derive its material from the past and the future alike, inasmuch as the believer by memory lives the past over again after the manner of the present, and lives the future already by anticipation. This explains how it is that the historical and apocalyptic books are included among the sacred writings. The modernists affirm, too, that there is nothing in these books which is not inspired. In this respect, some might be disposed to consider them as more orthodox than certain other moderns who somewhat restrict inspiration, as, for instance, in what have been put forward as tacit citations. But it is all mere juggling of words. For if we take the Bible, according to the tenets of Agnosticism, to be a human work, made by men for men, but allowing the theologian to proclaim that it is divine by immanence, what room is there left in it for inspiration? General inspiration in the modernist sense it is easy to find, but of inspiration in the Catholic sense, there is not a trace.

Secondly, because of the inspiration of the Holy Ghost upon the author, the Catholic embraces the teaching of the inerrancy of Sacred Scripture.

Inerrancy of Scripture means that the Sacred text, in the totality of its parts, is void of any error whatsoever. God is the primary author, *Who can neither deceive nor be deceived*. Pius XII strongly stated that the above passage of the First Vatican Council was:

a solemn definition of Catholic doctrine, by which such divine authority is claimed for the “entire books with all their parts” as to secure freedom from any error whatsoever (Divino Afflante Spiritu).

The event of the Resurrection is testified to by those who were with Him. They saw Him, spoke with Him, ate with Him, touched His risen body. Their account is truthful; it is part of the historical record.

At this moment, I would refer you to an apologet-

ics manual. These manuals establish the historicity, the authenticity, and the veracity of the sacred texts. This is done by various arguments. Just in brief, historicity refers to the time frame in which they were written, authenticity refers to the authorship being as claimed, and veracity refers to the truthfulness of the account. This is a very valuable study and I would encourage you to look these things up. Fr. John Laux is an easy author to begin with.

Now regarding the senses of Scripture, it is very easy for the modernist to likewise dismiss the literal meaning of the text, asserting that the author did not intend a literal understanding. This is exactly what Benedict XVI suggest in his quotation above. Modernists are fond of resorting to alternate meanings and alternate senses at the expense of the literal meaning. To this point, St. Thomas Aquinas says:

The multiplicity of these senses does not produce equivocation or any other kind of multiplicity, seeing that these senses are not multiplied because one word signifies several things, but because the things signified by the words can be themselves types of other things. Thus, in Holy Writ no confusion results, for all the senses are founded on one—the literal—from which alone can any argument be drawn, and not from those intended in allegory, as Augustine says [Epis. 48]. Nevertheless, nothing of Holy Scripture perishes on account of this, since nothing necessary to faith is contained under the spiritual sense which is not elsewhere put forward by the Scripture in its literal sense...

In the same article, he also writes:

Since the literal sense is that which the author intends, and since the author of Holy Writ is God, Who by one act comprehends all things by His intellect, it is not unfitting, as Augustine says [Confessions xii], if, even according to the literal sense, one word in Holy Writ should have several senses.

To conclude: The Resurrection of Jesus Christ is vital for the life of the Church, confirming our faith in the divine mission of our Redeemer. *The Catechism of the Council of Trent* exhorts pastors to teach the Resurrection with *an indefatigable energy* and insistence, understanding very well how important this teaching is for our Catholic Faith. St. Paul reminds us: *without the resurrection of Christ, your faith is vain, as you are still in your sins*. It is only with His Resurrection that we rise to newness of life. Let us then contemplate this newness of life which we are called into by His Resurrection.