

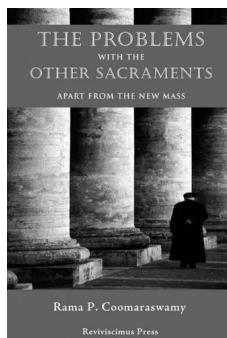
On the validity of the post-Conciliar Church's Sacraments: *The Problems with the Other Sacraments Apart from the New Mass*

By Rama. P. Coomaraswamy
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Reviewed by Marek Rostkowski

It is a truism to say that the contemporary Roman Catholic Church is in a state of crisis. One observes, for example, an increasing number of people departing from religion on the one hand, and on the other, a declining quantity of priestly vocations, among many worrying symptoms. This is apparent to everyone who does not close his eyes to the dry facts. Generally speaking, the controversy emerges clearly only when one comes to examine the causes of the symptoms and draws conclusions from them and proposes the appropriate means to address the present sad state of affairs.

A point of reference in the discussion—for traditionalists as well as modernists—concerning a difficult position in which the Church finds herself is the Second Vatican Council. It opened under Pope John XXIII in 1962 and closed under Pope Paul VI in 1965. During four sessions in which over 3000 Church Fathers participated, numerous Constitutions, Decrees and Declarations were passed. The leitmotif of Vatican II was *aggiornamento*, that is to say, “updating” the Catholic Teaching so that it could meet the challenges of the modern world. But modern civilization, as René Guénon has stated, makes its appearance in history as a genuine anomaly: “among all the known civilizations, this is the only one to have



developed in a purely material direction”¹. Therefore, conforming to its counter-values has to be nothing more than a capitulation to modernism, which is “the synthesis of all heresies”—as Pope Pius X defined it²—and, consequently, an abandonment of own positions, or, in other words, the same as the so-called Catholic Modernism which amounts to the same because, as Frithjof Schuon observed, it is “open to no matter what—to everything except Tradition”³.

As a result of the main actions of Vatican II, anthropocentrism has replaced theocentrism. The focus is less God and Jesus Christ than it is the human being and his needs. The Teaching Authority of the Church has chosen to conform to the needs of Man. Instead of keeping to the Doctrine and the Law of God, the post-Conciliar Church has reoriented itself by means of such documents as *Dignitatis humanae* or *Gaudium et spes*.

The Conciliar Fathers, not without help on the part of people from outside of Holy Mother the Church, did not refrain from introducing changes in the field of the liturgy and the Sacraments! The new rite of the Mass—the so-called *Novus Ordo Missae*—was promulgated in defiance of Pope St. Pius V, who in 1570 codified the *Missale Romanum* and announced:

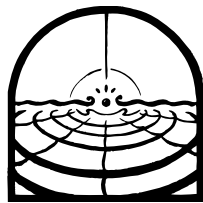
All other of the churches (...) are hereby denied the use of other missals, which are to be discontinued entirely and absolutely; whereas, by this present Constitution, which will be valid henceforth, now, and forever, We order and enjoin that nothing must be added

¹ R. Guénon, *East and West*, Hillsdale NY 2001, p. 11.J. Evola adds: “Everything that has come to predominate in the modern world is the exact antithesis of any traditional type of civilization”. J. Evola, *Ride the Tiger: A Survival Manual for the Aristocrats of the Soul*, Rochester VT 2003, p. 2. Frithjof Schuon emphasizes in turn that “modern thought, or the culture engendering it, is only an indeterminate flux, which in a sense cannot be defined positively since it lacks any principle that is real and hence related to the Immutable”. F. Schuon, *Understanding Islam*, Bloomington IN 1998, p. 25. And one more quotation, from the Rama Coomaraswamy’s father: “The bases of modern civilization are to such a degree rotten to the core that it has been forgotten even by the learned that man ever attempted to live otherwise than by bread alone”. A. K. Coomaraswamy, *Am I My Brother’s Keeper*, New York, NY 1947, p. 6.

² Pope St. Pius X, *Pascendi Dominici Gregis*, September 8, 1907.

³ Frithjof Schuon, *The Question of Protestantism*, [in:] *idem, Christianity/Islam. Perspectives on Esoteric Ecumenism. A New Translation with Selected Letters*, Bloomington, IN 2008, p. 33. “Modernism (...) is nothing other than the application of liberal principles to the realm of Doctrine, Theology, History and Apologetics, that is to say, to the whole field of religion.” R. P. Coomaraswamy, *The Destruction of the Christian Tradition*, Bloomington IN 2006, p. 389.

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