

- Father Louis Campbell -

Third Sunday of Lent

## *A Kingdom Brought to Desolation* (Lk.11:17)

Sermon delivered on 27 February 2005, at Saint Jude Shrine, Stafford, Texas

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“Let no one lead you astray with empty words,” warns St. Paul in today’s Epistle (Eph.5:6). We must keep the faith, the faith of our fathers, handed on to us from the Apostles by saints and martyrs, the fathers and doctors of the Church, and holy popes and bishops. Now it is our turn to teach the faith, handing it on to the younger generation unchanged and untainted by heresy, lest the Church become the desolate kingdom spoken of by Our Lord in the Gospel.

Many, “with empty words,” have tried to destroy the Catholic faith – Arius, Luther, Calvin, and Cranmer, to name a few. Then there came the Modernists, condemned by Pope St. Pius X, but whose heresies lived on to be re-hatched at Vatican II by the liberal theologians, and canonized by the conciliar popes.

If one were to set out to destroy the Catholic faith, a good place to begin would be to tamper with the Sacraments, the Sacrament of Baptism, for instance. Ah, but every well instructed Catholic knows that the essential rite of Baptism requires the pouring of water upon the head of the person (or immersing the person in the water) while saying the words: “I baptize you in the name of the Father, and of the Son, and of the Holy Ghost” (or Holy Spirit).

If the priest baptizing were to say, “I pour upon you the life-giving waters of salvation, that you may share the life of the Holy Trinity,” we would know beyond the shadow of a doubt that the Sacrament was invalid, and that the person would have to be re-baptized using the form that is required for validity. We would not have to wait for the theologians to debate the matter, or for the Holy See to issue a decree of nullity. Any Catholic in his right mind would know that the attempted Baptism was invalid. Any attempt by the “liturgical experts” to change the essentials of the Sacrament would not have been tolerated by the Catholic faithful.

Not so with some of the other sacraments. Most of us knew little of what was required, for instance, for the valid consecration of a bishop. It was usually a rare event administered in Latin amid mysterious and lengthy ceremonies. Change the form of this Sacrament, and who would notice? Then what better way to destroy the Catholic Church than to render invalid the Sacrament of Holy Orders, since true bishops are absolutely necessary if the Church is to survive?

The essential matter and form for the valid consecration of a bishop was determined by Pope Pius XII on November 30, 1947, in the Apostolic Constitution *Sacramentum Ordinis* (*Acta Apostolicae Sedis* 40, 1948, 5-7), a document which has all the essential characteristics of infallibility, according to reputable theologians like J.M. Hervé and Felix Capello ([wandeo.org.pl](http://wandeo.org.pl)). Accompanying the laying on of hands, the consecrating bishop was to say the words of the Preface, “of which,” says the pope, “the following are essential and therefore necessary for validity: **‘Fill up in Thy priest the perfection of Thy ministry and sanctify him with the dew of Thy heavenly ointment, this thy servant decked out with the ornaments of all beauty’**” (Comple in sacerdote tuo ministerii tui summum, et ornamentis totius glorificationis instructum coelestis unguenti rore sanctifica).

At the end of the document Pope Pius XII states: **“We teach, declare, and determine this, all persons notwithstanding, no matter what special dignity they may have, and consequently we wish and order such in the Roman Pontifical... No one therefore is allowed to infringe upon this Constitution given by us, nor should anyone dare to have the audacity to contradict it...”**

Pope Pius XII’s body had hardly begun “a-mouldering in the grave” when the agents of change began working in earnest to destroy the Catholic faith. Paul VI, once the confidant and trusted friend of Pope Pius XII, had that “audacity to contradict” when he published his own decree in 1968. In vain did Pope Pius XII “teach, declare, and determine” what was required for the validity of the Sacrament of Orders. Paul VI would introduce entirely new words, requiring **them** for validity, words which were never used for the consecration of a bishop in the Roman Rite: **“So now pour out upon this chosen one that power which is from you, the governing Spirit whom you gave to your beloved Son, Jesus Christ, the Spirit given by him to the holy apostles, who founded the Church in every place to be your temple for the unceasing glory and praise of your name”** (*Pontificalis Romani*, June 18, 1968).

As to why Paul VI found it necessary to discard the essential words of the traditional form of consecration and replace them with entirely different words, he says “...it was judged appropriate to take from ancient sources the consecratory prayer that is found in the document called the *Apostolic Tradition of Hippolytus of Rome*, written at the beginning of the third century.”

Judged appropriate? By whom? None other than Archbishop Annibale Bugnini and his associates of the “Consilium,” who invented the Novus Ordo Mass. And who on earth was Hippolytus of Rome? He was an anti-pope of the third century who separated from Rome because of doctrinal differences and established a schismatic church, although he later returned to the Catholic Church and died a martyr. Who knows but that his “Apostolic Tradition” was drawn up for his schismatic sect?

And whatever became of Pope Pius XII’s Apostolic Constitution, *Sacramentum Ordinis*? You can find almost any papal document you want on the internet, but that one has been “yanked”. Obviously they can’t afford to let us think about it. The name *Sacramentum Ordinis* was even given to another document by John Paul II, probably as a red herring to throw us off the track.

What conclusion does one draw? The Catechism of the Council of Trent states: “In our Sacraments... the form is so definite that any, even a casual deviation from it renders the Sacrament null.” We would never tolerate a change in the form of the Sacrament of Baptism. Never! Can we blithely accept a total deviation in the form of the Sacrament of Holy Orders, a change which omits the part of the traditional form declared essential for validity by Pope Pius XII? I think not! Pope Pius XII changed nothing of the traditional form, but merely designated which part of the form was essential for validity. Paul VI omitted that essential part of the form and replaced it with something entirely new. Not even popes (certainly not would-be popes) can change the form of a Sacrament. Whom do we trust, Pope Pius XII, who carefully guarded the traditional sacramental form handed down from ages past, or Paul VI? Paul VI, who on the flimsiest of pretexts, changed the essential form of a Sacrament, thus rendering it invalid. The result is that we are left with a whole generation of pseudo-bishops attempting to govern the Church without the grace of office. A miter and a bishop’s ring do not a bishop make. And the Kingdom is brought to desolation (Lk.11:17).

But even among traditionalists many refuse to consider the possibility of invalid sacramental rites. It’s more convenient to think that if the pope says so it’s got to be OK. But Paul VI told us the Novus Ordo Mass was OK, and look where that has brought us. The day must come when all awaken to the fact that the Church has been brought low by an apostasy more monstrous than we have been willing to admit. Only then will the true bishops emerge, a true pope will restore the hierarchy, and the Church will rise more glorious than ever. “And all mankind shall see the salvation of God” (Lk.3:6). †