

TOWER III

Servitudo ex Caritate

Atila Sinke Guimarães

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ST. LOUIS MARIE GRIGNION DE MONTFORT

HOLY SLAVERY IS MUCH LESS RIGOROUS THAN A RELIGIOUS
VOW SINCE IT DOES NOT IMPOSE ANY SPECIFIC DUTY
UNDER PENALTY OF SIN

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Theological Approval

OPINION

I have attentively read the Castilian version of the book *Servitudo ex Caritate* written by Atila Sinke Guimarães. This book is divided into six chapters and a conclusion, with the total of 184 pages.

I suggested some corrections, helping to make technical terms precise and advising that some needless passages be eliminated. I verified that all this was taken into consideration in the final draft that was presented to me for revision, all of whose pages I signed, together with Mr. João S. Cla Dias, representative of the Brazilian TFP.

In addition to this, in this book, elucidative in its elevated subject matter and whose reading could greatly benefit souls, I did find neither any theological, ethical or canonical error, nor any incorrectness from any other point of view concerning the teachings and practices of the Holy Roman Catholic and Apostolic Church.

Madrid, November 9, 1984
Fr. Victorino Rodriguez y Rodriguez, O.P.
Professor of Theology

[Turn the page to see the original]

* * *



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PARECER

He leído con atención la versión castellana del libro "Servitudo ex Caritate", cuyo autor es Atila Sinke Guimarães. El referido libro se encuentra dividido en seis capítulos y una conclusión, con un total de 184 páginas.

He sugerido algunas correcciones, ayudando a precisar términos técnicos, aconsejando suprimir algunos pasajes inútiles para el propósito. He comprobado que todo lo anterior se tuvo en cuenta en la redacción final que me fue presentada para revisión, cuyas páginas he firmado en su totalidad, junto con Don João S. Clá Dias, representante de la TFP brasileña.

Por lo demás, en ese libro, elucidativo de materia elevada y cuya lectura puede hacer bien a muchas almas, no he encontrado ningún error teológico, ético o canónico, ni incorrecciones desde cualquier otro punto de vista concerniente a las enseñanzas y las prácticas de la Santa Iglesia Católica, Apostólica y Romana.

Madrid, a 9 de noviembre de 1984

Fr. Victorino Rodríguez y Rodríguez O.P.

Fr. Victorino Rodríguez y Rodríguez, O.P.
Profesor de Teología

Official Recognition

I, GUILLERMO BARQUIM SEGUIN, Notary Public of Madrid and of its Illustrious College, testify:

That, being known to me, I consider the preceding signature and rubric of Fr. Don VICTORINO RODRIGUEZ Y RODRIGUEZ, Professor of Theology, to be legitimate.

Madrid, the twenty-ninth of November of 1984.

(SIGNED) Guillermo Barquin Seguin - Public Notary. Official stamp.

STAMP - The Stamp reads:

I, GUILLERMO BARQUIM SEGUIN, Notary Public of this Capital, TESTIFY: that, having compared the present photocopy with its original, it is exactly the same in its rendition and reversion. And, to this effect, I hereby testify in Madrid on November 29 of 1984.

(SIGNED) Guillermo Barquin Seguin - Notary Public. Official stamp.

In witness whereof, I sign the present translation.

São Paulo, January 9, 1985

Manoel Antonio Schimidt
Public Translator

[Turn the page to see the original]

* * *

LEGITIMACION.- YO, GUILLERMO BARQUIN SEGUIN, Notario de Madrid y de su Ilustre Colegio; DOY FE: _____

De que por serme conocida considero legitima la firma y rúbrica que preceden del PADRE DON VICTORINO RODRIGUEZ Y RODRIGUEZ, Profesor de Teología. —

En Madrid, a veintinueve de Noviembre de mil novecientos ochenta y cuatro.



Guillermo Barquin Seguin

YO, GUILLERMO BARQUIN SEGUIN, Notario de esta Capital,

DOY FE: Que cotejada por mi la presente fotocopia con su original, resulta ser en un todo exacta al mismo por su anverso y reverse.

Y para que conste, expido el presente testimonio en Madrid,

29 Noviembre 1.984



Guillermo Barquin Seguin

Preface

The efficacy of the anticommunist struggle of the TFP can be noted above all in the national resonance achieved by the entity throughout its 24 years of existence. This action is so outstanding that the TFP has become, within the national panorama, one of the poles orienting the attention and thinking of the Brazilian people.

Moreover, its example has radiated in all directions beyond our immense borders, inspiring the foundation of co-sister and autonomous TFPs in eight South American nations (Argentina, Chile, Uruguay, Bolivia, Peru, Ecuador, Colombia and Venezuela), as well as the creation of the TFP Bureaux in Central America (San Jose, Costa Rica, in Caracas, Venezuela, and in Washington, U.S.), and stimulating the foundation of the North American TFP in New York and the Jeunes Canadiens pour une Civilisation Chretienne in Canada (Montreal, Toronto, Edmonton). Moreover, the standard of the TFP, flying over the Atlantic to the north, has also been unfurled in Portugal (Lisbon, Porto), in Spain (Madrid, Zaragoza, Seville, Granada, Malaga, Valencia and Santander) and in France (Paris), where, in addition to the French TFP, there is a Bureau for the representation of the 15 TFPs. From there seats of the TFP Bureaux have been established in Rome, Italy, in Frankfurt, Germany, as well as in London, England, and Brussels, Belgium.

At the same time that this standard crossed the Atlantic to the north, it also flew over the South Atlantic, waving over the TFP Bureau in the important city of Johannesburg in South Africa, where a TFP has also been established.

However, it was not only the Atlantic Ocean that this standard traversed. Crossing the Pacific, it took up residence in the TFP Bureau of Australia (Sidney) and is unfurling its beneficial action over New Zealand, where yet another foundation of a Bureau has been established.

Pari passu, from various other nations of Asia and Africa, insistent appeals are being made for the formation of TFPs or of TFP Bureaux, whose foundations are impeded only by an insufficient number of personnel.

We are not aware, on the part of Brazil, of a doctrinary action of equal amplitude that would have been extended throughout

the world.

On the part of Brazil, yes. And, more precisely, on the part of the handful of members and cooperators of the Brazilian TFP who number about 1,200 members and cooperators at this moment when our expansion is more puissant than ever before.

While a true epopee is taking place in this way outside our home borders, the caravans of the Brazilian TFP are incessantly traversing our territory large as a continent, having traveled nine times the course of the Earth to the Moon during their 15 years of journey.

Traveling through territories, traversing over unending frontiers, crossing oceans: all this would still mean little if it were not being done at the service of an incessant fight against the contemporary political power with the greatest capacity of penetration: International Communism.

*

The TFP-Moscow confrontation, carried out on a world scale, would either be inefficacious or it would make it necessary for the Kremlin to let fly its continuous reaction against the dauntless spiritual and ideological cohort of the TFPs. Moscow always produces this counter-offensive against its significant adversaries. Indeed, this reaction began to be felt as soon as the first steps of the TFP were made.

Those who imagine that communist reprisals are only made today by armed means are mistaken. Mainly in historical situations where it is not convenient to resort to violence, the Kremlin habitually utilizes propaganda attacks.

Of these offensives, the most important does not lie in the noble ideological controversy. Nothing that is noble is willingly utilized by Moscow.

For this reason, the propaganda onslaughts generated by International Communism are ferocious; at the same time they try to be debasing. Their great weapon is calumny, at times spread by word of mouth with a mysterious celerity and amplitude, and at times served by the massive support of the social communication media of Capitalism and - it is painful to say - amplified with surprising furor by broad sectors of Progressivism.

The weapon of all this effort is, it behooves us to insist, calumny. More specifically, it is the personal slander, which preferably seeks to hit the key-men of the anti-communist effort in an attempt to destroy their credibility before the public by means of false accusations referring to their private life, the authenticity of their ideals, etc.

This bombardment of slanders, which could be adequately classified in common terms as propaganda uproars, is only efficacious to the degree that it attempts to simulate impartiality. And, in turn, this simulation is only successful if it can hide its communist source behind "non-suspicious" persons. That is to say, behind the "useful innocents" (who are, in most of the cases, very useful and not that innocent) capable of acting as windscreens for Moscow.

It has almost always been this type of "impartial" figures - centrist or even rightist (and we do not deny that some have been misinformed and are acting in good faith) - who, through the decades, have promoted propaganda uproars against the TFP.

Up to this moment, there have been 10 such propaganda uproars of import carried out against the TFP. All, without exception, have followed the classic methods of defamation. At the opportune moment, the TFP will bring to light the intermingled history of heroic and scurrilous episodes - dramatic, picturesque and even jocose - of the fight between Moscow and the major civil anticommunist organization of Christian inspiration that exists in the world today.

*

In response to the 1983 propaganda uproar that now is meant to reach its apex, the entity has already published a two-volume work titled *Refutation of the TFP to a Frustrated Onslaught* (Commission of Studies of the TFP, São Paulo, 1984, 2 volumes, 950 pp.).

To this work is added the following *Servitudo ex Caritate*.

It cannot be affirmed that the contenders of the TFP in this media uproar are consciously lending support to Moscow. But, in one way or another, they actually do lend to Communism the precious service of attacking the TFP at this crucial moment in time when the communist campaign in Brazil is reaching its climax with

the consequent wave of invasions of uncountable rural properties (cf. *Catolicismo*, n. 402, June of 1984).

It thus becomes the moment to describe this media uproar.

*

Until now, this media uproar has unfolded with two strokes. But the tactic utilized by the contendor is the same for both.

In the common language of vast sectors of the Brazilian population (which unhappily does not stand out for its religious instruction) *cult* is understood as the conjunct of actions of love, veneration, action of graces, reparation and petitions that the faithful render to God, to the Blessed Virgin Mary and to the Angels, as well as to the Saints and the Blessed who have been elevated by the Church to the honor of the altars. Consequently, to render cult to persons who have already died but who are not, however, canonized or beatified, sounds, to such circles, like an absurdity, a superstition and a transgression against the proper norms of Canon Law.

On the contrary, according to the specialized technical language current among theologians, moralists and canonists, the word *cult* encompasses acts realized in the *religious sphere* as well as the *civil sphere*. Included in this sphere is the so-called *civic cult* - public or private, which would include the *cult to the flag*, as well as the homage paid to temporal, civil or military authorities. Thus, the acts of homage, affection, etc. tributed to symbols and civil authorities are acts of *cult*.

The word *cult* also includes, thus, the private temporal sphere. In this case, it would be the acknowledgement of the excellence of someone who, in whatever field of temporal life, shows himself to be superior: a good artist, a good professor, an excellent student, etc.

Religious cult, according to the same authors, in its turn is also divided into public and private.

The cult is public when it is rendered officially by the Church through its ministers in ceremonies instituted by it and carried out with prayers and rites also established by it. Such a cult can only be licitly paid to souls of the dead whom the Church has beatified or canonized.

Private cult, on the contrary, is that rendered by the simple faithful through prayers chosen by them. These prayers only require ecclesiastical approval when they are destined for publication, that is, to be circulated in the public domain. Private cult can be rendered not only to persons beatified or canonized, but also to any person that the faithful reasonably presume to have died in the odor of sanctity. Moreover, private cult can also be licitly paid to any person whom the faithful have reason to hope has died simply in the grace of God.

Can private religious cult be paid as well to person who are still living?

Given that - always according to the specialized language of theologians and canonists - religious cult is essentially an acknowledgement of the outstanding virtues of someone, and it being obvious that a living person practices outstanding virtues, such a cult can also be paid to persons who are still living.

Taking advantage of this duality of meaning of the word cult - one being the popular and the other, the specialized and technical - there are those who have pointed to the TFP as a heterodox entity rebelling against Canon Law based on the fact that in its acts of cult are rendered to a living person and to another person who is deceased but not canonized or beatified. This denouncement, skillfully maneuvering the ignorance of a good part of our public concerning the technical sense of the word *cult* utilized by theologians and moralists, was of the type to tarnish the TFP before the sector of public opinion to which it naturally belongs, that is, the Catholic sector.

An analogous contrivance of language, which would be too extensive to expose here, was used with the word *prophetism*.

In order to dispel - on a level proportionate to the publications of the TFP - these captious verbal manipulations, as well as yet others that their authors have brought forth for reinforcement, a commission of members of the entity made extensive and rigorous studies, which resulted in the forementioned work, *Refutation of the TFP to a Frustrated Onslaught*. It is worth to emphasize that this work is supported by the opinions of world-renowned contemporary theologians, moralists and canonists including the acclaimed theologian and philosopher Fr. Victorino Rodriguez y Rodriguez O.P., ex-professor of Theology of the Theology Department of San Esteban at Salamanca and of the historical and illustrious Pontifical University of the same city, author of more than 200 works in philosophy and theology; the acclaimed Fr. Arturo Alonso

Lobo O.P., professor of Canon Law at the Pontifical University of Salamanca, distinguished in his field and one of the authors of the 4-volume *Commentaries to the Pius-Benedict Code* of the Biblioteca de Autores Cristianos of Madrid, and the eminent Fr. Royo Marin O.P., Professor of the Pontifical Department of the College of San Esteban in Salamanca and author of well-known works on Ascetic and Moral Theology.

The TFP study was received by some organs of the press with a furor masked by airs of sarcasm. However, it was the object of no refutation worthy of analysis.

*

The first offensive of what can be called media out roar n. 11 having thus failed, the adversary did not hesitate in having recourse to another offensive that carried the same trade mark of *made in Moscow*.

In order to understand, although most summarily, this blow struck against the TFP, it is necessary to have in mind some facts.

One of the most renowned and fervent Mariologist of all times was the French missionary priest St. Louis Marie Grignon de Montfort (1673-1716). Pope Leo XIII beatified him in 1888, and Pius XII canonized him in 1947. Among the many works of this great Saint, his *Treatise of True Devotion to the Blessed Virgin Mary* stands out in particular (cf. S. L. M. G. MONTFORT, *OEuvres Completes*, Paris: Editions du Seuil, 1966, pp. 481 to 671; Petropolis: Editora Vozes, 1961, 320 pp.). This book sets out, based on strong argumentation and ample erudition, what he means by "Holy Slavery to the Blessed Virgin Mary." This "slavery" is made by means of an act by which the faithful completely deliver themselves to the Mother of God, that is, they give to her all their goods material and spiritual, in short, their whole person, so that she may dispose of them at her pleasure (cf. *Treatise*, nn. 68-77).

This work of the great Marial missionary was studied with admiration by members and cooperaters of the TFP who, at different times and in a completely spontaneous way, consecrated themselves to Our Lady according to this method.

Persuaded that it is their vocation to fight for Christian Civilization - and, therefore, for Tradition, Family and Property

and against Communism, Socialism and Progressivism, the members and cooperators of the TFP thus came to see in this method a valuable way to carry out the will of their celestial Lady. And the forementioned fight was incessantly developed from a Montfortian perspective.

Obviously, such a battle, like any other, can only achieve the victory if it is under the direction, accepted with dedicated discipline, of a lucid, vigorous and dexterious director.

Therefore, since she desires the success in this fight, and the condition for this success is submission to the one who commands in the battle, to do the will of the one who commands is, *ipso facto*, to do her will.

This argument is analogous to that which Catholic doctrine employs to demonstrate that authority comes from God, which shows how solid this argument is.

These considerations also harmonize completely with others of a diverse nature.

In more than one element of the family of souls of the TFP, one can note a tendency for a more defined and consistent relationship to exist between each one and Dr. Plinio Corrêa de Oliveira in order to help their religious aspirations and the needs of the cause. Because these aspirations and needs demand an increasingly defined union and discipline between them and the man who, in the realm of thinking, piety and action, they unanimously recognize as a capable, strong and paternal leader.

There were those in the ranks of the TFP who thought of making - on the personal level - in addition to the vow of chastity rendered to God, a vow of obedience to Dr. Plinio Corrêa de Oliveira. But he made them see the impracticability of such a design in view of multiple delicate moral and canonical aspects that this matter would present, then still insufficiently unknown in the TFP.

Consequently, in keeping with the Montfortian consecration to Our Lady which each one had already made, the idea surged of making a consecration to Dr. Plinio as intermediary, taking the word *consecration* in the mere everyday meaning the word has in the common language in Brazil: to consecrate means to offer affectionately, to dedicate, to devote, to dedicate oneself, to give oneself. Moreover, they knew that Dr. Plinio Corrêa de Oliveria was also

consecrated as a "slave" of love to the Blessed Virgin.¹

They then decided to ask him to be the representative of Mary Most Holy in respect to their promise of "slavery" that they had made to her.

From this Montfortian perspective, no pledge to Dr. Plinio Corrêa de Oliveira would be obliging under pain of sin, not even venial sin. And any person could remove himself at any moment from it by a simple unilateral manifestation of will.

*

How can this Montfortian bond be defined that thus reinforces and makes more efficacious the battle of the TFP - in the natural as well as supernatural plane - against the adversary incited by the power of darkness?

In military terminology, when one qualifies the situation of a private soldier before the official Commander General of the Armed Forces, one would say that it is that of a subordinate. In face of the fact *servata omni proportione* - the private soldier does not effectively obey this supreme Commander unless he obeys the intermediary officers, as, for example, the captain or the simple com-

¹ The term "consecration" is not used by St. Louis Marie Grignion de Montfort in the proper sense, but in the figurative sense; therefore, in this work, the word will also be used in the figurative sense.

The proper sense of "consecration" in reference to persons is applied to the consecration of Bishops and the anointing of Kings and Queens; in reference to Churches and altars, consecration takes the name of dedication; there is also a special consecration of the sacred vessels, such as the chalice and the paten, used in the divine worship; finally there is the most august sense of consecration, which is that of the consecration of the Holy Mass, in which the bread and wine are transubstantiated into the Body and Blood of Our Lord Jesus Christ.

In addition to these proper meanings, there are other figurative meanings. For example: "Consecrate: ... 3. To make a consecration of: 'In *Os Lusíadas*, Camoes consecrates the Portuguese feats.' 4. To sanction, to confirm, to ratify: 'The battle of Guararapes consecrated the victory of the natives over the Dutch invaders.' ... 7. To offer affectionately, to dedicate: 'He consecrated enormous effort to the realization of his ideal.' 8. To devote, to dedicate: 'He consecrated his life to good works'; 'What is this, o muses! Why do I wield the lyre, / The lyre consecrated to silence?' (Jose Bonifacio, *Poesias*, p. 58). 9. To choose, to acclaim: 'The most demanding critic consecrates the greatest living writer. 10. To dedicate oneself, to give oneself: '(Jacob Burckhardt), The child of an old patrician family of Basileia, born in 1818, consecrated himself to most diverse studies' (Otto Maria Carpeaux, *A Cinza do Purgatorio*, pp. 15-16)" (Aurélio Buarque de Holanda Ferreira, *Novo Dicionario da Lingua Portuguesa*, Nova Fronteira, 1st ed.).

The consecration of St. Louis Marie Grignion de Montfort - and by extension the same term used in this work - is situated in the figurative ambit of term. From this it can be deduced that this meaning of consecration is only that of greater moral union with Mary, and, as a consequence, that of a greater dedication.

mander; thus, one could say that the private soldier is also a subordinate of these officers.

This, which is obviously reasonable, results in the principle that the highest authority is repeated in some way, proportionally, from the high to the low in every hierarchical relationship.

A member or cooperator of the TFP would thus be a subordinate of Prof. Plinio Corrêa de Oliveira. And this same member or cooperator of the TFP and Dr. Plinio Corrêa de Oliveira himself would both be subordinates of Our Lady.

"Subordinate"? Does this word, with its so typically military or bureaucratic tone, contain in itself all the richness of the imponderables generally inherent to Marian themes, and specifically viewed from Montfortian perspectives? It would seem not.

In the Montfortian logic and terminology of the Holy "Bondage" to the Blessed Virgin, would there not be some term more in harmony with the theme?

The word used by the Saint himself was "slavery." The word is harsh and even brutal if it refers pure and simply to the slave-owner of pagan civilizations. However, it becomes noble and maternal if it refers to She to Whom the Son of God Himself desired to be a "slave" (always according to St. Louis Marie Grignon de Montfort) when he lived in the sweetest intimacy with Her when She carried Him in Her womb (cf. *Treatise of True Devotion to the Blessed Virgin*, n. 139).

"Slave of Mary"! As one reads in the excellent study *Servitudo ex Caritate* by Sr. Atila Sinke Guimaraes contained in this volume (Chap VI, 5, L. 2), a Pope, an Emperor, Kings and great men have felt themselves honored to consecrate themselves as "slaves" of the Blessed Virgin Mary. Numerous religious families are embellished with the title of "slaves of Mary." Even the most obscure member of the faithful can be dignified in taking on the title of "slave of the Virgin." Since She is the Mother of God and Queen of the Universe, She can only elevate and ennoble everything that she touches; that is to say, all that participates in "slavery" to her, all the immediate or mediate subalternity in relation to Her, only elevates and ennobles.

As St. Louis Marie Grignon de Montfort expressly says: "If we can conceive on earth no employment more lofty than the service of God - if the least servant of God is richer, more powerful and more noble than all the kings and emperors of this earth, unless

they also are the servants of God - what must be the riches, the power and the dignity of the faithful and perfect servant of God, who is devoted to His service entirely and without reserve, to the utmost extent possible? Such is the faithful and loving slave of Jesus in Mary who has given himself up entirely to the service of that King of Kings, by the hands of His holy Mother, and has reserved nothing for himself. Not all the gold of earth nor all the beauties of the heavens can repay him" (cf. *Treatise*, n. 136).

And, between the situation of someone who is a mere "slave" of Her and that of another who, in order to better carry out the orders of this sublime Lady in the concrete field of action, acts, therefore, through the orders of an immediate superior, the situation of the second is more ennobling. Because the immediate superior binds him closer to Her.

This was expressed by the author of the classic book of Catholic spirituality, *The Imitation of Christ*, who wrote this on the subject of the service of God found in the religious life, and therefore, in obedience to a earthly superior:

"O pleasant and delightful service of God, which makes a man truly free and holy!

"O sacred state of religious bondage, which makes men equal to angels, pleasing to God, terrible to the devils, and commendable to all the faithful.

"O service worthy to be embraced and always wished for, which leads to the supreme good and procures a joy that will never end!" (Book III, Chap. X).²

² In Latin, the phrase is the following:

"O *grata et jucunda servitus, qua homo veraciter efficitur liber et sanctus!*

"O *sacer status religiosi famulatus, qui hominem Angelis reddit aequalem, Deo placibilem, daemonibus terribilem et cunctis fidelibus commendabilem!*

"O *amplectendum et semper optandum servitium, quo promeretur summum bonum et gaudium acquiritur sine fine permansurum!*" (THOMAS DE KEMPIS, *De Imitatione Christi*, Edizione critica a cura di Tiburzio Lupo SDB, Libreria Editrice Vaticana, 1982, p. 161).

As one sees, the medieval author of the *Imitation* goes naturally from the idea of *servitium* (service) of God to that of *servitus* (servitude) and *famulatus* (slavery - bondage). The translators of the *Imitation* play freely with the words service, servitude, subjection, slavery, bondage, submission and other analogous words, thus indicating the broad understanding that they attribute to the Latin words indicated above.

Thus, understood within the context of this irrefragably Montfortian logic, to define a "Marial slave" as one under the direction and obedience of his immediate superior³ or "*senhor*" (lord)⁴ is, for the faithful, in the strictest conformity to the words of the great Saint following the norms of the magnificent Catholic piety expressed in *The Imitation of Christ*.

It is understandable that persons unaware of the whole Montfortian devotion and orientation would be surprised and even shocked at the expression "Marial slave of slave x" - in the case at point, the "slave of Mary" being Dr. Plinio Corrêa de Oliveira. But, if the anxiety to avoid the surprise or even the wonder of the ignorant were the only rule to take into account when expressing oneself in a specialized terminology, where would theological language be today? - "To eat the Body of Christ" and "to drink the Blood of Christ" are expressions that have caused scandal since He pronounced them (cf. Jo. 6:48-70). Among the Romans, they provided the pretext for the heights of persecution, through the malice of some perfidious persons who said that these words were proof of the cannibalism practiced in the catacombs. And the ignorance of others led them to believe this calumny. Even in our days, moreover, these words provide many heretics with the occasion for every sort of sophism. However, understood in their proper doctrinary context, they can be used with no difficulty, which they have been through the centuries.

It is clear that the fabricators of a publicity "*estrondo*," once aware of this expression "slave," would act as those of their ilk have acted through the centuries. That is, they would present it to public at large who are uninformed about Montfortian matters omitting the whole doctrinary context outside of which it would be disconcerting and even odious.

To dissolve the publicity "*estrondo*" thus stirred up, this new study by sr. Atila Sinke Guimarães, *Servitudo ex caritate*, is most apropos.

³ In this study the word "superior" is always used to designate one who is chosen as such by reason of the Montfortian consecration, by private vow, or by simple preeminence in the family of souls of the TFP. the word "superior," then, is not understood in the institutional sense according to canon law.

⁴ The word "*senhor*" (lord) is utilized here in accordance with Brazilian spoken Portuguese. That is to say, it designates one who exercises seigniorship or command, and is not used in the other senses attributed to the word in Spanish. "Senhor": (...) 5. One who has dominion, authority over himself, over certain persons or over certain things..." (A. BUARQUE DE HOLANDA, op. cit.).

This work has the elevated characteristics of the former one:⁵ serene, limpid, unflagging argumentation; abundant erudition, an elevated viewpoint completely consonant with the Marial and Montfortian beauty of the perspective in which the matter is studied.

* * *

⁵ Atila Sinke Guimarães was one of the collaborators of the TFP Commission of Studies that published the book *Refutation of the TFP to a Frustrated Onslaught*, 2 vol., 950 pp., June of 1984. The author of the present work is responsible for the first part of the TFP Refutation titled "Three Letters" (Vol. I, pp. 1-389).

Introduction⁶

The fires of a frustrated onslaught against the TFP, the 11th great defamatory publicity "*estrondo*" with aims to destroy it, had hardly been extinguished when new attempts on the part of the adversary could already be noted.

Here and there, with various newspapers bringing it to light,⁷ there surged malevolent allusions to a form of practice of devotion to Our Lady, the Sacred Slavery according to the method of St. Louis Marie Grignon de Montfort that exists in the TFP family of souls, who took as their natural intermediary before the Blessed Virgin the person of Dr. Plinio Corrêa de Oliveira.

The aim of this work is to explain from every point of view in documents of the Magisterium of the Church and in pronouncements of theologians of unquestionable repute the matter of spiritual "slavery" (bondage), whether in relation to the vow of obedience (as is the case of religious) or in relation to the *servitudo ex caritate* preached by the great Marial apostle, St. Louis Marie Grignon de Montfort. The work will also explain, to anyone who wants to know, that which exists in the family of souls of the TFP.

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After establishing the preliminary components of the analysis, that is, what is the denouncement to be refuted, this work will study what is the most perfect form of dependence between an inferior and superior, be it in the religious ambit or in the temporal ambit.

After having established the grand and sublime radicality that the Church recommends for the religious surrender, it will ask if such a surrender is similar in any way to pagan slavery.

The work will then examine the measures that the Church employed in order to assay this pagan slavery. In this way, the

⁶ The author of this work thanks the promptness with which the Spanish and French TFPs and the Ufficio Tradizione, Famiglia, Proprieta of Rome responded to their various requests for documents. He also is grateful for the review made by Srs. Nelson R. Fragelli and Wilson Gabriel da Silva and the assistance of Sr. José Coutinho, experienced Latinist and capable researcher.

⁷ Cf. *Folha de S. Paulo*, 8-31-1984; *O Estado*, Florianopolis, 11-9-1984.

beautiful paradox will be seen that as She encourages the quest for evangelical perfection, she favors a spiritual "slavery," even while She preaches that social harmony favors the abolition of temporal slavery.

With these presuppositions, the study will go on to analyze the types of relationships that exist in the TFP concerning the practice of the evangelical counsel of obedience and in respect to the "slavery" to Our Lady according to the method of St. Louis Marie Grignon de Montfort.

* * *

Chapter I

Preliminary Elements of the Analysis

1. Denouncement

In the TFP there is a slavery of members and associates to the person of its founder and leader, Dr. Plinio Corrêa de Oliveira

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2. Elements constituting the emotional climate in which this denouncement began to be made

The conquered parties of war were subject to slavery by the law of compulsion; by the imperative of inhumane laws and customs, many poor unfortunate souls of times past were reduced to the condition of mere things.

Wretched slaves, for whom only later the christianizing influence of the Church would mitigate the treatment to which they were subjected.

How can it be conceived, then, that cultured and learned men who are strong and robust could subject themselves to such a slavery - precisely by means of allegations inspired by the Faith of Christ? How can one conceive of this in our times, which hold up liberty to be the highest good of life? How can one conceive of this, precisely in a century where the love for liberty reached not only its plenitude, but even a most radical exaggeration? In a century that has heard from the rebellious grounds of the Sorbonne the paradoxical cry: "It is prohibited to prohibit"? A century that, from there, heads in the direction of self-management and paganism?

What affinity can there be between the sweetness of Christ and the inherent cruelty of pagan slavery? Isn't slavery an institution nefarious par excellence, which can only incite revolt in every lofty and Christian heart?

3. First clarification of the TFP

In the face of such a denouncement, the TFP categorically denies before all else that the *servitudo ex caritate* (esclavage d'amour - slavery of love) taught by St. Louis Marie Grignon de Montfort⁸ that is practiced in its ambiances in praise of the Mother of God can be, from any point of view, identified with any pagan slavery whatsoever, be it the Greek slavery, the Roman slavery cited by *Jus Gentium*, the slavery practiced by the barbarians, the Mohammedan slavery, or the colonial slavery of the Negroes and Indians (abolished in our Country by Princess Isabel on the happy date of May 13, 1888).

As I will show further on, the practice of True Devotion to Our Lady by the method of Holy Slavery preached by St. Louis Marie Grignon de Montfort has nothing in common with the slavery of former times - except for the term "slavery."

Every Catholic heart glories in the various pontifical documents that successively mitigated Roman or barbarian slavery. And we Brazilians celebrate in a special way those who combatted colonial slavery in Iberia-America. Among these latter, the following deserve special recognition: the request of LEO X to the Kings of Spain and Portugal for them to slavery; the interdict of PAUL III against those who reduced the Indians to the state of slavery (1537); the censure of URBAN VIII (1639), followed by that of BENEDICT XIV; the intervention of PIUS VII in the Congress of Vienna against the traffic of Negroes; the encyclical of GREGORY XVI in 1837, and, finally, the Letter *In Plurimis* of LEO XIII to the Bi-

⁸ St. Louis Marie Grignon de Montfort, born in 1673, was a missionary from his ordination in 1700 until his death in 1716 in the western region of France.

An ardent preacher of "slavery" to Mary Most Holy, he wrote various works, the primary one being the "Treatise of True Devotion to the Blessed Virgin."

His preaching and the enthusiasm that it inspired merited him persecutions and defamatory campaigns. The relaxation of the Faith opened the doors of ecclesiastic milieu to the Jansenist influence. All the bishops of the dioceses where he preached, except for those of La Rochelle and Luçon, rose up against his authentic Catholic doctrine.

With fiery sermons, he denounced the evils of those times, prophesying catastrophes that would come to devastate its people. And the century in which he died in fact ended with that society being shaken to its very depths by the explosion of the French Revolution.

Pope Leo XIII beatified him in 1888, and Pius XII canonized him in 1947.

(See the text of the *Consecration to Jesus Christ as a Slave of Mary*, written by the Saint, in his *True Devotion to Mary*, which is reproduced in this book at pp.199, 200).

shops of Brazil in 1888.

Affirming beforehand, with all serenity and peace of conscience, that what is practiced in the TFP is not the temporal and coercive slavery, whatever be its origin, this study will go on to show what is the "slavery" practiced in the entity, completely spiritual in relation to Our Lady according to St. Louis Marie Grignon de Montfort, what is the role of its founder, Prof. Plinio Corrêa de Oliveira, and what is the practice and the diffusion of this devotion, the position of the members who recognize him as superior, etc.

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However, before entering into these items, it is indispensable to rapidly examine various concepts and provide a historical foundation.

* * *

Chapter II

Dependence - Obedience⁹

This part will analyze according to Catholic doctrine the foundation of submission, respect and obedience, the foundation for a good religious and temporal order of life. It will next consider how the evangelical counsel of religious obedience radiated a beneficial influence on the temporal sphere and introduced a new form of social relationship unknown until then. It will also show the sublime extremes to which the Church recommends the vow of obedience extend. And, finally, it will show how this profoundly Catholic mentality collides headlong with the revolutionary mentality, daughter of the Revolution of 1789.

1. Dependence-obedience as an ideal of evangelical perfection

A. How evangelical perfection distinguishes itself in everyday life

a. According to the spirit

* From the moral point of view

Each and every Catholic should strive toward Christian perfection. The absolute perfection of man is reserved for future life, which he attains when he enters into the perpetual possession of God with the beatific vision. The relative perfection of man upon this earth, which is called Christian perfection, consists in

⁹ This work will analyze the subject of dependence 'in genere' and of obedience 'in specie.' As one will see (Chap. VI, 5, l.c), the virtue of obedience encompasses a broader field than the simple vow of obedience; being more general, it draws considerably nearer the realm of total dependence. In this respect, it would be appropriate to make a distinction between total dependence in relation to the virtue of obedience and obedience in relation to the vow.

There is also another subjection that a man can assume that has a peremptory efficacy less than the vow of obedience. This is temporal subjection - the feudal vassalage - which will be discussed further on (Chapt. II. 2) and which characterized human relations from the time of the invasion of the barbarians until the French Revolution. In this respect, one can also make a distinction between dependence in relation to vassalage and obedience in relation to the vow of obedience.

In this work the binomial dependence-obedience will refer first to the *major* dependence (the virtue of obedience), and then to the *minor* dependence (feudal vassalage).

drawing as near as possible to the condition of the Blessed in Heaven, that is, to the full development of the life of grace, the beginning of Heavenly life.

Christian perfection can exist without the effective practice of the evangelical counsels, but not, however, without living the spirit of these counsels.^{10 11}

Christian perfection requires that man love God in such a way as to avoid any venial sin that is openly deliberate, and even any imperfection that receives full consent. What is of importance is an effort to glorify God in every circumstance and to the greatest degree possible. Necessarily united to this love for God is a profound and habitual rectitude of will with respect to the Supreme Good and to all created goods and a great self-dominion over the sensible faculties.

The Catholic "does not have the obligation to be perfect, but the obligation exists for all to strive to progress, and, therefore, to aim toward perfection, each one according to his own condition" (Card. Francisco ROBERTI, *Diccionario de Teologia Moral*, Barcelona: Editorial Liturgica Espanola, 1960 - *Perfeccion*).

In this respect, Fr. Antonio ROYO MARIN O.P. teaches: "St. Thomas continues by proving that perfection consists secondarily and instrumentally in the counsels. All of them, as he says, are ordained to charity, as are the precepts, but in a different way. The precepts are ordained to remove those things that are contrary to charity, in union with which charity could not exist; the counsels are restricted to the removal of the obstacles which impede the facile exercise of charity, although these things are not totally contrary to charity. It is evident from this that the counsels are not essential for Christian perfection but are only instruments for attaining Christian perfection.

"From this magnificent doctrine important practical conclusions can be drawn, especially concerning the obligation of all

¹⁰ "But all Christians ought to sanctify themselves by the conscientious fulfillment of the precepts and by the affective practice of the counsels, which means the spirit of the counsels" (Fr. ROYO MARIN, *The Theology of Christian Perfection*, New York: The Foundation for a Christian Civilization, Inc., 1987, p. 104).

¹¹ The quotes throughout this work will obey the following criteria: The first time a work is cited, its full title, author, publisher, year and city will be included. If the same work is referred to in a new chapter, only the name of its author and the complete title will be cited. If it is referred to a second time in the same chapter, only the abbreviated name of the author followed by Op. Cit. will be used.

Since there are many chapters in this work, the reader may find it easier to refer directly to the Bibliography at the end of the work to find the complete author and title of a quoted source.

Christians in regard to Christian perfection. For it is evident that if Christian perfection consists principally in the precepts - which means that no Christian whatever is exempt from them - it follows that every Christian, whatever his state or condition, is obliged to aspire to perfection. We are not treating here of a counsel, but of a precept, and it therefore obliges all" (A. ROYO MARIN, op. cit., p. 103).

For the acquisition of perfection per se, there must be an absence of a disordinate attachment to created things.

The quest for perfection includes the spirit of obedience, which is indispensable for the true practice of love of God and love of neighbor, as well as the practice of humility.

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*** From the point of view of example**

* This most excellent semblance with God is hierarchically disposed in relation to His created beings, as DIONISIO AREOPAGITA says in his *De Caeleste Hierarchia* (St. DENYS L'AREOPGITE, *OEvres*, Darboy - A. Tralin editeur, 1932, chap. I, 2 and 3, pp. 4-6). This hierarchy, which is legitimate and indispensable for the natural order, was confirmed by Our Lord (Jo. 19:11). There are authors¹² who, based on Scriptures, sustain that this hierarchy, while a fundamental doctrine, has a divine right. The love for hierarchy, be it based on the natural order or Scriptures, would indirectly be the love of God, because whoever loves the image reflected in the mirror also loves the one who is reflected there.

From this it results that the human hierarchy is the image of God, which acts puissantly to bring souls to Him. Therefore, whoever submits himself to the hierarchy submits indirectly to God and pays to Him a special honor. In this respect, the spirit of obedience and of dependence especially gives glory to God.

This general love of hierarchy, mark of obedience and dependence, is within the reach of all the faithful.

This love for hierarchy was expressed with brilliance and precision by the great Archbishop of Ottawa, D. Joseph-Thomas DUHA-

¹² A.M. HENRY, "Obeissance commune et obeissance religieuse," in *Supplement de Vie Spirituelle*, pp. 250-251; St. THOMAS AQUINAS, *Summa Theologiae*, l. q. 96, a. 4.

MEL, 19-century founder of the Archconfraternity of Mary, Queen of Hearts, which later spread throughout the world.

He says: "We know from the Holy Books that God takes pleasure in making order and harmony reign among his works, and that the material world is the figure of the spiritual world, just as nature is like a shadow of grace (Rom. 1:20; Hebr. 11:31). Now, how does God act in this world? Undoubtedly He does not need anyone to govern it; He could, without availing Himself of second causes, directly produce all the effects and all the phenomenons of life and movement to which we are witness. However, His wisdom decided differently. And, in the natural order, he prefers to make His works subject to one another, contenting Himself in preserving their existence, in which He gives His assistance, and in maintaining the tenor of all His works in order and harmony.

"With this objective, God places the weak alongside the strong, abundance at the side of penury. And, to better harmonize relations, God desires that the end be advantageous for both extremes. Thus, the fragile vine fixes itself and adheres to the trunk of the tree deprived of leaves, but it beautifies it with its fragrant garlands; the bee takes its food from the flower but contributes, as is known, to its fecundation; the child is nourished at the expense of his mother, but, in return, his kisses and caresses give her joy.

"The rich provide a living for the indigent, but the poor give him the joy of making them happy. The stars themselves follow this grand law. So that it does not go astray, the star of the night clings to our earth, which is like a fragile boat on the sea, and it accompanies it on its circular voyage where it approaches the sun without risk of being consumed. But, in exchange, when the the star of day turns away its light, the star of night gives us its own.

"This same law that is found on every part of this world leads one to suppose an analogous subordination in the supernatural order. And Scriptures confirms this hypothesis. Everywhere in it we see the angels encharged with protecting, guiding and enlightening men (Gen. 32:26; 48:16; Tob. 12:12; Hebr. 1:12); they are there to watch over kingdoms and cities, to pray, to fight for the Church, to present our prayers to the Most High (Ex. 33:2). We also know that the saints are 'as the angels in heaven' (Mark 12:25), who act powerfully over the destinies of those who are still in exile (Mc. 15:12-14) (...)

"And in this hierarchy of mediation, it is most certain that God, the most just and the most wise of all kings, adapts the power of each subordinate agent to his nobleness, his capacities and his merits. (...) If this is the case (...) Mary should occupy the first place in this hierarchy of mediation" (J.T.DUHAMEL, *Lettre Pastorale*, Ottawa, 5th series, n. 2, pp. 40-42).

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b. According to the way it is attained

A common Catholic is obliged to follow the commandments of the Law of God. These commandments were confirmed by Our Lord, and they constitute the *evangelical precepts*. To the measure that one of the faithful, moved by love of God, wants to identify himself more with Our Lord Jesus Christ, he can perfect himself gradually in the fulfillment of the *evangelical counsels*. These counsels are not obliging, but they present the ideal of evangelical perfection, which was the example of the Savior.

The practice of the evangelical counsels leads, therefore, to evangelical perfection. The evangelical counsels that are more specific to the matters to which they refer are obedience, chastity and poverty. However, there are other less specific ones such as humility, and dependence or service. The majority of authors consider these latter to be contained in the first three, but there are also those who classify them separately.

One of the faithful, moved by love of God, can proceed in the practice of this ideal of perfection with the help of grace by means of simple resolutions, promises or vows to the measure that the duties of his state of life permit him.

If one of the faithful who makes a simple resolution should break it, he commits no fault, except of self inconstancy (Benedictus Henricus MERKELBACH O.P., *Summa Theologiae Moralis*, Desclee de Brouwer, 1932, T. II, n. 706). If one who makes a promise to a man, a Saint, an Angel or the Virgin Mary should break it, he commits a grave or slight fault, according to the extent of his deliberations when he made the promise (F. ROBERTI, op. cit. - *Promise*; B.H. MERKELBACH, op. cit., n. 706).

Breaking a vow (a promise made to God) involves a sin against the virtue of religion; this sin would be serious or slight according to the vow and the intention of the one who made it; in addition, it can import a sin against justice (the vow of ob-

edience), or against chastity (the vow of chastity), and so on, according to the case (F. ROBERTI, op. cit. - Vow).

One who privately pronounces the vows referring to the evangelical counsels can be said to be seeking evangelical perfection. Of one who publically pronounces his vows, it can be said that he finds himself in the juridical state of perfection,¹³ or the religious state.

This is the ascending ladder of virtue that joins the common life of one of the faithful to the state of evangelical perfection. Only one who is moved by intense love of God climbs to the highest rung. For this very reason he binds himself to the sanctions and penances that act as a stimulus for him not to fall back or be stopped in his ascension.

This route - the one of promises or vows - is not, in principle, the only one. It is possible for a person with a great love for God and of elevated virtue to follow all the evangelical counsels and thus identify himself with the Spirit of Christ without making promises or vows. He, also, can already be in possession of evangelical perfection.

Concerning the liberty with which a religious surrenders himself and about the nobleness of such an act, DOM OLIVIER ROUSSEAU says the following:

"It is only by free choice that the religious or monk resolves to give himself completely (...) This is substantially the same as an officer who in war seeks a brave man to blow up some bridge. The job is dangerous, even fatal. The officer does not want to impose it on anyone; he asks for a volunteer. Many hesitate: One remembers his wife, another his parents, another his children, a fourth feels overcome by fear, yet another simply feels a personal reluctance.

"Finally one presents himself who gives everything, who 'understands' that this sacrifice is greater than all the rest; he raises his hand and says "I will." An act of supreme liberty, because it is made with supreme detachment. (...) They are 'greater' in their humanity, because they are more 'free' in their decision" (Olivier ROUSSEAU O.S.B., *Monachisme et Vie Religieuse*, Chevetogne, 1957, p. 19, in P. Claude J. NESMY, *Saint Benoit et la Vie Religieuse*, Editions du Seuil, 1959, note 11, pp. 67 and 161).

¹³ The actual juridical states of perfection are the following: 1. Orders and Religious Congregations; 2. Societies of Consecrated Life; 3. Secular Institutes; 4. Hermits; 5. Consecrated Virgins. The expression "religious state" especially designates the Religious Orders and Congregations.

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It is fitting here to correct the erroneous idea that the profession of vows is exclusive to religious. In fact, any layman can make such a profession.

Any person who has reached the use of reason can make vows, according to the laws of the Church. This is affirmed by two well-known contemporary canonists:

"Except in cases prohibited by the Law, all those who enjoy the proper use of reason are capable of vows. The proper use of reason requires that the one who makes the vow have, at least, the understanding of God and of the thing or action promised by the vow, that is to say, it requires, at least, that deliberation which is necessary for a sin to be mortal" (P. Matthaeus Conte a CORONATA, *Institutiones Iuris Canonici*, V.II.891, Domus Editorialis Marietti, 1948).

* "Reaching the use of reason required for mortal sin, any man, in a qualified matter, has free will and is capable of making a vow, which (...) is not impeded by any divine or natural law. (...) The only impediment to a man capable (of making a vow) (...) can come from the prohibition of a competent superior. Since, in this matter, the superior for the faithful is the Church alone, it naturally follows that all the faithful who enjoy sufficient use of reason are capable of making a vow, unless they are prevented ALIUNDE by the Church" (P. Franciscus WERNZ and P. Petrus VIDAL, *Jus Canonikum*, Vol. IV, *De rebus*, n. 547, Roma: Aedes Universitatis Gregorianae, 1933).

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*** Basis for the counsel of obedience**

Having set forth these basic principles, it is meet to focus now on the counsel of obedience and, by extension, that of dependence.

The basis for the evangelical counsel of obedience is found in the passage from St. Matthew: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

This text, which lays the foundation for the counsel "to deny oneself," is explained by three other passages that clarify how to

carry out such a denial.

However, before citing them, it is fitting to note that the Church proposes this text as an example for the faithful not only in their direct relations with God, but also - as it will become clear during the length of this work - in their relations with their fellow man.

The following passages explain the text of the forementioned evangelical counsel:

* "(Jesus Christ) emptied himself, taking the form of a servant" (Phil. 2:7).

* "He humbled himself, becoming obedient unto death, even to the death of the cross" (Phil. 2:8).

* "Because I came down from heaven not to do my own will, but the will of him that sent me" (Jo. 6:38).

The evangelical counsel of obedience profoundly points out how to make oneself like unto Jesus Christ: to deny oneself. And the way to do this: to become obedient to a superior even to the death of one's own will,¹⁴ or, in the imitation of Christ, by humiliating oneself even by taking the position of a "slave."

This ideal of servitude and humility is also supported in other passages of Scriptures:

Our Lord, directing Himself to the Apostles and thus teaching all Catholics, says:

* "And he that will be first among you, shall be your servant. Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many" (Matt. 20: 27-28, also Mark 10:45).

* "You call me Master, and Lord; and you say well, for so I am. If then I being your Lord and Master have washed your feet; you also ought to wash one another's feet" (Jo. 13: 13-14).

¹⁴ In this sense CORNELIUS A LAPIDE cites St. John Climacus, *Scala Gradus*, 4: "Obedience is the perfect abnegation of one's soul and body, the voluntary death, the life without solicitude, the navigation without danger, the burial of the will" (C.A. LAPIDE, *Commentaria in Scripturam Sanctam*, Paris: Ed. Vives, 1876, Prov. XV).

* St. Paul also teaches with his example: "For whereas I was free as to all, I made myself the servant of all, that I might gain the more" (1 Cor. 9:19).

Thus, the ideal of evangelical perfection in relation to obedience is a complete annihilation of one's will to a superior in the imitation of Our Lord Jesus Christ and for the service of one's fellow man. And this ideal, as was seen, can be attained by a simple layman or by a religious either by means of promises and vows - or without them. To realize such an ideal, or to strive to realize it, is highly praiseworthy and recommendable for whoever can do so. And those who cannot should content themselves with the noble condition, although not so elevated, of common life.

*

* Virtue of obedience: its excellence

Speaking about the excellence of the virtue of obedience and comparing it with the others virtues, St. Thomas teaches:

"Among the moral virtues, the greater the thing which a man contemns that he may adhere to God, the greater the virtue. Now there are three kinds of human goods that man may condemn for God's sake. The lowest of these are external goods, the goods of the body take the middle place, and the highest are the goods of the soul; and among these the chief, in a way, is the will, in so far as, by his will, man makes use of all other goods. Therefore, properly speaking, the virtue of obedience, whereby we condemn our own will for God's sake, is more praiseworthy than the other moral virtues, which condemn other goods for the sake of God" (St. THOMAS AQUINAS, *Summa Theologiae*, II-II, q. 104, a. 3, Benzinger Brothers, Inc., 1947).

And the famous commentator on Holy Scriptures Fr. CORNELIUS A LAPIDE, S.J., goes in some way farther than St. Thomas, comparing the virtue of obedience with charity:

"Obedience vanquishes and supercedes the other virtues (...) because, while charity in itself is the greatest of virtues and, therefore, greater than obedience, nevertheless, one who is perpetually obedient has a bond, a steadfastness and a state of virtue that one who practices charity through his own will does not have: This is because the obedient one **makes himself slave** to the will of another" (Cornelius A LAPIDE, *Commentaria in Scripturam Sacram*, Paris, 1876, in Prov. 21:28) (Note: The emphasis is our own).

*

It has thus been seen how evangelical perfection differentiates itself in common life, how obedience participates in evangelical perfection, and the excellence of obedience.

*

B. Obedience as an element of perfection

Obedience as an element of evangelical perfection is, therefore, the act of virtue by which the religious, or the faithful, voluntarily assumes the promise to obey a superior by means of a vow.

We will see here how Catholic doctrine on the subject is set forth in this synthesis by Fr. JEAN BEYER S.J., Professor of Moral Theology and Canon Law in the Department of Theology of the Company of Jesus in Louvain:

"Obedience to God is also realized in obedience to men, to the representatives of God, and places new exigencies: perfection of execution by the union of intelligences and of hearts.

"The man who places himself under the dependence of a legitimate superior can easily execute the work that is assigned to him to do, carrying out the will of the one who exercises command over him, without, however, uniting himself to the intentions and the aims of this superior. The Christian ascetic also distinguishes an obedience of execution that would only be the material realization, itself impeccable, of the order given. And it is already considered much to have reached this point.

"But he (the Christian ascetic) perceives a most intimate union with his superior, a communion of souls and a conformity of aims, and this makes the obedience perfect in his actions.

"He confers to every human act its full valor of realization, being aware and desirous of the will of the superior who guides our lives in the name of God.

"To want that which the superior wants is to give oneself fully to the work that the latter imposes, to the work that it is necessary to fulfill, without opposing the least resistance or the least delay in execution. This supposes a readiness of will and 'elan' of the heart.

"There is an obedience yet more perfect, that of the spirit, the obedience of judgment: to act in full communion with the intentions of the superior, to make the superior's way of seeing your own, to accept his motives even if they are not known or knowable, to strive to enter into his intentions, to judge a situation as he does, to appraise men and things as he does" (Jean BEYER, *Les Instituts Séculiers*, Desclée de Brouwer, 1954, pp. 116-117).

After discussing from the philosophical, theological and moral points of view whether this obedience is legitimate, the author concludes: "If, therefore, the formal object of obedience is precisely the submission of man to a superior only by reason of his legitimate authority, a judgment in the practical order will be made not about the intrinsic value of the act to be carried out through obedience, but principally about the virtuous value of the act, about the homage rendered to a freely acknowledged authority, and about the merit of this act of obedience that permits us, through the intervention of a superior, to unite ourselves to the will of God" (*ibid.*, p. 118).

This is the common thinking of the Church, and it characterizes perfect obedience. The teaching of St. IGNATIUS DE LOYOLA confirms all this: "I also desire that the first degree of obedience be fixed most deeply in your souls; this consists of the execution of that which is commanded, and does not merit the name (of obedience) because it does not attain the valor of this virtue if it does not rise to the second degree, which consists in making the will of the superior one's own. And this in such a way that not only is there the execution of the command, but conformity of sentiment irregardless of desire. For this reason the Scriptures says: 'Obedience is better than sacrifices' (1 Kings 15:22), because, according to St. GREGORY: 'By other sacrifices the flesh is subdued, but by obedience one sacrifices his own will' (*Morales*, C. 14, n. 28, PL LXXXVI, 765). (...)

"In this way do I conclude that this second degree of obedience, which is (beyond execution) to make the will of the superior one's own, that is, to divest oneself of one's own will and be vested with the divine interpreted through the superior. To rise to this second degree it is necessary that the one who practices obedience follow in this way.

"But for whoever intends to make a complete and perfect oblation of himself, including his will, it is necessary that he offer his understanding (which is another degree and the supreme degree of obedience), not only having the same desire, but having the

same understanding as the superior, subjecting his own judgment to that of his superior to the measure to which the devout will can bend its understanding.

"Because, even though the understanding does not have the liberty that the will has and it naturally gives its consent to that which it perceives as true, yet, in many cases where the evidence of the known truth is not compelling, it can, with the will, incline itself more in one direction than another, and, in these cases, all true obedience should strive to understand that which the superior understands.

"It is certain, therefore, that obedience is a holocaust in which the whole man, without dividing any part of himself, offers himself in the fire of charity to his Creator and Lord by the hands of His ministers; and because it is a complete self-resignation by which he despoils himself of everything in order to be possessed and governed by Divine Providence by means of a Superior (...)" (ST. IGNATIUS DE LOYOLA, *Obras Completas*, BAC, 1952, pp. 836-838).

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Many more quotes could be cited. At the moment, however, what has been shown here seems sufficient to explain the perfection of obedience.

*

2. Dependence: temporal perfection through the influence of spiritual perfection

After the death of Our Lord Jesus Christ, the world began to be irrigated with the suave virtues of generosity and pardon, diffused by the Holy Church. These virtues were diffused at the same time that the Church was teaching the austere virtues, such as justice, by which man is obliged to fulfill all his duties, even be they arduous, for which he will receive the final celestial reward or condemnation of Hell. The simultaneous preaching of both virtues, of duty and of justice, manifests the supreme equilibrium proper to the spirit of the Church.

The diffusion of this equilibrium of spirit was one major factor for the gradual birth of a type of human relationship sys-

tematically inspired by the Faith and by the example of Christ. Superiors should accept subordinates as sons and as images of Christ: "As long as you did it not to one of these least, neither did you do it to me" (Matt. 25:45). Subordinates should respect superiors as if they were Christ Himself: "Being subject one to another, in the fear of Christ. Let women be subject to their husbands, as to the Lord (...)" (Eph. 5:21-22). "Children, obey your parents in the Lord, for this is just.(...) Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ" (Eph. 6:1-5).

Thus, a mutual respect was generally established in Western society, despite the collapse of the Roman Empire and the invasion of the barbarians, and this mutual respect would propitiate the birth of a society both just and impregnated with goodness. Justice made it hierarchical and solemn; goodness made it accessible and protective. The protection-service bond was born, which formed an admirable bond and alliance between the diverse social classes. Through the action of the Church, like a beneficial dew an influence descended from the pinnacles of power that led to the liberation of the most humble.¹⁵ And, at the same time, also through the action of the Church, in the more modest classes the ideal of dependence and service was evolving like a sweet perfume, permeating the higher classes to form the idea of vassalage.¹⁶

Freedom and dependence were thus permeating all society in a novel way, since even the first of the nobles was also a vassal of some monarch, and it was normal that the least of the servants in some sense would also be a master.¹⁷

Thus dawned the light of the regime of dependence.

¹⁵ In Chapter III this point will be dealt with in more detail.

¹⁶ The word "vassal" would signify a free dependent man, a situation much less onerous than that of a slave and that would open the door for total freedom. (cf. Ernest LAVISSE and Alfred RAMBAUD, *Histoire Generale du IV^e. Siècle à nos Jours*, Paris: Armand-Colin, T.I., p. 149).

¹⁷ In the time in which slavery definitively ceased to exist in Europe, around the year 1000, it was normal for the most simple servant, even bound to the glebe of a lord, to already have some power over his children, over the fruits of his work, etc.

"After the year 1000 in medieval France (...) the ancient type of servitude, which reduced men to the condition of animals, was already no longer known" (Georges DUBY, *Histoire de la Civilisation Francaise*, Mexico: Castilian translation by the Fundo de Cultura Economica, 1958, p. 42).

"One would see, in many cases, the same man who would simultaneously be the dependent of another more powerful man and the protector of those more humble. Thus, a vast system of personal relations began to be constructed, whose intertwined threads ran from one end to the other of the social edifice" (Marc BLOCH, *La Société Feodale*, Paris: Ed. Albin Michel, Vol. I, 1970, 2a.II. Chap. 1, p. 213).

Renowned historian MARC BLOCH further comments on the subject of dependency:

"To be a 'man' of another man: There was no more common expression than this in the feudal vocabulary, nor one that could better describe it. Common in the Roman and Germanic vocabulary, it served to express the personal dependence of one upon another - whatever be the exact juridical nature of the bond - unbound by class distinction. The count was the 'man' of the king, as the servant was that of his village lord" (M. BLOCH, *op. cit.*, p. 209).

In addition to the social harmony of the lord-vassal relationship, this order of things involved a real joy on the part of the subordinate in his dedication. One can find expressions characteristic of this in certain passages of the "*Songs of My Cid*" and the "*Song of Roland*," the most famous medieval epic poems.

The *Song of My Cid* has these expressive excerpts:

* "*Díjoles a todos cómo* (He told all)
Ha pensado trasnochar (His thought on how to pass the night)
Y todos, buenos vassalos, (And all, good vassals)
Lo aceptan de voluntad, (Accepted it willingly)
Pues lo que manda el señor" - (Because what the lord commands)
Dispuestos a hacer están. (They are disposed to do)
 - Anonymous, *Poema del Mio Cid*, Madrid: Aguilar. 1969, p. 63)

* "*Mío Cid Rodrigo Díaz* - (My Cid Rodrigo Diaz)
a Alcocer tiene vendido; (Sold his castle)
Y así pagó a sus vassalos - (And so he paid his vassals)
Que en la lucha le han seguido. (Who followed him in the fight)
Lo mismo a los caballeros - (He did the same for his knights)
Que a los peones, hizo ricos; (As well as the peons, he made rich)
Ya no queda ni uno pobre - (None of those remained poor)
De cuantos le han servicio. (Who rendered service to him)
Aquel que a buen señor sirve, (He who serves a good lord)

Siempre vive en paraíso." (Always lives in paradise) (*Ibid.* p. 95)

* "Oídmé, mis caballeros, - (Listen to me, my knights)
Esto aquí no ha de quedar; (Things will not stay this way)
Si hoy ha sido día bueno, (If today was a good day)
Mañana mejor será; (Tomorrow it will be better)
Cerca del amanecer - (By dawn)
Armados todos estad, (Let all be armed)
El Obispo don Jerónimo - (Bishop Don Jeronimo)
La absolución nos dará (Will give us absolution)
Y después de oír su misa, (After hearing his Mass)
Dispuestos a cabalgar; (Be ready to mount your horses)
A atacarlos nos iremos. (Because we will attack them)
De otro modo no será, (It will be this way for sure)
En el nombre de Santiago - (In the name of Santiago)
Y del Señor celestial. (And of Our Celestial Lord)
Más vale que nos vencamos - (It is better for us to defeat them)
Que ellos nos cojan el pan. (Than for them to take our bread)
Entonces dijeron todos: (Then, all answered him)
'Com amor y voluntad.'" ('With all our love and will') (*Ibid.* p. 163)

Roland, the brave Peer of Charlemagne, in his turn, prepares himself for battle in this way:

* "Pour son seigneur (For our lord)
On doit souffrir grands maux (We should suffer great evils)
Et endure les grand froids, (And endure the harsh cold,)
Les chauds (Great heat)
Et on doit perdre du sang (And shed our blood)
Et de la chair. (And risk our skin.)
Frappe de ta lance (Now, strike with your spear)
Et moi de Durendal (And I will do the same with Durendal)
Ma bonne épée (My good sword)
Que le Roi me donna. (That the King gave me.)
Si je meur ici (If I die here)
Qui l'aura pourra dire (It is my wish that he say)
Qu'elle était (That it belonged)
À un noble vassal" (To a noble vassal.) (Turoldus, *La Chanson de Roland*, in *Poètes et Romanciers du Moyen Âge*, Paris: Pléiade, 1952, p. 49)

* "D'autre part (Coming from the other side)
Est l'archevêque Turpin (Is Archbishop Turpin)
Il pique son cheval (He spurs his horse)
Et gravit une lande (And gallops up a hill)
Il appelle les français (He calls the French to gather)

Et leur fait un sermon: (And delivers a sermon to them:)
'Seigneurs Barons, (Lord Barons)
Charles nous a posté ici; (Charlemagne has sent us here)
Pour notre Roi nous devons bien mourir. (We must die willingly for
 our King.) (*Ibid*)

* *"Vilain païen.* (Vile pagan)
Vous en avez menti; (You have lied about this)
Charles, mon seigneur (Charlemagne, my lord,)
Nous protégé toujours." (Always protects us) (*Ibid*, p. 53)¹⁸

A contemporary historian attests to this harmony affirmed by the epic poetry of the times:

"The first duty of the good vassal is, naturally, to be willing to die for his leader, sword in hand: an end to be envied by all, because it is that of a martyr, and this act opens the door of Paradise to him. Who is it that says this? The poets? Undoubtedly. But also the Church. A knight, threatened, killed his lord: 'You should have accepted death from him,' declared a bishop in the name of the Council of Limoges in 1031. 'Your fidelity would have made you a martyr of God'" (M. BLOCH, *op. cit.*, p. 326).

"The common language ended by naming 'vassalage' the most beautiful of the virtues that a society perpetually in arms can recognize, that is, bravery" (M. BLOCH, *op. cit.*, p. 231).

The voluntary dependence of one man upon another presented itself much more as a fruit of the teachings of the Church than the fruit of a racial bias or of concrete necessities. "We should not fall into the error," says BLOCH, "of trying to see in vassalage and, more generally, in feudal institutions, a particular ethnic filiation, that is, of locking ourselves yet again in the famous dilemma: Rome or 'the forests of Germany'" (M. BLOCH, *op. cit.*, p. 213). In fact, the Church reaped a great social harvest, after centuries of sewing the evangelical counsel of obedience and its correlated spirit of dependence.

Confirming this idea is the opinion of AUGUSTE DUMAS, who writes in the well-documented *Histoire de l'Eglise* of FLICHE-MARTIN:

¹⁸ In the original text, this note provides the Portuguese translation of the quoted *Chansons de Geste*.

"In this society (post-Carolingian medieval society) where the authority had become fragmented, the kings were not the only ones to receive the oaths of fidelity. The great at all levels of society had vassals who rendered to them their faith and homage. The vassal, becoming the man of his lord, gave himself to him without any restriction, because he bound himself to the service of the lord with his whole soul. This pledge, assumed in order to carry out the orders of the lord, could only gratify a holy bishop such as Fulbert de Chartres. Consulted in 1020 by the duke of Guyenne, William the Great, he responded in a letter in which he magnificently expounded the theory of feudal relations, giving to it the Christian accent:

"One who swears fidelity to his lord should always have in spirit these six words: *incolume, tutum, honestum, utile, facile, possibile* (salvation, assurance, honesty, utility, facility and possibility.) *Incolume* (salvation) because he should not injure the person of his lord; *tutum* (assurance) since he should not cause danger to the security of the hiding places or strongholds of his lord; *honestum* (honesty) in that he should not infringe upon the justice of his lord or other causes that touch upon the latter's honor; *utile* (usefulness) in that he should not cause him any loss of goods; *facile vel possibile* (easy or possible) in that he should not present obstacles to the good that his lord could easily do or make impossible that which it would be possible for him to do. For it is not sufficient to abstain from evil if one does not do that which is good.

"Finally, concerning the six preceding points, he should faithfully render help and counsel to his lord, irregardless of whether the lord be worthy of such favors, and he should preserve intact the fidelity that he swore. The lord, in his turn, should reciprocate in all things to his faithful subject; if he does not do so, he will justly deserve the title of disloyal. In the same manner, the faithful who fails in his obligations, through action or resolution, will be called perfidious or a perjurer' (FULBERT DE CHARTRES, *Epist.*, PL CXLI, 229).

"A beautiful analysis of the feudal relations made by a Christian who had deliberated upon his thoughts and acts! And it was successful, since the letter of Fulbert de Chartres would later be inserted into legal collections to serve as a guide for the studios. Through the pen of this holy bishop, the Church presented the ideal of medieval society" (Auguste DUMAS, *La direction morale de la societe laique*, in *Histoire de l'Eglise depuis les origines jusqu'à nos jours*, FLICHE-MARTIN, Vol. VII, Ed. Bloud et Gay, 1940, p. 485).

The Church not only stimulated the bonds of dependence, but also protected them against abuses, whether these should come from either the higher classes (cf. Chap. IV) or the lower classes.

A striking example of the contention over this latter type of abuses can be seen in the decree of the Council of Gangria: Cornelius a Lapide would discerningly apply the principle behind this decree to the German peasants who, incited by Luther, had revolted against their lords.

This is the text of canon 3 of that Council in the 4th century of the Church: "If anyone, under pretext of divine cult or some pretext of Religion, should teach the servant to despise his Lord and remove himself from bondage and to not serve his lords with good will and with all honor, let him be anathema" (C. A. LAPIDE, op. cit., Eph. 6:5).

From the sixth century until the end of the 18th century, the superior-inferior dependence in temporal society was an ideal, an apantage of honor and glory, because it was based on the Faith and on the example of Our Lord Jesus Christ.

*

3. Total dependency as an ideal of the religious state

It was seen above that obedience from the moral point of view is the most important of the three principle evangelical counsels that lead to perfection.

It was then shown that the subordinate should render to the superior a perfect obedience in acting, desiring, thinking and understanding.

Now it will be seen how obedience in relation to the superior and, therefore, dependence within the religious state, tends to be total to the measure that it tends to be perfect.

*

Through the course of the centuries the Church was instilling, through the action of grace, through the hierarchical magisterium, and through the preaching and example of Saints and Doctors, a doctrine about obedience that increasingly sought perfection. For this reason, today one can easily admire the contribution of each

historical era to carry further the understanding and the practice of evangelical perfection. This effort, in its turn, is a homage to obedience in regard to the command of Jesus Christ: "Be you therefore perfect, as also your heavenly Father is perfect" (Matt. 5:48).

In this continuous progress along the way of perfection, despite the crises and catastrophes that have never been lacking in its History, the Church gives us a general idea of the motives that led it to preach this radical obedience and the amplitude that the practice of the virtue of obedience should have.

*

A. Motives that lead to obedience

a. Obedience atones for the disobedience of Adam

Among the incentives for the practice of obedience to a superior is a motive that derives from the origin of man: Adam, before having sinned, was subject to obedience. Breaking the precept given to him by God constituted his fall. The first man was, therefore, subject to obedience, a virtue that would have existed even if man had not been exiled to this valley of tears. The bond of dependence and of obedience not only is a characteristic of the original state of innocence, but it helps man to recover this innocence with the assistance of grace.

Confirming this doctrine, St. BERNARD says: "It is necessary to know that the virtue of obedience can always be found in innocent souls; the Lord Himself affirms this: 'And the sheep hear his voice (...) and the sheep follow him, because they know his voice' (Jo. 10:3-4). Consequently, the man who is not innocent does not obey his Redeemer, and he who does not obey cannot be innocent (St. BERNARD, *Œuvres de Saint Bernard*, Victor Palme, Librairie-Editeur, 1870, Vol. V, p. 179).

ST. BERNARD, citing ST. GREGORY THE GREAT, also touches on the theme of obedience in Paradise: "Obedience is the only virtue which introduces all the others into our soul and which, after having introduced them, preserves them there. It is for this reason that the first man received a command to observe, by which (...) he could have gained, without effort, eternal blessedness" (St. BERNARD, *op. cit.*, p. 178).

In his celebrated *Decree*, GRACIANO also cites ST. GREGORY THE GREAT: "In Paradise a bad tree existed which God prohibited not because it could hurt man, but so that the man He created could better progress by the merit of obedience. It was good also that God prohibited something good from him, since then man's consequent action would be a virtue much more authentic than if it had not been a good prohibited to him; thus would he present himself with more humility as a subject before his Creator" (GRACIANO, *Decretum Graciani*, Pars Secunda, Causa XI, Quaest. III, Migne, Paris: Garnier, 1891, p. 876).

*

**b. By obedience one imitates the perfection of Christ
and is attentive to His teachings**

Another compelling reason that stimulates the practice of obedience is the fact that, by means of it, the religious can live as Christ did: "Because I came down from heaven, not to do my own will, but the will of him that sent me" (Jo. 6:38). Moreover, he can heed the teachings, precepts and counsels of Christ, as was seen above.

*

**c. By obedience the superior acts as mediator
between Christ and the subject**

The religious who sees Christ in his superior receives Christ through his mediation. Examples are numerous and expressive:

* Cornelius a LAPIDE, commenting on the passage "And he went down with them (His parents), and came to Nazareth, and was subject to them," compares this submission to religious obedience. This is the reason he gives for this subjection: "The first reason *a priori* is that **he who obeys the superior, obeys God; because the superior is the vicar of God**, according to those words of Christ: 'He that heareth you, heareth me; and he that despiseth you, despiseth me' (Luke 10). Whence says St. Bernard in *De Praecepto et Dispens.*: '**We should hear those who stand in the place of God.**' (...) Therefore, **when the superior orders something, one who is obedient must deem that God orders it of him and obeys happily, as if it were God** (he were obeying)" (C. A LAPIDE, *op. cit.*, Luke 2:51).

* ST. BENEDICT, Patriarch of Western monks, says in Chapter V of his *Rule*: "The first degree of humility is obedience without delay. It is characteristic of those who hold nothing to be dearer than Christ, either because of the holy service that they profess, because of fear of Hell, or because of the glory of eternal life. They do not know what it is to delay in the execution of something **as soon as it is ordered by the superior, as if it were God who ordered it.** Our Lord says of them: 'At the hearing of the ear they have obeyed me' (Ps. 17:45). And, in the same way, he says to the doctors: 'He that heareth you, heareth me' (Luke 10:16). (...) **Obedience rendered to superiors is tributed to God**" (ST. BENEDICT, *Regra de S. Bento*, Salvador: Tip. Beneditina Ltda., 1958, p. 29-30).

* Cassiano, Book IV, *Institutionum*, says: 'The Egyptian monks hastened **to execute everything that their superiors would order, whatever it might be, as if it were ordered from Heaven by God**' (C.A. LAPIDE, op. cit., Prov. 15:28).

* "Obedience, an instrument of perfection, is that which **submits himself to God through the mediation of one who represents Him**" (Chanoine Jacques LECLERCQ, *La Vocation Religieuse*, Casterman, 1960, 4th ed., p. 154).

* "Although the material execution of the order given is sufficient to avoid sin, at least grave sin, the religious is invited not to content himself with this minimum, but to practice obedience of will, and even of judgment. He should triumph over the repugnance which the order he receives inspires in him, and should generously decide **to submit his will to that of his superior, or, that is, of God**" (E. JOMBART, "Obeissance des Religieux," in *Dictionnaire de Droit Canonique* under the direction of Raoul NAZ, Paris: 1957, book VI, col. 1054).

* "St. Teresa held her superior as divine, and actually called him her visible God; and another saint is said to have called her superior her Christ" (EDELVIVES, *El Superior Perfecto segun la Doctrina del Venerable Siervo de Dios J.B. Marcelino Champagnat*, Zaragoza: Editorial Luis Vives, p. 23).

* "Our superior is the representative of God, and, as such, we should have faith in him. But of what does this faith in the superior consist? It consists of believing:

" - that **the superior occupies the place of God and that he represents Jesus Christ;**

" - that **God is the one who speaks or commands through his lips;**

" - that **by respecting, honoring and obeying the superior, we are honoring, respecting and obeying Jesus Christ;**

" - that **it is always Jesus Christ Himself whom we fault when we fault our superior**" (...) (EDELVIVES, op. cit., pp. 23-24).

* In his rules for the Missionaries of the Company of Mary, ST. LOUIS MARIE GRIGNION DE MONTFORT says in n. 9 on the topic concerning obedience: "They can, however, state simply and candidly the reasons that they have for leaving off or not doing that which is commanded them. But, after stating them (...) if these reasons are not taken into account, they should obey blindly and promptly, without asking why or how; and they should do this not only with obedience of will, but also of judgment and of understanding, believing, despite their own ideas, that **what the superior prohibits or orders is absolutely the best before God**" (St. L.M.G. MONTFORT, *Obras Completas*, BAC, Madrid, 1954, p. 615) (The emphasis in this letter c is our own).

*

d. By obedience to the superior, one acquires a spiritual union with Christ

* Through action the faithful unite themselves to Christ "doing that which He commands - 'Whoever heartheth you, heareth Me' - and imitate Him in His abnegation - 'Not my will, but Thine.' This type of union (...) is realized (...) by obedience to the hierarchical superiors encharged by Christ to objectively express His will to us" (Adalbert de VOGUE, "La Paternite du Christ, dans la Règle de Saint Benoit et la Règle du Maître," in *La Vie Spirituelle*, n. 501, January 1964, p. 66).

* "To measure the possibilities of communion offered in monastic obedience, it is necessary to have a very realistic idea of this, given by the Master.¹⁹ According to him, the abbot is the only artisan to work in the spiritual atelier of the monastery. The pact of obedience that unites him to his disciples realizes a true transference of will and of responsibility; thenceforth the abbot

¹⁹ Master is a term used to designate the Abbot, taken from the *Rule of the Master*, whose writing is attribute to the first times of the Benedictine Order. This *Rule* would be the complement to the *Rule of the Disciples* or, simply said, the *Rule of St. Benedict*, written by the great founder of the Benedictines. (Cf. A. de Vogué, op. cit., p. 56)

is the only one to desire and to act; his sons give him their liberty once and for all. But the abbot authentically represents Christ, Who promised to be with him, as with the other 'doctors,' 'all the days even to the end of time.' Whence it is Christ Himself who acts in the actions of the obedient monks, 'and on the day of Judgment the devil will have nothing for which he can lay claim to us, desirous of taking us with him to Gehenna,' since the Lord will have always 'realized in us' actions that He deems worthy of glory' (*Règle du Maître*, I, 91-92). The obedient religious will then be able to say, paraphrasing St. Paul: 'It is not I who act, but Christ who acts in me'" (A. DE VOGUE, op. cit., pp. 66-67).

* It being quite clear that the superior represents Christ (Chap. II, 3.A.c), we end by quoting the book that sets forth the doctrine of BLESSED CHAMPAGNAT, which considers the mutual benefaction between the superior and the inferior: "These benefactions constitute true union, it being able to be said then that the superior and the inferior are 'no longer only one'; and it could be added, without fear of error, that then the inferior participates in the lights, the experience and the wisdom of his superior and receives abundant graces of direction, protection and, in a word, the grace of state" (EDELVIVES, op. cit., p. 29).

*

**e. By obedience to the superior,
one imitates the angels**

* The great St. BERNARD says: "God desires that man be instructed by man, and that the inferior be submissive to his superior. The angels obey another angel, and a perfect concord exists among those who submit themselves to the one that commands. (...) Why say anything more when only one sentence, which fell from the lips of the Word Himself, is sufficient for both the obedient and the disobedient? 'He that heareth you, heareth me,' said Our Lord, 'and he that despiseth you, despiseth me' (Luke 10:16). How great, then, will be the happiness of those who, for love of Christ, venerate and honor their superiors!" (ST. BERNARD, op. cit., Book V, p. 178).

Thus have we briefly seen, through the words of the Saints and the Doctors, the motives that justify and stimulate the religious to surrender his will to another.

B. Radicality of this surrender ²⁰

Next to be seen is the heroism represented by this total surrender of will of the religious into the hands of the superior.

a. Extension of the holocaust: until the end of life and even unto infinity

* In his Treatise '*De dispensat. et Praecepto*,' St. BERNARD says: "Perfect obedience knows no law, it is not bound by limits, it is not content with the straits of the profession (of the vow), it is carried, by a most ample will, to the latitude of charity, and it extends itself to all that is imposed to it with the spontaneous vigor of a joyful spirit, unmindful of measures that ex-

²⁰ In this item and throughout the greater part of the work, one will see to what extremes of radicality the religious surrender reaches. However, it is necessary that one realize that the Church, at the same time that it encourages such a surrender, also protects the religious in every way.

The religious is one who made public vows. Public vows are those "received in the name of the Church by a legitimate superior" (can. 1308 § 1 of the old *Code*; can. 1192 § 1 of the new *Code*). This vow is made in behalf of a Religious Order or Congregation whose Rule and Constitutions have been duly approved by the Church.

In view of this, the religious remains subject to obedience to the superiors of his Order or Congregation according to the provisions of the Rule. That is to say, the superiors cannot command what is outside the Rule (cf. E. JOMBART, *op. cit.*, in *Dict. Droit Canonique*, Book VI, cols. 1051-1052).

He also remains subject to obedience to the Supreme Pontiff, who is the seat of the power of jurisdiction in the Church, and to whom all Orders and Congregations are subordinate. However, "jurisdiction is a public power proper to the perfect society and intended for its common good" (E. JOMBART, *op. cit.*, col. 1049). Moreover, since the religious was received in the name of the Church, and the Pope is Her monarch and representative, he also in this respect has power over the religious. Finally, the vow, as is known, is a promise made to God. In virtue of this, the Pope, as delegate of God, has power over religious.

Because of this last reason, for one to receive a dispensation from a public vow, the Pope himself has to give his approval.

Having thus stated these principles, it becomes quite easy to see what are the limits of the vow and the recourses that protect the religious against eventual abuses, even to the point where he could consider the extreme possibility of annulling his vow.

He can protect himself against the possible abuse of his superior through the letter and the spirit of the Rule; he can appeal to a higher superior of his Order or Congregation; he can appeal to the Supreme Director of his Religious Institute, and, finally, he can appeal to the Congregation of the Religious, inclusive of the Pope" (cf. E. JOMBART, *op. cit.*, col. 1052).

One sees, therefore, that the Church gives the religious all respect and listens to his complaints against all injustices. In this matter as well, the equilibrium of the Church shines forth. She accepts that a son voluntarily surrender himself to a state of life that demands much sacrifice. But, at the same time, she supports him as much as she can.

tend to the infinite' (C. A. LAPIDE, op. cit., Prov. 15:28).

* The Benedictines like to remember that their vocation aims simply to give oneself to God, without specifications that limit the gift" (J. LECLERCQ, *La Vocation Religieuse*, p. 155).

* "St. GREGORY THE GREAT above all likes to compare the religious vow to a real holocaust (In Ezech. I.II hom. VIII)" (P. SEJOURNE, *Voeu*, in *Dictionnaire de Theologie Catholique*, T. XV, VACANT-MANGENOT, Paris: Librairie Letouzey et Ane, 1950, col. 3196).

* "(...) because (...) it deals with dying. 'If the the grain does not die...' said Christ. Death does not suppose only a general resolution, but a renouncing that touches every detail of life, the least action and the least thought. How does one reach this point without help, without placing oneself in a school? And is not the school of perfection eminently the one in which someone places himself under the direction of the men of God? (J. LECLERCQ, op. cit., p. 154).

* "The basic problem of all perfection is undoubtedly that of eliminating self will, the pride of spirit by which man puts himself in opposition to God. (...) One who is perfect (...) is identified with God to the point that he no longer has self will: The spontaneous inclination of his spirit is to consider the will of God in all matters" (J. LECLERCQ, op. cit., p. 153).

* "The dominion of man begins with himself. Everything else is but an extension, so to speak, of that seigniorly he has over his own action. And it is precisely this to which the vow, promising to God some action, testifies. It is the homage to God that is the most radical in the dominion that we exercise over ourselves. (..) Behold the valor of the tribute of the vow: It is the offering to God of that possession which He gave us of ourselves, of that possibility of doing this or that, of using however we desire the goods that He gave us" (J. MENESSION, *La Religion*, in *Somme Theologique de la "Revue des Jeunes"*, Paris, 1934, p. 472, cf. P. SEJOURNE, *Voeu*, in *Dic. Theol. Cath.*, Vol. XV, col. 3200).

* St. BERNARD shows that the monk should be obedient even to death: "Just as the first man, who, for having desired to do his own will, lost the joys of paradise, the second Adam, coming down to this earth to ransom men, protested that He did the will of His Father and not His own, so that He might teach us in this manner to also follow His will. (...) He gave us an example that, compelling our obedience, closes to us the road for any deviation. (...) In this way, he even says: 'I cannot of myself do anything. (...)

and my judgment is just; because I seek not my own will but the will of him that sent me' (Jo. 5:30). Thus He Himself obliges us to be obedient even to death, because if He judges according to the orders that are given Him, He obeys even when the judge is present. And so that it does not seem too hard to obey even to the end of this life, our Redeemer says that this is what He did, even after the coming of that judge. Who, therefore, can have reason to be surprised that a poor sinner should submit himself to obedience during the course of a life that passes so quickly, when He Who is the mediator between God and men remains obedient even in the reward that He gives to the obedient? (ST. BERNARD, *op. cit.*, T.V., pp. 178-179).

*

**b. Blind obedience and the obedience of a cadaver
(*perinde ac cadaver*)**

* "Throughout the development of religious life, the notion of obedience never ceased to have relevance, even coming to be '*perinde ac cadaver*,' which certain literature relating to the Company of Jesus made famous. The expression, however, was not created by St. Ignatius, because St. Francis de Assisi had already compared one who was truly obedient to a cadaver" (J. LECLERCQ, *op. cit.*, p. 156).

* "The spirituality of obedience (...) insisted upon the passiveness of true obedience. From this came the ideal of '*perinde ac cadaver*.' 'You can take a cadaver,' says St. FRANCIS DE ASSISI, 'and place it wherever you desire; it makes no resistance whatsoever, nor does it try to change its position, nor does it desire to go anywhere... In the same way one should practice perfect obedience: he should not question what is commanded of him, he should not become upset upon learning where he is going, nor make any effort to avoid his task...' Numerous passages exalt the religious who reach this state of passiveness" (J. LECLERCQ, *op. cit.*, p. 161).

* St. NILOS: "When such masters are found (experienced, prudent and peaceful men), they ask their disciples to renounce themselves and their own will and be above all similar to a cadaver so that, just as the soul does what it desires in the body without receiving any resistance, so also the master can place in action his spiritual science in his malleable and obedient disciples" (ST. NILOS, *De Monast. exercit.*, c. XLI, in P. SEJOURNE, *Dic. Theol. Cath.*, Vol. XV, col. 3260).

* "'Saints! I want saints! Cast them in the form of Saint Ignatius, that they may be in your hands like a dead body which lets itself be carried anywhere and maneuvered any way you like, or like a cane in the hands of an old man in order to serve him in any place or manner that he likes.' On many occasion, Cardinal LAVIGERIE made these recommendations, with the desire of seeing his society of missionaries formed by the Company of Jesus" (Paul LESOURD, *Les Pères Blancs*, Ed. Bernard Grasset, 1935, p. 55).

* "The spirit of renunciation supposes and implies an obedience to superiors similar to that which characterized the Jesuits: 'perinde ac cadaver.' LAVIGERIE thought that this virtue was, for the missionaries, not only the first, but the only truly indispensable one, because nothing takes the place of it, and it alone assures the others. The founder wanted this to be the special and distinguishing virtue, the vital principle, of the Society of the Missionaries of Africa. Every fault against obedience to superiors was seen as a type of sacrilege, because, becoming generalized or repeated, it would be the inevitable ruin of the mission. By obedience, Lavigerie understood not only exterior obedience, but also the submission of will and even of judgment itself" (P. LESOURD, *op. cit.*, p. 181).

"'The monk,' as the Glossa says, 'is considered as dead,' or, as Innocent IV says: 'By the fact of professing (vows), he is considered as if he were dead'" (Glossa Ordinaria, ad. c. Si qua mulier C.XIX, Q. 3 V-o Non exstantibus; ad. c.8, *Placuit*, C.XVI, q. 1 V^o *mortuus*, in Gerardo KINDT, *De Potestate Dominativa in Religione*, Desclee de Brouwer, 1945, p. 34).

*

c. Particulars of Christian obedience in daily life

* HILDEBERTO DE MANS describes the domain of obedience in the process of ascension of the virtue. He use a metaphor to express this effort: that of a man who "is raised by the hill of obedience to the mountain of perfection." He then adds, speaking of the particulars on how one arrives at obedience: "One's living, clothing, tasks, appetite, voice, prayer, exhortations, reading - all are subject to the judgment of another" (*Serm L*, PL T. 171, col. 589, in *Dict. Theol. Cath.*, T.XV, col. 3262).

* In order to do away with the old man, there is nothing more

efficacious than obedience, which breaks the self-will and the search for self. For this reason, it was judged as good, in the primitive tradition, to command absurd things, such as to plant a stick in the ground and water it every day, or to carry a stone from one place and then return it to its original place - only in order to form obedience. The nature of the act has no importance; only the obedience is of worth.

"This tradition is maintained in the novitiates even up to very recent times, nor is it completely dead" (J. LECLERCQ, op. cit., p. 158).

*

d. Severity in relation to the disobedient

To have some idea of the severity with which the great saints judged those who were not obedient to their superiors, consider the following words that issue from the lips of the gentle ST. FRANCIS OF ASSISI: "There are, in effect, many religious who, under the pretext of seeing more preferable things than what their superiors order, look backwards and return to the vomit of their self will (Luke 9:62 and Prov. 26:11). These religious are homicidal, and, by their dire example, they cause the loss of many souls" (St. FRANCIS OF ASSISI, *Os Opusculos de S. Francisco de Assis*, 2nd ed., Ed. Vozes, 1943, p. 79).

*

Upon closing this Item B (Chap. II.3), the question inevitably rises: Does the concrete order of the religious state, which takes the desire of surrender to a superior to such extreme measures, differ from voluntary "slavery"? ²¹ Wouldn't such a slavery be what constitutes this desire of monks and the common conception of the Church?

Before responding to this question in the following chapter, it is fitting here to make one further explanation about obedience.

*

²¹ Chapter III will deal in greater detail with this voluntary "slavery" that constitutes monastic "slavery."

C. Perfect evangelical obedience and the expansion of the personality of the subject: a fecund paradox

In our 20th century, intoxicated by influences of a pagan psychiatry, it is good to show that obedience, as the Church has always understood it and as it was just demonstrated, in no way prejudices the formation and full development of the personality of the one who practices it. Highly esteemed contemporary authors have addressed this subject:

* "The formation of the Jesuit consists of a type of paradox. On one hand he should have a personality strong enough to provide every support, assume any responsibility, and remain faithful to his vocation in all circumstance - through recourse to his interior life alone. And, on the other hand, he should have such an obedience that he can at any moment undertake or discharge any task or activity, or be sent to the farthest extremes of the world without any advance notice or explanation. This obedience demands the most radical self-detachment; the Jesuit cannot have any ties outside of the will or glory of God, represented by an obedience whose object is frequently to assume responsibility! In this, one sees the paradox: to be ready for all responsibilities, and, at the same time, to leave without delay or discussion the works to which he would have given himself without reserve for years. The Company has confronted this paradox for four centuries, and has not come off badly from it" (J. LECLERCQ, op. cit., p. 157).

* "The initial generosity of one who wants to follow Christ totally impels him to give everything, not only all that he has, but all that he is. To take this generosity to the point of actually wanting never to do one's own will, submitting oneself always to others, is, in short, exactly to renounce "oneself." Because there is no better means of being oneself than by affirming this act of free will, which emanates from the most profound depths of our powers, just as there can be no stronger way to renounce oneself than that of making the gift of this fundamental liberty" (Olivier ROUSSEAU, "Obeissance et Hierarchie d'après l'ancienne Tradition Monastique," in *Supplement de la Vie Spirituelle*, n. 26, 9-15-1953, pp. 284-285).

* "The liberty that we prize so dearly is, despite everything, a very trifling matter, after sin, above all because of the gift that we receive of being able to join it to the liberty of Christ. In short, we err by attaching ourselves to it so strongly because, joined to the liberty of Christ, it becomes something much greater. Thus, the Fathers of Monasticism who possessed this perfect manner of following Christ, which consists of despoiling oneself

of this liberty, then discovered its richest aspects" (O. ROUSSEAU, *Monachisme et Vie Religieuse*, Chevetogne, 1957, pp. 144 ss.).

*

The subordinates desire and the superiors teach all of this noble and supernatural severity of principles. In practice, however, the Church, who is Queen, also knows how to be a Mother. She alleviates the weight of the cross that her choice sons voluntarily impose upon themselves in imitation of Christ. '*Deus qui ponit pondus, supponit manus.*' She disposes the superior to treat his spiritual sons with supreme goodness. And this religious relationship, which has the initial character of a sacrifice difficult to support, then acquires, without loss of heroicity, that which is proper to it - the characteristic of the life of a family.

*

4. How this mentality conflicts with the French Revolution and with the present day revolutionary mentality

How this conception of the state of perfection of man based on dependence is opposed to the atheistic idealization formulated by the French Revolution!

The ideology of the Revolution of 1789 accentuates even to exacerbation the opposition between the spirit of dependence-obedience and the spirit of confrontation and rebellion. God and man join together in the dependence-obedience relationship; with the revolt, there is only man. Opposing the Christian conception whereby man is in the service of God, the Revolution raised up the cult to the "goddess reason," to the "Supreme Being" in the service of man. On one side, the social and religious hierarchy were held as magnificent reflections of God in creation; on the other, the affirmation of absolute utopian and atheistic equality.

On one side, the sacrality and solemnity of the Church, on the other, the laicism and vulgarity of the State. On one side, paternity, dependence, humility; on the other, the arrogance of mere omnimodous revolutionary "fraternity." On one side, the law as codified by the Christian spirit; on the other, the utopian man as the product of an abstract conception symbolized by the "spirit of the laws."

Finally, with the former, asceticism with its true liberty; with the latter, "liberty" with its true tyranny. In short: "slavery" to God through virtue, as opposed to slavery to vice through the exacerbation of liberty.

However, from the French Revolution until our days, the revolutionary mentality has expanded and spread throughout the earth. The Communist Revolution of 1917 was the heir of its principles and the the continuer of its works. And, in 1968, running through the same streets that almost 200 years before were traversed by the "goddess reason" en route to the Cathedral of Notre Dame, the anarchists of the Sorbonne shouted: "Reason is dead!" and "It is prohibited to prohibit!" And total liberty faded away before complete equality.

In his study *Revolution and Counter-Revolution* (2nd ed., New York: Foundation for a Christian Civilization, 1980), the illustrious president of the National Council of the TFP, Prof. PLINIO CORRÊA DE OLIVEIRA, with an architectonic spirit of synthesis, outlines the essential aspects of the revolutionary process, as well as the revolutionary mentality. It suffices here to defer the reader to it.

Today's revolutionary mentality is becoming increasingly vacuous and proud, always more a slave to vices, myths and fashions - and, therefore, and perhaps for this very reason, increasingly infatuated with independence. Why should it be surprising, then, that the complete dependence of religious should cause every type of incomprehension and hatred?

* * *

Chapter III

Pagan Slavery and Monastic 'Slavery': Similarities and Radical Difference ²²

1. Obedience and slavery

The obedience of religious, understood in the radical way that has been shown and will be seen throughout this work, that is, an obedience without limits, even to death, and extending even to the least details of life, at first glance does not seem that different from the common conception of slavery, especially the slavery that existed in the first centuries of the History of the Church. Various factors have contributed to this.

A. Recommendations of Scripture

There are various excerpts in Holy Scripture where the condition of the religious - or the faithful - in the state of perfection is similar to pagan slavery:

* "Wast thou called, being a slave? Care not for it; but if thou mayest be made free, use it rather. **For he that is called, being free, is the slave of Christ**" [*qui liber vocatus est, servus est Christi*] (1 Cor. 7:21-22).

* "Know you not, that to whom yo yield yourselves slaves to obey, his **slaves [servos] you are whom you obey**, whether it be of sin unto death, or **of obedience unto justice**. But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine into which you have been delivered. Being then freed from sin, **we have been made slaves of justice**" [*servi facti estis iustitiae*] (Rom. 6:16-18).

* "For when you were the slaves of sin [*servi peccati*], you

²² For a mind unaccustomed to dealing with ecclesiastic themes and formed according to the increasingly radical egalitarian tendencies of the contemporary world, the word "slavery" applied to the religious state can seem shocking. However, as it will be shown throughout this chapter, it is customary to use this term to refer to monks. Moreover, as already noted, such "slavery" carries none of the perjorative connotations that accompany pagan slavery. For this reason, in this work, when referring to monastic "slavery" or general spiritual "slavery" (Chap. VI), quotations marks will be used; they will not be used to designate pagan slavery.

were free men to justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now **being made free from sin and become slaves to God** [*nunc vero liberati a peccato servi autem facti Deo*], you have your fruit unto sanctification, and the end life everlasting (Rom. 6:20-22).

* "Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ: not serving to the eye, as it were pleasing men, but, **as the slaves of Christ** [*sed ut servi Christi*] doing the will of God from the heart, with a good will serving, as to the Lord, and not to men. Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be bond, or free" (Eph. 6:5-8) (our emphasis in this Letter A).

From a simple reading of these texts, we can see that two ideas are intermixed, but clear. The first is that those who are slaves in the temporal sphere find their spiritual liberty in Christ: "For he that is called in the Lord, being a slave, is the freeman of the Lord" [*qui enim in Domino vocatus est, servus libertus est Domini*] (1 Cor. 7:22). The other is that the free men make themselves "slaves" of Christ and of justice: "Likewise he that is called, being free, is the slave of Christ" [*similiter qui liber vocatus est, servus est Christi*] (1 Cor. 7:22).

In this respect, the text of St. AMBROSE is significant: "Because he who as a slave was ransomed (by Christ) also has liberty, and the one who was called a free man acknowledges himself to be a slave of Christ, under Whom slavery is secure, and liberty free of anxiety (...)" (St. AMBROSIO, *De Jacob et Vita Beata*, 1, I, C. III, n. 12, PL XIV, 1891, col. 603-634).

Also, the passage of ST. GREGORY OF NAZIANZUS: "For me, every evil (man) is a slave, and every virtuous man is free" (ST. GREGORY NAZIANZUS, *Poemata Moralia*, XXV, 27-29, PG XXXVII, col. 853 in *Dic. Theol. Cath.*, T.V., col. 504-505).

How, then, could not the impression have risen, concerning the religious state, born of a desire for perfection, of an analogy (but not an identity) with slavery, a monastic "slavery" inspired by the imitation of Christ, Who "took the form of a slave" [*exinavit formam servi*] (Phil. 2:7), and reinforced by the Holy Spirit speaking through St. Paul in these various Epistles?

B. Recommendations of Asceticism, Morals and Exegetics

In the times following the Apostle and the forecited Saints, the Church continued to insist upon the same idea of "slavery" through the pen of its Saints and Doctors:

* ST. BASIL, who wrote the first monastic rule, was already teaching: "Thus, in all ways, it is necessary to submit oneself either to God, according to His commandment, or to others, because of His commandment. Because it is written: 'If any man desire to be first, **he shall be the last of all, and the minister of all**' (Mark 9:34), delivering over his own will, following the example of the Lord: 'Because I came down from heaven, not to do my own will, but the will of him that sent me' (Jo. 6:38)" (Jean GRIBOMONT O.S.B., "Obeissance et Evangile selon Saint Basile, le Grand," in *Supplement de la Vie Spirituelle*, T. VI, N. 21, 5-15-1952, p. 202).

* And the same ST. BASIL THE GREAT, in his Questions-64 and his *Little Rule*, gives the following principle: "How should one obey one another? **As slaves to their masters**" (J. GRIBOMONT, op. cit., p. 205).

* Fr. ALVAREZ DA PAZ, an early Jesuit, says this in his *Treatise on Obedience*: "Man conquers himself by obedience because it places fetters on his judgment, **fastens chains on his will, takes the place of the body and all its movements** of prejudicial liberty, and calls him into the service of God. He conquers himself, because he does violence to his desires and freely subjects himself to the will of another for the love of the Lord" (C. A. LAPIDE, *Commentaria in Scripturam Sanctam*, Prov. 21:28).

* St. THOMAS AQUINAS, in his commentaries *Super Epistolam ad Romanos*, VI, 12-18, sect. III, writes in commentary n. 501: "To obey is a duty. It is what slaves owe their masters. Thus, he who obeys sin, by enslavement to sin is led to death. (...) **He, however, who obeys God, becomes the slave of this obedience**; because, by the habit of obeying his mind increasingly inclines toward obedience, and with this comes the perfection of justice."

* "This liberty of justice, as St. ANSELM says, is called liberty because of the justice of upright action, and because it operates freely, even though **it is also slavery** by reason of obedience of the precept" (C.A. LAPIDE, op. cit., Rom. 6:20).

* An expressive and radical example of this can be found in the conclusion of a commentary that CORNELIUS A LABPIDE makes concerning Proverbs:

* **"Just as a master, buying a slave or an ox, acquires dominion over him and possesses him with every right in such a way that it is licit for him to do whatever he wishes with him, thus equally he who submits his heart to correction and discipline estranges it from himself and enslaves it in just a way that he possesses it like a thing which was acquired by him and which he can bend and turn in whatever direction he desires. For **this slavery of heart gives him true liberty**, because it makes it governed by wisdom, discipline, the law and God Himself. To serve God, therefore, is to rule.**

"Therefore, just as the heavens, says FILON, by the fact of lacking intelligence and prudence, allow themselves to be ruled and moved by the governing intelligence, and this for the good of themselves and the whole universe, so also should those who are youngers and others who have little experience and prudence, if they have wisdom, allow themselves to be ruled, taught and governed by a wise man; for in this way they will learn from him wisdom which of themselves to they do not have and thus will they carry out all their affairs with wisdom" (C. A. LAPIDE, op. cit., Prov. 15:32).

* **"The obedient (man) makes himself the slave to the will of another"** (C. A. LAPIDE, op. cit., Prov. 21:28).

* In the Original Rule for the Daughters of Wisdom, ST. LOUIS MARIE GRIGNION DE MONTFORT teaches: "The perfect practice of holy obedience will be the special virtue that distinguishes the Daughters of Wisdom. Just as Divine Wisdom, Who rules in the heavens, came to earth in order to obey from the first instant of His Incarnation until His death, thus should His Daughters, following the example of Wisdom, leave the world **in order to subject their understanding and their will to the yoke of obedience**" (St. L.M.G. de MONTFORT, *Obras Completas*, BAC, Madrid, p. 639).

* Speaking on a passage in the Gospel of St. John where Our Lord says: "I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you" (Jo. 15:15), CORNELIUS A LAPIDE gives this opinion supported by doctors such as Maldonado and Ribera, and above all by St. Irenaeus (Book IV, chap. 27):

"The correct sense of the passage is this: **while by nature and state of life you are my slaves**, notwithstanding I receive you with honor, by which I make you my closest and most intimate friends (...).

"Christ does not deny that they remain slaves, but he affirms that He elevates them, even though they be slaves, to be His private friends, and He honors them with this name and this prerogative **in such a way that His slaves become His friends**" (C. A. LAPIDE, op. cit., Jo. 15:15).

"Religious freely bond themselves as slaves (*sese libere mancipant*) to cult and to divine worship by means of a most strict law, over and beyond that which is ordained for all" (Fr. Francisco WERNZ and Fr. Petrus VIDAL, *Ius Canonicum*, T. III, *De Religiosis*, p. 3).

* "This cenobite life is assumed by the profession, or surrender, by which **one bonds himself totally and forever as a slave in the divine service** (*in perpetuum ad servitium divinum mancipat*) directly by means of an Order or Religious Institute, and, through the Order or Institute, to the Church Herself; and, vice-versa, the religious order firmly accepts such a surrender in the name of the Church, from which it acquires a special right over the religious (...). (WERNZ-VIDAL, op. cit., p. 10).

* "Religious obedience is commonly understood as a certain universal abnegation of self will and **a slavery in the hands of another** (*mancipatio in manibus alterius*), prudently chosen, whereby one tacitly or expressly promises from that time forward to be a master of perfection, that is to say, a life consecrated to God and neighbor (...)" (A. VERMEERSCH and J. CREUSEN, *Epitome Iuris Canonici*, Mechliniae-Romae, H. Dessain, 1928, Vol. I, Book II, N. 534, part. II, Introd. can. 487, p. 337) (our emphasis in this Letter B).

*

How could it be possible to avoid this notion of spiritual "slavery," which was spread throughout the whole Church and is intimately related to the idea of the religious vocation, when so many of the Church's children adopt it as their point of reference?

*

C. Slavery and cult to the saints

To show how this analogy has been diffused since the early times of the Church, one should consider that the word '*dulia*,' so common today in ecclesiastic vocabulary, comes from the Greek '*douleia*,' which means servitude, slavery. And, that there should be no doubt, one should take into account that the origin of '*douleia*' is '*doulos*,' which means slave. The initial idea of *dulia* is that by which the angels and saints deserve to be honored for having been supreme servants of God.

Confirmation of this is found, for example, in the *Encyclopedia Espas-Calpe*: "*Dulia*: Etymology. From the Greek '*douleia*,' servitude; derived from '*douleia*,' servitude, and was used by the theologians to signify the cult rendered to the saints and to the angels for the supernatural goods they received from God" (*ESPASA-CALPE, Enciclopedia Universal Illustrada Europeo-Americana*, Vol. XVIII, p. 2429).

This concept is clarified especially by St. Thomas of Aquinas and St. Augustine.

* St. THOMAS says: "Whereas *dulia*, which pays due service to a human lord, is a distinct virtue from *latria*, which pays due service to the lordship of God. It is, moreover, a species of observance, because by observance we honor all those who excel in dignity, while ***dulia properly speaking is the reverence of slaves for their master, dulia being the Greek for slavery***" (St. THOMAS AQUINAS, *op. cit.*, II-II, q. 103, a. 3).

St. AUGUSTINE makes this differentiation: "The homage due to man, of which **the Apostle spoke when he commanded slaves to obey their masters, and which in Greek is called *dulia***, is distinct from *latria*, which denotes the homage that consists of the worship of God" (St. AUGUSTINE, *De Civitate Dei*, PL XVI, 1841, Book X, chap. I, in ST. THOMAS AQUINAS, *op. cit.*, II-II, q. 103, a. 3). (Our emphasis in this *Letter C*)

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D. Texts of Popes, Councils and serious authors about the analogy between the religious state and slavery

There are numerous documents of the Church and texts of serious authors that liken the condition of monks to that of slaves. We will cite here some of these coming from various sources:

a. Popes and Councils

* "It clearly appears that there are some limitations to the power of the Abbot, pointed out by the Decree of Gratian. In a general way, the rule was established by GREGORY I (St. Gregory the Great) who wrote to the Bishop of Natali (...) **'Surely in some places the monks are called slaves,** but at other times they are also called sons and brothers (...)'" (Geraldo KINDT, *De potestate dominativa in Religione*, Desclee de Brouwer, 1945, pp. 9-10).

* "A new element was added, which was the *Ius Romanum*, to which especially INNOCENT IV referred with great frequency, primarily in relation to the **principles concerning the juridical condition of monks and their similarity to slaves.** Thus, since Peter of Ancharano, we already find the influence of Bartolo of Saxoferato, to whom later authors constantly defer (...) (G. KINDT, op. cit., p. 16).

* "We judge that we should warn, as one will see better later, that **some authors call the Abbot 'master' in relation to the monks, whom they consider slaves.** These authors include INNOCENT IV, ad. C. 14. Cumolim, X, De privilegis et excessibus privilegiatorum V. 35; Hostiensis, Lectura, ad. C. 51 Bonae Memoriae, X, De appellationibus, II.28; Joannes Andreae in the same place, and others. At other times the Abbot is not expressly called by this name. Nonetheless, **they completely equate these relations between Abbot and monk with the relations between temporal master and slave**" (G. KINDT, op. cit., p. 18).

* "Peter of Ancharana (...) sent to Bartolo ad D.XLV, De stipulatione servorum, 39.1 penultima sec. 37; in this lengthy text Bartolo speaks of acquisition in relation to the monk: **'Everything concerning the acquisition made of slaves can be applied to the acquisition made of the monk,** as INNOCENT IV notes in d.c. Cum olim (c. 12, X. V. 33). In another text he more clearly states the principle (sec. ad. D. XLII, *De tabulis exhibentis*, V. 3 §4, *Si penes*: 'Because this rule says that **almost everything that is said about slaves in relation to their masters can be said about monks in relation to their monastery** (...), Inocencio, c. *Cum Olim*, (c. 12 X. V.33)'" (G. KINDT, op. cit., p. 29, n. 104).

* "The monk should not desire or not desire. Hugacio correctly explains this principle in this way: **'But is it that the slave does not have will? In reality, he has will, but it is not free** (C. XXXII, q. III, *patrem*. c. 1). In a similar way, the monk also has will, but it is not free, because he placed a man over himself

in the place of God, as in XIX. q. 3 Statuimus (c.3). Whence he cannot actually desire nything in opposition to the precept of his Abbot, as in XX, q. 4, *monacho, monachum* (cc. 2 and 3), even in things that do not go against God.' Various authors first say the same thing as INNOCENT IV, and after him, Hostiense (...) "Because the monk should not desire or not desire'" (Hugacio, *Summa*, ad. c.11, *Non dicatis*, c. XII, q.1; the same principle is stated in c.5 *Quam sit*, c. XVIII q.2 and in c.3 Statuimus c.XX q.3 - Innocentius IV et Hostiensis em c. Joannes, X De Regularibus, III.31; cf. Hostiensis, *Summa aurea, De Fideiussoribus*, n.3 - as well as Guido de Boysio in c. 27, *De electione*, I.6 in VI; - *Speculator, Speculum juris*, lib. IV, part III, *De statu monachorum*, n. 55 - in G. KINDT, op. cit., pp. 30-31).

* "Applying the principle to contracts, INNOCENT IV sustains that **'just as the slave upon contracting a loan obliges the master, so also with the monk'** (Innocentius IV in c.5 *Quod quibusdam*, X, *De Fideiussoribus*, III,22); equally Hostiense (Lecture ad. c.4 *Quod quibusdam*, X, *De Fideiussoribus* III., 22: 'One can say (...) that the monk (...) **through a mutual contract, obliges the Church Herself, as the slave with the master'** (C. IV.25, *De exercitoria et institoria actione* I.1 to 6)'" (G. KINDT, op. cit., p. 37).

* "INNOCENT IV and Hostiense, departing from the double principle, that is, that **the monk should not have wants and is a slave**, generally conclude that 'he cannot make civil contracts' (...) (Innocentius IV ad. c.7; *Quanto*, X; *De officio judicis ordinarii*, I.31)" (G. Kindt, op. cit., p. 39).

* "JOHN X, *De Regularibus*, X. III.31 n.6: **'One cannot say that the religious has property when he administrates some savings with the permission of his superior, since the slave also does not have property'**" (G. KINDT, op. cit., pp. 42-43, n.152).

* As is commonly known, it was the custom among the barbarians to cut the hair of men to reduce them to the state of slavery. Whence the monks came by the symbolic religious tonsure, voluntarily accepted.

"The symbolism of the tonsure can be easily deduced from the rites and prayers that accompany its imposition. In addition to what what was said by Saint Isidore, Amalarius, Rabano Mauro, Hugo Victor, Goberto, bishop of Laon, and so many other medieival apolo- gists, everythings is summed up in the Roman Catechism and in BE- NEDICT XIII's Bull *Catholicae Ecclesiae* of May 2, 1725. **'Clerics,'** the Bull states, **'by the voluntary cutting of their hair, make themselves the slaves of the Lord,** just as the Nazarenes totally

consecrated themselves to His service. This exterior sign of religion reminds them of the duty to extripate their vices and advance in the more perfect life. They renounce the superfluity of hair in order to rid themselves of the old man with all their actions, and thus free themselves from the stain of the flesh, becoming rejuvenated in mind, as manifested by their head, where their thinking originates'" (ESPASA-CALPE, 1927, T. LXII, p. 775, *Tonsure*)

* **"The earliest sources of canon law affirm that the monastic profession placed the monk in a condition of servitude.** And the jurisprudence of the Church in considering some aspects of this servitude manifests itself as a tributary of Roman law. **Various characteristics of ancient slavery** (to possess nothing in any domain - *nec velle nec nolle proprium*, to be a belonging of the monastery - *monasterium possidet monachum*, to live in the state of total subjection and true civil death) **were attributed to the monks by the ancient Councils"** (Jourdain BONDUELLE, "Le Pourvoir "dominatif" des superieurs religieux," in *Supplement de la Vie Spirituelle*, T.VI, n. 26, 9-15-1953, pp. 302-303).

* "The extension of the Abbots' power can be seen in conjunction with the juridical condition of the monks, as described in the Decree of Gratian. In the first place, as St. AUGUSTINE says in his letter to Boniface Comitem (c.2, *Nos novimus*, c.XVIII. q.2), **the monks are slaves of God; they are under the yoke of slavery according to the 'monastic rule,'** says the COUNCIL OF ALTHEIM can. 36 (c.1 *Statutum* c.XVIII. q.1). **Their life is described** by GREGORY I (St. Gregory the Great) in the ROMAN COUNCIL (a.595) **as a servitude more severe than that human slavery,** to which 'someone desires to subject himself through love of God' (c.23 *Multos* D.54)" (G. KINDT, op. cit., p. 7). (Our emphasis in this letter a)

b. Serious authors

* **"In St. THOMAS there are certain expressions that presume the religious state to be a state of slavery.** Thus, according to him, the virtue of religion is 'a virtue whereby a man offers something to the service and worship of God. **Wherefore those are called religious antonomastically who give themselves up entirely to divine servitude, as offering themselves as a holocaust to God'** (II-II, q.186 a.1)" (G. KINDT, op. cit., p. 85).

* THOMAS AQUINAS says (...) the more that something is naturally loved, the more perfectly it will be despised for the sake of Christ. Nothing is more lovable to men than the libery of his

own will. (...) There is also nothing more naturally repugnant to man than slavery: therefore, **a man could place nothing more precious at the disposal of another, beyond the surrender of his own life, than the gift of himself as slave.** (...) Now there are some who privately deprive themselves of this freedom of will for the sake of God. (...) Some (...) totally renounce the liberty of their own will, submitting themselves to others for the sake of God through the vow of obedience" (St. THOMAS, *Opuscula, Opusculum XVII, De perfectione vitae spiritualis*, chap. X).

"With these words the intention of St. Thomas seems clear: **Through the vow of obedience the religious** totally subjects his will to God and to his superiors who are the ministers of God; being thus deprived of liberty, this **constitutes a state of slavery to his superiors**, who, like his masters, have dominion over his actions.

"However, in his way of proposing the matter, St. Thomas differs from the canonists. That is, the latter, given that the monks are called slaves in canonical law, apply to them the particular dispositions of the Roman Law with respect to slaves. The Holy Doctor does not do this. He reaches the same conclusion, but by another route: that is, **through the analysis of the essential element of religious life, which is the renouncement of self will. Since, therefore, both worldly slaves and religious are deprived of liberty, he also calls the latter slaves**" (G. KINDT, op. cit., p. 88).

*

The authors also explicitly affirm in many ways that monks are juridically considered as slaves.

"The GLOSSA ORDINARIA established this principle: **The monks are slaves** (*Glossa ordinaria* ad. c.11 *Non dicatis*. c.XII, q.1, V^o *possidere*; ad c.9, *Si qua mulier*, c.XIX, q.3, V^o *Non exstantibus*; - *Glossa recentior* ad. c.4 *Scripturae*, X, *De voto et voti redemptione*, II.34 V^o *imponenda*). WILLIAM DURAND responds in the negative to the question of whether monks can be arbiters, and adds: 'Because they consecrate their body and soul in their very ingestion (...). Therefore, **they become slaves** (54 dist. *Multos* c. 23)" (Gulielmus Durantis, *Speculum juris*, lib. I, part. I, ad. c.16, *Cum deputati*, X, *De iudicis*, II.1; ad c.27, *Si religiosus*, *De electione*, I,6 in VI; Antonius de Butrio, ad c.9 *Praesenti*, *De officio ordinarii*, I.16, in VI- etc. in G. KINDT, op. cit., p.36)

* The power to command can occur in various ways: certainly,

by the natural law; by the law of men, or civil law; finally, **"by a human contract, such as the authority over a slave that someone has sold, and this is what is referred to by the power that is conferred by the vow by which one promises obedience"** (F. SUAREZ, *De Legibus, Book I, Chap. VIII, n. 3*, in G. Kindt, op. cit., p. 158, n. 80).

* "Power can be of a private or public order. The power of the private order is simply domestic, that which one exercises to govern his home and family; it belongs to the head of the home to maintain domestic order so far as it be necessary; or **it extends even to a certain general enslavement of the person** (*usque ad quam generalem mancipationem personae*), either because of weakness, as in the case of children who are not adults, because of **a servile condition, as took place formerly with slaves properly so-called, or through voluntary surrender, as in the case of religious**" (VERMEERSCH-CREUSEN, op. cit., Book II, para. II, tit. X, chap. I, can. 501, p. 355).

* "The religious is a man who, called by God, desires to give himself completely to Him following the evangelical counsels. In this radical way, he aspires to follow Christ by the total abnegation of his own will. He submits his free will to the will of another whom he freely chooses. By the choice that this man makes of devoting himself in this way to God, he concedes to the chosen person the necessary power so that he can place himself in total and absolute dependence on the will of another" (G. KINDT CSSR, "Autour du Decret sur le Pouvoir Dominatif," in *Supplement de la Vie Spirituelle*, Vol. VI, p. 341, N. 26. 9-15-1953). (Our emphasis in this letter b)

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E. Historical examples that ennoble the condition of slave

In the life of the Church the course of events, from various points of view, raised up the original abjection of the condition of slave and lovingly ennobled it.

a. Canonized martyr-slaves

There are numerous cases of slaves who died for the Faith, together with their respective masters and mistresses. At once the Church honored them, even knowing that they were slaves: St. Vital with St. Agricola, St. Blandina with her mistress St. Felicity and

the noble St. Perpetua, St. Evelpiste with St. Justin.

There were also holy slaves who died as martyrs of chastity. This was the case, for example, of Saint Potamiena, whose magnificent responses to her judge demonstrated that she was mistress of her body and her soul in order to safeguard them for Christ.

The early Fathers and their accounts of the first centuries of the Church held up these martyrs for the admiration, dulia and example of the Church, as one can read in CLEMENT OF ALEXANDRIA, *Stromates* IV, 8,58 - PG VIII, 1272a; GCS 2, p. 275, St. AMBROSE, *De exhortatione virginitatis*, I, PL XVI, 337-338; PALLADIUS, *Historia Lausiaca* III, PG XXXIV, 1012; ed. C. Butler, coll. Texts and Studies 6, Cambridge, 1904, pp. 18-19; *Passio sanctorum Didymi et Theodoras*, AS, avril t. III, Anvers, 1675, p. 572; etc. (Jean WEEGER - Andre DERVILLE, "Spiritualite de l'Esclave," in *Dictionnaire de Spiritualite Ascetique et Mystique*, Vol. IV, Paris: Ed. Beauchesne, 1960, 1st, col. 1079).

*

b. Slaves who entered monasteries

The *Dictionnaire de Spiritualite Ascetique et Mystique* continues: "When the persecutions ended, the slaves went to the deserts and the monasteries in search of perfection. Although few names have come down to us, nonetheless many indications permit this affirmation" (WEEGER-DERVILLE, op. cit., col. 1079).

In the life of the monasteries free men and slaves lived indiscriminately, which led the abbots to emphasize to the monks that no longer were some free and others slaves, but that all were "slaves" of one new master, Jesus Christ. Echoing this idea, St. BENEDICT wrote in his *Rule*: "Let each one keep to his place, because, slaves or free men, we are all one in Christ; and we should all equally carry the yoke of the same bondage, serving under the same master" (*Regra*, II, PL LXVI, 263c-264a; trad., Maredsous, 1933, pp. 17-18, in *Dict. Spirit. Ascet. Myst.*, Vol. IV, col. 1079).

c. A slave elected Pope

"St. Calixto (+222) was for some time a slave; he later rose to the Pontifical Throne as successor of St. Peter" (WEEGER-DERVILLE, op. cit., col. 1073).

*

Various edifying examples of sanctity and religious "slavery," that is, of religious life, thus attracted the admiration of Catholics, especially those who were dedicating themselves to the quest for evangelical perfection.

*

d. Voluntary slavery

Voluntary slavery should not be confused with *servitudo ex caritate*, which will be spoken of further on. The former is incomparably more radical than the latter. In effect, through it, the faithful delivered himself de facto as a slave on the temporal plane.

One should be aware of this in order to understand to what extremes of generosity the love of God and neighbor reached through the imitation of Christ; and, with this, the notion of temporal slavery was ennobled and in some sense elevated by its analogy with monastic surrender.

"Such was the impulse of charity in the early times of the Church (and not only then) that there were cases of free Catholics who sold themselves as slaves in order to ransom other slaves (St. CLEMENT OF ROME, Cor. 60:2, PG I, 320a). And there were even freed slaves who, ransomed, chose for love of Christ a new slavery in order to free their brethren" (WEEGER-DERVILLE, op. cit., col. 1074).

An eminent example of this generosity was that of St. Paulinus, Bishop of Nola, who, in order to redeem the son of a widow, delivered himself as a slave to vandals. And, through his fidelity, diligence, meekness, prudence and sanctity, he obtained liberty not only for himself, but for all of his companions (C.A. LAPIDE, op. cit., Eph. 6:5-8).

What moved these brave men to such generous actions but Faith in Christ? And, if, through Christ, these men accepted temporal slavery in order to free some of their brothers' physical sufferings, why should there not be other men who accept "monastic" slavery, which would lead to their own perfection and the salvation of other souls?

Among the ways that someone could become a slave among the barbarians was voluntary slavery: "voluntary annihilation of his

person, *obnoxio*, made by one who could not pay his debts or wanted to place himself in the service of a saint or a monastery" (R. NAZ, *Esclavage*, in *Dictionnaire de Droit Canonique*, Vol. V., col. 448-449).

Voluntary slavery was not only a characteristic of the first centuries of the Church; it constituted one of the attributes of glory of the Order of Our Lady of Mercy, or the Mercedarians. Founded in 1218 by St. Peter Nolasco with the support of St. Raymond of Penaforte, its purpose was the redemption of captives.

Around 1580, the heroic vow of the Mercedarian delivering himself as a slave through charity was expressed. The professed took this admirable and formidable step with the formula: "I will remain as hostage with the Saracens, if it be necessary, for the redemption of Christian captives," an expression that was preserved in the final reform of the constitutions, which only substituted the word *Saracens* with the word *Infidels* (ESPANA-CALPE, 1927, Vol. XXXIV, p. 818 - *Mercedario*).

Speaking of the Order of the Mercedarians, together with the Order of the Blessed Trinity, Pope LEO XIII spoke these words: "Great things were done by the Roman Pontiffs in favor of the slaves (...). In 1198, Innocent III approved and confirmed the request of the founders of the Order of the Blessed Trinity, John da Matha and Felix Valois, for the ransom of Christians who had fallen into the power of the Turks. A similar Order, that of Our Lady of Mercies, was approved by Honorius III, and later by Gregory IX: St. Peter Nolasco had founded this Order with that severe rule by which a religious who would become a part of it would offer himself in slavery in place of Christian captives, should this be necessary in order to ransom them" (LEO XIII, Enc. *In Plurimis*, in *Actes de Leon XIII*, Vol. 1, Paris: Maison de la Bonne Presse, p. 161).

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All the factors set out in Item 1 of this chapter serve to illustrate an analogy between the religious state and temporal slavery.

As one saw (Items 1.B-C-D of Chap. III), such an analogy was made for pious effects, moral teaching and the stimulus of ascetism and discipline.

*

2. Notion of '*servitudo*' and '*mancipatio*' in relation to the concepts of slavery

There is currently a certain confusion surrounding the word *servus*. Some translate it from Latin as servant, as is the case of the most accredited translation of the Vulgate published in Brazil by Fr. Matos Soares. Others translate it from Latin as slave, as is the case of many reputed French editions. Such bivalence can lead to confusion.

This ambiguity is due not only to translators, but to the very notion of 'servant,' which, through the upright influence of the Church, evolved through History from signifying an inhuman state to reach, around the year 1000, a state considerably mitigated in which the servant had rights and rendered service in exchange for protection, food, land, remuneration, etc.

To document this, which touches upon the theme with which we are treating, it is necessary to distinguish three phases: *the first*, prior to the beginning of this evolution of the meaning of the term, in which the idea of *servitudo* in force was identical to the concept of slavery current in our days; *the second*, which ran approximately from the 6th or 7th century until the 10th or 11th century, where the notion of *servitudo* changed to signify a more gentle regime than that of slavery - it was the regime of servitude, as one will see (Chap IV.2); *the third*, after these centuries, where the term *servitudo* is at times used to designate ancient slavery, at times to designate servitude, and yet other times to signify colonial slavery.

In the *first phase*, the terms *servus* and *servitudo* are used unequivocally to refer to the slave and to slavery. This explains the first translation to Latin of the documents of the New Testament and the Fathers of the Church.

The Roman, anywhere in the Empire, understood *servus* to be the slave. If he wanted to designate one who was employed for wages, he would use the word *mercenarius*; to refer to the manual worker, either in the country or the city, he would use the word *operarius*. *Servus* in the masculine and *ancilla* in the feminine were words specifically used to describe the slave.

This was so much the case that the words slave and slavery did not exist. The reputable *Dictionnaire de Theologie Catholique* by VACANT-MANGENOT thus refers to the origin of the term in this way: "The name of slave was attributed to the great number of slaves - affirmed to be 800,000 - reduced to servitude by Henry

the PASSARINHEIRO in the 10th century" (J. DUTILLEUL, in *Dict. Theol. Cath.*, Vol. V, col. 480 - *Esclavage*).

* In the same sense, the *Catholic Encyclopedia* testifies: "Slavery: a word that comes from the German Arabic 'slav,' a term applied by the Germans to the slaves that they took into captivity" (*ENCICLOPEDIA CATTOLICA*, Citta del Vaticano, 1953).

* In his book *History of Slavery*, J.A. SACO says: "A German historian, a contemporary of the bloody battles between the Saxons and Slaves, affirms that (...) so great was the number of Slaves condemned to slavery and who were spread throughout Germany that this name came to qualify the man reduced to this condition. Whence came the word 'sclavus,' which is 'esclavo' in Spanish, 'esclave' in French, 'schiavo' in Italian, 'slave' in English, and 'sklavu' in Wallachian. The Arabic authors also attribute a Slavic origin to all the Germanic serfs and slaves, and for this reason they call them 'saclavis.' The Arab cronicles speak often of the 'saclavis,' who on many occasions carried out very important functions, because among the Muslims slavery did not impart the tone of dishonor that it had among other peoples" (J.A. SACO, *Historia de la Esclavitud*, Coleccion Estella, p. 120).

In the *second phase*, thanks to the effort that the Church made to mitigate the regime of servitude, the term evolved to the point where, by the end of the Middle Ages, *servus* and *servitudo* were less and less frequently used to signify slave and slavery.

In the *third phase*, the term is ambiguous. It can refer to the initial servitude, which would be synonymous with slavery - or it can refer to medieval servitude, and then it would not have the same connotation.

In order to avoid this ambiguity of words in referring to a state of religious abnegation, which clearly was drawn from the ancient concept of slavery, the doctors of the Church began to use the term *mancipatio* in order to express the entrance into the state of complete annihilation of the religious after he takes the vow of obedience. The Latin word *mancipatio* come from *mancipatus*, which means 'to become a slave of' (cf. Francisco TORRINHA, *Diccionario Latino-Portugues*). With this usage the Church returned to the most central idea of slave, because the slave is defined as *res mancipi* (an alienable thing). "The slave was considered as a thing, *res mancipi*, and therefore an object of property" (R. NAZ, *Dict. de Droit Canonique*, Vol. V, col. 448 - *Esclavage*).

* In the same sense the *Enciclopedia Giuridica Italiana* states: "The servants, properly so-called, were not considered as persons, but as *res Mancipi*, and because they were deprived of all rights, they could be said to be *sine capite*" (Pasquale Stanislao MANCINI, *Enciclopedia Giuridica Italiana*, Milan: Societa Editrice Libreria, 1905, Vol. XV, P. I, p. 783).

* The *Dictionnaire Etymologique de la Langue Latine Histoire des Mots* says this about the word *manceps*: " (...) technical term of Law; 'he who takes into his hands' (something of which he becomes the acquirer or the claimant of the possession) (...) From this, *mancipium*, i: 1. an object, cf. GAIUS; *Inst.* I, 119 ss.; MAYBECKER, *Precis*, p. 117 ss.); 2. In the concrete sense, a 'thing acquired completely, property.' and especially 'slave' (A. ERNOUT and A. MEILLET, *Dictionnaire Etymologique de la Langue Latine*, Ed. Klincksieck, Paris, 1979).

* J.A. SACO further affirms: "In Rome the slave was never confused with any individual from another class of society, because the former was called *servus, Mancipium*; even though the first word was used more commonly than the second, both were employed indiscriminately to express the same condition. After the colonist was established, they gave to persons of this class the names of colonists, '*adstritos*' (tied to the land) tributaries, slaves of the land or of the glebe, and others. But the word *mancipium*, just like *servus*, pure and simply employed without the complement 'of the land' or 'glebe,' retained its ancient precision of meaning, exclusively signifying the true slave" (J.A. SACO, op. cit., p. 136).

* *Mancipium* - "This expressive name signifies that the slave is, as any spoils of war, a conquered thing, taken by force: *manu caputum, Mancipium*" (Gaston MAY, *Elements de Droit Romain*, p. 62-63, in St. L.M.G. MONTFORT, op. cit., p. 71, note 65).

* "*Mancipium* derives from *mancaps-ceps* (*manu-capere*,) analogous to *manceps* and *mancipere* (the word *mancipatio* would be derived from this last term. (...))

"In legal sources *mancipium* designates (...) the slave. Sources where *mancipium* means slaves include, for example, the following: Gaius 3, 148; *Digesto* (D.) 21.1.1.1; D. 21.1.35; 21.1.36; 21.1.38.10; D. 21.1.48.6; D. 30.84.10; D. 32.41.2; D. 1.5.4.3; *Instituta*, 1.3.3.

"In literary sources (...) *mancipium* (signifies) more than *mancipatio* and slave (cf. Plauto capt. 954; Terencio, evn. 274;

Cicero, ad. litt. 8.11.4; parad. 5.1.35; Seneca ep. 74.17), but also property, *res mancipi*, and 'power over the slave' (Seneca, de ben. 5.19.1.; Cicero ad. fem. 7.29.1; 7.30.2; Ovidio, ep. ex Ponto, 4.5.39) (...) finally, it is used in even a more general sense of 'power,' in a broader sense, although it is derived, by extension, from power over the slave (Cicero, ad. fem. VII.29.1; VII.30.2; Publio S. sent.593; Lucrecio de r.n., 3.969, 971, 984)" (Fabrizio FABBRINI, *Il Novissimo Digesto Italiano*, Vol. II, Unione Tipografico-Editrice Torinese, 1957, *Mancipium*).

*

To confirm not only the existence of this difficulty of terminology but the explanation set forth here, we turn to the great Doctor of Catholic Mariology, the apostle of the Holy "Slavery" to the Mother of God, St. LOUIS MARIE GRIGNION DE MONTFORT:

"There is nothing among men which makes us belong to another more than slavery. There is nothing among Christians which makes us more absolutely belong to Jesus Christ and His holy Mother than the slavery of the will, according to the example of Jesus Christ Himself, Who took on Himself the form of a slave for love of us - *formam servi accipiens*, and also according to the example of the holy Virgin, who called herself the servant and slave of the Lord.

"The Apostle calls himself, as by a title of honor, "the slave of Christ" - *servus Christi*. Christians are often so called in the Holy Scripture (*servi Christi*); and the word for the designation, *servus*, as a great man has truly remarked, signified in olden times a slave in the most complete sense, because there were no servants then like those of the present day. Masters were served only by slaves or freedmen. This is what the *Catechism of the Holy Council of Trent*, in order to leave no doubt about our being slaves of Jesus Christ, expresses by an unequivocal term, in calling us *mancipia Christi*, 'slaves of Jesus Christ' (*Catechismus Roman.*, Pars 1^a, Caput III, *De Secundo Symboli articulo (in fine)*" (S. L.M.G. MONTFORT, op. cit., n. 72).

*

3. Differences between pagan slavery and monastic 'slavery'

Emphasizing the analogies between the religious state and ancient slavery in no way implies affirming that they are the same. What they have in common is the state of total abdication of will

that the religious makes and his consequent loss of liberty.²³ But this is not to say that the treatment of the Church toward those who deliver themselves in this manner to Her is a humiliating, brutal and inhumane treatment, with lucrative ends and niggardly interests, such as what commonly prevailed in pagan slavery.

With what consideration, affection and wisdom the Church treats those children belonging to Her who have a greater desire to make themselves like unto Her Divine Founder! The greater the surrender of the child, the greater the affection, the dedication and the respect of the Mother. Greater also is the veneration, confidence and generosity with which the religious invest all sectors of civil society where even a true smattering of the true Faith exists.

If this present work emphasizes the abnegation of the monk in relation to Christ and to his superior, this is not to say that the onus that falls to the superior is not equally heavy. For the Church asks of the superior all the goodness, solicitude and abnegation toward each one who surrenders himself to him as if he were Christ. He should also see Christ Himself in his subjects: "As long as you did it not to one of these least, neither did you do it to me (Matt. 25:45). Should the superior not act in this way, he faces the terrible reprimand coming from the lips of the Judge Himself: "For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink..." (Matt. 25:42).

In everyday, concrete life, the relations between the superior and inferior are that of father and son. Before the law, they are frequently analogous to those of master and slave.

In addition to this familiar climate that differentiates the religious treatment from the inhumane treatment of pagan slavery, perhaps the principal and most radical difference that exists between the two institutions - slavery and the religious state - is that the ancient slave was reduced to this state against his will, and he had to remain a slave against his will until the end of his life. So, also, would all his descendents, generation after generation, remain slaves. In the religious state, everything comes from a sovereign and free act of will, by which the subject submits himself to the superior, to the Order, to the Rule, etc. in order to stride rapidly toward evangelical perfection.

²³ It is necessary to distinguish here between psychological liberty, which always subsists in the one who makes the vow, and his moral liberty, which becomes limited..

The following excerpts point out some differences between the two states:

* "Many characteristics of ancient slavery (...) were attributed to the monks by the ancient Councils. But the analogy was never carried to its final end. They always recognized that specific characteristic of a slavery where the subject, moved by an essentially religious intention, entered through his full will. The juridical laws that governed the *servus* and those that relate to the *filius familias* were applied simultaneously. Because in the primitive law of the Latin Church, these two jurisdictions over the monks rode side by side. One was born of the powerful idea of the paternal authority of the superior over the religious. The other placed the accent on guardianship, upon an almost sovereign authority, notably capable of invalidating the decisions of a subject by taking from him all autonomy.

"Before noting what the conjunction of these two jurisdictions meant to the theory of dominative power, it is necessary to say that they were not so separate as they seem today. The *pater familias* exercised over his children and over his slaves a total power. The *patria potestas* and the dominative power of the Romans had legal affinities. The introduction of a certain law, properly monastic, into the law of the Church was not done, therefore, by the pure and simple transposition of the law of slaves and of children of Roman law" (J. BONDUELLE, op. cit., p. 303).

* "The following passage speaks of Benedictine obedience based on the *Rule of St. Benedict*: 'Immediate obedience is the first degree of humility; it is proper to those who love Christ more than everything; and the three motives that this charity can have are holy servitude, by which the monks are professed, the fear of Hell, and also the glory of eternal life.'

"Nothing permits us to translate *professi sunt* except in the broad sense that we find even up to now: the men of whom it speaks decide to surrender their lives to this *servitium*; they manifest it exteriorly; they are professionals of this specific activity. *Servitium* retains its ancient sense of the state of servant, similar to slavery, except that this servitude is holy.

"It is, therefore, that which it seems: a promise that creates a new juridical state. In effect, these men show that they belong to a special servitude that engenders for them an obligation of charity in relation to Christ. Without a doubt, the idea of obedience is included in this servitude, since it is proper that the slave obey a master. The sequence shows how great the

need for the slave who is subject; it is greater than for the one from whom comes the order to be carried out'" (Catherine CAPELLE, *Le Voeu d'Obeissance des Origines au XII^e Siècle*, Librairie Generale de Droit et de Jurisprudence, Paris, 1959, p. 91).

* "It is necessary to insist upon this juridical situation: holy servitude proceeds from the voluntary gift of the monk to the *potestas* of the Abbot" (C. CAPELLE, *op. cit.*, p. 92).

* "The monk is on par at times with the slave, at times with the son; it should, then, be said with PETER OF ANCHARANO that the equation of the slave to the monk is not entirely perfect (Petrus de Ancharano, ad. c.2 *Religiosus, De testamentis et ultimis voluntatibus*, III.11, in VI). Adhering to these resolutions, the canonists also teach in diverse places that the monk is on par at times with the slave, at times with the son 'in that which concerns his usefulness to the monastery' (Petrus de Ancarano, ad. c.4 *Quod. quibusdam X, De fideiussoribus* III.22)" (G. KINDT, *De Potestate Dominativa in Religione*, pp. 29-30).

* "The monk is compared not only to the slave but also at times, although more rarely, to the son. In some cases, the Roman legislation with respect to sons is applied to the monk" (G. KINDT, *op. cit.*, p. 46).

* A commentary of St. AUGUSTINE on the passage from St. John: "I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you" (Jo. 15:15):

"St. Augustine, *Tract. 85*, asks in what way this is true, because truly the Apostles remained slaves of Christ, Who had said to them as to the rest that on the day of Judgment 'Behold, good and faithful servants,' etc, and he responds that there is a double slavery. One is servile, by which the slaves through fear serve their masters, and the other which is free and filial, by which children serve their parents through love; the Apostles, therefore, were not slaves of Christ in the first sense, but in the second; therefore, they are slaves and also friends (of Christ)" (C.A. LAPIDE, *op. cit.*, Jo. 15:15).

* * *

Chapter IV

Action of the Church to Mitigate Temporal Slavery

Having thus set forth all the principles concerning monastic "slavery," or *servitudo ex caritate* - "slavery" for love of God, and having clarified the broad usage that Theology made and makes of the analogies between this and Roman slavery, whose principles, however, the Church has modified and adapted in its search for evangelical perfection, it now becomes appropriate to consider the enormous effort that the Church made through the centuries in order to mitigate and, finally, to eliminate the diverse types of temporal slavery.

*

For one to properly admire the civilizing action of the Church and the acts of Christian heroism that this action inspired, four phases in the ransom of slaves should be distinguished: in the Roman Empire, in the Europe of the barbarians, along with the Christian captives imprisoned by Mohammedan armies, and in the colonial slavery of Negroes and Indians.

*

1. Action of the Church to mitigate Roman slavery

A. Preaching conformity to the slaves

The modern spirit, contaminated by the old prejudices of the French Revolution, obscures the vision of many contemporary men on the subject of the Church preaching to the slaves conformity with their state. According to this spirit, preaching such a conformity to the slaves would signify the maintenance of the regime of slavery. However, this is not true, since it was the exact opposite that took place, as it can be historically shown.

Understanding that deeply rooted customs, such as slavery, are difficult to change from one moment to the next, the Church

preached to the slaves conformity with their sad state. With this, She was attending above all to the spiritual good of the Christian slaves who, due to circumstances, had to live and die in this hard captivity. It is St. Paul who exhorts: "Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God. Whatsoever you do, do it from the heart, as to the Lord, and not to men: Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ" (Col. 3:22-24).

In addition to the spiritual advantage, there was also a practical advantage, because the Christian slaves, being prudent and obedient, attracted the good will of their masters, who naturally came to give them better treatment. This was an advantage that worked not exclusively to the benefit of the Christians, for, with them held up as examples, the treatment for the greater part of the slaves became milder to the degree that the slaves imitated the good behavior of the Christians. It was, therefore, a factor of attenuating the brutalities of slavery.

Contrary to what a superficial mind might think, such behavior did not help to perpetuate slavery, but to abbreviate it, because many masters, seeing the light of Faith reflected in the patience, solicitude and obedience of their slaves, were inclined to ask questions about what had changed them. From this consultation and the opening to grace, which made them recognize in their slaves something much superior to themselves - that is, the Faith - many masters, who would have never freed their slaves, became more inclined to accede to this idea. How many masters and mistresses in that putrefied Roman Empire were converted to the true Faith, moved by the good example of a perfect morality that they saw in their slaves! Thus, freed from the slavery of sin, the masters, in their turn, freed many - or even all - of their slaves from the temporal yoke.

*

B. Preaching to masters the goodness they should show toward their slaves

In the meantime, the Church helped the slaves in yet another manner, because it preached to the masters the goodness and the consideration that they should show to them.

"A passage from the *Apostolic Constitutions* (1.IV, c. XII) is explicitly consecrated to the relations between masters and

slaves. If the master has a faithful slave, even though he does not release him from service, he should love him like a son and like a brother, because of their common Faith" (cf. VII. XIII) (J. DUTILLEUL, in *Dictionnaire de Theologie Catholique*, Vol. V, col. 467-468).

"Among the Fathers of the Church, the recommendation frequently surges of treating the slaves with goodness and compassion: 'Let there be reciprocity of service and subordination; in this way there will not be slavery. (...) It is better that masters and slaves serve each other mutually. It is of more value to be a slave in this way than a master in opposite conditions'" (St. JOHN CHRYSOSTOM, *In Epist. ad Eph. homil. XIX*, n. 5, PG LXII, col. 134).

"In this way there will not be slavery..." It is the ideal goal that the Church always had in sight and that was finally gloriously achieved!

In another passage of the same St. JOHN CHRYSOSTOM (*In I Cor. homil. XL*, n. 5, PG LXI, col. 354), he recommends masters to teach a profession to their slaves and then free them.

*

C. Admitting slaves to worship and to the priesthood

Paganism did not allow slaves to enter the priesthood and made them stand apart in worship services.

On the contrary, the Church permitted them to participate completely in divine worship and the sacraments and did not prevent them from attaining even the dignity of the priesthood.

With regard to Baptism, one can read the eloquent words of St. GREGORY NAZIANZEN in his celebrated *Sermon XL, In S. Baptisma*, where he exalts the nobleness conferred by this sacrament: "You should not consider it unworthy of yourself to be baptized with the poor, o rich one, or with base men, o patrician; or, o master, with one who up to now was your slave. You will not humble yourself as much as Christ, in the name of Whom you are today baptized and Who took for you the form of a slave. On this day you are transformed; the old natures disappear; only one mark is placed on all: Jesus Christ" (n. 27, PG XXXVI, col. 396-397, in J. DUTILLEUL, *Dictionnaire de Theologie Catholique*, Vol. V, col. 467).

There were slaves who entered the priesthood, and even the Ecclesiastical Hierarchy.²⁴ These slaves, frequently doctors in the greater families, could, with the priesthood, render the most notable services. "More than once the churches were confided to slaves. The slave Onosimo, disciple of St. Paul, became a Bishop. Several of the first Popes seem to have the names of slaves: Evaristo, Aniceto. The elevation of St. Calixto to the Pontificate is significant" (cf. J. DUTILLEUL, op. cit., Vol. V, col. 468).

*

D. Ransom of slaves

From even its early times until the effective transformation of slavery to servitude, the Church always practiced and strongly encouraged the practice of the ransom of slaves. It can even be said that it was one of the acts of charity characteristic of the Catholic to buy slaves and free them when he had extra resources.

*

E. Through the influence of the Church, various laws were promulgated that mitigated slavery

From the beginning of the Church until the invasion of the barbarians, She influenced the customs and laws of the Roman Empire to the benefit of the slaves. With the fall of the Roman Empire in the West, such customs and laws suffered changes. In the Eastern Roman Empire, however, they were codified in the famous *Codex Juris Civilis* of Justinian. This Code stands as indisputable testimony to the benefit the Church achieved for the slaves.

Here we cite some of these laws that reflect the gradual evolution that mitigated slavery through the centuries.

²⁴ The servile condition, however, is an irregularity in relation to the ordination to priesthood (Dist. LIV C.21 St. LEO; Dict. 54 C. 12 St. GELASIUS; GREGORY IX *Decretales* 1.1 tit. XVIII C.1). Without the knowledge of their masters, the slaves could not be ordained. Should their masters consent, they would be freed ipso facto. If the ordination took place without the knowledge or against the will of the master, the bishop or whoever was informed of this had to replace the new priest with two slaves (Dist. LIV C. 19). If the bishop were deceived by the slave, it would fall to the latter to provide the replacements, or he would be deposed if he were only a deacon. If he were already a priest, he would compensate his master, at the minimum providing him with spiritual service (cf. J. DUTILLEUL, op. cit., Vol. V., col 475 - *Esclavage*).

a. Liberalization of slavery

* The freeing of slaves made in wills were so numerous that they became uncountable;

* Those who were minors in age also came to have the power to free slaves (*Nov., CXIX,2*);²⁵ (25)

* In order to lay claim to freedom, the slave came to no longer need the assistance of an *adsertor* (defender) (*Justinian Code, VII, XVII, 1*);

* Children who were found *expositi* came to be free (*Justinian Code, I, IV, 24*);

* When a master abandoned a sick slave, the latter came to be free (*Justinian Code, VII, VI, 3*);

* The exposure of a counterfeiter of coins, a deserter or a thief came to be recompensed with freedom (*Theodosian Code, IX, XXI, 2*);

And many other such legal norms could be cited that favored freedom.

*

b. Laws protective of the Faith and the customs of the slave

* Gradual dignifying and recognition of marriage between slaves (*Theodosian Code, II, XXV, Nov., CLVII*);

* The Christian slave, bought or circumcised by a Jew, became free (cf. DUTILLEUL, op. cit., col. 474);

* The slave who exposed the slavery of a Christian imposed by a Jew came to be free (Idem, col 474);

* The masters who forced their slaves into prostitution would incur exile or would have to work in the mines (*Theodosian Code, XV, VIII, 2*);

²⁵ All the citations from items E.a and E.b are contained in the article "Esclavage" by J. DUTILLEUL, in *Dictionnaire de Theologie Catholique*, Vacant-Mangenot, T.V., col. 472-476).

* The free woman who gave herself to one of her slaves was punished with the death penalty (*Justinian Code, IX, IX, 1*).

*

c. Privilege

The slaves belonging to the Church worked for themselves for half of the work days.

*

By means of innumerable measures like these (the listing above does not begin to cover the matter) the Church gradually attenuated the regime of Roman slavery in the East as well as the West, thus tending toward its disappearance. This process was, however, interrupted by the destructive tumult of the barbarian hordes.

*

2. Action of the Church to mitigate the slavery of the barbarians

With the fall of the Western Roman Empire, which suffered successive waves of barbarian invasions, and the effective disappearance of the political and juridical structure of Roman society, the terms of the problem of slavery changed.

The frequent wars among the barbarian tribes - Visigoths, Germans, Franks, Burgundians, Vandals, Saxons, Slavs, Huns, etc. - gave to Europe a period of instability during which all types of outrages relating to slavery proliferated.

However, always faithful to Herself, the Church did not vacillate in the preaching of the good. St. Remigius, St. Martin of Tours, Saint Isidore and St. Leanander of Seville, St. Augustine of Canturbury, St. Boniface, St. Fulgentius of Ruspe and, above all, the great Popes St. Leo I and St. Gregory the Great succeeded in some way in bowing the hard heads of those Arian barbarians. Little by little and in new ways, the Church recovered her influence.

The Benedictine Order flung seeds in the furrows of destruction of that Europe ravaged by the barbarian hordes and, working together with great saints, carried forward the work of recon-

struction. Here there would be a converted king who would consent to the liberation of slaves; there would be groups of slaves who would offer themselves to a monastery and, ipso facto, would become free; yet elsewhere were refugees who, under the influence of the Church, would contract with a more powerful lord a system of service and protection more free than that of slavery. Further, there were slaves who, tied to the land on which they were born, were hoping that other masters would come to replace the old ones who had fled or died. Everywhere, the voice of the Church was ready with its good counsel, and, in each case, its hand was extended to lend help or procure a remedy.

After the winter, the spring. This nascent order was already seeing the beginning of the regime of servitude, which would characterize a good part of the Middle Ages and which would generate the following stage of its evolution, the regime of peasants and free artisans.

Generally speaking, this was the action of the Church in relation to barbarian slavery.

*

3. Action of the Church in face of Mohammedan slavery

After the Wars of the Crusades, the new offensives of Islam against Christianity and the taking of Constantinople, the number of Christian captives who had become slaves of the infidels grew. From 1453, with the attempt of Turkish penetration, be it in Hungary or in the Archipelago, and, at the same time, the building of maritime principalities on the coast of Africa multiplied these victims; after the battles, after the sieges of cities, there were habitually groups of Christians who had fallen into slavery.

In Hungary "the abduction of youths and children was a common thing (...) The Moslem people of Istambul had inherited the tastes of the Byzantine Empire, and they delighted in the spectacle of Hungarian and Bosnios prisoners forced to combat like gladiators (SAYOUS, *Histoire Generale des Hungrois*, Vol. II, pp. 100-119, in J. DUTILLEUL, *Dict. Theol. Cath.*, Vol. V, col 481).

The first intervention of the Church for the liberation of these captives reduced to slavery by the Mohammadens was when Pope Innocent III sent embassies of Trinitarian Fathers. As it was said before (chap. III, I.E.d), the Order of Trinitarians was founded in 1198 by St. John de Matha and St. Felix de Valois, and the Or-

der of Our Lady of Mercies was founded in 1223 by St. Peter Nolasco and St. Raymond de Peñaforte.²⁶

"Among the Popes who imitated the solicitude of Innocent III, one of the most active, after the taking of Constantinople, was Nicolous V. Various Religious Orders also contributed greatly toward the ransom of captives. Among the Dominicans deserving of mention are Fr. Estevao de Lesignan after the seige of Famagusta, and Fr. Angelo Calepino after the siege of Nicosia; both came to Constantinople and worked there for the liberation of Christians.

"Among the Franciscans was the Capuchin confessor of Don Juan of Austria, a slave himself, who refused the money for his ransom so that he could give to other slaves the supreme consolation of a Christian burial. Among the Jesuits, Fr. Mariano Manieri made 13 trips to the barbarian domains, one of which lasted four years; Fr. Julio Mancinelli, a volunteer apostle to the Mohammaden lands, went to Argelia and to Constantinople, after having first founded in Palermo a Confraternity for the Ransom of Captives.

"The disciples of St. Vincent de Paul occupy the most glorious place in this story. They included Louis Guerin, sent in 1645 by St. Vincent de Paul, Jean le Vacher, who would be placed in the mouth of a cannon and thus meet death with 22 other Christians in 1682, and, with them, brother Barreau and brother Fancillon, who were most zealous in securing the freedom of captives or in caring for their spiritual concerns.

"In the instructions given by their superiors to those who headed toward the domains of the barbarians came this inspiring thought: 'This undertaking is one of the most charitable that can be done on this earth. In order to carry it out worthily, they (the missionaries) should have a strong devotion to the mystery of the Incarnation, in which Our Lord came down to Earth in order to free us from the slavery in which the evil spirit held us captive' (Mem. de la Congreg. de la Mission, t. II, p. 274). The Church does not speak differently in the prayer of St. Peter Nolasco: '*Deus qui in tuae caritatis exemplum...*' (cf. J. DUTILLEUL, op. cit., col. 485).

"The priests reduced to slavery could generally exercise their ministry. The dedication of the missionaries enchanted St. Vincent de Paul. He wrote this about Jean le Vacher: 'With what catholicity and solicitude he sustains these poor slaves (...)

²⁶ Some historical sources differ from this work on one small point concerning the date of the foundation of the Order of Mercedarians. Above (Chap. III. 1.E.d), the *Enciclopedia Espasa-Calpe* places its foundation in the year 1218. Here, the *Dictionnaire de Theologie Catholique* gives it as the year 1223.

preaching, confessing, catechizing continually from 4:30 in the morning until 10 o'clock, and from 2 o'clock in the afternoon until nighttime; the rest of the time, it is the Office and visiting the sick. This is a true missionary'" (*Mem. de la Mission*, in J. DUTILLEUL, op. cit., Vol. V, col. 482-485).

"In Constantinople, Fr. Jacques Cacod, a Jesuit, penetrates only at night into the depths of the holds of the ships in order to assist the galley slaves decimated by an epidemic: 'Of the 52 slaves that I confessed and to whom I gave Communion, 12 were sick and three died before I had left'" (*Lettres edificantes, Levant. 1707*, Vol. I, in J. DUTILLEUL, op. cit., idem).

"In 1641, Fr. Angeli, a Carmelite, died in Argelia; he had received the money for his ransom, had distributed it in alms and had persevered in voluntary servitude, esteemed and heard by all as a saint" (J. DUTILLEUL, in *Dict. Theol. Cath.*, Vol. V, col. 485, Esclavage).

The chronicles of the times abound with cases concerning Catholics who, in order to imitate the goodness of Jesus Christ, became slaves, freeing or attenuating the slavery of their brothers.

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4. Action of the Church in face of colonial slavery

It is unnecessary to tell Brazilians about the sorrows of the regime of slavery that less than a century ago remained in effect among us.

Be it in the three Americas or in colonial Africa, the Church did much to impede the reinstallation of slavery, over which She had already triumphed for almost a thousand years in Europe. An account of the principal pontifical interventions striving for the abolition of slavery in these places has already been presented in the first pages of this work.

We only emphasize here that in one of the last official documents in which the Church fought against slavery - the Encyclical *In Plurimis* of 5-5-1888 of LEO XIII to the Brazilian bishops, one can see the same equilibrium that was found in those first documents on the matter, which were the Apostolic Constitutions, and, before them, in the first Epistles of St. Paul. Amid its greatest effort to achieve its objective, the Church always tries to prevent that the acquisition of the rights of some should transgress the rights of others:

"But so that these precepts of the law be carried out, We beseech you to dedicate yourselves completely with all your power, and that you consecrate your most diligent care to the execution of this work, which should overcome difficulties that are certainly not small. It is your duty to see that the masters and slaves understand each other in full accord and in good faith, and that nothing be violated in the name of clemency and justice, but that all the transactions be legitimate and resolved in a Christian manner. It is to be supremely desired that the suppression and the abolition of the slave trade, wished by all, be carried out in a happy manner, without the least detriment to divine or human right, without any public disturbance, and in such a way as to assure the stable utilization of the slaves themselves whose interests are at stake.

"To each one, as much those who are already free as to those who will become so, We direct with a pastoral zeal and a paternal heart those salutary teachings hidden in the sentences of the Great Apostle of nations.

"Let them religiously guard a memory and a sentiment of gratitude, and let them strive to profess it with care in relation to those whose work and desire is that they should recover their freedom. Never should they make themselves unworthy of such a great benefit, and never should they confuse liberty with licentiousness of passions. (...) Let them assiduously fulfill the duty of respecting the majesty of the princes, of obeying the magistrates, of observing the laws - not so much through fear as through the spirit of religion.

"They should refrain from envying the riches and superiority of others, for it could not be sufficiently lamented that a great number among the most poor allow themselves to be dominated by this envy, which is the source of many works of iniquity contrary to the security and peace of the established order. Being content with their state and their goods, they should want nothing and desire nothing but celestial goods, to obtain which they were placed on Earth and redeemed by Christ. Let them be animated with piety toward God, their Lord and Liberator, that they might love Him with all their strength and observe His Commandments with all fidelity. They should be happy to be children of His Spouse, the Holy Church, and they should strive to be worthy of Her by responding, as much as they can, to Her love with love for Her" (LEO XIII, *Actes de Leon XIII*, Book I, pp. 169-171).

Chapter V

A Beautiful Paradox in the Action of the Church:Slavery

From all that has been said, a marvelous paradox in the action of the Church becomes apparent. On one hand, She harbors in Herself and stimulates the religious state and, in general, the quest for evangelical perfection, which is but voluntary "slavery" or *servitudo ex caritate*, as has already been seen. On the other hand, She mitigated and, finally, eliminated temporal slavery throughout the West.

JOSEPH DE MAISTRE expressed this paradox "in forceful and precise terms," according to the words of J. DUTILLEUL in *Dictionnaire de Theologie Catholique* Vol. V, col. 476: "What is the religious state in Catholic domains? It is an ennobling slavery (...) Instead of degrading man, the vow of religion sanctifies him. Instead of subjecting him to the vices of another, it liberates him. By submitting himself to a superior person, he is left free in relation to others whom he will no longer have to attend to" (J. DE MAISTRE, *Du Pape*, Lyon, 1884, p. 346).

In this paradox, it is fitting to analyze both the principles and the words.

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1. The Principles

The Church acknowledges man's fundamental right to use his free will. God, Who created the Celestial Paradise for man and threatened him with the punishment of Hell, gave him the faculty to choose between good and evil, and made him capable of merit or of guilt.

This fundamental faculty, which is free will, is so radical that the Church - so far as visible society is concerned - does not have means to prevent a man from thinking evil. In his internal domain, man has the faculty to kill himself spiritually by adhering to evil and the demon. Analogously, the freedom that man has to live permits him to abuse this freedom by committing suicide.

Yet *servitudo ex caritate* in no way opposes the spiritual liberty of man. As it was said (Chap. III.3), it presupposes a fundamental liberty, from which it is born. Or, that is, it is born by a free and sovereign act of will on the part of the religious, who desires to surrender himself to another in order to practice virtue, attain perfection, and with this, imitate Christ. He who assumes this *servitudo ex caritate* deprives himself of acting according to his own free will. He thus places himself securely in the good, and attains even here on this earth the perfect liberty of the blessed in Heaven. *Servitudo ex caritate* is born of human liberty and anticipates celestial liberty.

To the contrary, temporal slavery²⁷ does not proceed from the liberty of the subordinate, but from the force of the conqueror or from the constraint of law. And it commits transgressions against principles that a Catholic cannot accept. Before transgressing this or that liberty or whatever human right, it goes against the very nature of man, because it does not treat the slave as a member of the human species.

Therefore, it denies that the slave is made in the "image and likeness of God" and that his body is the "temple of the Holy Ghost." It denies the right to life: Viewing the slave as a thing (*res*), the master has the right of life and death over his slave and, in this, it condones homicide (5th Commandment). It gives liberty for all sorts of acts against purity, and, in this, it transgresses the 6th Commandment (not to sin against chastity) and against the 9th Commandment (not to covet thy neighbor's wife). It denies the right that the man has to marry and have a family, and, in this, it stands in the way of the sacrament of matrimony and the exercise of the 4th Commandment (honor thy father and mother). It transgresses the right that man has to the fruit of his labor, and, in this, it condones the action of the master in transgressing the 7th Commandment (not to steal) and the 10th Commandment (not to covet thy neighbor's goods); In addition to this, in itself it can cause the "denying of a just salary to the oppressed," which is a sin that cries out to Heaven and clamors to God for vengeance.

In addition to these objections based on the transgression of both natural law and Divine Law, there are others based only on

²⁷ We are not considering here the hypothesis of that exceptional temporal slavery that is legitimate according to Catholic Morals, which is the object of study of theologians and moralists.

Concerning such a temporal slavery, legitimate due to very exceptional circumstances, one can consult, among others, the following: St. ANTONINO, *Summa Theologica*, Part. III, C. VI, n. 425; SANCHEZ, *Consilia Moralia*, 1.I, dub. III; LESSIUS, *De Justitia et Jure*, 1.II C.V; LUGO, *De Justitia et Jure*, disp. VI, sect. II, n. 14, dub. IV; MOLINA, *De Justitia et Jure*, T.II, disp. XXXIII, n. 1 and n. 3.

the transgression of Divine Law. Slavery subjects the slave to be coerced by his master not "to keep holy Sundays and feastsdays" (3rd Commandment); he can also be deprived from receiving the sacraments of Confession and Communion.

Therefore, temporal slavery, especially that which reigned among the pagan peoples, set up quite considerable obstacles to the practice of virtue by directly propitiating the transgression of at least Seven Commandments of the Law of God, and, indirectly, all of them. A similar thing can be said in relation to access to the Sacraments in general and, in particular the three Sacraments mentioned, in addition to the fact that it results in one of the sins that cry out to Heaven and clamors to God for vengeance.

One sees, then, that the liberty and the virtue that are the natural attributes of the nobleness and grandeur of religious "slavery" are also the stigma of the vileness and sin that accompanies temporal slavery.

Temporal slavery impedes the exercise of liberty; spiritual "slavery" is a fruit picked from the very top of this tree.

Temporal slavery denies man the character of being a citizen of Earth; spiritual "slavery" precipitates his receiving the title of citizen of Heaven.

Favoring spiritual "slavery" and combatting temporal slavery, the Church acts in complete coherence with her principles, and the paradox of language in no way signifies a dichotomy of criteria.

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2. The words

Having clarified these principles that could seem to contain a contradiction, it is now fitting to analyze certain peculiarities that accompany the use of the word slavery in our days.

A. Egalitarian climate

Especially after the French Revolution, the rising ocean of egalitarianism was invading Western countries. According to this false philosophical conception, men would be equal, any superiority would be unjust, and any dependence shameful. The fundamental principle of justice in human relations would be equality. Be-

cause of this, the suffering of subordinates and the less fortunate began to be presented in a frequently unilateral or exaggerated way. And this was done not so much to help them, as to create a hostile climate toward superiors and, in a general way, toward hierarchical structures.

The meager salaries of workers and peasants would always result from the exploitation of patrons and landowners. Poverty for some would exist exclusively as a consequence of the concentration of wealth in the hands of others. Hunger, ignorance, even quite frequently sickness - would be the fruits of social injustice, of iniquitous laws and the grasping personal interests of the State or dominant classes. In this way, a climate of egalitarian antipathy toward superiors and a climate of an accompanying revolted sympathy toward subordinates was created (cf. PLINIO CORRÊA DE OLIVEIRA, *Revolução e Contra-Revolução*, 2nd ed., Ed. Diário das Leis Ltda., São Paulo, 1982, p. 30).

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According to this revolutionary mentality, slavery, be it temporal or religious, is in itself a supreme evil, because it supports the paroxysmal affirmation of the principle of inequality. Such a mentality hates voluntary religious "slavery" even more than temporal slavery, because the former is a more emphatic affirmation of the principle that there can be legitimate inequalities, even when these inequalities are very great. And, moreover, this is so legitimate that man should even be the object of praise in the case that he should freely choose to live in complete subjection (which is the case of the religious state).

Not daring, however, to attack the religious state headlong, the revolutionary mentality prefers nowadays to "forget" it and rail against any and all dependence or inequality in genere, qualifying it as "alienation" or "feudal remains."

Because of this, whoever wants to analyze the word slavery that has been infiltrated by this egalitarian atmosphere, would show a lack of objectivity if he did not distinguish between the two spheres - the religious and the temporal - in which slavery can be exercised, and he would be unjust or insincere if he did not acknowledge the great merit of religious "slavery." Because its legitimacy results, as was already seen (Chap. III.3), from the free choice that a man makes to live under subjection.

B. Laicism of the language

The laicism that has come to envelope the word slavery also contributed to an unclear understanding of the two opposing concepts.

In effect, a certain note of independence and superiority in relation to the religious world, which so greatly flattered the vanity of many men at the end of the 19th century and was presented by proponents of Comptist positivism and *Kultur-kampf* Bismarckianism, diffused a false notion concerning the Church. The "strong," "scientific" and "emancipated" mind viewed monastic dependence as a necessary crutch for men who had not attained their full mental maturity.

Politically vanquished by the success of the Catholic reaction directed from afar by Pius IX, the German chancellor rolled up his banners in his battle against the Church - just as, in its turn, the laicism of Comte withered in the mentality of the West. The "strong spirit" showed itself to be weak, the "enlightened" or "evolved" man receded; atheism bowed way before Religion. In short, in France as in all of Europe, the Catholic-modernist celebrities began a more promissory trajectory. Notwithstanding the defeat of the Bismarckian model, the fashion of laicism died slowly. After a long agony, this model of atheist virility was gradually replaced in the period "entre deux guerres" ("between the two wars") by an even more slippery, more vulgar and more vacuous model, issuing from the cinematographic studios of Hollywood.

In Brazil, men who are presently over 50 years of age can have received from their parents, and especially their grandparents, tones of voice and attitudes where, due to the debatable taste for the picturesque, the anti-clerical models of times past often still survive.

One who, therefore, is a tributary of these remnants of this old laicism will be completely ignorant of religious "slavery" (and where, then, does that leave culture?). And because of this deficiency that resulted, as was seen, from laicist prejudices, he will not recognize the grandeur of religious "slavery."

C. Echoes of the abolitionist campaign

To these two general tendencies that led to an unfavorable viewing of religious "slavery," another can be added, specific to Brazilians.

The echoes of the abolitionist campaign have not yet entirely faded away from the ears of the Brazilian. It remains not so much as a erudite remembrance or a "guilt complex" of certain social strata, but as the idea that our past was marked by a great injustice: slavery. The Brazilian is amiable, kind and levelheaded by nature - through the influence of the Catholic Faith. This is the way he has always been. With goodness and with joy, he shelters all the peoples who arrive here: Italians, Germans, Spanish, Syrian-Lebanese, Japanese, and so many others who find in Brazil an extension of their own homelands. And, the third generation, their children, completely integrated with the local spirit, frequently in a quite picturesque way, already affirm themselves to be completely Brazilian, without noting that, at times, they still manifest some ethnic characteristics that would indicate the contrary.

It was the kindness of the Brazilian that thus assimilated them and gave them the impression that this assimilation was greater than it might appear. If this is the case even with this or that immigrant who arrived here with the undisguised intention of bettering himself in our land in order to then return to his land of birth - but then could not imagine living elsewhere than Brazil, why would it not also come to be the case with the Negro element that came here, not to enrich themselves, but to enrich our land? Thus, it was normal that they should find among the masters of Brazilian slaves - with greater frequency than in many other countries - a treatment full of goodness in relation to the African. The point of this is that they became as constitutive an element of nationality as the Portuguese and the Indian, although the degree of contribution of each race varies according to the region of the country.

One can see this in numerous documents, as well as in revealing characteristics of the language, culinary arts and dance that came from the customs of the slaves and were incorporated into the very way of being of the population. Above all, what demonstrates this indisputable manifestation of consideration and affection that the Brazilian had for the blacks is miscegenation.

The serenity with which the masters heeded abolition is another proof of the Brazilian goodness toward slaves. In this sense, there stands the solid testimony of JOAQUIM NABUCO, a militant abolitionist who, after May 13, wrote:

"I combatted slavery with all my strength; I opposed it with all my conscience as a utilitarian deformation of a creature, and in the hour that I saw it end, I thought to say my 'nunc dimittis'; and, notwithstanding, today when it is extinct, I experience a singular nostalgia: a fond longing for the slave.

"Slavery will remain for some times as a national characteristic of Brazil. It (slavery) disseminated through our vast wilderness a great suavity; it was the first contact that the virgin land of our Country received; and the Country safeguarded it: it populated it (the Country) as if it were a natural and living religion - with its myths, its legends, its charms; it breathed into its infant soul its sorrows without grief, its tears without bitterness, its silences without concentration, its joys without cause, its happiness without the next day. It was the undefinable breath that the moonlight of our Northern nights exhaled. As for me, I absorbed it in the black milk that suckled me; it enveloped me like a mute caress throughout my infancy. I inhaled it in the dedication of old servants who held me as the presumptive heir of the small domain of which they made a part...

"Between me and them there was a continual exchange of warmth, which resulted in the tenderness and acknowledged admiration that I later came to feel for their role. This seemed to me, in contrast to the mercenary instinct of our epoch, supernatural by dint of human naturality, and on the day upon which slavery was abolished, I felt most distinctly that one of the most absolute unselfishnesses of which the human heart is capable of showing would no longer find the conditions that could make it possible. (...)

"Not only had these slaves not complained of their mistress, but they had blessed her even to the end...The gratitude was on the side of the one who gave. They died thinking themselves the debtors (...) Their warmth and affection would not have allowed the least suspicion to germinate that their master could have an obligation to them, who belonged to him. (...) I have the conviction that the Negro race, by a sincere and honest plebiscite, would have given up their freedom in order to spare the least displeasure to those who interested themselves in their behalf and that, in the end, in their thinking on the dawn of November 15, they still somewhat lament their May 13" (JOAQUIM NABUCO, *Minha*

Formação, Rio de Janeiro: Livraria José Olimpio Editora, 9th ed., 1976, pp. 120-124 and 137).

From the perspective presented by this great abolitionist, the anti-slavery campaign exaggerated, at least through oneness, the injustice and cruelty of slavery in Brazil. A similar exaggeration took place in the education of the generation that followed the abolition. For this reason, the association between the nobleness of the religious state and slavery never took place in the mind of the Brazilian.

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D. Catholic Position

The Catholic position concerning slavery has already become quite clear. The Church condemns temporal slavery - and fosters religious "slavery."

From this comes the following eulogy that *The Imitation of Christ* makes: "O sacred state of religious bondage, which makes men equal to angels, pleasing to God, terrible to the devils, and commendable to all the faithful.

"O service worthy to be embraced and always wished for, which leads to the supreme good and procures a joy that will never end" (Thomas DE KEMPIS, *Imitation of Christ*, Brooklyn: Confraternity of the Precious Blood, 1954, Book III, Chap. 10, p. 194).

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E. For practical purposes

For any of the reasons that have just been mentioned, one can see that it was primarily in the practical order that the contents of temporal slavery brought the word slave to be increasingly banished from everyday language as if it were a disgrace and abomination. But, at the same time, it was preserved - in the sense of spiritual "slavery" - in the ecclesiastical vocabulary as an expression of the summit of devotion, the summit of holocaust to God, the summit of the ideal of perfection in the imitation of Our Lord Jesus Christ.

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One sees, therefore, that the paradox of language concerning the terms temporal slavery and religious "slavery" can be easily resolved in the sphere of principles. The use of the word slavery to signify two distinct realities offers no difficulty whatsoever for one who views the reality objectively and without rancor.

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Chapter VI

'Slavery' from the Montfortian Perspective and Vows in the TFP

Having clarified concepts and presented the historical background, the stage is properly set to explain the meaning of the alleged "slavery" that existed in the family of TFP souls in 1967 and the motives that justify its existence.

For complete objectivity in the exposition of the facts, the following outline will be followed:

1. The TFP, a family of souls, constituted in civil society.
2. How the TFP family of souls views its founder.
3. The position of many members of the TFP family of souls: Beyond a civic ideal, an ideal of the religious life. Deep bond between the necessities of the civic ideal and the aspirations of the religious life.
4. If there are vows in the TFP family of souls. To whom they are directed, and with what end in sight.
5. If there is "slavery" in the TFP family of souls, and what type it is.
6. The situation of the TFP before the ecclesiastical authority.

Before entering into the matter it is necessary to make a small clarification of the legal order.

1. The TFP, a family of souls, constituted in civil society

The TFP is a civil society with a civic end, finding its inspiration in the traditional Catholic principles taught by the Supreme Magisterium of the Church. It is governed by duly registered statutes, which it follows with normality. Thus, it is completely aboveboard and legal according to Brazilian laws.

The finality of the TFP is the preservation of Christian Civilization in that which directly concerns the temporal order or in that which is indirectly related to it. Because of this, it combats communist and socialist action, which seeks to destroy the vestiges of Order in the West through the influence of the tendencies, the diffusion of ideas and the realization of reforms inspired by its egalitarian and liberal metaphysics.

Defending the basic principles of Christianity - Tradition, Family and Property - the TFP places itself as an obstacle to the expansion of the revolutionary movement of our days, of which communism is the most well known.

This civil society with clear and defined objectives quite naturally found its beginnings in a family of souls into which a seed of religious perfection had fallen quite some time ago, but which even today has not completely germinated or seen its outlines clearly defined.

In effect, from the early days of this family of souls around the ides of 1930 - and even in the Group of Marian Congregations which later gave rise to the foundation of the TFP (July 26, 1960), there was among its members a strong inclination of soul that tended toward the aspiration of transforming themselves into a religious institute, or of entering en bloc into some already existing institution, whose family of souls had an affinity to their own. In this regard, searches and attempts that are unnecessary to go into here were duly made. ²⁸

²⁸ A chronicle of these attempts and a historical account of this religious ideal will perhaps someday be presented to the public. This work only mentions what is indispensable to give an idea of the picture as a whole.

Unfortunately, that good seed of the grace of God, having fallen into the fertile ground of this family of souls, would not germinate quickly: A rigorous and extremely long winter of trials began to fall upon the Church. Modernism, Progressivism and their more recent versions coming to light after Vatican Council II took possession, little by little, of large sectors of the Ecclesiastical Hierarchy of Brazil.

This created a climate of veiled support for communism and socialism, whose present day expression is termed "Liberation Theology," sustained by bishops and theologians. Such a climate was necessarily hostile to the TFP and, therefore, also to the religious aspirations being born in its midst. Thus were there cold winds, winter snows and "artic" ice that formed over a grand aspiration for evangelical perfection, which even today has not acquired full form.

In the trajectory of this religious aspiration there was an official occasion where various members of the TFP asked themselves if the moment had not arrived to consider making the transformation of the entity from a civil society to a secular institute, or into a confraternitas laicalis.

Serious and well-researched studies on this subject were presented on February 5, 1976, in a meeting of the National Council. The conclusion, however, was clear: Given the lamentable attitude in our days of a considerable part of the Catholic Hierarchy in face not only of the already mentioned doctrinary problems but also of socio-economic questions in Brazil, it remained clear that it would be imprudent to make any such transformation within the TFP, thus bringing it to depend upon ecclesiastical authority. This preponderant reason was not, however, the only one.

There was yet another: Its family of souls still lacked a sufficient definition of structure to reach a unanimous opinion on the religious aspirations of its members. Some thought of forming a society whose constitution would be animated by the spirit of ancient orders of knights; others were thinking along the lines of a religious congregation; some longed for a type of life in which they would not abandon their state as laymen. For this reason as well, it was considered better not to precipitously draft a constitution that would not attend to the aspirations of all of its members.

Given this situation, the TFP and its family of souls has a peculiar characteristic. As an association, the TFP is exclusively a civil society. Its members, individually considered, have

the liberty to practice what they wish as Catholics. The TFP acts only as a "locus" where these Catholics, individually considered, exercise their Religion according to common practices that the Church has always proposed for the faithful. The considerations that follow do not affect the legal state of the entity as it presently stands, for which reason the conjunct of these persons will not be referred to here as the TFP, but as the "family of souls" of the TFP.

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2. How the TFP family of souls views its founder

Recently the TFP printed a book with restricted circulation, which, however, unforeseen circumstances have obliged placing within the reach of the general public. This book is titled *Refutation of the TFP to a frustrated onslaught* (COMMISSION OF STUDIES OF THE TFP, São Paulo, 1984, 2 volumes). Responding to accusations that the cult which the Church reserves to the Saints and the Blessed is being paid to Dr. Plinio Corrêa de Oliveira within the entity, the book devotes an entire chapter (Vol. I, Chap. X) to enumerating some of the reasons for which veneration and respect is paid to him in the TFP. Here, we list the titles from the fore-mentioned chapter:

Founder and President of the National Council of the Brazilian TFP, Catholic leader, Master, Political Analyst, Recognized writer and journalist, Man of action.

To these titles could be added yet others that, together with the former, constitute more than sufficient reasons to distinguish the founder of this entity, which, at the moment, is only a family of souls with an inclination toward the religious life.

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A. Director of the Counter-Revolution

a. Grandeur of the counter-revolutionary fight

Christianity, since the time of Humanism and the Renaissance, has been passing through one Revolution whose principal stages were protestantism (1st Revolution), the French Revolution (2nd Revolu-

tion), Communism (3rd Revolution), and, presently, Structuralism, the revolution of the Sorbonne, the soaring self-management of Socialism and Communism that is heading toward Tribalism and other analogous movements (cf. Plinio CORRÊA DE OLIVEIRA, *Revolution and Counter-Revolution*, 2nd ed., Foundation for a Christian Civ., 1982, p. xx, n. 2).

Various saints combatted Humanism and the Renaissance in different ways. Perhaps if St. Bernardine of Sienna had had followers who would have truly continued his work, some counter-revolutionary effort against Humanism and the Renaissance would have spread through all of Europe. In opposition to Protestantism, St. Ignatius de Loyola rose up magnificently, along with brilliant personalities of various other Religious Orders, by which the Church carried out the portentous work of the Counter-Reform, which reached its full flowering with the Council of Trent.

There were more than a few who preached and acted against the French Revolution; however, in the order of facts that influenced History, only two great movements stand out as notable: the *Chouannerie*, born in regions where 80 years before St. Louis Marie Grignon de Montfort had preached and whose population confronted the revolutionary troops to the background of songs composed by this great missionary; the second, the counter-revolutionary movement of the 19th century, which preceded the definition of the dogmas of the Immaculate Conception and Papal Infallibility at Vatican Council I. Although these movements were born from reactions opposed to the French Revolution, they came posterior to it and they did not succeed in restraining its infiltration into the world outside.

More profound efforts having beneficial effects that have endured even to our days would be the magnificent anti-liberal reaction that marked the pontificate of Pius IX and the heroic fight of St. Pius X against Modernism.

The Church notably combatted Socialism and Communism by means of encyclicals and papal messages,²⁹ which, in various places, con-

²⁹ *Nostis et nobiscum*, PIUS IX, 7-8-1849; *Syllabus*, PIUS IX, 7-8-1864; *Quod apostolici muneris*, LEO XIII, 7-28-1878; *Dicturnum illud*, LEO XIII, 6-29-1881; *Auspicato concessum*, LEO XIII, 9-17-1882; *Humanum genus*, LEO XIII, 4-20-1884; *Immortale Dei*, LEO XIII, 11-1-1885; *Libertas praestantissimum*, LEO XIII, 6-20-1888; *Rerum novarum*, LEO XIII, 5-15-1891; *Laetitiae sanctae*, LEO XIII, 9-8-1893; *Graves de communi*, LEO XIII, 1-18-1901; *Parvenu*, LEO XIII, 3-19-1902; *One's Free Will in Popular Catholic Action*, 12-18-1903; *Notre charge apostolique*, St. PIUS X, 8-25-1910; *Ad beatissime*, BENEDICT XV, 11-1-1914; *Soliti nos*, BENEDICT XV, 3-11-1920; *Quadragesimo anno*, PIUS XI, 5-15-1931; *Divini Redemptoris*, PIUS XI, 3-19-1937; *Radiomessage of Christmas*, PIUS XII, 1944; *Discourses to the 9th International Conference of Cathlic Associations*, PIUS XII, 5-7-1949; *Decree of the Sacred Congregation of the Holy See against Communism*,

demn the errors of these philosophical and social systems.

Unfortunately, however, this combat did not result in the formation of a firmly defined and established anticommunist movement (such as the Counter-Reform was in face of the Pseudo-Reform) that would specifically symbolize it. Nazism and fascism, which were pagan and socialist reactions to Communism, carried in their belly the errors that they boasted of combatting in the Russian regime.

The Church equally combatted Nazism and Fascism (*Mit Bren-
nender Sorge*, PIUS XI, 1937; *Non Abbiamo Bisogno*, PIUS XI, 1931).

Much has been and continues to be said - and with reason - against the violence of Nazi-Fascist methods; little heed is paid, however, to its ideological base.

There are very few Catholics, who, with the vigor of Pius XI - heroically followed by Cardinal von Gallen, Bishop of Munster, and Cardinal Faulhaber, Archbishop of Munich - combat both Communism and the remnants of Nazism.

One who would do this would make a grand unveiling in order to expose the enemies of Christianity from its Rising to its Setting; one who would do this would have to understand, through love for the Church, its social doctrine and search for solutions to the innumerable problems that have afflicted Christianity since the end of the 19th century until today.

It would be a grand mission, a grand battle!

However, this mission could not endure unless it were valiantly carried forward; this battle would fall short without a leader. A great name signifies today this mission and battle: Plinio Corrêa de Oliveira. His life is a firm testimony that confirms this truth (cf. COMMISSION OF STUDIES OF THE TFP, *Half a century of epic anticommunism*, New York: Foundation for a Christian Civ., 1981).

The counter-revolutionary grandeur of this mission increases when one takes into consideration that it cannot count upon the precious support of the Ecclesiastical Hierarchy or those who go-

PIUS XII, 7-1-1949; Discourse to the members of the International Congress of Social Studies and the International Christian Social Association, PIUS XII, 6-3-1950; Discourse to the International Congress of Administrative Sciences, PIUS XII, 8-5-1950; Discourse to the 1st International Congress on the Problems of Rural Life, PIUS XII, 7-2-1951; Radiomessage to Katholikentag of Vienna, PIUS XII, 9-14-1952; Letter to the 41st Social Week of France, PIUS XII, 7-14-1954; Speech to the 7th Congress of the Christian Union of Business Leaders and Directors of Italy, PIUS XII, 3-7-1957.

vern, a support such as the Jesuits had in the time of the Counter-Reform, nor the support of a Pope like Pius IX, as the counter-revolutionaries of the 19th century had. Added to these difficulties is the general decadence of the Faith and of customs that led St. Pius X (even 70 years ago!) to ask himself if the times of the Anti-Christ had not arrived (ST. PIUS X, Encyclical *E Supremi Apostolatus*, VI, Documentos Pontificios, Petropolis: Ed. Vozes, 1952). And this led the Virgin at Fatima to lament to the young shepherds, asking for prayers and sacrifices for the conversion of Russia and the world.³⁰

The intrepid man who initiated such a battle and, almost alone, stands at its head over the entire world, can be compared to those great counter-revolutionaries of times past who confronted the prior waves of the immense Revolution that has been rising since the 15th century until the present 20th century.

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b. New exigencies of the battle

Battling against communist expansion under the orientation of Plinio Corrêa de Oliveira amidst so many difficulties, but managing many times, despite these difficulties, to intercept the steps of the enemy in Brazil and, through its influence, in all of South America, the Counter-Revolution continually encounters new difficulties.³¹

³⁰ In the year 1917, the Virgin Mary appeared to three shepherds in Fatima, Portugal, revealing to the world a message and prophecies confirmed by innumerable and spectacular miracles. Some of these prophecies have already taken place. Other have not. Among them, the one that interests us particularly at this moment is that which refers to communism. Our Lady asked for prayers for the conversion of Russia. If the world does not convert and do penance, the Virgin said, Russia "will spread her errors throughout the world, promoting wars and persecutions of the Church. (...) In the end, My Immaculate Heart will triumph" (3rd apparition, 7-13-1917).

In individual apparitions to one of the seers, the little Jacinta, documented by the best historians of Fatima, Our Lady warned: "The sins that lead the greatest number of souls to hell are the sins of the flesh. Fashions will come that will offend Our Lord very much" (Our Lady of Fatima, W.T. WALSH, NY: The McMillan Co., 4th ed., 1947. Era uma Senhora mais brilhante do que o sol, Fr. Joao M. DE MARCHI, Seminary of the Missions of Our Lady of Fatima, Cova da Iria, 3rd ed., pp. 254-256. in A.A. BORELLI MACHADO, *As aparicoes and a mensagem de Fatima*, Sao Paulo: Ed. Vera Cruz, 19th ed., 1984).

³¹ For example, the campaigns against Agrarian Reform in the years 1961 to 1964 and against the approval of the law legalizing divorce in the years 1966 and 1975, the collection in 1968 of more than two million signatures of support for a message to Paul VI requesting measures against communist infiltration into Brazilian and Hispanic-American milieus, the widespread diffusion throughout the nation of the books mentioned above, and, outside of Brazil, analogous campaigns of the Hispanic-American TFPs (cf. COMMISSION OF

In addition to the enormous onus of this effort, the Counter-Revolution saw, in less than ten years, two new battle fronts opened against Christianity and the Church. In 1965, there was what could be termed the typhoon of the "post-Conciliar Revolution" ³² that began; in 1968, the 4th Revolution exploded in the deliriums of the Sorbonne.

The 4th Revolution (cf. Plinio CORRÊA DE OLIVEIRA, *Revolution and Counter-Revolution*, 2nd ed., Part III, chap. III, 2A) demands in return a stronger religious spirit in those who form its ranks.

New battles demand greater dedication. It was natural that this dedication should turn toward that great Catholic warrior ³³ who has directed the Counter-Revolution for more that 50 years, Dr. Plinio Corrêa de Oliveira (cf. COMMISSION OF STUDIES OF THE TFP, *Half a century of epic anticommunism*, chap. V). In addition to his uncountable epic strokes in defense of the Church and Christian Civilization that already stand out in the History of Brazil, many other reasons can be found in Chapter X of the book *Refutation of the TFP to a frustrated onslaught* that explain why Dr. Plinio Corrêa de Oliveira deserves the merit and consideration given him by the family of souls of the TFP.

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c. New extensions of counter-revolutionary action

The action of the TFP has increased greatly through the patronage and protection of Our Lady. Today the movement of the Counter-Revolution, born in São Paulo, includes TFPs in 15 countries, including nuclei of supporters and 'bureaus' of representation in 11 countries. Each TFP is independent. However, various of their members - especially of those that are still inexperienced - tra-

STUDIES OF THE TFP, *Half a Century of Epic Anticommunism*, New York: Foundation for a Christian Civ., 1981).

³² "Post-Conciliar Revolution" is understood as the gale that began to blow in the Church before Vatican Council II and that resulted in the penetration of the "smoke of Satan" into the Church (cf. Sermon of Paul VI on 6-29-1972) and the unleashing of the mysterious process of "autodmolition" (cf. Allocution of PAUL VI to the Lombardo Seminary on 12-7-1968), which seems to have reached its height in the tragic crisis in which the Church is struggling today, probably the greatest in its History.

³³ The word warrior here obviously does not refer to an armed combat, but to an ideological battle, in which the Church has always engaged through the centuries as the Church Militant.

vel to São Paulo to benefit from the example of Dr. Plinio Corrêa de Oliveira. That is to say, through his example they are inspired in multiple ways, seeing how he invites so many youths to participate in the cause that he defends and to receive the formation that he gives to them. It is an attraction and formation always made by the influence that Dr. Plinio Corrêa de Oliveira unpretentiously exercises over those who seek it, as well as by the lucid and serene acceptance of this influence on the part of the members of the family of souls of the TFP. Nor does this influence signify interference with the internal life of the various TFPs existing in the world.

Independent of the autonomy of each TFP in its action in its respective Country, delegations of members or supporters of the TFPs from other countries frequently express an interest in his experience, solicit his support, and come to São Paulo to meet him, participate in his studies and receive his advice.

The more extensive the action and the number of the TFPs become, the more his help becomes necessary.

*

d. Mouthpiece of counter-revolutionary principles

Revolution and Counter-Revolution is the bedside book of the TFP member. Its doctrinal or practical principles serve for him as the basis for the analysis of History and the present day situation, as well as for the judgment of these situations.

Even other counter-revolutionary movements, distinct from the family of souls of the TFP, have published this work of the distinguished Brazilian thinker. Translated into various languages, it was published in Spain by "Cristiandad" (1960, in Chile by the Ediciones Paulinas (1964), in Italy by "Cristianità" (1972), in the United States by "Educator Publications" (1972), and in Canada by "Les Publications LSJC" (1978).

This work of Plinio Corrêa de Oliveira has resulted in a unique fact in the History of our Country: Brazil is exporting thinking on the world scale. In effect, the doctrinary principles elaborated by this Brazilian thinker gave rise to the establishment of the 15 TFPs existing today in South Africa, Argentine, Bolivia, Canada, Chile, Colombia, Ecuador, Spain, the United States, France, Peru, Portugal, Uruguay and Venezuela; moreover, to dif-

fuse these ideas, 11 Bureaus of the TFPS exist in Frankfort, Sidney, Brussels, San Jose in Costa Rica, Washington D.C., London, Rome, Paris and the Caracas. At the moment members of the TFP are setting up an office of representation of the TFP in New Zealand, having been insistently invited to come there by sympathizers who live on this large island.

The books of Dr. Plinio Corrêa de Oliveira have also found warm acceptance outside the borders of Brazil. The following studies have been published outside Brazil:

* *Revolution and Counter-Revolution* (Spain, Argentina, Chile, Canada, the United States and Italy).

* *Agrarian Reform - A Question of Conscience* (Argentina, Spain and Colombia).

* *Accord with the Communist Regime: For the Church: Hope or Autodemolition?* (editions in German, French, Hungarian, English, Italian, Polish and Vietnamese).

* *Unperceived Ideological Transshipment and Dialogue* (editions in Spanish, English and German).

* *Indian Tribalism, the Communist-Missionary Ideal for Brazil in the 21st Century* (translated to English).

* *The "Sandinista Night": Sandinista "Christians" Incite the Catholic Left in Brazil and Spanish America to the Guerrilla Camp* (Argentina, Chile, Uruguay, Equador and Colombia).

* *What Does Self-managing Socialism Mean for Communism: A Barrier? Or a Bridgehead?* (Spanish, French, English, Italian and German; a resume was also published in Dutch, Polish, Danish, Norwegian and Swedish.

* *Self-managing Socialism: The Heads fall in the Office, the Home, and the School* (published by the French TFP in 1983).

*

The immense work that Dr. Plinio Corrêa de Oliveira leads gives him a role that - from the point of view of orientation - can be compared to that of a director of some large association of laymen or a Religious Congregation.

B. Paladin of devotion to Our Lady

To deny that Plinio Corrêa de Oliveira is one of the greatest apostles of devotion to the Mother of God in present day Brazil would be to deny the truth known as such. Be it his edifying example, his books and articles, his discourses, or his writings - all are always imbued with that devout union which the Catholic should have with She Who is the Mother of God and the Universal Mediatrix of all graces.

His recommendations of recourse to Our Lady have been unflagging. Anyone can testify - after living together with him in everyday life year after year - that they never saw him lose an opportunity to achieve a greater devotion to Her, of exalting Her name, of introducing Her image in some fitting site, of recommending an act of Marial piety at any opportune occasion.

The recitation of the Rosary, the daily renewal of his consecration as a "slave" of Mary, the recitation of the Litany of Loreto, wearing the Miraculous Medal, the recitation of the Psalms of the *Little Office of the Blessed Virgin*, visits to Marian sanctuaries or simple pious images are some of his unremitting devotions.

If it is true that, to the disgrace of Brazil, the Marian Congregation movement, so flourishing in times past, has languished in the last 40 years, then it is also true that, within the heart of Plinio Corrêa de Oliveira, the soaring devotion to the Mother of God which characterizes the Marian movement has increased incessantly.

In times past, he was the leader who, with words of fire, stimulated the Marian youth to high degrees of devotion to Our Lady. Today, in the family of souls of the TFP, he continues to increase in ardor, but, above all, he has grown in his mature and tender reflections upon the Mother of God.

*

C. Founder

By the two characteristics enumerated here, that is, director of the Counter-Revolution and paladin of Marial devotion, or for various other reasons set forth more at length in the work *Refutation of the TFP to a frustrated onslaught* (Vol. I, Chap. X), one can say that Dr. Plinio Corrêa de Oliveira, in addition to being

the President of the National Council of the TFP, is also the one who animates a family of souls seeking an ideal of evangelical perfection.

Let us now see if it is canonically possible to call him a founder, and then (Chap. VI, Items 3, 4 and 5A) we will see if the ideal being pursued can be qualified as the ideal of evangelical perfection.

*

Upon searching for a clear definition of what the Holy See considers to be a founder, one initially encounters a difficulty.

The Sacred Congregation of Rites itself, which was one of the organs of the Holy See that attributes to someone the title of founder of a religious family, for a long time did not have a fully established definition in this respect. The Church is guided by the breath of grace, and many times the law only comes later. However, on the occasion of the process of canonization of St. Louis Marie Grignon de Montfort by Pius XII, the problem raised its head. The great Marian Saint is indisputably the founder of the Missionaries of the Company of Mary, a Congregation of priests, and the Institute of the Daughters of Wisdom for religious sisters. Moreover, a lay institution, the Sisters of St. Gabriel, also claim to have been founded by St. Louis Marie Grignon de Montfort. This claim was contested by the fathers of the Company of Mary, who allege that the Sisters of St. Gabriel was founded in 1823 by Fr. Gabriel Deshayes, Superior General of the Montfortians.

On the occasion of this discussion that arose during the process of St. Louis Grignon, the Sacred Congregation directed itself to defining the terms of what constitutes a founder. Toward this end, it directed inquiries on the matter to three great canonists of the Special Commission of the Sacred Congregation of Religious for the approval of new Institutes and the review of their respective constitutions.

The following is the text of the letter of one of these canonists, Fr. SERVO GOYENECHÉ CMF, published by the "Sacra Rituum Congregatio - Sectio Historica" under the title *LUCIONEM - Canonizationis Beati Ludovici Mariae Grignon de Montfort, Nova Inquisitio*:

"I should state that neither in the *Code* nor in prior sources could I find the essential elements that would define the founder

of a religion (religious order), which, to the contrary, can be found or deduced for the founder of a church or of a benefice (cf. for example can. 1417, 1450, 1544). I also checked diverse authors and juridical dictionaries, both old and modern, and none provided what I was looking for.

"At any rate, it seems to me that, in the general consideration that can be made of founders in *subjecta materia*, two discriminatory elements emerge, that is: a) the fact whereby a certain society or religion with a specific end was constituted; b) the norms that govern the said society or religion. The first element is absolutely necessary and of itself sufficient for a person to be able to be called a founder; the other, much more common, does not always verify this.

"This doctrine, in a somewhat fluid and diffuse manner, can easily be found in authors on religious law, and even in pontifical documents. In this way, in his Apostolic Letter "Unigenitus" of March 19, 1924 (AAS XVI, p. 135), the Holy Father Pius XI invites religious "*ut suum quique Conditorem Patremque legiferum exempla intueantur,*" (that each one of them not lose sight of his Founder and legislating Father as his example) and even calls the founder simply "*Pater legifer.*" It is, therefore, clear that, in the mind of the Pontiff, these two elements characterize the founder" (Servus GOYENECHÉ C.M.F., *Lucionem - Canonizationis Beati Ludovici Mariae Grignon de Montfort*, Typis Poliglottis Vaticanis, 1947, p. IV).

*

One sees, therefore, by what was just set forth, that there would be no canonical impediment standing in the way of considering Dr. Plinio Corrêa de Oliveira as founder of a family of souls, a family of souls that, as will be shown, is tending toward religious perfection.

*

D. Superior

That Dr. Plinio Corrêa de Oliveria for multiple reasons deserves the title of superior of the family of souls of the TFP and that, in this respect, he deserves veneration and respect, has already been stated (Chap. VI, Items 2.A, B and C).

It is asked here if the members of the family of souls of the TFP can give him the title of superior, analogous to that of a religious superior who leads his subjects to religious perfection.

As the founder of the family of souls of the TFP, the father of the Counter-Revolution promoted by the TFP in our days, as well as teacher, Dr. Plinio Corrêa de Oliveira is naturally invested with the power to coordinate the activities of everyone (in the entity).

As a representative of Christ and of Our Lady, through the free choice of anyone who desires to make a vow of obedience to him, he is invested with a power analogous to that which a religious superior has over his subject.

The members of the family of souls of the TFP can thus consider him and esteem him in all of these various ways.

*

We close this item of Chapter VI with the consideration of the various titles for which the family of souls of the TFP admires and respects Dr. Plinio Corrêa de Oliveira: director of the Counter-Revolution, paladin of Marian devotion, founder of this family of souls, and superior.

*

3. Position of many members of the family of souls of the TFP: Beyond a civic ideal, an ideal of religious life. The deep bond between the necessities of the civic ideal and the aspirations for religious life

In what touches upon the spiritual life, it can be verified that many members of the family of souls of the TFP, without ceasing to be laymen, are increasingly tending toward a private ideal of evangelical perfection.

Such a tendency does not mean that the TFP, as a whole, is heading toward assuming a new canonical specification, ceasing to be a civil society and becoming a religious association.

Nor does it mean that in the everyday treatment among the members of the TFP there is any attempt to valorize those who take a vow in relation to those who do not. To both the treatment is

always the same, without the difference of their respective situations being of any note.

This ideal of perfection reflects itself in an ideal of dedication and of service for the good of Christian Civilization and, indirectly, for the good of the Church, which in the majority of cases implies a special dedication and obedience to the superior on the part of one who has made vows.

*

4. If there are vows in the family of souls of the TFP. To whom they are directed and toward what end

As in every truly Catholic family of souls, in the ambit of the TFP there is no impediment for the practice of special acts of piety according to the internal movement of each one. And, for this same reason, there is nothing that stands in the way of those who desire to make private vows.

It is noteworthy to emphasize that there is absolutely no type of coercion used to induce the conjunct of members or co-operators of the TFP, or even some of them individually, to practice any devotion whatsoever.

To fully respect one's freedom to make or not make vows, it remained established, by a tacit and general consensus, that the vows would not be secret, so that - having sufficient reason - whoever wants to do so can allude to the vows made by himself or another. However, lacking sufficient reason, the matter should not be mentioned.

*

A. Motives that led to vows

Imbued with the grandeur of the fight that they are called to participate in for the good of the Church and Christian Civilization, many members of the family of souls of the TFP have come to think with special attention on the need for the assistance of grace. Nothing good or enduring can be accomplished except through the help of grace, especially in a battle of such import, and one so disproportionate where the TFPs have such scanty means at their hands. Upon considering the need for grace and for the disposition

of abnegation in order to achieve victory over the enemies of the Church, many members of the family of souls of the TFP want to take this dedication to the maximum, and, because of this, they take vows. They are sons of the combat, of the battle.

Other members of this family of souls reach the same conclusion to take vows, moved, however, more especially by reasons of another bent. They are touched directly by the desire to imitate Christ, the desire to make reparation to Him and His Most Holy Mother for the many outrages and humiliations that they suffered; they feel compassion for the sufferings of the Passion and Death of Our Lord Jesus Christ and for the Sorrows of Mary, and, finally, they have gratitude for the infinitely precious Redemption won for us by the Son of God and through the co-redeeming participation of Mary Most Holy. Thus do they desire that their sacrifice should in some way console Our Lord, His Blessed Mother and His Mystical Body, the Church. They are sons of sorrow.

Finally, there are also those who come to take vows because, zealous for their own spiritual health and fearful of the pains of Hell, they opt for the road of penitence, knowing that it is a bitter remedy, but that it lead to the cure and to health. They are sons of prudence and of penitence: They are sons of fear.

These are three ways, which, notwithstanding, do not exclude others.

*

B. To whom the vows are directed

To whom do these men have recourse in order to make by this means their private vows? By the natural order of things, they freely and privately desire to make a complete abnegation of their will for love of Jesus Christ and His Blessed Mother in the hands of their natural superior, Dr. Plinio Corrêa de Oliveira.

*

The vows of obedience, made in the family of souls of the TFP, are not made to an institution or a rule, as in the case of Religious Orders and other Institutes of perfection, but to a person, Dr. Plinio Corrêa de Oliveira, and not because of the position he occupies in the Brazilian TFP (by which the said vow is not transferrable to his eventual replacements in this position), but they are made to him as a wise and prudent man, capable of

leading them in what generally refers to the matter of vows and in the ways of Christian perfection.

Such vows, made from one person to another - and even though the one who accepts them might be a layman - are completely in accordance with the doctrine and practice of the Holy Church, as taught by the serious and learned authors cited in item D of this chapter.

*

C. What type of vows

a. Concerning the different kinds

There are private vows, or, that is, those made in the hands of a person who accepts them in his own private name. These are distinguished, therefore, from public vows, which are made in the hands of a legitimate ecclesiastical superior who accepts them in the name of the Church.³⁴

b. Concerning content matter

The principle vow existing in the family of souls of the TFP is the private vow of obedience. Following it is the vow of chastity. There is no vow of poverty. In addition to these two vows, there are promises that only have real value for those who have not made a vow of obedience or of chastity. There are promises of silence, cloister and the carrying out of a regulation in the residences and Houses of Studies of the TFP, as well as the promise of celibacy.

As in any family of pious souls, there are yet other private vows or promises which it is not the case to mention, since their varied nature and subject matter generally address spiritual defects that need to be overcome or the graces that one desires to

³⁴ Here it is necessary to avoid a confusion quite frequent in these matters on the part of readers unfamiliar with ecclesiastical language.

The vows "are not called public because they are made in the presence of a group of persons joined together; in order for the Church to recognize them as such, it is necessary that they be accepted in its name or by a legitimate superior" (Fr. SABINO ALONSO MORAN OP in MIGUELEZ-ALONSO-CABREROS, *Código de Derecho Canonico Bilingue y Comentado*, BAC, Madrid, 5th ed., 1984, canon 1308). In the contrary sense, private vows are understood not as those made outside the presence of other persons, but those that are not officially accepted in the name of the Church. The external circumstances that surround the act of making the vows in no way alters the nature of whether they are public or private.

attain. In these matters, the principle of St. AUGUSTINE serves: voveat quod vovere voluerit - let each one make the vow that suits him (cf. St. AUGUSTINE, *Enarr. in Psalm. XXV*, n. 16, PL XXXVI, col. 967, in *Dict. Theol. Cath.*, Vol. XV, p. 2, col. 3207).

c. Concerning duration

The rarest vow is the perpetual vow, be it the vow of obedience or of chastity.

The more frequent vows concern the same matters, but are made with restricted time limits, and, therefore, are renewed periodically.

The vows of obedience and of chastity in the family of souls of the TFP are not made to an institution, but to a person. They end, therefore, upon the death of the superior.

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D. Legitimacy of these vows

The legitimacy of making private vows in the hands of a wise and prudent man, even though he be a layman, is supported by serious and learned authors, ancient as well as modern, and also in the example of the lives of the saints.³⁵

Among the authors from times past, we will cite SUAREZ (1548-1617) of whom it has been said: "Many are of the opinion that his knowledge was divinely infused" (Fr. Ioanne Petri GURY S.J. - Fr. Antonio, *Compendium Theologiae Moralis*, Vol. I, p. XXI).

Suarez writes: "The vow of obedience (...) can be valid and honestly made to a good and prudent man, to whomever the one who makes the vow submits himself with the end of being governed by him, whether he promises to God that he will obey such a man or

³⁵ One reads in the biography of St. Catherine of Siena, a simple laywoman and member of the Dominican third order, how her disciples, men as well as women, made a vow of obedience to the saint, whom they called by the sweet name of 'Mamma' and how she made use of the powers that this vow conferred upon her to command "in the name of holy obedience" that each one should embrace the state of life that she indicated: Thus, one of them (the blessed Steven Marconi) became a Cartusian monk, coming to be Superior General of his Order; another became an Augustinian; another was professed in the Dominican Order, etc. (cf. Johannes JOERGENSEN, *Santa Catarina de Siena*, Petropolis: Ed. Vozes, 1944, pp. 391-392).

whether he promises also to that same man that he will obey him in everything that refers to the good of his own soul and for the service of God (...)

"Also, special approval or the mandate of the Church is not necessary on the part of the person to whom the obedience is promised in order for him to licitly and validly accept the subjection and obedience of another. (...)

"To accept any such vow or promise, a special power conferred by God is not necessary, but it suffices that, weighing the matter uprightly and prudently, one deems the act to be honest and agreeable to God; this, in effect, is sufficient for it to be understood that God accepts that which a man, chosen to represent Him, accepts with the finality of serving Him.

"And it is not necessary for this representative of God to be a public minister with deputation from the Church for the exercise of this function; but it suffices that he be voluntarily and prudently chosen by whoever makes the vow" (F. SUAREZ, *De Religione*, Tr. VII, book II, Chap. XV, nn. 7-8, vol. XV, Paris: Ed. Vives, p. 194).

Even more explicit on the matter is the famous French moralist of the past century, M-DOMINIQUE BOUIX (1808-1870):

"Let us suppose that Ticio wanted to embrace the religious state, making a vow of the three evangelical counsels and adopting a determined rule of life, which verifiable reasons show to be supremely legitimate and highly recommendable. In order to do this, Ticio directs himself to Sempronio, a private layman distinguished for his prudence and sanctity of habits. Into his hands, Ticio makes the three vows and makes a complete surrender and delivery of himself to God. Sempronio, on his part, accepts this surrender in the name of God, and pledges himself to direct Ticio, who submits to him by the vow of obedience. For what reason, I ask, would God not accept this surrender made by Ticio? For, in it, he practiced nothing wrong, but all is honest and agreeable to God.

"In effect, the three vows are legitimate: They are legitimate in theory, because we are assuming that they have followed the legitimate form for vows. And the total surrender that Ticio made of himself to God is of itself legitimate and agreeable to God. The pact by which Ticio obliges himself to obey Sempronio is legitimate. Given, therefore, that all this is legitimate and agreeable to God, it can logically be concluded that God ratifies

the acceptance made by Sempronio" (BOUIX, *Tractatus de Iure Regularium*, T.I, Ruffet, 1867, pp. 58-59).

*

E. "Slavery" and the vow of obedience to a superior

With this most free and radical surrender which is the vow of obedience, perpetual or temporary, in consonance with the thinking of saints and doctors through the centuries, as we have already mentioned (Chap. III.1.B), those who make these vows come to see in the will of their superior the will of Christ and His Blessed Mother. With this surrender, the director becomes invested with a power analogous to that which the religious superior has. And the religious model in this relationship has, like a master-slave relation, this already emphasized analogy. It is religious "slavery," spoken of above, the ideal means to imitate and serve Christ.

From all that has already been shown as well as from what is yet to be seen, it remains clear that all power attributed in this respect to Dr. Plinio Corrêa de Oliveira could only result from the conscience act, free and contractual, of those who choose him as director.

*

5. If there is "slavery" in the family of souls of the TFP, and what type it is

It was already shown that in the family of souls of the TFP there is a "slavery" that is completely spiritual, resulting from the vow of obedience that in essence is the same as that of religious.

Here, it will be shown that there is another type of spiritual "slavery," related to the first but much less effective in its practical consequences and much broader in its desire for surrender.

Before considering it from the juridical point of view, we will analyze the fundamental reasons, together with historical reasons, that lead to its appearance in the family of souls of the TFP.

*

For the reasons already set forth, the family of souls of the TFP sees Dr. Plinio Corrêa de Oliveira as its spiritual father, superior and founder. Let us look now at what the Church teaches on the matter of how subjects should view their founder so that one can understand how, with all tranquility of conscience, the family of souls of the TFP can consider Dr. Plinio Corrêa de Oliveira as a mediator between Our Lady and this forementioned family of souls.

*

A. Mission of the founder as father and mediator

"It is undeniable that outside of Christ and Mary, no one can be a mediator in the reconciliation of God with men, cooperating in the actual redemption, whereby the offended God is placated and the graces are merited by which men returns to divine friendship; nonetheless, outside of Christ, the perfect mediator, and Mary, some others can be called mediators through their merit, prayer, ministerial power or some way in which they can contribute toward the dispensation of the redeeming grace to men.

"Thus, the blessed in Heaven, the just on Earth and, in general, priests, cooperate in this way toward the reconciliation of men with God, since they are in fact capable of mediating because they are united to God, either through the beatific vision or through sanctifying grace, or through the charisma of a supernatural power, and, in addition to this, they are united to men by benevolence, mercy and or their ministerial duties.

"Nonetheless, this mediation presupposes that of Christ and that of Mary, by whose virtue it exists and comes to us and without which it could not exist.

"Thus says St. Thomas: Only Christ is the perfect mediator between God and men, since by His death He reconciled the human race with God. For this reason, when the Apostle said: 'the Man Jesus Christ, mediator between God and men,' he added: 'He who gave Himself for the redemption of all.' Nothing, however, stands in the way of others being called mediators between God and men 'secundum quid,' in so far as they cooperate to unite men with God in a positive and ministerial manner.'

"And Estio adds: 'If, in general, a mediator is understood as anyone who, in whatever way, takes up the cause of one person with

another in order that he be reconciled with him or obtains something in his favor, through supplication or merit, then it is not improper to say that many intercessors or mediators exist between men with God in Heaven and on Earth" (Gregory ALASTRUEY, *Tratado de la Virgen Sanctisima*, BAC, Madrid, pp. 723-724).

"In the first footnote of his article 'Paternité et Mediation du fondateur d'Ordre' (Paternity and Mediation of the founder of an Order), which appeared in *Revue d'Ascetique et de Mystique*, 1964, the author, J.F. GILMONT, emphasizes that the notion of founder should be taken with a certain flexibility.

"Many degrees distinguished the founders among themselves, as also with how they instituted their Orders. The differences are notable among St. Benedict, who did not aim to organize any except his own monastery, Fr. de Foucauld, who founded only one community in his whole life, and St. Ignatius, who structured even the details of the legislation of his Order. Moreover, the historical 'cadre' carries in itself peculiarities that give to each institution its own form. The notion of 'founder,' therefore, has a certain flexibility here" (J.F. GILMONT, "Paternité et Mediation du Fondateur d'Ordre," in *Revue d'Ascetique et Mystique*, Toulouse, 1964, p. 363).

Utilizing this same flexibility, we emphasize the title of founder as applied to Plinio Corrêa de Oliveira. Moreover, it was shown above that in dealing with the conceptualization of "founder," there is no canonical obstacle to the legitimacy of this application.

*

a. One who engenders others in the Faith

We go on to cite parts of the forementioned article by J.F. GILMONT in which he defends the thesis that the founder of a Religious Order is the spiritual father and mediator of this Order.

St. PAUL says: "For in Christ Jesus, by the gospel, I have begotten you" (1 Cor. 4:15; cf. 1 Thes. 2:11-12; Filem. X). Commenting on this text, J.F. GILMONT says:

"He (St. Paul) above all recalls the mystery of the transmission of the Faith. For Christians to be born to a new life and become 'sons' in the one and only Son, it is necessary for them to have been touched through the preaching of an apostle (Rom. 10:14-

17). Paternity expresses, therefore, an essential dimension of the Faith: the necessary mediation of instruments human in birth" (J.F. GILMONT, op. cit., p. 394).

* Further on the author says, referring to the great founder of monasticism: "The paternity of Pachomius is confused with that of God, the first being but the extension of the second" (J.F. GILMONT, op. cit., p. 396).

* On the same page, he cites the Cistercian AELRED DE RIEVAULX (+ 1166), who proclaims: "St. Benedict is truly our Father, because it was he who, through the Gospel, engendered us in Jesus Christ."

* "The Benedictine PEDRO DE CELLES (+1187) says, for example: 'God engendered us freely through the Word of truth, and Benedict, through the Gospel, engendered us in Christ.' An unknown author proposes the same transposition to the founder of Cluny, St. Odo: 'Through the Gospel, he engendered us in Christ'" (J.F. GILMONT, op. cit., pp. 396-397).

* "Directing himself to the monks of Claraval, GEOFFROY d'AUXERRE (+1188) applies the same phrase to St. Bernard, founder of the monastery. Garnier de Langres (+ 1198), in his turn, compares Bernard to Abraham, because 'he was made the Father of numerous nations, and we invoke him as Abba, Father'" (J.F. GILMONT, op. cit., p. 397).

* "A century later, in the mendicant Orders, the same expression of St. Paul is found. Cardinal EUDES DE CHATEAUROUX (+1273), a secular and great friend of the Minorites and the Preachers, reminds the Dominicans that their founder engendered them through the Gospel."

* "In the first official biography of the saint (St. Ignatius de Loyola), RIBADENEYRA (+1611) speaks once again of the founder and his religious as Father and sons."

* "Recently, the subject of paternity was taken up again by the "petits Freres de Jesus.' Fr. VOILLAUME directs himself to Fr. de Foucauld in the name of all his disciples, calling him Father" (J.F. GILMONT, op. cit., p. 398).

*

In the same way, in the family of souls of the TFP many consider Dr. Plinio Corrêa de Oliveira their spiritual Father, as he

who engendered them in their vocation to the counter-revolutionary fight through his preaching of the word of God and devotion to Our Lady and through the testimony that he gives of Christ.

*

**b. One who obtains favors from God
for his disciples**

In this respect, J.F. GILMONT says: "There is another aspect to the paternity of the founder. His earthly life, one of complete unselfishness and ardent zeal, obtains from divine generosity favors of which his sons are the object even up to our days" (J.F. GILMONT, op. cit., p. 403).

But is it correct to affirm that the founder earned, by his merits and efforts, the foundation and the continuity of a new family of souls? J.F. GILMONT responds: "Painstakingly cautious in theological details, Eudes (de Chateauroux) notes very precisely that this deals with merits '*ex congruo*,' and not '*ex condigno*,' because there can be no comparison between the efforts of a saint and the gift of God. This observation invites one to go a step further. The charity of the founder, source of the Institute, is in itself a divine grace. The divine initiative being thus emphasized, the Order appears less as the fruit of a human effort than that of a divine mission. From this perspective, the image of paternity cedes way to that of mediation" (J.F. GILMONT, op. cit., p. 403, original emphasis).

*

c. One who has a providential vocation

"The divine initiative in the institution of the various Orders has been strongly affirmed in all times. These are some testimonies made through the epochs:

* "For the PACHOMIAN monks, the appearance of monasticism on earth was a divine favor: the 'Abba' to whom this grand vocation was confided by God showed himself truly to be 'the messenger of Christ'" (LEFORT, *OEuvres de S. Pachome*, pp. 95-55).

* GEOFFROY DE VENDOME (+1129) says of Benedict that 'God sent him specially so that, by his life and by his example, he would be, properly and specifically, the pattern for our lives' (PL

CLVII, col. 280 D).

* "In his '*Exordium Magnum*,' the future abbot of EBERBACH, CONRAD (+1226), strongly insists upon the divine origin of the mission of great founders, in particular that of Benedict.

* "The same inspiration is found in the bull of canonization of Dominic; in it GREGORY IX paints a grand picture where the affirmation 'God inspired the spirit of St. Dominic' constituted a special gesture of the continuous divine action in History.

* "ETIENNE DE SALANHAC (+1291) returns to the theme at the beginning of a work on his Order: 'God all powerful and merciful, Who from the beginning of Creation, did not leave any century without a testimonial of his goodness, in this epoch, in this instant, in this place, brought forth in the time fixed by Him the Order of the Preaching Friars.'

* "RIBADENEYRA devotes a chapter of his Ignatian biography to the same truth (*Vida del P. Ignacio*, p. 37 and pp. 140-152).

* "And is it not finally PIUS XI who asks: 'When these notable men founded their Institutes, did they not but obey divine inspiration?'" (J.F. GILMONT, op. cit., pp. 403-404).

*

d. The founder is the mediator between the divine vocation and his sons

Not content with noting the mediation that results from spiritual paternity, J.F. GILMONT carries the theme yet further, and goes on to show that there is a mediation that issues from the divine vocation.

"The Jesuit NADAL (+1580) was not content with affirming the divine initiative; he established this truth as the basis of his reflections upon religious foundations. 'God always calls before a man' his initial affirmation. The historical fact - a man founds an Order - is significant from a supernatural reality: The intervention of God is marked by the choice of a founder. 'When Our Lord wants to help His Church,' explains Nadal, 'He uses this means: He inspires a man, to whom He gives a grace and a special strength to serve Him in a particular manner. He did this with St. Francis.' Before continuing with the body of this text, we

note the connection established between grace and vocation: the particular manner of serving Christ is defined as a special grace. For Nadal, Christ 'does not call anyone whom He does not promise and entrust with the grace corresponding to his vocation.'

"NADAL further specifies the process of a foundation. Having evoked by way of example the figure of St. Francis, he continues: 'God confided to him a efficacious grace so that he would take advantage of it and make others participate in it.' This, then, is his essential idea of a founder: The grace received, which defines a particular manner of serving God, is simultaneously destined for his own benefit and that of others. One finds in Fr. Voillaume the same idea of the mediation of a founder, through which others receive a special grace. It is because of a divine design, he writes, 'that the special grace of each founder' is 'transmitted through him to his sons and daughters.'

"NADAL further adds that this grace, constitutive of the vocation of its first beneficiary, defines as well the way of life of his disciples: 'In this way,' he continues, 'when these men form a group, they will have formed one body, one congregation with this individual and particular grace (...) That grace, common to the members of an Order, is moreover defined as 'the special way that differentiates us from other religious (orders); we follow it (this grace), and we direct ourselves according to it.'

"The role of the founder issues directly from these principles. The institution that he founded at a moment in history is the sign of a ministry that is extended in the order of grace. There is continuity in the divine design: that which the Lord inspired through a man, He continues to inspire through the same man" (J.F. GILMONT, op. cit., pp. 404-405).

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It is clear that we do not intend to apply unequivocally to the person of Dr. Plinio Corrêa de Oliveira that which was just affirmed about the founders of Orders or Religious Congregations; notwithstanding, given a certain analogy of situation, if the family of souls of the TFP considers that graces come to it from Our Lady through the supernatural vocation that its founder Dr. Plinio Corrêa de Oliveira has, there is nothing in this that would contradict the habitual way of thinking of the Church in this respect.

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**e. The founder is a father
who occupies the place of Christ**

Above (Chap. II, 3.A.b, c, e and d) it was seen that, through the effects of religious obedience, the superior occupies the place of Christ. Here the same matter will be viewed focused from a different angle.

If a founder teaches how his sons should regard the superior, he indirectly teaches how his sons should regard himself. For this reason, the teachings of St. BENEDICT and St. IGNATIUS with regard to the superior will be briefly analyzed here.

"For Benedict as well as Ignatius, the superior occupies the place of Christ, but each one draws from this conviction different conclusions. The *Rule of the Monks*, just like the *Rule of the Master*, comments in this way upon the office of the superior: 'It is deemed, in fact, that he (the Abbot) has the place of Christ in the monastery, because he is called by the same name, according to the words of the Apostle: 'You received a spirit of adoptive sons, which leads you to exclaim: Abba, that is, Father.' The modern reader is astonished in face of this rationale: Whence comes the logic of a phrase that gives to the superior the name of Father, since he represents the Son? In fact, the legislator of western monasticism affirms the paternity of Christ.

"He returns to a theme common in patristic literature, implied even in Scripture. In effect, our relationship with Christ is compared to the condition of the Son in the bosom of the Trinity: 'As the Father loved me, I also have loved you.' He is, therefore, the father of redeemed humanity, the new Adam who engenders all men in eternal life with Baptism. Thence the paternity of the Abbot, based on that of Christ, contains the idea of mediation, by the very nature of the image. The two concepts, far from opposing each other, invoke one another.

"In St. Ignatius, the identification between the superior and Christ leads to the rejection of the title of Father. As the idea of the paternity of Christ is foreign to him, Ignatius practically never considers the superior as a father. His own vision suggests other images: **the superior is the minister of Christ, his vicar, his instrument, the interpreter of the divine will, the guardian angel of the community.** (...)

"The importance that Ignatius confers to hierarchical subordination of superiors permits the application of this theological

schema to the organization of government. Does he not explicitly evoke the three levels regarding obedience: 'Divine Providence leading the lowest things to their proper end by those in the middle, and those in the middle by those more elevated'? From this perspective, Christ has his seat 'on high,' the hierarchy of the superiors is situated 'in the middle,' and the subordinates 'below.' The superior is not, therefore, a Father who engenders, but an 'intermediary' who, like the Word Incarnate, is situated 'in the middle.'

"In rejecting the title of Father to the superior, St. Ignatius in no way opposes the type of paternity proposed by St. Benedict. There are, undoubtedly, differences of conceptions between the two founders, but upon this point the divergence of vocabulary indicates a common conviction: **the superior has the place of Christ as mediator**" (J.F. GILMONT, op. cit., pp. 407-408) (Our emphasis in this *letter e*).

If the superior holds the place of Christ as mediator in the teaching of the founders, a fortiori, they (the founders) themselves hold this place.

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B. Mission of the founder as model and divine image

In his logical presentation, J.F. GILMONT goes on to analyze the founder from another angle: He is also a mediator because he is the model and divine image.

a. The founder, living doctrine

That the founder is the model for his spiritual sons is clearly evident.

It is a common idea that the Rule of a Religious Institute is a compendium of the spirit and the virtues of the founder. For example: "AELRED DE RIEVAULX clearly states (...) that the Rule is a resume of the spiritual experiences of the founder: 'First he practiced that which he taught in order to be able to instruct us, we who follow in his footsteps, in which he left behind that which he practiced'" (J.F. GILMONT, op. cit. p. 412).

*

b. The founder, example of life

"Tradition, never separating doctrine and examples, has constantly invited religious to conform their lives to that of their Father. This imitation was understood in diverse ways, according to the mentalities and the times. Three major orientations can be found in the course of the ages.

"A first conceptualization, more static, sees in the founder a saint embellished with every perfection. Fixing their gaze upon their Father, striving for a consummated sanctity, the religious find in him, so to speak, a catalogue of virtues proper to their vocation. The whole hagiographical tradition was written according to this spirit. (...)

"Other masters are more attentive to the dynamism inherent to the whole spiritual life of the respective founder. It is to this that Fr. VOILLAUME directs the attention of the 'Petits Freres de Jesus' in what he qualifies as the progressive march of the 'Petits Freres' toward perfection. 'Fr. de Foucauld did not arrive suddenly, but by successive stages, to the full possession of his vocation. One of life's special distinctions is to start from a seed and to grow little by little until reaching full maturity. And it is this that will take place with the soul of each "Petit Frere." (...)'

"Another way of reading the biography of the founder is furnished to us by NADAL. He also clings less to the virtues of St. Ignatius than to the development of his spiritual experience. That which interests him above all is the message inscribed by God along the road that led the Basque 'hidalgo' to found an Order. 'Commonly,' he writes, "they (the founders) are first formed by God, are educated in such a way that Jesus Christ introduces into their hearts, little by little, the plan of the future congregation, and reveals to them in practice that which they will teach to others.' In order to deepen their own vocation, the religious should know the message of the founder, that is to say, to turn toward the experience of this founder.

"The life of the founder is the place where the divine intentions concerning the new Institute reveal themselves. His biography is, therefore, for the religious, more than an example that draws him - it is the privileged way of understanding his personal vocation. Nadal returns us here to his conception of the 'actual grace of religion.' Offered through the mediation of the founder, this unifying and life-giving grace is indissolubly linked to its

origin (that of the 'actual grace of religion'). Unity, on the supernatural plane, is expressed naturally in the continuity of the plan of events and of History.

"The Founder provides, therefore, from his personal experience, a teaching from which his sons should take advantage. Each one of his virtues constituted an example particularly adapted to the vocation of the religious. The founder equally offers the model of a perpetual tendency toward the imitation of Christ that each religious should make his own. The life of the founder, in short, clarifies, by an account of his everyday schema, the sense of the special mission given to his Order" (J.F. GILMONT, op. cit., pp. 414-416).

In a recent work, Fabio CIARDI broaches the subject in this way:

"The disciples can (...) view their founder as the 'model' to imitate, the 'mirror' in which they are reflected, the 'prototype' to whom they conform themselves. This is so because that which should be communicated is an experience and the fruits of an experience, making the person and the very life of the founder the 'locus theologicus' to attain. His life becomes the model, not because of his physical mannerisms or the various contingent situations through which the founder passes, but through the decisions (made) and through the values (underlying his life) that animated it.

"The founder in this way communicates his own spiritual experiences by means of his words and his teaching. He relates that which took place in him (through grace), how God chose him, what pedagogy God used with him. In this way autobiographies and memoirs are born, in such a way that the disciples can know that which God desired to actuate in the Church by means of the founder. (...)

"At other times the communication regards not so much a history, but the elements that founder took from this history. It deals then with admonitions, themes of wisdom, of fortuitous or planned conversation, through which he (the founder) gives to his disciples the fruit of his own experience, even though it may not refer to him explicitly. He thus gives 'his' teaching, which continues to have a value as reference even after his death. (...)

"The relation between the founder and his followers, compared to that of Jesus and His disciples, presents similar elements. Upon communicating the inspiration he has received, the founder

also newly diffuses the Gospel: He gives a Rule of life that originates in the Gospel and he remits it; he offers it as a new reading which takes into consideration the growth of the Church and the exigencies of the world. He thus appears as a master who teaches his disciples the way of sanctity which, in its turn, was manifested to him. He communicates even his very 'spirit,' almost like a 'genetic code,' which is his own spiritual experience. He also directs relations in the community, imparting to it an incentive for evangelical life. Finally, he confides to the community the ecclesiastical labor and the specific ministry to which he himself was called.

"He transmits his own inspiration and his own experience, not only through the Rule, but also by means of his life. In this sense, the founder becomes, like Christ, the model for his disciples. Along with expressions like 'mirror,' 'essence,' 'example,' which insist upon the exemplary conduct of the founder, one of the most frequent and oldest designations linked to tradition is that of 'forma' (pattern). The founder appears, then, like a 'matrix' which should be imprinted upon each disciple in order to reproduce his contours, a 'prototype' of a series of sons that are like unto him. The disciple is called to 'reanimate' his founder, to 'conform himself' to him" (Fabio CIARDI, *I Fundatori, Uomini dello Spirito*, Ed. Città Nuova, 1982, pp. 378-379).

"The example of the founders does not diminish that of Christ. If the founder is the model, it is only so far as he reproduces, as a living image, Christ Himself. Like St. Paul, the founders can say: Be my imitators, just as I am the imitator of Christ (cf. 1 Cor. 4:16; 2:1; Gal. 4:12; 1 Thes. 1:6). Moreover, if the founders reproduce the example of Christ as living images, they have the unique duty of leading their own followers to Christ and of effacing themselves before Him.

"In this way, if the founder is master before his disciples, he is, with them, a co-disciple before Christ; if in relation to them he is their father (...) in relation to Christ, he is, with them, their brother." (...)

"If the analogy with Christ and His disciples focalizes particularly upon the magisterium and the exemplariness of the founder in relation to his followers, the analogy of the engendering principally emphasizes the active and personal role of the founder upon instituting his work" (F. CIARDI, op. cit., p. 379).

c. The founder as divine image

"The dual function of legislator and model of life was expressed in multiple images; the founder is the '**mirror,**' the '**essence,**' the '**model,**' the '**example,**' the '**tree of life.**' The more frequent expression is that of '**forma**' ('pattern'). It can be found in the Benedictines, Cistercians, Franciscans, Dominicans and Jesuits. As Dom LE BAIL notes, this word alludes less to scholastic terminology than to the doctrine of the image. The creature, 'formed' to the image of God and 'deformed' by sin, was 'reformed' by the Holy Spirit. Christ is the model, the image as much for the first as for the second creation; He Who was **forma Dei** took on the **forma servi**.

"To say that a man is a '**forma**' constituted, therefore, a quite audacious thinking in direct relation to Christ. **The founder** represents for the religious a divine image, a model who, in his life and in his teaching, **reproduces Christ in a manner adapted to his sons**. In this term '**forma,**' there is a sense of ideal perfection that is converted in a concrete and living way by his personal judgments, which is, moreover, enriched by the allusion to the character of the divine envoy. Desired by God, this '**forma**' cannot be scorned under the pretext of going directly to Christ. Pedro de Soto warned his brethren that, in order to authentically live their vocation, 'it is necessary to consider not only Christ as our first chief and emperor, because it is He Whom we have followed from the time that the cross of profession was placed on our shoulders. But it is necessary moreover to contemplate St. Dominic, our immediate and personal standard-bearer. Because we will find in him, as in a model, the characteristic features of our profession'" (J.F. GILMONT, op. cit., pp. 416-417) (Our emphasis in this *letter c*).

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d. The founder as the effective, moral and formal cause

In one study that was warmly received in various circles (to judge by the number of times that it is cited) but that does not pretend to be a treatise, Fr. Francisco JEBERIAS C.M.F. raises hypotheses worthy of consideration about the mission of the founder.

First, Fr. Juberias presents tentative biblical explanations of the paternity of the founder, and then reviews them in an ap-

plication analogous to the concept of the modern exegesis of the "personality incorporate" (individuals who unite in themselves all the characteristics of the collective, so that it is capable of acting in such a way that the sacred writer can utilize the same name or expression to refer to the individual or the collective: Israel = Jacob and the Hebrew people; "suffering servant" = the Messias and the chosen people, and others); he also looks at the 'spiritual begetting,' through which the generating force of the word of God is transmitted by the prophet or apostle.

Below, a tentative of a theological explanation of this paternity is set forth:

"Upon speaking of 'paternity,' one necessarily thinks of the cause that is present in the origin of beings. But this causality, in what refers to our case, can be of a very varied nature, since here it does not deal with a paternity in the strict sense, but only in an analogous and approximative way.

"Some think of an 'effective causality' of a Religious Institute, in so much as it has its origin in the dynamism and activity of the Founder, seen as a free instrument of God and collaborator of the Holy Spirit.

"Others thinks of a 'causality of a moral type' because he (the Founder) is held up for the imitation of his sons as a most excellent model or because he molded in the Rules or Constitutions the ideal to which his followers should aspire, or even because he exercises a constant and decisive influence on his Institute, primarily when he lived upon the earth with his examples, teachings, counsels, mandates and prayers, and later for all times in Heaven with the efficacy of his mediation.

"That the Founders exercise over their religious families all these types of causality is undeniable. But can it be reduced only to this? Could one not imagine an influence of an intimate, direct and constant character, which would be the unfolding or prolongment of his (the Founder's) own spiritual life and the gifts of grace with which God enriched him? This is what, in scholarly terms, could be called a 'causality of a formal type,' although it would be subordinate, obviously, to the divine causality which is the causality of Our Lord Jesus Christ as Head of the Church.

"If this could thus be conceived of, the spiritual life of the Founder would be a reality present in the life of the Institute and its members (...)

"The two rough sketches of the Biblical explanation to which we referred above, be it the 'incorporate personality' or the 'begetting through the word of God,' seem to indicate this sense, that is, that of the direct, dynamic and constant presence and influence (of the Founders).

"St. JOHN OF THE CROSS in *Chama de vivo amor* says words that merit being cited here, because they are much to the point in this respect. He says: 'Few souls reach this point, but some do attain it, above all the souls of those whose virtue and spirit should be diffused through the succession of their sons. God concedes great riches and valor to souls called to give the first fruits of a spirit in accordance with the greater or lesser lineage that it will have in doctrine and in spirit' (2, 12)" (Fr. Francisco JUBERIAS, "La Paternidad de los Fundadores," in *Vida Religiosa*, Vol. 32, ene-dic, 1972, pp. 322-323).

Fr. Juberias goes on to propose his explanation of the pater-
nity of the founder, basing it upon the biblical presuppositions already noted and on the words cited by St. John of the Cross. He takes as his point of departure the excerpt of St. Paul about the Body whose Head is Christ, and by which all of its members live (Eph. 6: 15-16; Cor. 2:19). And he applies this analogously to the founder and the concept of "principality" (*caput, itis*) in relation to his spiritual family.

"Taking into account these considerations, it does not seem to us to be theologically unreasonable to think that the Founders exercise in their religious families this type of 'secondary principality,' subordinate to that of Christ. To them Christ communicates a relative plenitude of grace and charismas for the enrichment of their sons through the centuries. They exercise this influence while they live upon this earth and, above all, they continue (to exercise it) when they reign together with Christ in glory, because God 'is not the God of the dead, but of the living' (Matt. 22:32).

"It deals with applying the dogma of the Communion of the Saints to a concrete and eminent case.

"To still further illustrate the nature of this influence and principality of the Founders, the basis for their spiritual pater-
nity, we could record what has taken place in cases very similar in the economy of grace.

"We know that the only One Who possessed the plenitude of the priesthood is Christ. Yet, without a doubt, through the sacrament

of Holy Orders some men become participants in His priesthood, with the actual capacity to transmit grace. It is quite certain that the causality exercised by the priest in the communication of the grace is not limited to the causality of the moral or juridical order, but that it is real, physical, intimate and direct.

"Something like this could be suggested concerning the charismas of royalty and of prophetism, which are also found in their plenitude in Christ, Who allows all His members to participate in them to some degree, and some of them in an eminent degree. This is also what takes place with the priesthood.

"The same can be conceived with regard to the 'principality' of Christ over the Church. He can make some members of the Church participate in this 'principality' in an eminent way. These exercise a 'principality' subordinate to that of Christ, but not, because of this, any less real and authentic.

"The influence of the Founders upon their respective Institutes and upon their sons would be one of these cases, and one of the most outstanding. This has much to do, in its origins, with the charismas of the royalty and prophetism of Christ, communicated to His members" (F. JUBERIAS, op. cit., pp. 322 and 323).

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This is the amplitude with which the common tradition of the Church considers the vocation of the founder. He is the mediator by way of spiritual father, defender of the Faith, providential man, representative of Christ, model for his sons and, in short, model of the divine image.

It is from this perspective, broad as an ocean, that true Catholics - as are the members of the family of souls of the TFP - can navigate without fear of in any way contradicting the thinking and understanding of the Church.

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C. Union of the disciple with the founder

One can then ask: how would the perfect union of spirits between disciple and founder take place, without having recourse here to the juridical bond of obedience, but rather the union that the disciple should have with the spirit of the superior?

In a book setting forth the doctrine of Blessed MARCEL CHAMPAGNAT, founder of the Marist Brothers, we can read: **"So that the religious should not find himself deprived of the nourishment of grace, he should be intimately united with the superior, of whom he should consider himself a canal of the same.** (Our emphasis)

"The superiors unite themselves with their subjects below them, placing themselves on their plane, showing themselves to be abnegated, sharing their sufferings, alleviating their sorrows, supporting their defects, in short, making the needs of all their own. This is what Christ did; he lowered himself to unite himself to man, and bore all our miseries in order to heal them. To say it once and for all: through his goodness, complaisance, and indulgence, through his charity and spirit of abnegation, the superior unites himself to the inferior and identifies himself with him.

"In his turn, the subordinate unites himself to the superior in such a way that the two constitute only one being, opening up his conscience to him by frequent communications and mutual relations, by the complete giving of himself in such a way that the superior can dispose of the subject as he so pleases; and, in his turn, the religious is in the hands of his superior as if as if he were a cane. The superior envelops the subject with his authority, gives him his attention, his learning, his experience, his good example, his affection and his paternal solicitude. In his turn, the subject confides to his superior his needs, his problems of all types, his respect, his docility, his charity and his total abnegation.

"These gifts constitute the true union, it being able to be said then that the superior and the inferior make up not more than only one. And it could be added, without fear of equivocation, that then the subject participates in the lights, the experience and the wisdom of his superior, and receives abundant graces of direction and protection; in a word, the graces of state" (EDEL-VIVES, *El superior perfecto*, pp. 28-29).

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It would suffice for the family of souls of the TFP who consider their superior Dr. Plinio Corrêa de Oliveira as mediator between Our Lady and themselves to follow the principles of Blessed Champagnat in order to know what they should do to unite themselves to him. For then they will certainly reach the safe port.

**D. If these principles are applied
to non-canonical founders**

Further on (Chap. VI. 6) at the end of this work, the question is addressed of the juridical position of the family of souls of the TFP in relation to the Ecclesiastical Hierarchy and to the religious state.

At the moment, it is sufficient to discard the idea that the principles set forth about founders refer exclusively to founders canonically recognized as such by the Church. Such an exclusive way of seeing things would not make sense in this case. As an expression of this, it is enough to consider the case of Fr. Foucauld and, in a general way, the attitude of the Church in face of nascent institutions.

**a. Fr. Charles de Foucauld,
a characteristic example**

Here, we point out what J.F. GILMONT says in the article that serves as the basis for the first part of Item 5 of this chapter.

The applications of these principles to the founder and the spirit of the founder that have just been made do not directly address the canonical situation in which this or that family of religious souls finds itself. The following excerpt provides a striking example of this:

"In order to discern the true spirit of the founder, a two-fold analysis is necessary. Because of the special situation of Fr. de Foucauld as founder, the example of the 'Petits Freres de Jesus' is particularly enlightening. It is understood that **Brother Charles of Jesus is not, in the canonical sense, a 'founder,'** because, upon his death, he did not leave any community organized by him.

"The regulations composed by his future disciples had never been tested in a community experience. Nor does it seem strange that there seems to have been contradictions in his writings of different dates. To resolve them, it is necessary to place the documents in their context. Contrary to other spiritual masters, the message of Brother Charles de Jesus is intimately linked to the way that he lived; his writings lose vigor without being linked in reference to his life' (...)" (J.F. GILMONT, op. cit., pp. 418-419) (Our emphasis)

In order to know if the concept of founder is elucidative in such an example, therefore, according to what was already shown in the highly esteemed opinion of Fr. SERVO GOYENECHÉ C.M.F., official appraiser of the Sacred Congregation of Religious, an opinion that was elaborated at the request of the Sacred Congregation of the Rites, two conditions would be necessary for someone to be considered a founder of that new religious family:

"a) **the fact** whereby a determined society or religion is constituted with a specific end;

"b) **the norms** that govern the said society or religion.

"The first element is absolutely necessary, and is of itself sufficient for a person to be said to be a founder; the other, much more common, does not always verify this" (SACRAM RITUUM CONGREGATIO, *Lucionem - Canonizationis B. Ludovici Grignion de Montfort - Nova Inquisitio*, 1947, p. XV).

Now, in the case of Fr. Charles de Foucauld, neither of the two requisites were verified, because he did not form in his life any society or religious institute, requirements dictated by the opinion of Fr. Goyeneche. Notwithstanding, the "Petits Freres de Jesus" considered him as their founder.

All the same, his relationship with the Brothers deservedly and liberally shares the characteristics of a founder-subject relationship. It serves to emphasize that Fr. Charles de Foucauld was not beatified or canonized.

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b. Founders of nascent institutions from the canonical point of view

Speaking of institutions whose juridical forms are still not defined, Jourdain BONDUELLE O.P. says this:

"Before approbation and erection by the Church, we are in the presence of a free grouping of common life, which is the cluster of individual wills oriented toward one end, using common means, and this cluster constitutes the nascent bond of a society. There are ways to do things, pray, mortify oneself and work which are no longer but simple customs, or which are not set down in writing except in absolutely private texts. They find their value in the

greater or lesser evangelical fidelity with which they are carried out in the fervor of common life and, notably, in the obedience of each one to the group, and, without a doubt, to that one who, by the consent of all or by his personal prestige or for whatever the circumstance that might be, is placed at the head of the group. In this way, by the example, words and perhaps suffering of a first superior - the eventual founder - and by the control and consent of the others, at least in the state of a rough sketch, a rule of common life emerges. (...) The cornerstone is frequently the much beloved person of a founder - his evangelical sense, his spiritual physiognomy and that which makes him father of a family engendered in his own grace" (J. BONDUELLE, *Le Pouvoir "Dominatif" des Superieurs Religieux*, p. 315).

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Through these principles, one can easily see that, for someone to carry out the functions of a founder of a family of souls, he does not need the official stamp of canonical recognition. Nor does the family of souls founded by him need to obtain this immediately through one of the forms of association that exist in the Church. Therefore, the family of souls of the TFP can consider Dr. Plinio Corrêa de Oliveira their founder and have for him the consideration that the Church recommends for subjects to have for the founder, without, by this, finding itself in any canonical difficulty.

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E. FIRST CONCLUSION

By all that was set forth and fully documented in Item 5 of this chapter under letters A, B, C, and D, it can be concluded that, from the point of view of the laws and customs of the Church, nothing would prevent a family of souls such as that of the TFP from considering Dr. Plinio Corrêa de Oliveira as its founder and as mediator between Our Lady and his subjects.

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F. Spirituality of St. Louis Marie Grignon de Montfort

It only serves here to recall 'in passing' the well-known spirituality of True Devotion to the Blessed Virgin according to the method of St. LOUIS MARIE GRIGNION DE MONTFORT. For this method of perfect devotion to the Mother of God consists of voluntary "slavery" - *esclavage d'amour* (slavery of love). Be it his principal work *Treatise of True Devotion to the Blessed Virgin* or be it *The Secret of Mary*, both deal with the matter in every detail. The Holy See has already pronounced itself upon the legitimacy of such a method and the term "slavery" on the occasion of the process of canonization of the Saint: "It was on the 12th of May, 1853, that the decree was pronounced at Rome declaring his writing to be exempt from all error which could be a bar to his canonization" (St. L.M. G. MONTFORT, *Treatise of True Devotion to the Blessed Virgin*, Fr. F. W. Faber, *Preface*, rev. ed., Montfort Publications, 1941, p. X).

Making mention of this approbation was the DEFENSE LAWYER in the *Nova Positio* on St. Louis Grignon de Montfort, realized under Pius XII, when he discusses the passage from St. John: "I will not now call you servants (...) but friends" (John 15:15). He argues:

"Let the Accusation pardon me, because I do not judge myself a professor of Sacred Hermeutics, however, I ask myself: What type of cult are we accustomed to have and should we have toward Jesus Christ Our Lord, Only-begotten Son of the God, born of the Father before all ages? Without a doubt, that of latria. And what is the cult of latria but an omnimodous and most strict slavery? Certainly the Fathers of the Council of Trent were not ignorant of those words that can be read in St. John.

"Therefore, by their order these things are written: 'Let the parish priest exhort the faithful in the way that they consider most proper (...) that we whould deliver ourselves and consecrate ourselves forever as slaves of our Redeemer' (*Cath. Romano, De Symbol.*, Art. 2).

"Is it not to be desired that a most religious man should teach, in the promotion of the Faith, that which a parish priest should teach by the order of an ecumencical council? (...)

"Could the substance and the essence of this devotion perchance be disapproved of by the Supreme Pontiffs? Could the Me-

diator by whom we consecrate ourselves to Christ perchance have been poorly chosen? (...) One sees that the Venerable Servant of God prophetized the difficulties that would be raised against this devotion, those which, however, were long ago rejected and discarded, as much by the diligence of the Advocate of the original Cause upon his writings and the doctrine of theologians who issued their opinion, as by the wisdom of the Sacred Congregation" (SACRAM RITUUM CONGREGATIO - *Lucionem beaficationis et canonizationis Ven. Servi Dei Ludovici Maria Grignion de Montfort, Nova Positio, super virtutibus*, Rome, 1965, pp. 235-237).

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When speaking of the Montfortian "slavery," it is useful to consider that strong passage of Fr. H.M. GEBHARD of the Company of Mary, who explains how the concept of spiritual "slavery" should be understood:

"In the life of Jesus there is one characteristic that we can consider as the most important, as fundamental. This characteristic is that Jesus was the servant, we can even say the **slave** of God, according to His Sacred Humanity. When one speaks of **slavery**, certain susceptibilities are quite easily shocked; even in our days, many refuse to admit this word, and, under the pretext that we live in the law of love, they prefer to be called only **sons** of God. Montfort did not have these scruples.

"He boldly visualized our union with Jesus from this quite defined point of view: Jesus considered as a slave of God. We, being other Christs, reproduce His existence, and we are, therefore, slaves of God, just as He was. We cannot deter ourselves here in justifications of the word slavery. Whoever so desires can read in this respect some enlightening pages of A. LHOUMEAU (*La vie spirituelle a l'ecole du B.L.M. Grignion de Montfort*, Paris-Poitiers: Ed. H. Oudin, p. 107 ss.). We will content ourselves with saying that slavery is nothing other, in itself, than the **absolute belonging** of one being to another, who makes resistance in nothing. Therefore, to affirm that Jesus was the slave of God is to say that He belonged completely to God His Father, and acted as such.

"It is easy to demonstrate that this point of view is fundamental in the life of the Savior. Let us consider Him in Himself. We speak of Jesus according to His Sacred Humanity... This Humanity, perfect as it is, belongs nonetheless to a creature who is, as such, a nothing, existing not of himself, but receiving everything from God and receiving it at every instant; consequently, not be-

longing to himself but being completely assumed, which is to say being a **slave**... This is what the Apostle expresses when he says of the Savior:

"But (He) emptied himself, taking the form of a servant' (Phil. 2:7). And this by the fact that He deigned to assume our nature. See how far this dependence in relation to God reaches: His whole human nature is to such a point assumed by God that it no longer has its own existence (...) it **no longer has a human self**, since it subsists in the divine Personality. Should you thus be surprised at hearing Scripture speak more than 20 times of the Messiah as the **servant** of God?... Note that the word **servus, servant** cannot signify anything other than **slave**, for our meaning of **servant** is relatively recent. Is there any further need to explain why this feature dominates the life of Jesus? ... From his entrance into the world, He says to God: 'Ecce venio. *In capite libri scriptum est de me ut facerem voluntatem tuam...*' (Ps. 39:8-9) (Then said I, Behold I come; in the head of the book it is written of me that I should do thy will...) (Bellarminum, in hom. 1).

"In fact, the first example that He gives us is one of complete submission, a disarming submission, the submission of a son... Thirty of his 33 years can be reduced to these words of the Holy Ghost: '*Et erat subditus illis...*' (Luke 2:51). How often does Scripture speak of this obedience! '*Factus obediens usque ad mortem, mortem autem crucis...*' (Phil. 2:8). An obedience more perfect than that of any creature, an obedience by which Jesus merited to have in an excellent way the merit of Faith, along with everything else, even though He enjoyed the beatific vision (III. PQ VII a. 3, ad.2m).

"And how else could Scripture speak to us of the **fear of the Lord** that filled the soul of the Savior (Is. 11:3) to such a degree that He merited to be always heard by God because of this supreme reverence (Hebr. 5:7)? For certainly Jesus feared no evil, nor fault, nor punishment... But, more than any creature, he saw the sovereign excellence of the Lord and was lost in respect in face of it. One easily forgets that submission and fear do not have as their immediate cause an evil that one seeks to avoid, but a good that is so far beyond us that we feel the need to make ourselves small in order to set ourselves in our place (III. P.Q. VII. a. 6, ad 1m).

"No one will contest that the attitude of dependence is the dominant note of the Old Testament. It always speaks of the Most High; one trembles upon drawing near His sanctuary: It is His Ma-

jesty that appears everywhere; in a word, it is the law of fear... Nor can the word of the Author of the New Law be ignored: 'Non veni solvere, sed adimplere...' (Matt. 5:17) (I am not come to destroy, but to fulfill). This respect for God, this humble submission, He did not abolish; rather did He perfect them. What he perfected he did not destroy... In Jesus submission is always present. Nonetheless, it became more complete even though - we hasten to add - it never ceased to be servile even while it became filial. It is a continual slavery - non veni solvere - but it is the 'esclavage d'amour' (the slavery of love). Love is the grand perfecting element brought by Jesus. It is this that immediately places us far from slavery by its force and even above slavery by its nature. This slavery remains, it is true, but it becomes voluntary, by being freely accepted.

"Let it not be necessary for us to insist upon proving that the dependence of Jesus in relation to God was a dependence full of love (...).

"If, having considered Jesus Christ in Himself, we see Him in that extension of His Person which is called His mystical Body, or the Church, we should equally note, as a fundamental characteristic, its complete submission in relation to God. Look at the Church in its exterior life. From the apex of its hierarchy one finds, as a visible Christ, His Vicar upon this earth... Under him comes the princes of the Church, the cardinals; after them, the archbishops, the bishops, the prelates, the priests, the people...

"But all depend absolutely upon only one, and nothing is legitimate and nothing is Christian if it does not emanate from the Supreme Pontiff. He, in his turn, bows his head humbly before God, calling himself the 'servant of the servants of God.' How else would all this in Christianity be called the 'great school of respect' except for this universal submission that turns itself above all to the divine excellence and honors all power that comes from on high? (...)

"When, therefore, Montfort visualizes Jesus as the slave of love of His Father and preaches to us a life of union (with God) from this particular point of view, he is far from giving preference to something beside the point: He chooses that which is the foundation for all Christian life. For us, as for Jesus, to be a slave is the first attitude in relation to God. And, as God gave us Jesus as Mediator so that we might more perfectly belong to Him, we make ourselves the slaves of Christ" (H.M. GEBHARD, *La dévotion du Saint Esclavage au point de vue dogmatique*, Lyon: Imprimerie J. Poncet, 1907, pp. 6-10).

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Sacred "Slavery" to Mary was equally the object of praise on the part of Popes:

* A letter of BENEDICT XV to the superior of the Company of Mary and the Daughters of Wisdom dated April 23, 1916, states: "The 'true devotion to the Virgin Mary' composed by St. Louis Marie Grignon de Montfort, with its most suave unction and most solid doctrine, (...) Heaven desires that it be (diffused) even more and revive the Christian spirit along with the greatest number of souls!" (*Regina dei Cuori*, n. 1, ano III, 1916, p. 3).

* In December of 1908 ST. PIUS X wrote in his own handwriting: "Receiving the request (to encourage the apostles of True Devotion to Mary according to St. Louis G. de Montfort), we highly recommend the Treatise of True Devotion to the Virgin Mary, admirably composed by the Blessed de Montfort, and to all who read it we give with warm affection the apostolic Blessing" (*Regina dei Cuori*, n. 1, ano I, 1914).

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Total obedience, or, that is to say, the slavery of any creature toward his Creator, and of men to their Redeemer, is considered by St. Louis Marie Grignon de Montfort in his *Treatise of True Devotion*, especially in relation to the role of Our Lady in the work of the Redemption and in the distribution of graces to men as Universal Mediatrix.

The saint shows that, from this rich perspective, one of the faithful acts in an excellent way when, in order to unite himself entirely to God and submit himself to His as a son and "slave," he unites and submits himself as a son and "slave" of the Blessed Virgin. This results in him giving himself entirely to Her, giving to Her all his "interior and exterior goods, including the merits of (his) good actions, past, present and future." This gift of himself that is good "for time and eternity" results in the resolution to do the will of the Virgin in everything in which it might be known, and also the disposition to accept with conformity all the crosses that She gives one. (The words in quotations are from the act of consecration composed by the saint).

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It is fitting to explain with some detail the theological basis for this devotion.

a. The end of this Holy 'Slavery' is Jesus Christ

"Jesus Christ our Savior, true God and true Man, ought to be the last end of all our other devotions, else they are false and delusive. (...)

"If, then, we establish solid devotion to our Blessed Lady, it is only to establish more perfectly devotion to Jesus Christ, and to provide an easy and secure means for finding Jesus Christ. If devotion to our Lady removed us from Jesus Christ, we should have to reject it as an illusion of the devil; but so far from this being the case, devotion to our Lady is, on the contrary, necessary for us, as I have already shown, and will show still further hereafter, as a means of finding Jesus Christ perfectly, of loving Him tenderly, of serving Him faithfully" (St. L.M.G. MONTFORT, op. cit., n. 61-62).

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b. Mary is Universal Mediatrix of all graces

*** Mediatrix chosen by God**

This truth of faith, the basis of the whole Montfortian devotion, is expressed by the Saint in his work: "The conduct which the Three Persons of the Most Holy Trinity have deigned to pursue in the Incarnation and the first coming of Jesus Christ, They still pursue daily, in an invisible manner, throughout the whole Church; and They will still pursue it even to the consummation of ages in the last coming of Jesus Christ" (St. L.M.G. MONTFORT, op. cit., n. 22).

He continues, giving an idea of the universality of this mediation: "Mary has received from God a great domination over the souls of the elect" (St. L.M.G. MONTFORT, op. cit., n. 37).

"We must conclude that, the most holy Virgin being necessary to God by a necessity which we call hypothetical, in consequence of His will, she is far more necessary to men, in order that they may attain their last end. We must not confuse devotion to the Blessed Virgin with devotions to the other saints, as if devotion

to her were not far more necessary than devotion to them, and as if devotion to her were a matter of supererogation" (St. L.M.G. MONTFORT, op. cit., n. 39).

*** A Mediatrix necessary to men**

"The learned and pious Jesuit, Suarez, the erudite and devout Justus Lipsius, doctor of Louvain, and many others have proved invincibly, from the sentiments of the Fathers (among others, St. Augustine, St. Ephrem, deacon of Edessa, St. Cyril of Jerusalem, St. Germanus of Constantinople, St. John Damascene, St. Anselm, St. Bernard, St. Bernadine, St. Thomas and St. Bonaventure), that devotion to our Blessed Lady is necessary to salvation, and that (...) it is an infallible mark of reprobation to have no esteem and love for the holy Virgin" (St. L.M.G. MONTFORT, op. cit., n. 40).

"If devotion to the most holy Virgin Mary is necessary to all men simply for working out their salvation, it is still more so for those who are called to any special perfection (...)" (St. L.M.G. MONTFORT, op. cit., n. 43).

"It was through Mary that the salvation of the world was begun, and it is through Mary that it must be consummated" (St. L.M.G. MONTFORT, op. cit., n. 49).

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**c. Why one should belong to Christ and to Mary
in the quality of 'slave'**

The great Marian apostle, St. Louis Marie Grignion de Montfort, explains this: "I say that we ought to belong to Jesus Christ, and to serve Him not only as mercenary servants, but as loving slaves who, as a result of their great love, give themselves up to serve Him in the quality of slaves, simply for the honor of belonging to Him. Before Baptism we were the slaves of the devil. Baptism has made us the slaves of Jesus Christ: Christians must needs be either the slaves of the devil or the slaves of Jesus Christ.

"What I say absolutely of Jesus Christ, I say relatively of our Lady. Since Jesus Christ chose her for the inseparable companion of His life, of His death, of His glory and of His power in heaven and upon earth, He gave her by grace, relatively to His ma-

jesty, all the same rights and privileges which He possesses by nature. 'All that is fitting to God by nature is fitting to Mary by grace,' say the saints; so that, according to them, Mary and Jesus have but the same will and the same power, (and) have also the same subjects, servants and slaves" (St. L.M.G. MONTFORT, op. cit., n. 73-74).

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**G. If a superior or a founder can
be mediator between the Blessed Mother of God
and one of Her subjects in the consecration
of the latter as a "slave" of Mary**

Since a superior can be mediator between Christ and one who makes the vow of obedience, and since the founder can be mediator between Christ and his disciples who share his vocation, it is asked here if the superior or the founder can be mediator between the Blessed Virgin and one of Her subjects who wants to consecrate himself to Her according to the method of Holy "Slavery."

a. In principle

All that has been presented in this work has amply demonstrated that the superior 'in genere' and the founder in particular are mediators between Christ and his subjects. This point, therefore, remains clear and proven.

If it is possible that there be mediation between Christ and the subject, for the same reasons, it is possible for mediation between Mary and the same subject.

And if it is possible to make a radical vow, such as that of obedience, in the hands of a superior, for the same reasons it is possible to also make into the hands of superior a consecration essentially less radical, such as is the consecration as a "slave" to the Blessed Virgin through the method of St. Louis Marie Grignon de Montfort.

Confirming this specific possibility, Pope PIUS XII generally qualifies whoever makes the consecration to the Blessed Virgin as a "minister of Mary" and "Her visible hands upon the earth." These are his words to the members of the Congregation on January 22 of 1945:

"The consecration to the Mother of God in the Marian Congregation is a total gift of oneself for life and for eternity; it is not a gift of mere appearance or sentiment, but rather an effective gift that is accomplished with the intensity of the Christian, Marial and apostolic life. In this, the gift makes the member of the congregation a minister of Mary, and, as if to say, Her visible hands upon the earth, graces to spontaneously overflow from a superabundant interior life, which are diffused in all exterior exercises of cult, charity and zeal by virtue of a solid devotion" (*Les Enseignements Pontificaux*, Notre Dame n. 398. It is known that Pius XII returned to these words in his allocution to the pilgrims of the 'Grand Retour,' of 11-22-1946, in M. BARRE, *Une Route Spirituelle pour Notre Temps*, Paris: Unions Mariales Montfortaines, 1959, pp. 35-36).

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Thus, by everything that has been set forth here, it can be concluded that in principle it is possible for those who so desire in the family of souls of the TFP to make their consecration as "slaves" of Mary Most Holy into the hands of their natural superior and founder, Dr. Plinio Corrêa de Oliveira.

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**b. 'Slave:' a spiritual relationship
that is not irregular**

It can be asked if it is suitable for one man to be called the "slave" of another. Anyone who consults the History of the Church would have to respond in the affirmative.

Examples are numerous. As was mentioned above (Chap. III.2), until the 10th century the term slave did not exist. In the Latin language *servus* means the exact same thing as slave. Many saints even called themselves "slaves."

* ST. PAUL says: "For whereas I was free to all, I made myself the servant of all (*omnium me servum feci*), that I might gain the more" (1 Cor. 9:19).

* The same can be said in reference to the title taken by St. GREGORY THE GREAT - *servus servorum Dei* - and that was afterwards continually used by all the Popes. This means "slave of the slaves of God."

* Moreover, ST. CATHERINE OF SIENA was accustomed to call herself the slave of all other Catholics: "Dearly beloved brother in the sweet Christ Jesus. **I, Catherine, servant and slave of the servants of Jesus Christ**, write you in His precious Blood" (ST. CATHERINE OF SIENA, Lettera 258 - A Messer Ristoro di Pietro Canigiani, in *Rassegna de Ascetica e Mistica*, Jan.-Mar., 1970, Firenze, p. 50).

* To close these examples, we cite a phrase from St. PETER DAMIAN, in which the idea of "slavery" is unquestionably present: "St. Peter Damian said to his superior: 'I look upon you as my father, **as my owner**, doctor and guardian angel, and I have more Faith in your lights than in the lights of all the doctors and angels of Heaven'" (EDELVIVES, *El Superior Perfecto*, p. 25) (Our emphasis in this letter b).

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H. Holy Slavery to Our Lady made into the hands and the person of the founder of the family of souls of the TFP

A brief history will now be given of what has taken place in the family of souls of the TFP in order to present an idea of how the *servitudo ex caritate* practiced in it is extremely gentle and suave compared with the radicality of that which the Church teaches as being the ideal of religious "slavery."

a. Brief history

From at least the year 1961, a tendency toward the practice of evangelical perfection began to manifest itself in the family of souls of the TFP. One of the members of this family of souls asked his director and natural superior if he would receive his private vow of obedience. Dr. Plinio Corrêa de Oliveira, cautious with regard to innovations in the TFP, told this person that he would set a condition for accepting his request: If, without the least initiative on the part of the first one, some other member of the TFP would ask the same thing, then he would clearly see in this request a manifestation of grace. Only four years later, in 1965, another member felt himself called to this same ideal. The first person then made his private vow of obedience; the second would have to pass through greater perplexities.

Such an ideal of religious perfection was also sought in another way. Various members of the family of souls of the TFP were Professed Members, Novices or Postulants of the Third Order of Carmel of the *Virgo Flos Carmeli* Sodality, of which Dr. Plinio Corrêa de Oliveira was, for various three year periods, the Prior and Master of Novices.

The tension of certain ecclesiastic authorities, as well as of the Carmelite Superiors, was growing in face of the line of thought of the TFP and its counter-revolutionary action, principally after the opening of the era of the post-conciliar typhoon³⁶ (36). The pressure was mounting for Dr. Plinio Corrêa de Oliveira, who had been Prior of this Sodality, and the members of the family of souls of the TFP who belonged to it, to renounce their counter-revolutionary doctrinary principles.³⁷

These pressures reached such a point that the *Virgo Flos Carmeli* Sodality was no longer recognized by the Pluminense Province of the Order of Calced Carmelites and was prohibited to use the name of Carmelite. In response to this decision by the local Carmelite authorities, the members of the *Virgo Flos Carmeli* Sodality had recourse to the Father General. But even until today this recourse has received no response.

The Brazilian episcopate as well, who in those times were inaugurating, through the support of Agrarian Reform, the leftist line that today has been notoriously taken up by the whole Catholic world, looked with disfavor upon the growth of the TFP as a family of souls and as a civic entity directed to the battle against socialism and communism.

Thus, in face of these escalating difficulties with ecclesiastical and religious authorities, Dr. Plinio Corrêa de Oliveira thought it more prudent not to accept thenceforth the vows of oth-

³⁶ The post-conciliar typhoon is understood here as the post-conciliar Revolution already explained further above.

³⁷ When this pressure on the part of the Carmelite authorities began to mount, Dr. Plinio Corrêa de Oliveira had already published the following books: *In Defense of Catholic Action* (1943), praised by Secretary of State of Pius XII, then Monsignor Montini; *Revolution and Counter-Revolution* (1959); *Agrarian Reform - A Question of Conscience* (1960); *Accord with the Communist Regime: For the Church, a Hope or Autodemo-lition?* (1963), a work eulogized by the Sacred Congregation of Seminaries and Universities in a letter signed by Cardinal G. Pizzardo and by the secretary of the DICASTERIO, as well as a future Cardinal, Monsignor Dino Staffa. The apex of this pressure, however, came immediately after the publication of *Unperceived Ideological Transshipment and Dialogue* (1966). In addition to these books, Dr. Plinio Corrêa de Oliveira was known for his doctrinary thought by means of the approximately 1,500 articles published in the Catholic weekly *Legionario*, and many other articles published in the pages of the monthly *Catolicismo*.

er members of the family of souls of the TFP before an accurate study on the subject could be made from the canonical point of view.

Nonetheless, a second member of this family of souls asked to make the three classic vows (obedience, chastity and poverty). Shortly afterwards and without any communication between them, another proposed a "surrender of goods" to Dr. Plinio Corrêa de Oliveira; others even requested that he would accept their respective consecration as "slaves" of the Blessed Virgin and, as a consequence, would deal with them as a religious superior deals with a subject. This was in the year 1967.

Shining through all these requests was the already mentioned tendency of the family of souls of the TFP to some day constitute a religious family, and of uniting this yearning with "slavery" to the Blessed Virgin according to the formula of St. Louis Marie Grignon de Montfort. This would result in an obedience to the eventual superior as a way of making "slavery" to the Blessed Mother more effective.

Seeing that what was being sought was a way of not impeding an obviously nascent grace - an aspiration to evangelical perfection for some and a desire for greater union with Our Lady for others - and, at the same time, not assuming the religious state in order to avoid any misunderstandings with the ecclesiastical authority, and seeing as well that for those to have true love of God, the virtue of obedience obliges by charity and the expression of an even greater surrender, Dr. Plinio Corrêa de Oliveira resolved to comply with those who insistently entreated him to receive their vows and consecrations, a consecration made to the Blessed Virgin as "slaves," which they would make into his hands through his mediation and in his person.

Such requests, coming from members of this family of souls residing in diverse States of Brazil, manifested an action of grace by the spontaneity and liberty with which they were made. The same breath of grace inspired many others to request the same thing - that Dr. Plinio should become, for whoever would request, the "master" and mediator between Our Lady and himself. Made in various manners, the request revealed a germination in the family of souls of the TFP of an ideal of religious dedication. No one knew how this grace would evolve; no one knew exactly what would be born of it.

The heroic preaching of the great Marial apostle who was St. Louis Marie Grignon de Montfort was always echoed in the spirit

of those who made this surrender. The grandeur of the counter-revolutionary fight, the hope for supernatural assistance for the defeat of the Revolution confirmed by the promise of Fatima: "In the end my Immaculate Heart will triumph," the joy of being able to participate in the vocation of the founder, the sorrow due to the 'Passion' of the Church in the terrible crisis that has assailed it, the zeal for the glory of Christianity and an extreme Marian devotion - all this leads many to ask if this nascent vocation is not in some way similar to that of the apostles of the last times, predicted by the great preacher of Holy "Slavery."

The evocation of the last times, together with the consideration of the "autodemolition of the Church" and the continuous growth of the gnostic and egalitarian Revolution devouring ancient Christianity, as well as the general disolution of customs, leads many to adopt analogously those words of St. PIUS X: "Whoever weighs these things has the right to fear that such a perversion of minds is the beginning of the evils announced for the end of times (...)" (St. PIUS X, *E Supremi Apostolatus*, VI). And, with this evocation of the last times, those members of the family of souls of the TFP had also especially turned their attention toward the immense and glorious mission of the Prophet Elias, who would not come in an era called the "last times," but rather at the end of time.

Having passed through this initial phase, which would have lasted approximately from May of 1967 to December of the same year, the greater part of the members of the family of souls of the TFP who had privately made this consecration unfortunately began to lose interest in the high motives that had led them to this consecration. The weakness of the human will... Brazil then entered into a phase of exceptional prosperity, and the fever for gold and pleasures came to dominate the national ambience. And it produced on the souls of those who had consecrated themselves an unwholesome effect that resulted in a prolonged decrease of that fervor which was just a short time before so intense in those who had made this consecration.

Since the consecration had not obliged under the pain of sin, and given that there was no practical solution, all that Dr. Plinio Corrêa de Oliveria could do was recall, sadly and with crossed arms, the noble yearnings of just a short time past, which no one had renounced but whose concrete effects all were permitting to wane. As far as projecting concrete consequences in the life of each one, the "slavery" only had a real effect for a little less than a half year.

Later (in 1975) studies were made concerning the vows. It was then seen the great liberty the Church gave to laymen to make vows, including the vow of obedience to some person that one might choose.

It was then that various members, who were aware of the consecration to the Blessed Virgin as "slaves" made years before by others into the hands and under the direction of Dr. Plinio Corrêa de Oliveira and who desired a greater union with the founder of the family of souls of the TFP, pronounced their vows, taking as their superior Dr. Plinio Corrêa de Oliveira. Also, in the majority of cases, those who had before consecrated themselves as "slaves" made these vows, without, however, such vows having any relation to their prior "slavery." For at this time there was no sense of the existence of a new grace, capable of reviving that which had priorly been realized, but which, through carelessness and ingratitude, had fallen into oblivion. There was the courage to do that which was most demanding, but not to do that which would be the most noble although less demanding (slavery).

This "slavery" is still viewed with respect and fond remembrance. But it is seen as something that, without the special graces of Our Lady, still lacks the conditions for its effective revivification.

Today, 17 years later, such a consecration is but a memory, a fond remembrance of better times in vocations, and a contrite token of gratitude to he who has never been undeserving, through his patience and goodness as well as his grandeur, to be called "my master" as the "representative of Our Lady."

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b. Of what it consisted

As it was already said, the 'elans' for this consecration were **spontaneous**, that is, no one had suggested to another that he should make it; it was **voluntary**, that is, no one was ever coerced into such an act.

The consecration **was a unilateral verbal promise of undetermined duration between two parties, without any provision that obliged any specific thing.** It could, therefore, be rescinded by either of the parties at any moment.

This bond was not obliging, in itself, under pain of grave or venial sin. That is to say, **there was no obligation to confess a fault against fidelity to this bond**, except for reasons extrinsic to the promise.

Such a consecration, made to the Most Holy Virgin, taking as immediate master (cf. Note 2) Dr. Plinio Corrêa de Oliveira and placing onself under his direction, **restricted itself to the spiritual sphere**. It was, in the proper sense of the term, a *servitudo ex caritate*, because it was constituted and maintained only by reason of the desire to increasingly grow in love for and filial dependence upon the Blessed Virgin.

As it was already said, there was not the least moral obligation for anyone to enter into this situation.

Nor was there the least legal or canonical obstacle for someone to remove himself from this situation from the moment that he should decide to do so.

The truth of the matter is that, with the subject being able to "free himself" from this "slavery" at any moment, this state did not possess the most essential and indispensable characteristic of slavery.

The Holy Slavery, as it was born in the family of souls of the TFP, was but a freely made promise of fidelity.

In the concrete order of the facts, such a consecration implicitly paid homage to Dr. Plinio Corrêa de Oliveira, recognizing him as founder of the family of souls of the TFP and respecting him as mediator between Our Lady and the one who made the consecration.

The following item will show the scope of such an act.

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I. Doctrinary, legal and spiritual analysis of this *servitudo ex caritate*

It is good to analyze now, in its essence, what is meant by this act of "slavery" to Our Lady that is made, taking Dr. Plinio Corrêa de Oliveira as an intermediary.

This analysis can be made from three different points of view.

a. From the doctrinary point of view

With respect to all that has already been said concerning the mediation of founders, some objection could only arise concerning the orthodoxy of this consecration if someone would commit the primary error of confusing the mediation of Dr. Plinio in relation to the family of souls of the TFP with the mediation of Our Lady.

A primary error, in effect, because the mediation that Dr. Plinio Corrêa de Oliveira exercises in relation to his spiritual sons and disciple is, as was already seen (Chap. VI, Items 2.C.e, 5.A,B,C and D) - analogous to that which founders have in relation to the Religious Institutes that they found and, more generally, to the mediation that any religious superior exercises in relation to his subject.

The objection could present itself in the following way: "It could properly be said that the action in defense of the Counter Revolution in our days can constitute a universal vocation; as a consequence, the mediation of Dr. Plinio Corrêa de Oliveira is universal, and, therefore, it is the same mediation exercised by Our Lady."

In the major premise of the affirmation there is a truth. The vocation for the Counter-Revolution is, in some sense, universal; since the battle in defense of Christianity at the present moment touches the whole Christian West, and even the whole World, in this respect it is universal.

In the minor premise there is, in the same way, also a truth. To the measure that a commander of a battle is mediator between God and his subjects and to the measure that this battle is universal, his mediation is universal.

The conclusion of the objection, however, is false and unfounded, because the universal mediation of the Blessed Virgin issues from the unique fact of Her being the Mother of God, and this has its proportional amplitude. On the other hand, the universal mediation of the Counter-Revolution (and, consequently, of Dr. Plinio) is in proportion to the extension and importance of the fight. One thing, therefore, would not be on par with the other. Thus can it be concluded: The counter-revolutionary fight depends upon the assistance of the Virgin and even presupposes it.

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b. From the juridical point of view

For the consecration to Our Lady that the members of the family of souls of the TFP desire to make under the direction of their founder to be coherent with the spirit of the act proposed by St. Louis Marie Grignon de Montfort, it would, from the point of view of legal validity, have to be made in the most complete liberty. Only thus could the *servitudo ex caritate*, or *esclavage d'amour*, be realized and be pleasing to Our Lady and to God.

As it was just shown (Chap. VI, 5.H.b), this "slavery" was:

- * a spontaneous surrender;
- * voluntary;
- * without obliging anything specific;
- * without a time limit;

* of a type whose rupture would not imply, of itself, a serious or slight fault.

It can be asked, from the juridical point of view, how this "slavery" could be classified.

A bond thus conceived-of would be, therefore, a promise of dependence between the inferior and superior, made upon the initiative of the former, in which he delegates for an unstipulated amount of time a power to the superior to direct him by way of "slavery" to love for Mary. And if, moved by the vague similarity of terms, someone would make this "slavery" calling his director "master" or "*dominus*," and calling himself "slave" or "*servo*," this would most absolutely not alter the nature of the promise established, and it would not confer to Dr. Plinio Corrêa de Oliveira a greater power than what a director has over those whom he guides.

Let us now see if such a consecration would in some sense constitute a vow.

A vow is defined in this way: "a deliberate promise made to God for a better and possible good. According to moralists, the vow requires a **true promise**, or, that is to say, **a true will to pledge oneself before God to do or not to do something**. A simple

intention or determination is not sufficient (cf. Antonio ROYO MARIN O.P., *Teologia Moral para Seglares*, Vol. I, n. 394).

Now, this true promise with the will to oblige oneself before God did not exist in the consecration that is being considered; there was only a simple intention to carry out the promise of fidelity that was assumed.

It is only, then, this responsibility that was shouldered by one who made the forementioned "slavery."

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c. From the spiritual point of view

*** The vow of obedience and the virtue of obedience**

In the matter at question - obedience - according to what the Church teaches and as it was seen above, one should distinguish between the virtue and the vow.

The virtue of obedience is most broad, having as it limits charity, and, therefore, it ideally has no limits - except those of moral and Canonical Law. It is completely spiritual, and its extension cannot be regulated by laws and norms. It escapes, therefore, juridical consideration.

The vow of obedience strives to translate the virtue of obedience to the life of one who seeks evangelical perfection. The Church understands it in as radical a way as possible in order to propitiate a secure road for the one who imitates Christ, which allows for an increasingly more perfect practice of the virtue of obedience.

Nonetheless, however great be the demands to which one who made the vow of obedience subjects himself, the legislation with respect to the vow only touch upon the exterior acts of will. It touches upon obeying a superior and a rule. Yet there is a spiritual and interior sphere that is not - and cannot be - juridically encompassed by the vow.

An enormous expanse exists, therefore, between the virtue of obedience, which is a reflection of charity, and the limits of the vow of obedience, however radical it might be.

The great saints sought to continuously remind religious that they should not content themselves with the limits of the vow, but should increasingly ascend in the virtue of obedience, which does not have limits.

* In his Treatise De Dispensat et Praecepto, St. BERNARD recommends this: "Perfect obedience knows no law; it is not confined by limits (...) it does not consider measures; it extends to the infinite" (C.A. LAPIDE, *Commentaria in Scripturam Sacram*, Prov. 15:28).

* St. IGNATIUS, attempting to fill this lacuna between the virtue and the vow, recommends the various degrees of obedience: To obey everything that the superior commands; to have only one will with the superior; to have only one thinking and understanding with the superior (St. IGNATIUS DE LOYOLA, *Obras Completas*, pp. 836-838).

* In the same sense, the Benedictines say that their surrenderer has no limits (J. LECLERCQ, *La Vocation Religieuse*, p. 155).

*

* Holy Slavery and the vow of obedience

As it was already seen, in the family of souls of the TFP there are vows of obedience rendered to Dr. Plinio Corrêa de Oliveira.

Let us consider the case of one who, in this family of souls, would have made the consecration as a "slave" of the Blessed Virgin and, in order to make this "slavery" more effective, would have placed himself under the authority and direction of Dr. Plinio Corrêa de Oliveira; in addition to this, he wanted to complete his surrender to God. The vow would opportunely present itself to make this complement.

The practice of Holy Slavery as it was understood in the TFP³⁸ would not, however, be a vow that perhaps sought to be more perfect, juridically, than the vow of obedience as the Church recommends it. The simple existence of the two acts - the vow and *servitude ex caritate* - would show that one would not have replaced the other - but they would have completed each other, if

³⁸ Under discussion here is the problem *in thesis*: if the Holy Slavery is substituted for the vow of obedience. This does not contradict that which was said above when it was stated that the vows *historically* substituted for Sacred Slavery in the majority of cases.

the Holy Slavery had not fallen into disuse.

Here it serves to distinguish between the vow of obedience and *servitudo ex caritate*. Both refer to the virtue of obedience that, according to St. Thomas, is a moral virtue by which the will is prompt to execute the commands of the superior (II-II, q. 104. a 2-3), or, that is, to obey not only his commands, but also his simple will because of his authority received directly and indirectly from God.

In the first case, one submits his will to that of the superiors because of a vow, that is to say, a deliberate and freely made promise to God.

In the second - in the *servitudo ex caritate* as it is understood in this work - the will is submitted to a person whom we choose as intermediary in the consecration as a "slave" of love to the Blessed Virgin and in order to better serve Her.

Moreover, this seems to have been the intention of the great St. Louis Marie Grignon de Montfort, since in the Missionaries of the Company of Mary and the Institute of the Daughters of Wisdom, religious congregations founded by him, from the beginning he recommends the practice of *esclavage d'amour* (slavery of love) without dispensing either institution from making the three vows that characterize the state of perfection.

Not even in some lay confraternities, such as the Archconfraternity of Mary Queen of Hearts dedicated to divulging the spirituality and work of St. Louis Marie Grignon de Montfort and to the practice of *esclavage d'amour*, are the vows considered superfluous: "The members will be allowed, by formal request and after the necessary trial period, to make the three private vows of poverty, chastity and obedience," reads one of the statutes for one elite section of this Confraternity (the squadrons of Mary, suggested by Montfortian priest Fr. Dario Marie Huot) (*DOCUMENTATION MONTFORTAINE*, July-October, 1959, p. 79).

The same Fr. HUOT S.M.M. presents the following perspective for the lay members of the *Regina Cordium* Confraternity, who wanted to follow the evangelical counsels outside of any canonical form of the state of perfection, either individually or in groups, and which was reviewed, approved and encouraged by Pius XII on more than one occasion (cf. *Acta Apostolici Sedis*, 1958, p. 36 and p. 566).

"Under the impulse of grace and the attraction of the maternal goodness of Mary, the members of the Confraternity desire to consecrate themselves by vow to live and propagate the Montfortian doctrine, including that they pledge themselves by vow to live the three evangelical counsels of poverty, chastity and obedience, but always in the atmosphere typical of the slavery of love. (...) In order to follow this idea it is necessary that this should involve a chosen group from an elite group, I would almost say from a 'selection from the predestined,' who pledge themselves seriously to live in a Marial way the full content of the states of perfection without embracing their juridical forms.

"These promises reside in our Montfortian heritage. Why should these conclusions not be drawn from them? (AAS, 1958, pp. 78, 82).

Thus is the relationship perfectly established between Holy Slavery to Mary Most Holy and the vow of obedience according to the spirit of St. Louis Marie Grignon de Montfort.

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*** Sacred Slavery and love for the Blessed Virgin**

The holy Marial doctor desires the concrete practice of the virtue of obedience and dependence, which was but one of the manifestations of the most ardent love for the Virgin Mother which filled his heart.

Expressive of his longing for perfect obedience to and total dependence upon Our Lady is the prayer that he composed to be prayed by the "slaves" of the Blessed Virgin:

"Hail Mary, beloved Daughter of the Eternal Father! Hail Mary, admirable Mother of the Son! Hail Mary, faithful Spouse of the Holy Ghost! Hail Mary, my dear Mother, my loving Mistress, my Mary, my dear Mother, my loving Mistress, my powerful sovereign! Hail my joy, my glory, my heart and my soul! Thou art all mine by mercy, and I am all thine by justice. But I am not yet sufficiently thine. I now give myself wholly to thee without keeping anything back for myself or others. If thou still seest in me anything which does not belong to thee, I beseech thee to take it and to make thyself the absolute Mistress of all that is mine. Destroy in me all that may be displeasing to God, root it up and bring it to nought; place and cultivate in me everything that is pleasing to thee.

"May the light of thy faith dispel the darkness of my mind; may thy profound humility take the place of my pride; may thy sublime contemplation check the distractions of my wandering imagination; may thy continuous sight of God fill my memory with His presence; may the burning love of thy heart inflame the lukewarmness of mine; may thy virtues take the place of my sins; may thy merits be my only adornment in the sight of God and make up all that is wanting in me. Finally, dearly beloved Mother, grant, if it be possible, that I may have no other spirit but thine to know Jesus and His divine will; that I may have no other soul but thine to praise and glorify the Lord; that I may have no other heart but thine to love God with a love as pure and ardent as thine. I do not ask thee for visions, revelations, sensible devotion or spiritual pleasures. It is thy privilege to see God clearly; it is thy privilege to enjoy heavenly bliss; it is thy privilege to triumph gloriously in heaven at the right hand of thy Son and to hold absolute sway over angels, men and demons; it is thy privilege to dispose of all the gifts of God, just as thou willest.

"Such is, O heavenly Mary, the 'best part' which the Lord has given thee and which shall never be taken away from thee - and this thought fills my heart with joy. As for my part here below, I wish for no other than that which was thine: to believe sincerely without spiritual pleasures; to suffer joyfully without human consolation; to die continually to myself without respite; and to work zealously and unselfishly for thee until death as the humblest of thy servants. The only grace I beg thee to obtain for me is that every day and every moment of my life I may say: Amen - Amen - so be it, to all that thou art now doing in heaven; Amen - so be it, to all that thou art doing in my soul, so that thou alone mayest fully glorify Jesus in me for time and eternity. Amen" (St. L.M.G. MONTFORT, True Devotion to Mary, Montfort Publications, New York, rev. ed., 1973, pp. 199-200).

This is the Marial spirit that gave rise to Holy Slavery in the family of souls of the TFP.

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*** Sacred Slavery and persecuted Christianity**

In the family of souls of the TFP, this perfect dependence upon the Mother of God through the person of its founder is not only linked to union with Mary, but it is also turned toward the fight against the enemies of the Church and of Christian Civiliza-

tion. Only men such as these, dependent upon She who is *terribilis ut castrorum acies ordinata* - terrible as an army set in array (Cant. 6:3) could put an end to the onslaughts of the Enemy of God in our days.

"It is true, great God, that, as Thou hast predicted, the world will lay mighty snares to entrap the heel of this mysterious woman; that is to say, the little company of her children who will come towards the end of the world, and that there will be mighty enmity between this blessed posterity of Mary and the cursed race of Satan; but it is a divine enmity, and the only one of which Thou art the author: *Inimicitias ponam* - I will put enmities. But these combats and persecutions which the children of the race of Belial will inflict on Thy Blessed Mother's race will only serve to show to greater advantage the power of Thy grace, the courage of their virtue, and the authority of Thy Mother; once Thou hast given her, from the beginning of the world, the commission to crush this proud spirit by the humility of her heart: *Ipsa conteret caput tuum* - She shall crush thy head" (St. L.M.G. MONTFORT, *Tratado da Verdadeira Devoção à Santíssima Virgem*, Petropolis: Ed. Vozes, 6th ed., 1961, pp. 305-306).

Without intending that such a phrase alluding to the faithful who will surge "toward the end of the world" - and not in our days - should apply literally to this family of souls of the TFP, those who make up this entity find in this "Fire Prayer," and especially in the forementioned excerpt, a similarity of situations with the counter-revolutionary fight developed by Dr. Plinio Corrêa de Oliveira and his disciples in this time which, without probably being the end of the world, is the end of a world.

Such a visualization would be an encouragement for the Holy Slavery as it was conceived by some in the family of souls of the TFP.

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Thus is our analysis, from the doctrinary, juridical and spiritual points of view, of what is meant by Holy Slavery to Our Lady into the hands of Dr. Plinio Corrêa de Oliveira.

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J. SECOND CONCLUSION

From all that which was set forth in Item 5 of Chapter VI in letters F, G and H, and taking into account that which was said before, it was concluded that the Holy Slavery to the Blessed Virgin made by some members of the family of souls of the TFP into the hands of their founder whom they also took as their immediate master (cf. Note 4) or superior:

1st. PROCEEDED exclusively FROM THE SPONTANEOUS, FREE AND VOLUNTARY ACT OF THOSE WHO CONSECRATED THEMSELVES;

2nd. DID NOT IMPORT to Dr. Plinio Corrêa de Oliveira ANY POWER GREATER THAN THAT WHICH A DIRECTOR HAS OVER THOSE WHOM HE DIRECTS;

3rd. WAS NOT IN ANY WAY OBLIGATORY, morally, canonically or physically;

4th. Was a verbal promise that COULD BE TERMINATED UPON THE DECISION OF EITHER SIDE AT ANY TIME.

5th. Was not a vow made in the proper or improper sense, but only a pledge of fidelity that did not oblige, in itself, under grave or venial sin;

6th. WAS NOT IN ANY WAY AGAINST DOGMA, MORAL AND CANON LAW.

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**K. Opinion of Rev. Fr. Arturo Alonso Lobo O.P.
about the Holy Slavery in the family of souls of the TFP
that was made to the Blessed Virgin by means of its founder,
Dr. Plinio Corrêa de Oliveira**

Upon the command of Dr. Plinio Corrêa de Oliveira, a consultation was made about this *servitudo ex caritate* to the eminent Spanish canonist, the Dominican Fr. Arthur Alonso Lobo O.P., Professor of Canon Law at the celebrated Pontifical University of Salamanca, author of numerous specialized works ³⁹ and editor of the famous periodical *Supernatural Life*. The text of the consultation and the response ⁴⁰ follows so that it can be understood with what security the family of souls of the TFP, if it so desires, could continue with the practice of this Holy Slavery, as it was described in letters F, G and H of Item 5 of Chapter VI.

CONSULTATION

The yearning

"I. A group of fervently Catholic laymen are convinced of having the vocation of employing their whole life for the correct ordering of temporal society according to the commandments of God and the traditional teachings of the ecclesiastical magisterium.

³⁹ The illustrious canonist Fr. Arturo Alonso Lobo O.P. was ordained and received his doctorate with highest honors at the University of St. Thomas (Rome) in 1944, and was a professor at that university. He also lectured at the Faculty of St. Stephen and at the Pontifical University, both in Salamanca. In 1966, he assumed direction of the prestigious theological periodical "The Supernatural Life." With a group of professors from the Pontifical University of Salamanca, he published the famous "Commentaries to the Code of Canon Law with Latin and Castilian text," Madrid, Editorial Catolica, BAC, 1963-1964.

He wrote more than 20 works, among which we mention "Laicism and Catholic Action" (Studium, Madrid, 1955, translated to English); "Treatise on Baptism and Confirmation, in Summa Theologica of St. Thomas de Aquinas," Book XIII (BAC, Madrid, 1957; "Treatise on Extreme Unction," Book XIV (BAC, Madrid, 1957).

He prepared and divulged the following editions: "Development and vitality of the Church" (3 vol, Fr. Juan Gonzalez Arintero; "To the Summits of Union with God" Fr. J.G. Arintero and Magdalena de Jesus Sacramentado; "Upon the Holy Mountain," S. M. Lozano and Magdalena of the Blessed Sacrament (these three last works were translated into English).

He was also the author of hundreds of theological articles.

Fr. Arturo Alonso Lobo O.P. was taken rapidly and unexpectedly by death on August 12, 1983.

⁴⁰ The subtitles inserted in the consultation and the Opinion by the Rev. Fr. Aurturo Alonso Lobo O.P., as well as the underscored phrases, belong to this work; the length of the response made them convenient. The numeration in the Consultation and Opinion are from the original.

"Toward this end, they would normally be disposed - and with enthusiasm - to form an order or religious congregation under the authority of the Sacred Hierarchy and according to the sacred canons."

The difficulty

"II. What follows is a detailed exposition of the concrete circumstances of contemporary Brazil that explain the unseemliness of the TFP being formed into an Order or Religious Congregation at the present time.

"Thus, if they were to place themselves as religious under the direction of the competent authority, they would be convinced of carrying out a work that would not only be against their consciences, but also fundamentally prejudicial to the Church and ruinous for Christian Civilization."

Overcoming the difficulty; the Consultation continues

"III. As a consequence, they thought of another means for each one to dedicate himself completely to such high ends:

"1) All made at diverse times and individually the consecration as slaves of Mary according to the spirituality of St. Louis Marie Grignon de Montfort and in accordance with the common text;

"2) In order to better serve the Blessed Virgin, serving the Church and Christian Civilization, the idea occurred to these laymen to confer upon one of them - the oldest and most mature - the representation of the Blessed Virgin, where, with respect to a promise, he should receive the promise of slavery that they made. This would allow the older layman to have over the members of this group, over their available time and their goods, a direction corresponding on the earthly plane to the authority that the consecration confers to the Blessed Virgin."

Effectiveness of the consecration

"IV. This situation which, from such a perspective, could be called master-slave (according to the Treatise of True Devotion to the Blessed Virgin by St. Louis Marie Grignon de Montfort) would not oblige under pain of sin, not even venial sin. And any person could disengage himself from it at any time by a simple unilateral manifestation of his will.

"V. However, while this relation remained in effect, it would be notably similar to that of a religious superior in relation to

his subject.

"VI. In view of this, it is asked how this situation would be judged from the legal point of view and the canonical point of view."

A solution for survival

"VII. It is necessary to emphasize that the forementioned laymen are persuaded for serious, evident and multiple reasons that, if they do not unite themselves in this way, they could not present an efficacious resistance to communism. And, lacking this resistance, their respective country will soon be communist.

"Given the anormal situation that exists in the Church in this Country, it seems to these laymen that by Natural Law they should organize themselves in this way, even though in the present Canon Law, which has been in force since 1984, this is not permitted. And the only obstacle to this form of relations would be of the moral order."

The questions

"It is asked:

"1) If it is legitimate to invoke the Natural Law in this way?

"2) Once again, if there is some moral obstacle to this type of relationship?

"3) If there is something in ecclesiastic law that could limit or place conditions on this type of association?"

RESPONSES

The right to associate oneself with licit and honest ends

"The first question. - According to Natural Law, the human being can and should unite himself in society with those similar to him. God places in the soul of men aspirations and desires that he alone, isolated, is not capable of realizing with his individual strength. For this he has need of the collaboration of others, and of uniting himself with them in order to achieve in conjunct and collectively this high goal.

"This is true for man considered in his appetites and needs of a temporal order, as well as of a spiritual and religious order.

"For this very reason, I repeat, it is a natural right for men to be able to group themselves in society with licit and honest ends. Such is, without a doubt, the corporative intent that is upheld in this consultation."

The right to form into a society, in face of Morals

"The second question. - That which is in conformity with natural law cannot be against the moral order, of course. It is presupposed that these associations have as their end honest material or spiritual goods, utilizing methods that are also licit. Therefore, should the means employed to achieve this good end also be good, it is always absolutely in conformity with moral law to promote these associations and to join them.

"The question has to be answered by roundly affirming that no moral obstacle whatsoever exists that taints the licitness of the associations spoken of in the consultation. The persons who become a part of these collective associations are free to establish relationships between their members, and these members with their director or their president."

In the face of Canon Law

"The third question. - In ecclesiastical law as such, the natural right of human beings to form a society for honest ends is presupposed. As a consequence, the ecclesiastical authority cannot prohibit this type of association. It can and should only act when their programs, or the means employed to attain their ends, go against dogma and Catholic morals, or place it in danger.

"The Church can, in cases where it considers it opportune, even go so far as to recommend associations where Christians congregate for good ends and (utilize) proper means. But this is not binding; it cannot adhere to or rescind every recommendation or reproof.

"Everything being correct in their procedure, it can also happen that the Church, in common accord with the moderators or directors of these associations, can go a step further and come to admit these lay associations into the canonical organism, converting them into ecclesiastical associations. To do so, the Church can confer her simple approbation, or even her canonical institu-

tion in moral persons or juridical ecclesiastics.

"In the Church there are ecclesiastical associations of most diverse natures: religious institutes, societies that live in common without vows, secular institutes, associations of faithful laymen, etc. There are other such canonical forms to which associations that aim to acquire the ecclesiastical standing can conform, thereby adding greatly to their forementioned condition as lay associations.

"In so far as the associations formed by Christians remain in the lay condition, the Church neither desires to nor can it legally intervene in the regulating of their internal life and their social activity. This should correspond to the free disposition of each one of the associations and should be accepted by whoever intends to join them.

"So that every society can develop itself correctly, it is necessary that it have statutes, directors, members, activities, etc. that should be approved by whoever makes up a part of it, and that those members should accept as the minimum regulation indispensable for the existence of order and to guarantee the attainment of the licit goals for which they strive."

Necessary hierarchical bonds: consecration

"If the societies that have a temporal end should establish norms binding for all who make them up, as, for example, the norms that govern the dependence between subjects and superiors, it is necessary as well in lay associations who have a moral or religious end for the members who compose it to promise in some way to strive toward their end through dependence on legitimate directors. That this should be done by a private vow, by a promise or a human pledge made, as an act of virtue, in honor of a saint, the Blessed Virgin, or even Our Lord is something most honorable and meritorious, which, far from scandalizing, should be spiritually pleasing."

Gradual maturation of ecclesiastic associations

"Perhaps it it meet to bear in mind, in this respect, that which the history of ecclesiastical associations teaches us. They frequently began as a simply and normal sociological fact, which, with the passing of time, progressed and matured to the point where it was considered opportune, on the part of its members and of the ecclesiastical authority itself, to grant them official canonical existence. Furthermore, the Church today does not want to

create new juridical persons before it has received guarantees of their constancy and growing fecundity. This requires that nascent associations pass gradually through different stages, from lesser to greater, in such a way that one which today begins in a very modest way can someday come to be an important element in ecclesiastic social life."

**A little understood act of virtue in our days:
the Marian "slavery"**

"More frequently than one thinks, many of the best Christians individually consult and request permission from priests to carry out acts of virtue that, unfortunately, are little understood today by the general public, such as the vow of charity, the vow of greater perfection, the vow of alms, the Marian slavery, etc. For the priest, it is very consoling to be able to acquiesce to these requests for the glory that they give to God and the good that they do for souls. Of course, if this or something similar should be realized by laymen in groups by a social promise, it will worthy of even greater praise.

"Given the inseparable union that, by the will of God, the Blessed Virgin has in the life of the Church and of Christians, every binding relation that we desire to establish with Her should be praised and encouraged. In fact, the Church has looked favorably upon and blessed the consecration as slaves of Mary according to the spirituality of St. Louis Marie Grignon de Montfort."

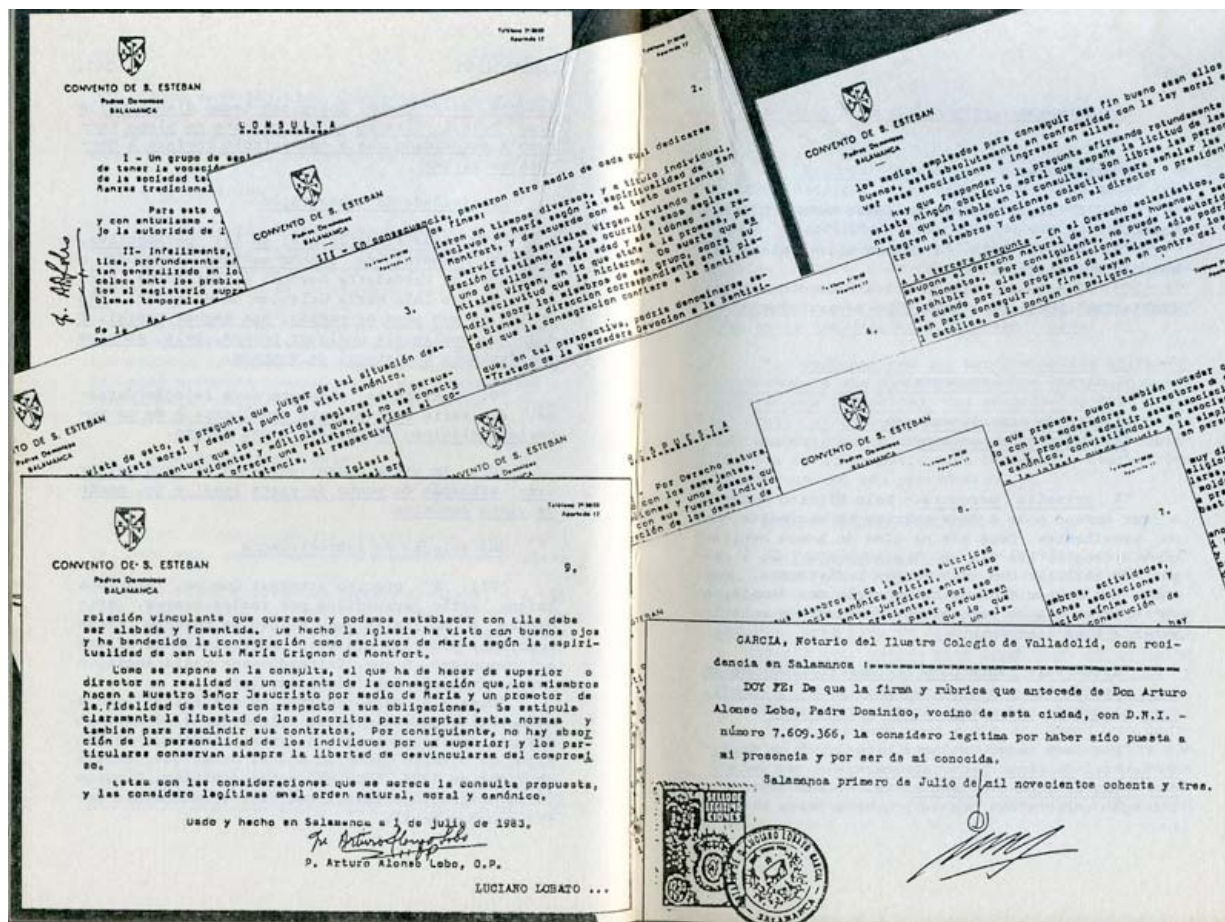
**The superior: a guarantee -
The bond: easily rescindable**

"As the consultation sets forth, the one who should be the superior or director is in reality a guarantee of the consecration that the members make to Our Lord Jesus Christ by means of Mary and a promoter of fidelity to Her in respect to their obligations. Clearly established is the liberty of the members to accept these norms and also to rescind their contracts. As a consequence, there is not the absorption of the personalities of the individuals by a superior, and the persons always retain their freedom to disengage themselves from their pledge.

"These are the considerations that suggest themselves to me with respect to the proposed consultation, and I consider them legitimate in the natural, moral and canonical order.

"Given and approved in Salamanca, 1st of July of 1983
Fr. Arturo Alonso Lobo O.P." ⁴¹

[See photocopies of the originals below]



⁴¹ This opinion received public certification, given by D. Luciano Lobato Garcia, Notary Public of the College of Valladolid, Salamanca, on July 1, 1983.

1st objection: Religious "slavery" is a thing of the past

Someone could perhaps want to see in the cited texts only the reflection of an arduous work of research to unilaterally justify the two types of spiritual "slavery": that which issues from vows, as are made in the TFP, and that which issues from Marian devotion, as was made in the family of souls of the TFP.

Whoever thinks like this would imagine that it would be very difficult to find the word "slavery" in today's Catholic milieu.

To dispel this objection, it should be ascertained that the term is used in the Church today much more widely than an inattentive observer might suppose. It is the present day *Dizionario degli Istituti de Perfezione* (Guerrino PELLICIA e Giancarlo ROCCA, Edizioni Pauline, 1974) that affirms: "Slave: under this name figure many feminine institutes, which will be listed in alphabetical order.

"It is perhaps needless to record that the name of slave was opportunely chosen by numerous religious congregations, who found in it the precise expression of their apostolate, understood as service to the Church and society. Not a few of these congregations, precisely upon taking this name of slave, constituted a spirituality of service. (...)"

The list of congregations follows. These will be accompanied here by the date of their canonical institution. As the number is quite large, we will only cite here the ones whose names indisputably mention the name slave. We omit the even greater number of Congregations that use the name *servas* (servants). We also omit other Congregations that appear in the Dictionary under the name of *ancelle*, but whose name in the language of the respective country did not translate in this way. Finally, we omit a large number of Italian congregations that have the name of *ancelle* (slave), but which, upon being founded in other countries (as, for example, Brazil) assumed the name of *servas* (servant).

a. *Ancillae a Puero Jesu* (Slaves of the Child Jesus), founded in 1802 in Zagreb (Yugoslavia), and definitively approved in 1912; pontifical law congregation.

b. *Esclavas del Corazón de Jesus* (Slaves of the Heart of Jesus), founded on 9-29-1872 in Cordoba (Argentina); pontifical law congregation with definitive approbation on 3-17-1917.

c. *Esclavas del Amor Misericordioso* (Slaves of Merciful Love), founded in Madrid on 12-25-1930, pontifical law congregation.

d. *Esclavas del Amor Misericordioso de Jesus y Maria, Reparadoras Eucaristicas* (Slaves of the Merciful Love of Jesus and Mary, Eucharistic Repairators), founded in Santiago of Chile in 1926, instituted as a pious union on 5-7-1927.

e. *Ancillae Christi* (Slaves of Christ) founded in Semarang (Indonesia) in 1937, definitively approved in 1959, diocesan law religious congregation.

f. *Congregatio Ancillarum Divini Redemptoris* (Slaves of the Divine Redeemer), founded in Agomanya (Ghana) on 3-25-1956, definitively approved in 1957 as a diocesan law missionary congregation.

g. *Esclavas del Divino Corazón* (Slaves of the Divine Heart) founded in 1885 in Caceres (Spain), approved on 5-5-1909, pontifical law religious congregation.

h. *Esclavas de Jesus, Aliviadoras de los Dolores Internos de su Amorosísimo Corazón* (Slaves of Jesus, Alleviators of the Internal Sorrows of His Most Loving Heart), founded in the first years of this century in Pasto Colombia as a diocesan law congregation.

i. *Congregatio Sororum Ancillarum ab Immaculata Conceptione Beatae Mariae Virginis* (Slaves of the Immaculate Conception of the Blessed Virgin Mary), founded in 1931 in Pleszew Wielkopolski (Poland), definitively approved on 7-2-1940, pontifical law congregation.

j. *Esclavas de Cristo Rey* (Slave of Christ the King) founded in 1928, canonically instituted on 5-3-1941 in Burlada (Spain) as a diocesan law religious congregation.

k. *Esclavas de Cristo Rey de Santa Maria de Guadalupe*, (Slaves of Christ the King of Holy Mary of Guadalupe), founded in 1946 in the City of Mexico, pious union.

l. *Esclavas de la Immaculada Niña (Divina Infantita)* (Slaves of the Immaculate Conception of the Blessed Virgin Child Mary) founded in 1901 in the City of Mexico, instituted in 1930, diocesan law religious congregation.

m. *Esclavas del Divino Corazón de Jesus* (Slaves of the Divine Heart of Jesus), instituted as a religious congregation on 10-27-

1963 in Guadalajara (Mexico).

n. *Congregatio Ancillarum Cordis Immaculati Beatae Mariae Virginis* (Slaves of the Immaculate Heart of Mary) founded in 1951 in Atambua (Indonesia); diocesan law missionary congregation.

o. *Esclavas Mercedarias del Ssmo. Sacramento* (Mercedarian Slaves of the Blessed Sacrament), founded on 5-12-1940 in Seville (Spain) as a pious union.

p. *Esclavas Misioneras de Jesus* (Missionary Slaves of Jesus), founded in Milagro (Spain) in 1955, elevated to a religious congregation in 1963,

q. *Esclavas de Maria Immaculada* (Slaves of Mary Immaculate), founded in 1884 in Valencia (Spain); congregation approved definitively in 1947.

r. *Esclavas de la Piedad* (Slaves of Piety), founded in Spain in 1607; religious congregation.

s. *Esclavas Reparadoras de la Ssma. Eucaristia* (Reparatory Slaves of the Most Holy Eucharist), founded in 1923 in Santiago (Chile), instituted as a diocesan law congregation on 5-3-1928.

t. *Esclavas del Sagrado Corazón de Jesus* (Slaves of the Sacred heart of Jesus), founded in 1977 in Madrid, definitively approved in 1880, pontifical law congregation.

u. *Esclavas de la Santisima Eucaristia y de la Madre de Dios* (Slaves of the Most Holy Eucharist and the Mother of God), founded in Granada (Spain) in 1925, definitively approved on 1-10-1949, pontifical law religious congregation.

v. *Esclavas del Ssmo. Sacramento y de la Immaculada* (Slaves of the Blessed Sacrament and the Immaculada), founded in Malaga (Spain) in 1944, canonically instituted in 1948, diocesan law religious congregation.

x. *Esclavas de la Virgen Dolorosa* (Slaves of the Sorrowful Virgin), founded in Madrid in 1935, canonically instituted in 1957.

z. *Ancelles Rurales du St. Sacrement* (Slaves of the Blessed Sacrament for work in the Countryside), work initiated around 1890; instituted as a pious union on 5-30-1949.

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2nd objection: Consecration to the Blessed Virgin as "slaves" is debasing, and, moreover, involves a loss of dignity and temporal rights

Since "slavery" to the Blessed Virgin is a spiritual relationship, it does not imply any loss of temporal rights. For this reason, the objection is unfounded. Moreover, it is by no means debasing (see Chap. III, Items 1 to 3). Numerous examples are known and can be given of various personages, including great dignitaries, who while being spiritual "slaves," lost none of their dignity or their rights in the temporal sphere.

a. Pope JOHN VII consecrated himself to the Blessed Virgin as a "slave" (701-707) (St. L.M.G. MONTFORT, *True Devotion to Mary*, n. 159).

"A striking case is that of Pope JOHN VII (701-707) who, having had a fresco and pulpit made for the Church Santa Maria Antiga in Rome, signed them - as it can still be seen - 'John, slave of the Mother of God'" (M. BARRE, *Une Route Spirituelle pour notre temps*, pp. 34-35).

b. "The Empress ELEONORA DE GONZAGA, widow of Ferdinand III, instituted two orders in Vienna in Austria, one under the name of 'Slaves of Virtue' and the other of the 'True Cross'" (MIGNE, *Encyclopedie Theologique*, Vol. VII.1, col. 1079 ss., *servitium*, Paris, 1946).

c. Dom JOHN VI, King of Portugal, Brazil and Algraves, instituted the Order of Our Lady of the Conception of Vila Vicosa in Rio de Janeiro on 2-6-1818. In the preamble of the charter of the Order, the monarch says: "Queen D. MARIA I, of good memory, my lady and mother, who in 1751 enrolled herself in the forementioned Confraternity of the Slaves of the Conception. And I having also enrolled myself in the same Confraternity in 1769 ..." (Luiz Marque POLIANO, *Ordens Honorificas do Brasil*, III, Rio de Janeiro: Imprensa Nacional, 1943, p. 102).

d. The pious King DAGOBERT II (7th century) consecrated himself to the Blessed Virgin as her "slave" (Kronenburg "Maria's Heerlikeid" 1.98 in St. L.M.G. MONTFORT, *True Devotion to Mary*, n. 159, note 5).

e. St. Odilon, the Abbot of Cluny, who lived in the 10th century, was one of the first who publically practiced this devotion in France (*ibid.*, n. 159, note 1).

f. "Peter Cardinal Damian relates that in the year 1016 Blessed Marino, his brother, made himself a slave of the Blessed Virgin in the presence of his director in a most edifying manner. He put a rope around his neck, took the discipline, and laid on the altar a sum of money, as a token of his devotedness and consecration to Our Lady; and he continued this devotion so faithfully during his whole life that he deserved to be visited and consoled at his death by his good Mistress, and to receive from her mouth the promise of paradise in recompense for his services." St. Peter Damian, Cardinal-Bishop of Ostia, was declared a Saint and Doctor of the Church, and his brother, of whom he speaks, is Blessed" (*ibid.*, n. 159, p. 105-106).

g. Great Saints - St. EPHREM, St. JOHN DAMASCENE, St. BERNARD, St. BERNADINE, St. BONAVENTURE, St. FRANCIS DE SALES - did not feel at all debased or deprived of their rights and dignity by making themselves "slaves" of Mary, as St. Louis Marie Grignon de Montfort tells us (cf. *ibid.*, n. 152).

h. "Cardinal de Berulle, whose memory is held in veneration throughout all France, was one of the most zealous in spreading this devotion (...)" (*ibid.* n. 162).

i. "The Infanta ISABEL-CLARA in the Low Countries, together with all her court, consecrated herself to Mary on August 25. 1626" (ST. L.M.G. MONTFORT, *Traité de la Vraie Devotion*, Paris, n. 76, pp. 139-140).

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6. Situation of the TFP before the ecclesiastical authority

Given that a type of spiritual "slavery" issuing from the vow of obedience is practiced in the family of souls of the TFP and that for some time as well another type of spiritual "slavery" as a form of living the consecration to the Blessed Virgin according to the method of St. Louis Maria Grignon de Montfort was also practiced, it can be asked if this would not characterize a religious family that should submit itself to the ecclesiastical au-

thority.

In order to respond to this question, it is first indispensable to distinguish between the civil society of the TFP and the family of souls of the TFP; afterwards, it is necessary to distinguish in the family of souls of the TFP those of its members who privately have made this or that vow and those who have made this or that consecration. Only then will it be possible to respond objectively as to whether these members owe some juridical dependence greater than that of the simple faithful to the ecclesiastical authority.

The TFP is a civil society with fixed and public ends. Its life is perfectly in accordance with the requirements of Brazilian law, and a civil society should only account to the civil authority. Of course, in matters of Faith and customs, it should submit itself to the ecclesiastical authority.

Privately, as was seen, various of the members of the family of souls of the TFP made some type of vow or consecration.

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We go on to see what is the teaching of the Church with regard to private vows, and it will then be asked if the coincidence of various persons making similar vows would characterize a society that should submit itself to the ecclesiastical authority.

*

A. Private vows and the interference of the Church

A lengthy exposition of the doctrine that shows how the Church does not interfere in private vows could be set forth. Here, however, it suffices only to cite a luminous passage of the great Jesuit of the 16th century, Fr. F. SUAREZ:

"The three simple vows, made privately, are, by their nature, valid and, therefore, oblige, unless they are declared null by the Church. This is of itself evident concerning the vows of chastity and poverty, because it is not necessary that they be made into the hands of someone who accepts them and assents. And the same takes place with the vow of obedience because, considering only its nature, it can be valid and honestly made to a good and prudent man, to whom the one making the vow subjects himself with the end of being governed by him: be it by promising only to God that he will obey such a man, or be it promising also to this same man

that he will obey him in that which concerns the good of his own soul and the service of God.

"Both types of vows can be made, although the second is more appropriate in this case, as expounded upon in Chapter IV. And both types of vow are by their nature licit and valid, since in Ecclesiastical law there is no prohibiting or nullifying determination. It is licit and valid because man is master of his liberty; and submitting it (this liberty) to another for love of God in the forementioned ways is also in itself something honest, insomuch as it is done in a prudent manner; it is even following the evangelical counsel. (...)

"Nor is the special approbation or mandate of the Church necessary for the person to whom obedience is promised so that he can licitly and validly accept the subjection and obedience of another. But it is enough that this should not be prohibited to him in view of the nature of the act.

"Therefore, on one hand, in licit and honest things men can make contracts among themselves and can oblige themselves mutually, as long as this is not prohibited, seeing that one of them is master of his liberty and the other is capable to exercise power or dominion over the former. And, on the other hand, (this is allowed) because **a special power conferred by God is not necessary to accept any such vow or promise**, but it is enough that, considering it honestly and prudently, one deems the act to be honorable and agreeable to God; this, in effect, is sufficient for one to understand that God accepts that which a man, chosen to represent Him, accepts with the end of serving Him.

"And it is not necessary that this representative of God be a public minister of the Church for the exercise of this function; but is it enough that he be voluntarily and prudently chosen by whoever makes the vow. From this we draw our conclusion: therefore, **everything that we have indicated above can be validly made without the definite approval of the Church (...)**" (F. SUAREZ, *De Religione*, Tr. VII, Book II, Chap XV, n. 7-8, vol. XV, Ed. Vives, Paris, p. 194) (Our emphasis).

One sees that the Church does not interfere in private vows, and that these can be made by a mere contract between the two parties, without the knowledge or approval of the ecclesiastical authority.

B. Nascent Societies

The members of the family of the souls of the TFP who make vows, or who made the consecration of the Holy Slavery in the ways that this study has analyzed, made such acts privately. It happens frequently in nascent religious families that certain bonds of society in embryo stages are formed around ideals. This is what took place in the TFP, in reference to the ideal of religious life that is germinating in the family of souls of the civil society. Will the individual bonds of a spiritual order now existing in the TFP develop to the point of resulting some day in another association? In the affirmative case, how will its relationship be structured with the civil TFP? These are questions that only the future can adequately answer.

What will be the eventual form of the association to which these bonds will give rise to? Will it be an Order or a Congregation marked by the cavalier spirit, but appropriate for our century where psychological warfare is increasingly gaining in importance and efficacy? Will it be a Religious Congregation? Will it be a Secular Institute? It is impossible to respond to all this, because presently the tendencies within the family of souls of the TFP still have not acquired sufficient clarity and a general consensus for one to be able to say what its future will bring with regard to its juridical formation.

What is, then, the present day position of this family of souls in face of the ecclesiastical authority? It enjoys all the liberty that the Church itself gives to simple germinating nuclei, or to nascent Catholic societies.

Regarding this situation, Fr. ARTURO ALONSO LOBO O.P. emphasizes this general principle in the opinion that was already seen (chap. VI.5.K):

"Perhaps it is meet to bear in mind, in this respect, that which the history of **ecclesiastical associations** teaches us. They frequently began as a simple and normal sociological fact, which, with the passing of time, progressed and matured to the point of considering it opportune, on the part of its members and of the ecclesiastical authority itself, to grant them official canonical existence. Furthermore, the Church today does not want to create new juridical persons before they have given it guarantees of constancy and growing fecundity. This requires that nascent associations pass gradually through different stages, from less to more in such a way that one which today begins in a very modest way can someday come to be an important element in ecclesiastical social

life" (original emphasis).

In the same sense, Jourdain BONDUELLE O.P. describes the liberty that exists for these nascent associations, even when they already live the common life.

"Before the approbation and institution by the Church, we are facing a situation which is a free grouping together of persons living a common life, in which there is a cluster of individual wills, oriented toward common goals and having common means, which constitutes the bond of a nascent society. There are ways of doing things, praying, making penance, working that are nothing but simple customs, or that are written only in absolutely private texts. They find their value in the greater or lesser evangelical fidelity that they achieve, in the fervor of a common life and principally in the obedience of each one to the group and, without a doubt, to the one who, by the agreement of all, or by his personal prestige, or for some other circumstance, is placed at the head of the group.

"In this way, by example or word, perhaps by the suffering of a first superior - a possible founder - and by the control and consent of the others, a rule for common life issues forth, at least in a state of draft. (...)

"The cornerstone often is the much loved person of a founder, his evangelical sense, his spiritual physiognomy, which makes of him the father of a family engendered in its own grace (...)" (BONDUELLE O.P., op. cit., p. 315).

According to the principles invoked by these two specialists, one sees that there is complete liberty within the Church for the situation of the family of souls of the TFP, without anything obliging it to artificially accelerate its organic growth with the end of immediately falling into one of the presently existing juridical forms.

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This Item of Chapter VI thus concludes saying that, in its present form, the TFP as a society, as well as that which takes place in its family of souls privately, does not depend on the permission of the ecclesiastical authority.

* * *

General Conclusion

The first part of this work showed the value and merit of obedience in the practice and teaching of the Church through the centuries. It then showed the radicality that the vow of obedience reached in the Church, whereby religious voluntarily made themselves "slaves" of their superior in order to imitate Christ (Phil. II:7).

Having amply demonstrated the legitimacy of this ideal of perfection for religious, as also for laymen, the next question was if there was some "slavery" of this type, issuing from the vow of obedience, in the family of souls of the TFP. It was shown that something of this sort exists in the family of souls of the TFP, since various of its members have taken the vow of perpetual or temporary obedience to their director and natural superior, Dr. Plinio Corrêa de Oliveira. However, it was not from the vow of obedience that the idea of "slavery" surged in the family of souls of the TFP.

Another dependence, completely spiritual, tenuous and without promises, was ephemerally established between some disciples and the founder of the family of souls of the TFP. These disciples requested him to become the intermediary between the Blessed Virgin and themselves upon consecrating themselves as "slaves" of the Mother of God according to the method of St. Louis Marie Grignon de Montfort.

The comparison of the radicality that the vow of common obedience in the church reaches with the completely spiritual character of Marial "slavery" in the family of souls of the TFP reveals how sweet and spontaneous this "slavery" is.

It was added, as was seen, that this "slavery" made to the Virgin Mary in the person of the founder of the family of souls of the TFP lost its effectiveness more than 15 years ago, and today all that remains of it are a nostalgia and a hope that it will be revived in better days to come.

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From all this it was concluded that it could not be truthfully said that slavery to Dr. Plinio Corrêa de Oliveira exists **de facto** in the TFP. This is for various reasons:

1. Because any temporal slavery is absolutely unthinkable;
2. Because the disciples who made the vow of obedience viewed their vow as laymen in the Church generally consider it - without special reference to religious "slavery;
3. Because the only ones who made a consecration as "slaves" to the Blessed Virgin with him as intermediary did not confer to him **de facto** any greater power than that which a director has over those he directs. In addition to this, such a consecration lost its effectiveness in the family of souls of the TFP.

Having said this, it would be a show of bad faith and a flagrant injustice to manipulate the words "slavery" and "slave" to give the understanding that the family of souls of the TFP would have returned to those dark pagan times when it was not considered that every man is made in the image and likeness of God and that all that one does for the most humble who occupies the lowest places on the social scale is the same as if one does it for Christ Our Lord Himself (Mt. 25:45).

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Having closed this work with the idea that helping the lesser is the glory of the greater and the outstanding characteristic of the harmony of Christian Civilization, it is impossible for the one who writes this work not to relate this idea to all the assistance that the great founder of the family of souls of the TFP, Dr. Plinio Corrêa de Oliveira, gives to each one of those whom the grace has called to participate in his most high and most ardent vocation, even though they be weak and small. How many weaknesses sustained by his firm hand, how many defects cured by his efficacious remedies, how many shortcomings transcended by his continuous support, how many thirsts for good and justice satiated by limpid waters of confidence, how much hunger for truth filled at the banquet table of orthodoxy!

How can one consider so many favors without returning thanks? And how to return thanks without asking pardon for that which was not done?

But, over and above the expressions of gratitude and the pardons, a joy fills the spirit of the members of the family of souls of the TFP: It is the joy that, at least in one, Our Lady was duly served and glorified. It was in that one who, meriting to be the master of all, served all (1 Cor. 9:19) in order to be the true "slave" of She who was the "Slave of the Lord" (Luke 1:38).

And serving all, he conquers all, because the epic grandeur of his vocation, humiliating himself even to the level of the smallness of each one, reveals in his souls such a dedication and meekness that it moves the good in those who still have even a Catholic fiber in their hearts.⁴² (42).

To the founder of the family of souls of the TFP, to the director of the Counter-Revolution, to my father,⁴³ to my master, to my lord, rendered here is the small homage of one who should have served much more.

Atila Sinke Guimarães
São Paulo, September 1, 1984

* * *

⁴² "If then I being your Lord and Master have washed your feet; you also ought to wash one another's feet. For I have given you an example that as I have done to you, so you do also. Amen, Amen I say to you: The servant is not greater than his lord; neither is the apostle greater than he that sent him" (Jo. 13:14-16).

⁴³ To attribute to the founder of the family of souls the qualification of 'father' is in no way detrimental to the filial piety due to one's natural progenitors, prescribed by the 4th Commandment: "Honor thy father and thy mother." The position adopted in this matter by the members of this family of souls is that of Church, clearly and luminously set forth by ST. THOMAS DE AQUINAS in his *Summa Theologica* (II-II, q. 101, a.4), which is duly respected here.

Appendix I

CONSULTATION MADE TO REV. FR. VICTORINO RODRIQUEZ Y RODRIGUEZ O.P. ABOUT THIS HOLY SLAVERY

CONSULTATION ⁴⁴

I. In 1967 A group of very fervent Catholic laymen became persuaded that they had the vocation to employ their whole lives in promoting the true perfection and the sound ordering of temporal society according to the Commandments of God and the teachings of the ecclesiastical Magisterium.

With this end in sight, they were naturally disposed - and with enthusiasm - to form an Order or Religious Association under the authority of the Sacred Hierarchy and according to the sacred canons.

II. Given that the forementioned goal would be realized on a spiritual plane and in the temporal sphere, it necessarily presupposes not only the doctrinary principles contained in the traditional teaching of the Church on this matter, but also an appraisal of the multiple temporal realities about which - on the concrete plane - it is licit for Catholics to think in diverse ways. And, in these matters it was met that this group of laymen could assume attitudes subject to their own responsibility, without, by this, compromising the Ecclesiastical Authority, whose dominion is another. Yet such a compromising could easily result if the forementioned group had taken on the character of an institution erected and directed by the Sacred Hierarchy.

In addition to this, the diversity of standards that already existed even in those times among the ecclesiastical authority, above all in respect to the socio-economic doctrine of the Church, would make the properly temporal organizing action of this group more difficult in certain circumstances, in case it should constitute itself as an entity authorized and directed by the Sacred Hierarchy.

III. As a consequence, for these and other reasons, they

⁴⁴ Original emphasis throughout this consultation.

thought of another way to dedicate themselves entirely to such high ends:

1. All had made, at different times and privately, the Consecration as slaves of Mary according to the spirituality of St. Louis Marie Grignon de Montfort and according to the common text (cf. Obras de San Luis Maria Grignon de Montfort," BAC, 1954, pp. 588-589).

2. In order to better serve the Blessed Virgin, serving at the same time the Church and Christian civilization, the idea occurred to these laymen to place into the hands of one of them - of the greatest age and maturity - the representation of the Blessed Virgin in relation to the promises that issue from this Consecration. This would be done in such a way that this experienced layman would have over the members of this group, over their available time and over their goods, the direction that corresponds, on the earthly plane, to the authority which the Consecration confers to the Blessed Virgin.

IV. This situation which, from such a perspective, could be called that of master-slave (according to "Treatise of True Devotion to the Blessed Virgin," by St. Louis Marie Grignon de Montfort (cf. "Obras de San Luis Maria Grignon de Montfort," BAC, 1954, pp. 411-589), was not obliging in itself under pain of sin, not even venial sin. And any person could disengage himself from it by a simple unilateral manifestation of will.

Therefore, for as long as it would last, this bond would be notably analogous to that of a religious superior in relation to his subordinates.

V. It is necessary to emphasize that the forementioned laymen were persuaded, by grave, evident and multiple reasons, that if they did not unite themselves in this way, they could not offer an efficacious resistance to communism. And that, lacking this resistance, their respective country would shortly find the road toward communism much less unimpeded.

VI. With respect to the descriptions made in Items I, II, III, IV, V and VI, it is ASKED:

1. If there is anything objectionable in their content from the ethical and theological point of view?

2. If there is anything in Canon Law that opposes the aspiration of this Group to form a society for these basic ends?

3. If there is any concrete objection from the ethical or theological-canonical point of view to the private Consecration of Marian slavery into the hands of an experienced person, accepted as fully responsible by the Group?

RESPONSE

The first question: I see nothing incorrect or objectionable in these concrete attitudes, plans and realizations from either the ethical point of view or the theological-canonical point of view; rather do I see in all this a noble zeal for true Christian perfection and an efficacious collaboration for the promotion and defense of Christian Civilization.

The second question: The right for the faithful to form a society for concrete ends as worthy as those pointed out in this consultation is fully guaranteed by Canon Law, both the old one (can. 701, 707) as well as the one presently in force (can. 298, 299). The fact that the association has not been canonically formalized does not disqualify or diminish the valor of the right to have intended or of intending to end up under the discipline of the Church.

The third question: The private Consecration of Marian slavery into the hands of an experienced person, held as fully responsible in the Group, a practice frequently found in the history of Christian spirituality and whose efficacy for personal sanctification and stimulus for apostolic action is sufficiently proven, is always acceptable and recommendable, providing it be practiced with the obvious discretion as can be supposed in the case at question.

To proclaim oneself and act as "servants of Mary" under the direction of an experienced person far from depersonalizes or debases, but elevates and dignifies the condition of the faithful and guarantees the perfective use of freedom itself. In addition, at any rate, individuals retain the right to disengage themselves from the promise should they so desire. In no way can there be established a parallel between this spiritual slavery and social slavery.

Madrid, November 2, 1984
Fr. Victorino Rodriguez y Rodriguez

[In the following pages are the originals of this response]



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CONSULTA

I. Un grupo de seculares fervorosamente católicos estaba, en 1967, persuadido de tener la vocación de emplear toda su vida para promover su propia perfección y la recta ordenación de la sociedad temporal, según los Mandamientos de Dios y las enseñanzas del Magisterio eclesiástico,

Para este objetivo ellos estaban naturalmente dispuestos - y con entusiasmo - a constituir una Orden o Asociación Religiosa bajo la autoridad de la Sagrada Jerarquía, y según los sagrados cánones.

II. Dado que la meta antedicha sería realizada en el plano espiritual y en la esfera temporal, suponía, necesariamente, no solo los principios doctrinales contenidos en las Enseñanzas tradicionales de la Iglesia en esta materia, sino también la apreciación de múltiples realidades temporales, acerca de las cuales - en el plano concreto - les es lícito a los católicos pensar de forma diversa y, en estas materias, convenía que ese grupo de seculares pudiese tomar actitudes bajo su propia responsabilidad sin comprometer con ello a la Autoridad Eclesiástica, cuyo campo es otro. Y este compromiso se daría fácilmente si el referido grupo tomase el carácter de una institución erigida y dirigida por la Sagrada Jerarquía.

Además la diversidad de criterios existente ya en aquel tiempo en las autoridades eclesiásticas sobre todo en lo referente a la doctrina socio-económica de la Iglesia, haría más difícil, en determinadas circunstancias, la actuación ordenadora en lo propiamente temporal de este Grupo, si él constituyese una entidad autorizada y dirigida por la Sagrada Jerarquía.

W. Viduino Rodríguez



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2.

III. Como consecuencia, por esa y otras razones pensaron en otro medio de dedicarse enteramente a tan altos fines:

1.) Todos habian hecho, en momentos diferentes y a título individual, la Consagración como esclavos de María, según la espiritualidad de San Luis María Grignon de Montfort, y de acuerdo con el texto corriente (cfr.: Obras de San Luis María Grignon de Montfort, BAC, 1954, pgs. 588 y 589).

2.) Para servir mejor a la Santísima Virgen, sirviendo al mismo tiempo a la Iglesia y a la Civilización Cristiana, a esos seglares se les ocurrió la idea de poner en manos de uno de ellos - de mayor edad e idoneidad - la representación de la Santísima Virgen en lo que atañe a las promesas provenientes de esa Consagración. De manera que ese seglar proveyo tendría sobre los miembros de ese grupo, sobre su tiempo disponible y sobre sus bienes, la dirección correspondiente, en el plano terreno, a la autoridad que la Consagración confiere a la Santísima Virgen.

IV. Esa situación que, en tal perspectiva, podría denominarse de señor-esclavo (según el "Tratado de la Verdadera Devoción a la Santísima Virgen" de San Luis María Grignon de Montfort, cfr. "Obras de San Luis María Grignon de Montfort", BAC 1954, pags. 411 a 589), no obligaba de por sí bajo la pena de pecado, ni siquiera venial. Y de ella se desligaría cualquier persona por la simple manifestación unilateral de su voluntad.

Sin embargo, en cuanto durase esta vinculación, sería notablemente análoga a la de un superior religioso en relación a sus subordinados.

V. Es preciso acentuar que los referidos seglares estaban persuadidos, por razones graves, evidentes y múltiples, de que si no se uniesen de esta manera, no podrían ofrecer una resistencia eficaz al comunismo. Y que, faltando esa resistencia, el respectivo país, en

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3.

breve, encontraría el camino mucho más expedito para el comunismo.

VI. Atendidas las descripciones hechas en los items I, II, III, IV, V y VI se PREGUNTA:

1) ¿Hay algo que objetar desde el punto de vista ético y teológico a su contenido?

2) ¿Hay algo en el Derecho Canónico que se oponga a esta aspiración de este Grupo a asociarse para sus fines fundamentales?

3) Concretamente, ¿hay algo que objetar desde el punto de vista ético o teológico-canónico a la Consagración privada de esclavitud mariana, en las manos de una persona prosecta, aceptada como plenamente responsable por el Grupo?

RESPUESTA:

A la primera pregunta: Ni desde el punto de vista ético, ni desde el punto de vista teológico-canónico veo cosa incorrecta o que objetar a esas actitudes, proyectos y realizaciones concretas; más bien veo en todo ello un afán noble de autoperfección cristiana y de colaboración eficaz a la promoción y defensa de la civilización cristiana.

A la segunda pregunta: El derecho de asociación de fieles para fines concretos, tan dignos como los señalados en el informe, está plenamente garantizado por el Derecho Canónico, tanto por el antiguo (can. 701, 707) como por el actualmente vigente (can. 298, 299). El que de hecho no se haya formalizado canónicamente la asociación, no descalifica o resta valor al derecho de haber pretendido o de pretender llevarla a cabo dentro de la disciplina de la Iglesia.

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4.

A la tercera pregunta: La Consagración privada de esclavitud mariana, en las manos de una persona idónea, tenida por plenamente responsable en el Grupo, tan frecuentemente practicada en la historia de la espiritualidad cristiana, cuya eficacia de santificación personal y de estímulo para la acción apostólica está suficientemente comprobada, es siempre aceptable y recomendable, si se practica con la obvia discreción, como se supone en el caso consultado. Proclamarse y actuar como "siervos de Marfa" bajo la dirección de una persona experta, lejos de despersonalizar o degradar, eleva y dignifica la condición de los fieles y garantiza el uso perfectivo de la propia libertad. Por lo demás, en cualquier caso, los particulares mantienen el derecho de desvincularse del compromiso, si lo estiman conveniente. En ningún caso se puede establecer parangón de esta esclavitud espiritual con la esclavitud social.

Madrid, 2 de Noviembre de 1984

Fr Victorino Rodriguez, O.P.

Pe. Victorino Rodríguez y Rodríguez, O. P.

LEGITIMACION: JUAN VALLET DE GOYTISOLO, Notario de Madrid. - - - -

LEGITIMO por serme conocida la firma y rúbrica que antecede del RVDO. P. DON VICTORINO RODRIGUEZ Y RODRIGUEZ.

Madrid, a 6 de Noviembre de 1.984



1984



[Handwritten signature]

Appendix II

Text of the Consecration of "slavery" to Our Lady, according to St. Louis Marie Grignon de Montfort

CONSECRATION TO JESUS CHRIST, WISDOM INCARNATE, THROUGH THE HANDS OF MARY

O Eternal and Incarnate Wisdom! O sweetest and most adorable Jesus! True God and true man, only Son of the Eternal Father, and of Mary, always virgin! I adore Thee profoundly in the bosom and splendors of Thy Father during eternity; and I adore Thee also in the virginal bosom of Mary, Thy most worthy Mother, in the time of Thine Incarnation.

I give Thee thanks for that Thou has annihilated Thyself, taking the form of a slave in order to rescue me from the cruel slavery of the devil. I praise and glorify Thee for that Thou has been pleased to submit Thyself to Mary, Thy holy Mother, in all things, in order to make me Thy faithful slave through her. But, alas! Ungrateful and faithless as I have been, I have not kept the promises which I made so solemnly to Thee in my Baptism; I have not fulfilled by obligations; I do not deserve to be called Thy child, nor yet Thy slave; and as there is nothing in me which does not merit Thine anger and Thy repulse, I dare not come by myself before Thy most holy and august majesty. It is on this account that I have recourse to the intercession of Thy most holy Mother, whom Thou has given me for a mediatrix with Thee. It is through her that I hope to obtain of Thee contrition, the pardon of my sins, and the acquisition and preservation of wisdom.

Hail, then, O Immaculate Mary, living tabernacle of the Divinity, where the Eternal Wisdom willed to be hidden and to be adored by angels and by men! Hail, O Queen of heaven and earth, to whose empire everything is subject which is under God. Hail, O sure refuge of sinners, whose mercy fails no one. Hear the desires which I have of the Divine Wisdom; and for that end receive the vows and offerings which in my lowliness I present to Thee.

I, (Name)....., a faithless sinner, renew and ratify today in Thy hands the vows of my Baptism; I renounce forever Satan, his pomps and works; and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after Him all the days of my life, and to be more faithful to Him than I have ever been before.

In the presence of all the heavenly court, I choose thee this day for my Mother and Mistress. I deliver and consecrate to thee, as thy slave, my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present and future; leaving to thee the entire and full right of disposing of me, and all that belongs to me, without exception, according to thy good pleasure, for the greater glory of God, in time and in eternity.

Receive, O benignant Virgin, this little offering of my slavery, in honor of, and in union with, that subjection which the Eternal Wisdom deigned to have to thy maternity, in homage to the power which both of you have over this poor sinner, and in thanksgiving for the privileges with which the Holy Trinity has favored thee. I declare that I wish henceforth, as thy true slave, to seek thy honor and to obey thee in all things.

O admirable Mother, present me to thy dear Son as His eternal slave, so that as He has redeemed me by thee, by thee He may receive me! O Mother of mercy, grant me the grace to obtain the true Wisdom of God; and for that end receive me among those whom thou lovest and teachest, whom thou leadest, nourishest and protectest as thy children and thy slaves.

O faithful Virgin, make me in all things so perfect a disciple, imitator and slave of the Incarnate Wisdom, Jesus Christ thy Son, that I may attain, by thine intercession and by thine example, to the fulness of His age on earth and of His glory in heaven. Amen.

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OF THE FEAST OF THE ANNUNCIATION OF THE BLESSED VIRGIN
IN THE YEAR 1985

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