

CREATION AND THE DIVINE ORDER OF THINGS:

Truths to Fight against the Errors of our Age

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INTRODUCTION

If a Catholic historian, moved by and obedient to the Faith, was to take up his pen to write a history of the present age, he could do no better than entitle his book, *The Age of open Rebellion against God and the Divine Order of things*.

On every side we see this rebellion: in the Church against the Rule of the Faith: Tradition and Scripture: where, for example, in Catholics Universities and Pontifically recognized institutions at Rome and around the world, professors openly attack the historical and theological truths contained in the 5 Books of the Bible written by Moses; or in the liturgy, most visibly, where out of some vague necessity of updating everything, the whole Catholic world has been cajoled by the lovers of today who are attempting to reformulate Catholicism in a manner discontinuous with Tradition, without submission to the Divine Majesty's predetermined course of worship and devotion.

But, moreso, we see this open rebellion against God and the Divine Order of things, outside of the Church: with forms of government which arrogate to themselves the prerogative of God to establish moral laws and order man and his society: which Rebellion was foreseen by the Prophet David when he wrote, *they have set their mouths in the heavens, and their tongues dictate to the earth*.

This rebellion against the Divine Order of things was foretold long ago by the beloved Apostle St. John, who in his book of the Apocalypse indicated that after a thousand years of Christ's reign on earth, the Enemy of Christ would come forth from the abyss to wage war upon His flock. I like personally to reckon this prophecy in regard to the end of the Age of Constantine, which I mark from the edict of Milan in February of 313 A.D. (which ended persecution of Catholics in the Roman Empire), to the vicious attack upon Pope Boniface VIII on September 7, 1303 A. D. by Sciarra Colonna and the forces of King Philip IV of France, under the command of Guillaume Nogaret, his first minister, at Angni, in Italy.

This attack, which began with the slap of a hand upon the Pope's face, has morphed exponentially throughout the centuries, up to our own day, when governments now dare to decree the lawfulness of the most horrific abominations as good for man's liberty. It is in the frenetic and mad zeal of these modern rebels that is not difficult to hear the rolling thunder of the first rebel's voice: *Non serviam!* — *I shall not serve!* I shall not submit myself to Christ's Magisterium.

One could trace the history of this Rebellion, from the slap of Anagni to our own age, more than 666 years later, to recent Supreme Court decisions or to the proposals of Cardinal Kaspar to open the Church to a horrifically false and apostate mercy, but I shall leave that for the historian of ideas and ecclesiastical affairs. **Rather, I wish to serve those of you gathered here today a more meaty dish, a more savory fare, and a more nutritious repast, by recalling and expounding the fundamental truths, upon which all of Creation is founded, including man and the Church, so that you might have in mind, all the more clearly, the knowledge necessary to fight against the errors of our age.** I believe this is apt, because as St. Paul the Apostle reminds us, *Our is not a fight against flesh and blood*, that is against merely visible powers, *our is a fight against the principalities and powers, the workers of iniquity in the air*, that is, the fallen angles, who were cast down to our level present of existence, and *who go about seeking the ruin of souls*.

Angels, as you know, are pure spirits, and when they fight, it is not as the silly and blasphemous shows on television depict them: they have no bodies and use no weapons, they rather go forth into battle with minds filled with thoughts and by striving to plunge their own thoughts into the mind of other angels who think differently, seek to overcome them to their own allegiance or repel them from their stead.

Now, ever since the ancient Deceiver, the Dragon and Satan, was cast out of Heaven by St. Michael and His Angels, the demons have no fights with other Angels that they can win any more, and, thus, are forced by necessity to wage war against the sons of Adam, mere men.

Have no fear, though, little flock, because your Faith is your victory over the world, and not only over the world, but over all the forces of darkness, because if we but assent and attend to all that God has revealed, about Creation and about the Redemption wrought in Christ, we will equip our mind and soul, and thus our bodies too, with the truths necessary to fight against the armies of disorder and against all the men, women, and alas, even children, who have taken sides with them in the hope of destroying the Divine Order of things. Let us begin, therefore, at the beginning:

In the beginning, God created Heaven and Earth (Genesis 1:1)

The workers of iniquity in our own age, who are ever lurking to overturn the foundations of the Divine Order in human society, are ever at work to undermine them by denying the truths which God has revealed and laid down in the very *first* pages of Sacred Scripture. They falsely say that Scripture was inspired by God **only** to teach us the truths necessary for salvation, and they deceitfully cite, even in the classrooms of the Pontifical Universities at Rome, the quip of Galileo, *that the Scriptures were not written to tell us how the Heavens go, but rather to tell us how to go to Heaven*, (Galileo's Letter to the Grand Duchess Christina) insinuating thereby, that all the affirmations of Scripture which do not regard purely theological truths about God and His Will, are not inerrant teachings or truths, which every believer must accept.

They cleverly attempt to muddle the minds of the faithful by badly distinguishing affirmations as true or false, on the basis of what the affirmation regards, rather than the manner in which the affirmation is made, exchanging thereby the truth of the proposition for the subject of it; as if the very fact that a sacred author spoke about any merely natural matter was sufficient to hold that affirmation as non-binding. Or as one professor of mine dared to assert: we are not bound by faith to accept and believe as true that the tower of Siloam fell upon so many souls and killed them, simply because an Evangelist records Our Lord to have said this!

What nonsensical, twisted blasphemy! As if all which Our Lord said was not true! Or as if our holy Faith did not require us to believe firmly and unshakably that all which Our Lord Jesus Christ said was true! But we who are Catholic and who accept the Faith which comes from Christ through the Apostles and the perennial and unchanging Magisterium of the Church, whose vivacity is proven in its stability and continuity, not in alteration or transmutation, we know, as Our Lord declares, that not one jot, not one tittle of the Law of God will be undone; and that not a word of His shall pass away, in time or eternity!

For He is God, the Lord and Master of All, before Whom there was nothing, and after whom nothing shall be!

This confidence of ours is theological. It is religious. It comes from the Faith. It is the very foundation of all faith. There is no certitude, no certainty, no confidence in any Christian, but that he believe that Christ spoke the truth in all things, yea, that He is the Eternal Truth of God! the Incarnate Wisdom of the Father! Who in declaring the eternal validity of the Law of Moses, sanctioned as utterly and undeniably true, all which Scripture teaches about the Creation of the world, the creation of man and woman, the origins and purpose and final goal of mankind.

This is the Catholic Faith, and he who does not hold this is accursed by God, for he has judged in his heart that the Son of God is not to be trusted, and that he himself knows better than the Lord of All truth, Who inspired and wrote every word of Sacred Scripture.

Against these unshakable truths, which every child who can read, and understand, and which God revealed through his most holy prophet, Moses, there have be raised up the Godless theory of Evolution and the ungodly science of Rationalistic Biblical exegesis. The former founded upon the nonsensical and bold assertion: *that the better and more intelligent can arise by chance from the lesser and less ordered*; the latter, presupposing that all men in all ages are in something deceitful liars, all men that is, except those propounding their own rational criticism of Sacred Scripture!

Evolutionists, who proclaim themselves free of a “God in biology”, unwittingly set up pure chance as the god who merits all praise for Creation’s wondrous beauties and infinite variety of magnificent forms, chemicals, molecules, organisms, structures, arrangements, etc.. Biblical Rationalists in their eagerness to convince the world of the uncertainty of the Scriptural text fill the world full of their own deliberated doubts, so that the godless can to live free from the fear that there is a God ready to judge them for their impiety; in this the Biblical rationalists make a god of doubt, to whom they take shelter to quell a self-conflicted conscience.

Against these errors, the Faith extols the God of Order and the God of Truth, and uniting the affirmation of these two doctrines, it raises in Scripture and Tradition marvelous hymns of praise: *The heavens declare the glory of God and the firmament takes up their strain. When I see the heavens, the moon and the stars, I shout out and proclaim: How wonderful is Thy Name, Lord God of Hosts! Thy Majesty has made them all.*

In the Catholic Faith, therefore, there is only 1 acceptable reading of the Book of Genesis: the literal one, which affirms the historicity of all which it contains. This is the consensus of the teaching of the Fathers. Indeed, while not denying this, St. Augustine alone dared to write a symbolic interpretation. We brook no toleration of those who, rejecting the historical reading, claim that the Book of Genesis in its first chapters is a symbolic narrative, which employs merely metaphorical language: we hold with the doctors and fathers of the Church the perennial doctrine, that all which is contained therein God revealed to Moses in mystical vision, so that *he who was learned in all the sciences of the Egyptians* might leave true and trustworthy testimony to that of which no man was witness: to the wonderful course of events which marked God’s creation of the world and the formation of all things corporal.

The First Vatican council, in 1870 A. D. summed up the Catholic Faith and understanding of what Moses wrote in Genesis, when it declared, in conformity with the teaching of the Fourth Lateran Council (1215 A. D.), that:

The Holy, Catholic, Apostolic, Roman Church believes and confesses that there is one, true, living God, the Creator and Lord of Heaven and Earth; Omnipotent, Eternal, Immense, Incomprehensible, Infinite in intellect and will, and in every perfection; Who, although He is one, singular, altogether simple and unchangeable spiritual substance, must be proclaimed as distinct in reality and essence from the world . . .(Dz 13th edition, 1782). . . This sole true God by His Goodness and Omnipotent Power, not to increase His own beatitude, and not to add to, but to manifest His Perfection by the blessings which He bestows on creatures, with a most free volition, immediately from the beginning of time fashioned each creature out of nothing, spiritual and corporeal, namely the angelic and the mundane; and then the human creature, common as it were, composed of both spirit and body (cf. 4th Lateran Council, canons 2 & 5: Dz 1783).

In this declaration of Vatican I, there is an express denial, at once, of pantheism, of dualism, and of materialism in that the *One God* is declared to have *created* out of *nothing* (ex nihilo) all things, visible and invisible, spiritual and material, including man. The 5 canons of the same Council make this teaching more explicit:

Canon 1. If anyone denies the one true God, is Creator and Lord of things visible and invisible: let him be **anathema**.

Canon 2. If anyone is so bold as to assert that there exists nothing besides matter: let him be **anathema**.

Canon 3. If anyone says that the substance or essence of God and that of all things are one and the same: let him be **anathema**.

Canon 4. If anyone says that finite things, both corporal and spiritual, or at any rate, spiritual, emanated from the divine substance; or that the Divine Essence, by the manifestation and evolution of Itself becomes all things or, finally, that God is a universal or indefinite being which by self-determination establishes the totality of things distinct in genera, species and individuals: let him be **anathema**.

Canon 5. If anyone does not confess that the world and all things which are contained in it, both spiritual and material, were produced, **according to their whole substance, out of nothing** by God; or holds that God did not create by His will free from all necessity, but as necessarily as he necessarily loves Himself; or denies that *the world was created for the glory of God*: let him be **anathema**.

I will omit, here a detailed critique of the evidence in favor of Evolution, **since there is none** (as my professor in Human Evolution, an atheist, taught me at the University of Florida, more than 30 years ago,) and pass on to say something about the essential relation between God, Order and our Catholic Faith. Because, today the Church is assaulted not only by the rationalists who deny the truth of creation as it is taught in Scripture, She is also beset by materialists who attempt to remove God from the study of nature. To defend ourselves then in this next battle, let us consider how:

God leaves the mark of His Perfection upon Creation

Now, just as God is the Creator and creation is His handiwork, so God who is by Nature full of every possible perfection, fills Creation with the created similitudes which are but the reflections of these Divine perfections. Among these perfections of His, there are, first of all, those 4 which even pagan philosophers could appreciate: **goodness, truth, beauty, and unity.**

But there is another perfection which abounds in creation, and which is the object of study of contemporary scientists and philosophers, who seek to expound a theology of creation: and this is **the perfection of Order.**

For many, the word or concept of “order” presupposes simply parts and their arrangement, and hence for many, that order is a divine perfection is something unthinkable, since God has no parts but is the Most Simple and One Substance of all. But to show that this presumption is false, let us turn to one of the great Doctors of the Church, and examine briefly, the nature of what order is, so that we can express ourselves better, when speaking about this divine perfection, and the necessary and beautiful order consequent to it in Creation. Let us then consider

The Three Species or Kinds of Order

St. Bonaventure of Bagnoregio, who lived from 1217 A.D. to 1274, is the second greatest theologian in the Catholic Church, numbered along with St. Thomas Aquinas, by Pope Sixtus V as the two greatest theologians of the Church (Triumphantis Hierusalem: March 14, 1588 A.D.), who like the two candelabra in the Book of Apocalypse, set up before the throne of God, give light to all the ages of the Church to assist the Church Militant in Her defense of all that which is true and good and beautiful, all that is holy and sacred. St. Bonaventure expounds his theology in his own great summa of theology, his ***Commentaries on the Four Books of Sentences of Master Peter Lombard***, written between 1250 and 1254 A. D., while he was an instructor at the University of Paris, in France. I have had the distinct pleasure and blessing in the last 10 years to translate this great work of theology, the first tome of which, *On the One and Triune God*, is in print this November, and available from The Franciscan Archive.

According to St. Bonaventure, in that first Book, (d. 20, a. 1, q. 1, p. 372), there can be distinguished three species or kinds of order: **order according to position, order according to antecedence, and order according to origin.**

A. The first he considers is **Order according to position**: where one is the superior, another the inferior; but this is in two manners: *either according to place, or according to dignity.*

For example: Order according to position of superior to inferior, is how we measure a building, when we distinguish the first floor from the second and the third, numbering them every higher according to their superior physical position. Order according to dignity, is how we measure the ranks of office, for example, in the Army, from 5 star general to a general enlisted, distinguishing the grades of authority from the highest to the lowest.

This species of order, that of superior to inferior, obviously, **does not exist** in God, because God is 1 Being, and the Three Divine Persons are equal, in dignity and power.

B. The second kind of order St. Bonaventure considers is **Order according to antecedence**: where one is the prior, another the posterior; but this is in two manners: *either* because the first precedes *the second according to duration or time*, or because it is *prior according to its 'being understood' or according to the understanding of its nature*. This species also **does not exist** in God. — In an order according to duration or time, we have the measure of time, before and after, or for so long. In an order according to understanding, we have for example, the definitions of the words in a sentence before the meaning of the sentence; or the understanding of mathematical symbols before the understanding of equations.

C. And the third kind of order St. Bonaventure considers is **Order according to origin**, or *according to an emanation*, and this is of one producing to one produced. This species does exist in God, because there is the order of a Beginning to a Begun, or of One producing to One produced (i. e. the Father to the Son). — This divine species of order is reckoned the first species of order, because it implicates in itself the other two species: thus, in created things every producer is superior in dignity or prior in time or in being understood.

Thus, we see that St. Bonaventure, in distinguishing the 3 kinds or species of order, leads our thoughts back to the One and Triune God, to Our Lord and Creator, Who concealing in mystery His own interior Life, which He manifests explicitly only in the preaching of Christ Our Lord and God, does reveal the same order, implicitly, in the very ordering of Creation and creatures, in which He has fashioned everything *according to a weight, a measure and a beauty*.

Elsewhere, in his treatment of Divine names, St. Bonaventure considers **Order in its relations with the "transcendentals of being"**: which transcendentals are what philosophers call the perfections of ***the one, the true, the good and the beautiful***.

The transcendentals of being are appropriable to the Persons of the Trinity because they express full and pure perfections. Thus, to the Father, one can appropriate the name, "the Good", to the Son, the name, "the True", to the Holy Ghost, the name, "the Beautiful", and to God Himself, the name, "the One". — This appropriation of names was taught by Christ, Who refused to be called, "Good", but attributed this to the Father, when He said, "God alone is good". It is taught by Scripture, which says of the Son, "Your Word is Truth"; and declares of the Holy Ghost, "Every good gift comes down from the Father of Lights".

Thus, one finds, among the names for the transcendentals, an order between the Good and the True, and between 'the Good and the True', together, and the Beautiful, since the Son (who is Truth) is begotten from the Father (who is Goodness), and the Holy Spirit (who is Gift) proceeds from Them Both.

If we apply to this order, St. Thomas Aquinas exposition of the Trinity, as Mind, Word and Spirit, we can note immediately that perfection according to knowledge is the perfect understanding of the Good; such perfect understanding in God is the Son, Who emanates from the Father as the Eternal Word, the Perfect Likeness and, hence, Knowledge of the Father, Who is "the Good".

Perfection according to the will is the perfect willing of the Good according to the True;

such a perfection of will in God is the Holy Ghost, Who emanates from the Father and Son, from the Father through the Son, as the perfect Love of Nexus of them Both. There follows, then from this recognition of order in the Most Holy Trinity, the next great truth, which will be our chief weapon against the enemies of God, today, namely, that

The Eternal Word is the Exemplar of Order.

Since the Eternal Word is the “middle” Person in the Trinity, He is, hence, the exemplification of the essential relation of order in the Trinity, since all the intra-trinitarian relations refer to Him; thus, the order between the Divine Persons is completed in the Word or Logos, Who is the Perfect Expression or Image of the Father and the occasional Principle of the Love Emanating as the Holy Spirit, from the Father and the Son, and unites the Son and the Father; He is the “occasional” Principle because, the precondition for every act of love is that there be two Persons who can love. Since God the Father is reckoned as the First Person in the Trinity, according to the order of origin, and God the Son as the Second, likewise; it follows, that with the generation of the Second Person, comes the possibility of the Eternal Spiration of the Holy Spirit as the Love of Each. Though, obviously, when we speak of the Most Holy Trinity, we often speak using analogies, because in God there is no causality, properly said, nor an order of ‘before and after’ according to time or cause.

Thus, God the Son can be called the “middle” Person, in regard to the order which arises from origins and the acts of origination. Thus, in God the Son we have the Exemplar or Model of Order, because with His generation from the Father, the order of the Persons in the Trinity becomes manifest.

Hence, since the Eternal Word is the Exemplar of all order, it should not surprise us that ***He became Incarnate to restore all order***, and that in everything He teaches, He is expounding the right and Divine order which God wills for all things AND the order to be followed in restoring it. He Who is the Archetype according to which all created order is made, knows best how to restore a fallen and broken world, to its pristine order and functionality, and how best to turn man back to his eternal destiny of life on high with God. Since, as St. Paul says, *all things were made through Him*, it follows that all things have an order in their being, both in their nature, and in the proper relation of that nature to the end God has willed from eternity for them. Hence, we can affirm, now, the next great truth, which will serve us in the day of battle against God’s enemies, namely, that there is an

Order which is a created perfection and which reflects the perfection of order in God.

Hence in creatures, order reflects the First Exemplar of Order: the Son of God, in His own perfect middle-position in the Community of the Trinity; as the primary Basis of Truth of the Community; and as the Necessary Principle of Love of the Community.

Since these three perfections are found in the First Exemplar of order, that is in the Son, on account of His Sonship, order in creatures is founded upon their being in relation with the beings which share with them a common good, enjoying a superiority or inferiority

in place or dignity, or priority, or in origin.

Since, order as a perfection in creatures is merely the created effect and fingerprint of the Eternal Word, through whom God the Father created all thing in the Holy Spirit, it follows that we Catholics who are blessed with knowledge and acceptance of the true Faith, be exemplary in our adhesion to right order, to the defense of God's order of things, to the restoration of the Divine order in all created things.

This Divine Order we see in the creation of the world in 6 days, wherein God creates the greatest things first, the lesser second; but the more imperfect things, first, the more perfect things, second. The very order of the creation and formation of things spiritual and corporeal reflects the necessary characteristic of the Creator in whom there is the most perfect interior order of life and living Persons. Evolutionists, godless as they are, invert the history of the origins, by insisting without proof, *that the ever greater complexity of things testifies to the absence of a God of Order, an assertion so absurd as to convince every fool*, but only the fool. Rather, God creates the most material and unformed first, because it is least in dignity, and the most formal and formed last, because it is greater in the dignity of order. He, as the God of Order, must do this, because in Him there is the perfect harmony of Being and Acting, both in Himself and outside of Himself in creation. For this reason, Our Holy Catholic Faith affirms both

An Order in Creatures and an Order in Mankind

And this is our next great consideration.

But order in creatures regards not only their origins and formation, or how they came into being, it regards also their nature and purpose or end. The very great number of fields of scientific endeavor manifest most explicitly the superabundant forms of perfection and order in creation, each of which is a marvel to contemplate, a treasury of knowledge to explore and of beauty to imitate, a mine of intelligence and resources to put to use for man's utility, and a mirror in which to contemplate the beauty, power and majesty of God.

We see order in the being of created things, because we find in them number, weight, and beauty: We see order the relation of things to their end, because we find among them a marvelous symphony of relations, where all things are ordered to assist man in glorifying God and living for Him, in preparing for His Incarnation in the Immaculate Womb of the Most Blessed Virgin. This order we find not only in things natural, all of which are created, but also in things gratuitous, that is in those things which regard grace, all of which are also created. Thus there is an order of graces and of revelations, which prepared for the Son of God a people well disposed to be His disciples and the first members of His Catholic Church.

This order, which is in nature, at the most basic levels, is found in man himself. Even the ancient philosopher, Aristotle, recognized that man was the microcosm, the little world in which all the qualities of nature are found united: whether immaterial or material, hot or cold, solid or liquid or gas, etc.; rational and irrational.

And thus, just as in the corporeal bodies of living things, the lesser reproduce by themselves, so in the more complex, they reproduce through generation from male and female forms.

That God made man male and female is an explicit and inerrant assertion of Moses, who wrote Genesis. That God made woman from the rib of Adam is a truth of faith, confirmed in part by the recent science of genetics, which has found the complete genome of the woman in the genome of the man, but not vice versa. That we are all descendants of 1 man, has recently been well demonstrated by the mapping of the human genome and thousands of genetic tests of men throughout the entire globe, whereby it has been conclusively shown that all men have the same Y chromosome descendant from the same 1 man. That we are all descendants of 1 woman, has similarly also recently been demonstrated by geneticists, who have discovered in the tissue of every cell, in the mitochondria which are the powerhouses of human cells, RNA molecules which according to what we currently understand about genetics, must all be descendants from the same original RNA molecule; and since mitochondria are cellular structures which we each receive only from our mothers, it follows that we are all, according to nature, the children of the same 1 woman. Finally, that we are all descendants of the same 1 family, has also been recently demonstrated, because unlike the higher apes, who have a great diversity of genetic variations, mankind has a very limited one, pointing back to the fact that our race had at its origins no more than 20 members of a single family.

This order of origin which we find in man, attested to by Moses, is also accompanied by an order of antecedence and position. For God made man first, and woman to be man's helper. Everywhere in the history of human civilization, when this order has been disturbed civilizations have fallen into oblivion or have been overcome by their enemies. God made man to rule this world, and to govern it from its smallest particle to its largest nation. Thus the man is to be the head of the household and the woman to be his support in all things. The children are to obey their father in his decisions; and boys are to be raised to be men, girls to be women.

Thus, the very first commandment, after the first three which regard man's right relation to God, is that which regards the family: *Honor thy father and thy mother, and thou shalt have a long life on earth.* The fourth commandment is the first commandment to have a promise; a promise explicitly of natural blessings for upholding the natural order, implicitly, too, of supernatural blessings in the world to come, according to the biblical-symbolic image of "long life" referring to immortality.

Recent advances in social psychology have affirmed this teaching of God and Moses. Social psychology is that branch of psychology which studies the formation and education of the human individual as result of the human relationships and interactions of the individual with the group.

These scientists have discovered that where there is a proper role of father and mother in a family, that children are immune from a whole host of personal, interpersonal, psychological and emotional problems; whereas, when this order is not observed, even the individuals in the family come to have a distorted perception of family relations, and thus of all things in human society.

We see their findings in daily experience, when we hear of all kinds of immoral proposals coming always from those who have not had a normal family experience. That these abnormalities are to increase in the next century is most probable, seeing that more than 50% of children in the USA today are being raised in homes where there is only 1

parent. And when boys are raised without fathers, there is a high incidence of those who do not grow up with normal orientations. Contrariwise, where girls grow up knowing only the hatred and distain of fathers, similar high incidences are found of non normal orientations.

Fathers, take these truths to heart, and be the man of the house, the head of the house, the father of the family. Rule the house, and guide the flock the Lord has entrusted to you in the order of nature; as Catholics, shepherd your families too, to be good Catholics who know their faith well and live accordingly. Be the model of what it means to be a man for your sons, and treat them as sons, differently than you treat your daughters. In this way, alone, will you save your family and their souls!

Mothers, do not strive or desire to be the head of the house hold, to usurp the authority of your husband; never overturn the judgements of your husband for your children, and make the sacrifices to be faithful to him, in good times and bad, knowing that in this you are upholding the will of the Eternal Father for you and your family. Be the model of what it means to be a woman for your daughters, and treat them as daughters, differently than you treat your sons. Raise them to know what it means to be uniquely different as woman, and to attend to the things in which a woman's vocation distinguishes itself from that of men, in being the link and bond of unity of the family in the loving and harmonious service of all.

Children, hearken to and obey your parents, and do not seek that they treat you as an equal, and do not play your mother off your father or sow dissension among your brothers and sisters. Recognize that those of you who are the sons, have special duties and are called to make sacrifices for the family, with your father, that you sisters do not make. Daughters, recognize that you are called to imitate your mother and assist her, and learn to imitate her in all that regards being a woman. Do not heed the false and deceitful voices of those women today, who having given up on being women, seek to compete with men in being men. Imitate our Blessed Mother, who knew that her vocation lay in being a woman.

If we are faithful to the divine order of things in the family we can restore the divine order of things in society. For the Family is the fundamental building block of society, and the image according to which every human society is made.

In these few considerations, I have discussed the order of origin and the order of antecedence in the family, which frame the family and define it for what it is. Against this divine order, the political leaders of many nations have arranged themselves, in a vain attempt to create another human society in which all are pure equals to one another. A foolish folly, since where all are equal, there is no order; and without order there is neither justice nor liberty, right or duty, limit or excess.

Finally, since one of the gravest errors of our age is that of false obedience, and since obedience rightly understood regards order, it is necessary to say something about true obedience and true hierarchical order. For just as every misconception of obedience and every exaggeration of its obligation is the chief tool of the Devil and the forces allied with his work of destroying the Divine Order of things, so the true notion of obedience and its relation to order will lead us to the recognition of many truths which will strengthen our

adhesion to God and the Order He has established in creation and in the Church. For this reason, let us move to the Final section of our presentation today, where in we shall consider:

Order, Obedience and the Common Good

Obedience is a virtue under justice, and not any justice whatsoever, but under that species of justice which regards a society, in which members are related to one another by an order of antecedence, position and/or origin.

Just as the father is the first and most noble member of each family, because as man he participates in the likeness of the first man, and as a male, in the likeness of God the Father; so in every human society, there ought to be a first, to whom all owe an obedience in harmony with the divine, natural and moral laws.

This obedience touches intimately upon the entire good of the society, because the good of every community of persons, considered as a community, requires the unity of that community, and its right functioning, which unity and right functioning is the principal aspect of its common good. Thus every society of persons, when natural, has its cause in the **order of origin** and its form in the **order of antecedence**. For persons are related to one another by their mutual origin and by the diversity of dignity and offices which they have in that society. These two orders, that of origin and of antecedence, are comprised in the notion of a hierarchical society.

Thus, it is unnecessary to say a “hierarchical society”, when referring to a society of persons, because if there is no order of precedence in a society of persons or an order of origin, there is no formal society to speak of, for there is no principle of unity whereby the persons are related to one another in that common unity or community.

And since every true society of human persons has an order of origin and of antecedence, and hence of superiority, among its members, there is no society of human persons which is adequately described or considered unless that hierarchical order is accepted.

Thus, the order in a human society is essential to the notion of the common good of that society. And that communion of persons in the society is but one aspect of the common good. It is for this reason, that every attack against the divine, natural, or Christian hierarchical order in human society, is an attack upon the common good, no less inimical than that of open war, nay more inimical, because war attacks the existence of a society, but rebellion against the order, the existence and essence of a society.

In the natural order, the communion in a human society is a distant similitude or likeness of the divine perfection of order, which arises in sharing of existence and being, of life and truth, of things beautiful and good, which promote the being and the perfection of all the members.

Holy Mother Church, however, is not a being of the natural order, which God created from the beginning, She is a supernatural creation, and in a certain sort of way a recreation, because in Her fallen man, disordered at the beginning by the fall of Adam, is restored to his proper order towards God and neighbor, and redirected to a new and higher end, life on High with God Himself. But since, as we have said, that whenever God acts,

He leaves the imprint of His perfections on His handiwork, so in creating the Church, He has left the mark of His perfection of order in the Church. And thus there are:

The Three Kinds of Order, in the Church

St. Bonaventure, as we have said, distinguished 3 kinds of order: that of position, that of antecedence and that of origin. The Church, being the perfect society, has in Herself each of these 3 orders. There are grades of dignity, such as Pope, Bishops, Priests, laymen: and this is the order of position. The Church originates with Christ, Her Founder, was spread by the Apostles, Her foundation stones, and is continually propagated by the Sacred Hierarchy: thus there is the order of origin. The Church existed in the First Century, and the Second, and in every century since, for 2000 years: thus there is the order of antecedence according to age.

In the supernatural order, that is the Church, this communion is a near similitude and a formal sharing in the divine perfection of order, because Holy Mother Church is the Mystical Body of Christ, the Eternal Word, the Exemplar of Order, and so She participates in the stability of the Divine Existence, of the Divine Being, of the Divine, Trinitarian Life, in Eternal Truth by means of revelation, in things beautiful and good by sanctifying and enabling graces, the Sacraments, the Saints etc., all of which promote the being and perfection of all the members, as members in the supernatural society.

For the Church, Her order is that which Christ Our Lord gave Her, and in which He commanded Her, particularly on the occasion of His Ascension into Heaven. He has appointed the Apostles, and the whole clergy which would come into being through their hands, to preach His Gospel of salvation until the end of time, seeking above all things the honor and glory of God. He has commanded us to heed His voice when it echoes in them. For this reason by His Holy Spirit He inspired the sacred authors of the books of the Bible to write; the Church to recognize their writings, and the whole Church to sanctify itself in that perennial meditation upon Revelation which is called Sacred Tradition, which comes from Christ through the Apostles, and has been fortified and fostered by all the Saints and Doctors of the Church for 2014 years.

The Order in the Church, therefore, regards first of all the true Faith, the teachings revealed by God regarding doctrine and morals, whether this revelation was immediately from God Himself, through theophanies or from the lips of Christ Jesus, or mediately, through the words and teachings of the Apostles or Prophets of old. Order in the Church also regards the order of position, in that some are the superiors of others, and some the inferiors of others, but all one or the other in regard to some. Some have greater dignity, and some, therefore, lesser. And we could examine many other aspects of Holy Mother Church to find other evidence of these 3 kinds of order.

For the perfection of order in the Church, St. Paul names Her, Christ's "Body". Pope St. Pius XII to recapitulate this teaching termed Her Christ's Mystical Body, to highlight that the true signification of St. Paul's name, "Body of Christ", was a metaphor and a mystical reality, distinct and diverse from the Eucharist or Christ's Sacred Human Body. A human body is a most highly ordered thing, containing in itself the orders of position, antecedence and origin. And the Eternal Word, being the Exemplar of Order, in that He

was incarnate and took a human body to be His own, makes His Body participate in the perfection of order. And thus, St. Paul reveals the essence of the Church as a full participation in the Divine Order of things, by calling Her, Christ's Body.

Consequentially, order is essential to the Church, and thus it follows that the highest duty of every member of this perfect supernatural society is to maintain the Divine order which God has willed for Holy Mother Church. And this duty, though it comprises the practice of every virtue in fidelity to the Faith's teaching in Scripture and Tradition and the perennial Magisterium, it is fulfilled principally and directly and immediately, in daily life, though the practice of the virtue of obedience. This is the case, because obedience is the virtue which moves the inferior in harmony with the superior, and thus maintains the inferior in hierarchical subordination to his superior in the manner God has willed.

Now, just as participation in the Divine order is a principal perfection of the Church, and just as the virtue of obedience serves the order in every society, the practice of obedience is essential to the common good of the Church as a hierarchical society. In this we have identified both the goal of all true obedience in the Church and the limitation in which true obedience is found according to that end or purpose.

But true obedience is also limited by its object and matter: its object regards whom we obey, and its matter, the specific obligation which we are to fulfill at the command of obedience.

Hence it is important for every Catholic who would be a faithful disciple of Christ Jesus, to understand what true obedience is and to distinguish it from false obedience. And to understand this correctly and more clearly is a great blessing. So let us ask ourselves, to begin with:

Who is my superior in the Church?

To answer this adequately and fully, we will have need to consider first, what a superior and inferior are, and what is their relation to one another. Like the notion of order, there are several different kinds of the notion of "superior and inferior" in the Church.

In fact, there are five species of superiors in the Church, from Heaven downward:

1. Christ as Head of the Church is the superior of all, inasmuch as baptized believers, they are all members of His mystical Body the Church.

2. Christ as Founder of the Church is the superior of all the Apostles, as the foundation stones of the Church..

3. Christ and the Apostles are the Infallible Founding Superiors of all the members of the ecclesiastical hierarchy and of all the faithful. (These first 3 kinds of superior regard, now, only the Church Triumphant in Heaven).

4. The Sacred Hierarchy, the Pope and Bishops on Earth, is superior to all believers who are under their respective jurisdictions.

5. The successor of St. Peter is highest but not supreme superior to the whole Church Militant, both to the bishops and clergy, religious and all the faithful. He is not supreme, because Christ as Head of the whole Church in Heaven, Purgatory and Earth,

is the one and sole supreme superior of all.

Each of these 5 species of superior, has a corresponding duty which is consequent and essential to the fidelity required by his office.

Hence, a superior has the grave obligation:

- 1. To maintain himself within the order from which comes his office.**
- 2. To care for the order of the society in which he is a member and over which he is superior, in general**
- 3. And, to do so according to the jurisdiction of his office.**
- 4. And to do so for the ends which are necessary, fitting and useful to attain the ultimate end of the society, its perfection in itself and in time, whether for his own good or that of all.**

Now since obedience is the virtue requiring one to show due submission to a superior, it follows that properly speaking, obedience is practiced by every member of the Church only in regard to a superior.

At the very top of the Hierarchy in the Church, we have Christ Jesus, the Incarnate Word of God, the Eternal Son, Who in His Sacred Humanity on Earth, and now in His Glorified Humanity in Heaven, perfectly obeyed and obeys God, Father, Son and Holy Spirit, perfectly submits to the will of God His Father, in all that regarded the path in which He was to walk and by which He was to redeem this world, by means of His Bloody Passion and Death, and in all He taught us so that we might faithfully follow His footsteps to Calvary and onward to Eternal Glory.

The Apostles, too, instructed and chosen by Him, taught by His words and deeds and example and strengthen and enlightened further still by the Descent of the Holy Ghost on Pentecost, obey Christ as Founder and Head of the Church. And all the faithful Catholics from Pentecost day until the present, enlightened and purified by the working of the Holy Ghost in the Sacraments, have been rightly instructed to true obedience by this same Spirit to oppose all the enemies of the Divine Order in this world. And these inspirations and instructions regarding true obedience, are a necessary help from God the Holy Ghost, to maintain us in the state of grace, for, since obedience is essential to the right ordering of society and to keep each member in a right order to that society and its ends, hence the obligation of obedience in every just order, especially that in the Church, is a grave one. It is grave, because just as it is the will of God that there be Order in creation and in His handiwork, so for us it is necessary to remain in that order and promote it, which we cannot do without our own obedience, rightly and justly and honestly and holily practiced.

And thus every member, inasmuch as he is an inferior, has the grave obligation:

- i. To maintain himself within the order from which come his status as member;***
- ii. To care for the order of society in which and of which he is an inferior, in general;***
- iii. And to care for it, in particular, according to the duties of his status as***

a member;

iv. And to care for it for the means necessary, fitting, and useful to attain the ultimate end of the society, its perfection in itself and in time, whether for his own good or that of all.

Hence, every inferior is gravely obliged when his superior's command is to maintain him in the subordinated state to which he belongs, rebutting every movement to arrogate to himself the authority of his superior; or when it regards his duty to care for the order of the society in which and of which he is a member; or when it regards his duties according to his present status as a member; or when it regards the care he should have for the means necessary, fitting and useful for that society to attain its perfection, in itself and in time, whether for his own good or for the good of all.

It follows, consequentially, that if any command or desire of a superior harms any of these 4 orders or duties which an inferior should guard or keep or foster, a subject is gravely bound not to hearken to the command or wish, either in the totality of what is commanded, or in the manner in which the action commanded is commanded to be done. For just as every member is bound gravely to preserve, maintain and foster the order of the society in which he belongs, when that society is good and just, so the practice of the virtue of obedience is to preserve and maintain and foster the good order of a good and just society, and not to destroy it. And since every human superior now alive in the Church Militant, is subject to the superiors of the Church in the Curia of Heaven, it follows that no earthly superior in the Church, not even the Pope, is unlimited in what he can command or require of any single member or even of all the members of the Church.

To understand this better, then, let us consider very briefly, to conclude our considerations today, by asking ourselves:

What does disorder mean?

Seeing that order in God is founded upon the relations between 'the Good and the True', and 'the Good & True and Love', it follows that in creatures, order is founded upon the due bonds between the good & the true, and the good & true and love. For the unity of every created being is founded upon its right relation to the particular good, truth and beauty which is proper to its unity.

Considered thus, disorder does not only damages a created good in its relations with others, but also in its very being: for order exists within and without every being, and forms the fabric of every individual entity, in itself and in its relations to God and creation.

The species of disorder in creatures, according to their being, consist in everything that deforms or perverts the matter, form or end of a being.

The species of disorder in creatures, according to their relation with God and other creatures, consist in everything which deforms or perverts the relation of the creature to God and other creatures.

In a society of rational beings, one considers the specific case in which order regards their relation to one another and their relation to the final and intermediary ends of the society. Thus there are the relations of superior to inferior and inferior to superior, of supe-

rior to superior and inferior to inferior, and of superior to the society or end of the society, and of inferior to the society and or to the end of the society. Thus disorder can regard any of these.

Thus, the species of disorder in a society of persons are these:

First for superiors: Here one considers the superior not as an individual real superior, but as one who is a member of a category. Hence a superior's relation with his own superior, is that of an inferior to a superior, and thus is not considered as that of a superior. Thus for a superior, he can fall into 1 of six kinds of disorder, inasmuch as he is a superior:

a. Arrogating to himself the authority or power or jurisdiction of another superior or of his own superiors, to either give a command to inferiors which are not his own, or to give commands to his rightful subjects which are in a manner in which it is not lawful for him to give a command;

b. Ignorance of his duty as a superior;

c. Negligence in the performance of his duty as a superior;

d. Malicious or vicious use of his authority to the harm of inferiors or the society in part or in whole;

e. Unjust refusal of communion with inferiors;

f. Unjust schism from inferiors;

These six species of disorder in a superior, have a deleterious effect upon the obedience of his subjects, because no subject is bound to obey a command from one who is not his superior, or which exceeds the authority of his superior, or which is based on ignorance of the duties of his superiors office, or which would cause him to be complicit in the negligence of his superiors duties or in his own duties, or complicit in his superior's malice for himself or for others, or in his superiors unjust decision to refuse communion with any person or group or in an unjust decision to enter into schism with them.

Thus if a bishop should command anything which promotes disunity of the faithful with Christ and the Church universal, or discontinuity with Christ and the Apostles, with Scripture or Tradition, right virtue, or the vowed duties of subjects, a subject is obliged not to comply; **for obedience does not excuse one from complicity in the sin of a superior;** and since no superior has the right to use his authority to disturb or destroy the order which he himself is bound to keep by the duties of his office as superior or as subject.

The malice of these sins of a superior against obedience regards the violation, respectively, of the virtue of obedience, either by an excess, or by a defect.

This notion of what true obedience is, and its relation to the Divine order of things, in the Church, is the very opposite of that notion of false obedience practiced by members of the Nazi party in Germany, two generations ago. For they held themselves always virtuous in complying with a superior, but we Catholics consider compliance to a superior obedience only when the one commanding and the thing commanded is in harmony with the Divine Order of things.

And thence, we Catholics admit and teach and recognize that a superior can sin, and his commands could be sinful if executed by subjects. To this extent, then, it is clear, that it is a

exaggeration to teach that a subject should never question or second guess his superior; normally this is true, but in a question of deviation from order to be observed, it is false.

First, then, let us recognize that refusal of obedience can be sinful.

For an inferior: in fact, there are 6 species of sin against obedience: disobedience, non-obedience, evil compliance, illicit resistance, rebellion and schism.

a. **Disobedience** to a just and legitimate command;

By just and legitimate, there is signified a command which the superior has the authority to give, and which is given to promote virtue and the Divine Order of things. It is a mortal sin to disobey such a command, when the command is so ordered to promote order.

b. **Non-obedience** to a just and legitimate command;

Non-obedience is non compliance; it is not the refusal to obey, it is merely the omission of the fulfillment of what is commanded. When what is commanded is just and legitimate and in harmony with the Divine order of things, non-obedience is a sin of omission, and perhaps even of contempt. This sin is common in every subject who is promoting disorder. And this sin of non-obedience is very common in loosely knit societies, such as among diocesan clergy, who ignore a whole host of legitimate precepts and requests of their bishop.

c. **Compliance** to an *unjust or illegitimate* command;

I say compliance is more properly the term to be used here, because to say that obedience can be a sin, is to speak of obedience as the act of complying; but obedience properly is the term referring to virtuous compliance. Compliance to an unjust or illegitimate command is, obviously, a sin.

d. **Illicit resistance** to a just and legitimate command;

Resistance is more than non-compliance. It has an active component and seeks to obstruct the fulfillment of the command itself. It is illicit when the command is just and legitimate and rightly ordered.

e. **Rebellion** from a *legitimate and honest* superior;

If a superior is dishonest, that is, is using his office to destroy the order of the society of which he has authority, rebellion is not only not unjust, but in certain cases necessary and virtuous, if it be the only way to protect part or the whole of society from his menace. Yet, when the superior is a legitimate one and honest in his commands, it is a grave sin of disobedience to rebel. Rebellion consists in refusing not just 1 just command, but all or nearly all just commands, by rejecting the legitimate authority of the superior.

f. **Schism** from a legitimate and honest superior;

Schism in the sense of complete separation: which is never lawful or just, when one's superior is acting legitimately and honestly, and commanding within the limits of his authority, and not in separation from Christ, the Church or his legitimate superiors. In the Church, throughout the centuries there have been schisms; St. Paul rebuked the Corinthians for this sin; the Great Schism was the rejection of the Pope's legitimate authority by the Greeks, and many eastern Catholics. But schism is not only a sin when committed by a inferior against his superior, it can be a sin of a superior and those inferiors complying

with him, when he enters unjustly into schism with other inferiors or with his own superiors. St. Thomas Aquinas classifies schism as a sin against charity, since he considers the Church's unity as a fruit of the communion of charity, but since we are speaking of Her unity as a society according to an order, we have reckoned it as a sin against order.

We have reached the completion of our meditations today, on Creation and the Divine Order of things which God has wrought in all things, in all creatures, from the beginning of this world, to manifest His own perfection and greatness. This Divine Order of things is a characteristic not only of things natural, but also of things supernatural or gratuitous, that is of grace, because all come forth from the same God of Order, the Most Holy Trinity. And hence the Divine Order of things regards not only man and his origins, or man in himself, in his family, or in merely human society, but redeemed man in the Church. Therefore, we cannot emphasize too much, then, when we sum up all these truths and affirm, at the end of this talk, that:

True Obedience upholds, defends, and promotes the Divine Order.

Now the duty of everyone in the Church, inferiors and superiors, first of all, regards keeping the Faith pure and unsullied, living the faith faithfully and honestly, and seeking the end of the Church which is the glorification of God through the salvation and sanctification of souls. When commanded contrary to these duties, no inferior is bound to obey; and every inferior who does obey sins by false obedience.

We live in an age dominated by false obedience, in the state and in the Church, simply because we have forgotten what is the right order which God has willed for Creation, for mankind, for human society and for His One and True Church. False obedience is the engine driving the destruction of the Divine Order of things. True obedience is the most potent tool, therefore, to drive the restoration of the Divine Order of things.

For Catholics, today, then, to remain faithful, we have great need to attend to the proper notion of order and obedience, and to discern every day between what to heed and what to reject, what to resist, and what to comply with; what to oppose and what to remain silent to.

This is not only true because of the prevalence of modernism in the Church, or of the false notion of renewal promoted in so many places; or in the confusion caused by the compromised documents, drafted at the Second Vatican Council, with such-at-times vague and self-contradictory language, as to leave even the most expert of theologians scratching their heads.

But, if we add to this our knowledge from experience, we cannot deny that a very devious and evil clique of men have infiltrated many ecclesiastical institutions, and work day and night to promote the most abominable doctrines, the most depraved of morals, and to protect one another in the perpetration of the most horrendous crimes against the faithful, adult and children, against fellow Cardinals, Bishops, priests, deacons, religious. This war, which Our Lady spoke of at the approved apparitions of Akita, in Japan, is now in open session. We cannot be imprudent, if we are to survive it.

Like good and prudent parents, who in a time of civil war, would not allow themselves or their children to take both sides, so we must discern which side upholds the Divine

Order of things, and stand resolutely there, while ever striving to recruit others to it. We who stand with Christ, stand with Scripture and Tradition and the upholding of the entire Divine Order of things in creation. Hence, if we discern our superior is not on this side, we must exercise the greatest of caution and discernment in rendering him obedience, for he would use our obedience to our own destruction or that of others. Many of those who hankered after their superior's approval have neglected this prudence and destroyed themselves and the institutions over which they had the care. Indeed, it was not without a false notion of obedience and this imprudence that the Church has arrived in the present crisis.

The way to restoration, therefore, is to recognize this Divine Order in all things, and to be faithful to maintaining, preserving, defending, promoting and propagating this Divine Order in all things, in all we do, especially in regard to our obedience of faith. If we do this, we will be judged faithful servants of Christ Jesus and merit a most bounteous reward in the Celestial Order of Heaven.

So may it be. Amen! Amen!

