

L'OSSERVATORE ROMANO

GIORNALE QUOTIDIANO POLITICO RELIGIOSO

Unicuiquesuum Non praevalerunt

Anno clvii n. 12 (47.446)

Città del Vaticano

Monday January 17, 2017

Francis has broken his silence on the "dubia" of the four Cardinals

He answered!

"Let your speech be yes, yes or no, no." It's said and done: behold the five "sic et non" with which the Pope has clarified each dubium. Each one is explained with statements reiterated from his preceding unequivocal Magisterium.

The following pontifical announcement was delivered from Casa Santa Marta this morning to "L'Osservatore Romano," to be published today:

The bishop of Rome and the Supreme Pontiff Francis has written and promulgated the following five answers to the five "dubia" submitted to His supreme authority from their Eminences Cardinals Gualtherius Brandmiller, Rachimadus Leo Burke, Carolus Caffarra and Joachimus Meisner, and has ordered their immediate publication in "L'Osservatore Romano."

Ad primum: Whether after "Amoris Laetitia" it has now become possible to grant absolution and Eucharistic communion "in certain cases" to the divorced in a new union who continue to live more uxorio.

Responsum: Sic et non!

Explicatio: Let me make the question my own. I ask myself: To share the Lord's banquet: is it the end of a journey or is it the viaticum for walking together? There are questions which, only if one is sincere with oneself and with the little theological light one has, must be answered on one's own, see for yourself, and then draw conclusions from there. It's a problem everyone must answer for themselves. (November 15, 2015).

Ad secundum: Whether after "Amoris Laetitia" there continue to exist absolute moral norms, binding without exceptions, which prohibit intrinsically evil acts.

Responsum: Sic et non!

Explicatio: If a person says that he met God with total certainty and is not

touched by a margin of uncertainty, then this is not good. (September 21, 2013). God is not Catholic. And I believe in God, not in a Catholic God, there is no Catholic God, there is God. (October 1, 2013). It is not licit to convince someone of your faith; proselytism is the strongest poison. (October 13, 2016).

Ad tertium: Whether after "Amoris Laetitia" it can still be held that a person who lives in a state of adultery finds himself or herself in an objective of grave habitual sin.

Responsum: Sic et non!

Explicatio: With adultery, Jesus plays the fool a bit, he lets some time pass, he writes on the ground, and the: let the first of you who has not sinned cast the first stone! And what is the moral code? It was to stone her, but Jesus sidesteps, he sidestepped the moral code. This makes us think that one cannot speak of rigidity. (June 16, 2016).

Ad quartum: Whether after "Amoris Laetitia" it can still be held that circumstances or intentions cannot ever transform an act intrinsically evil by virtue of its object into an act subjectively good.

Responsum: Sic et non!

Explicatio: Who am I to judge? (June 28, 2013). I am not one to meddle (February 17, 2016). But if my good friend Dr. Gaspari says a curse word against my mother, he can expect a punch in the nose! But it's normal! It's normal! (January 15, 2015). Is God unjust? Yes, he was unjust with his son, he sent him to the cross (December 15, 2016).

Ad quintum: Whether after "Amoris Laetitia" it must be still excluded that conscience can never be authorized to legitimate exceptions to absolute moral norms that prohibit intrinsically evil acts by virtue of their object.

Responsum: Sic et non!

Explicatio: It is not possible to interfere spiritually in the life of a person (September 21, 2013). Everyone has his own idea of good and evil and must choose to follow the good and fight evil as he conceives them (October 1, 2013). Without putting our noses into people's moral lives (June 16, 2016).

Note: The Holy Father has given His answers for approval to His Eminence Cardinal Christoph Schönborn, Prefect in actu of the Congregation for the Doctrine of the Faith, who has reiterated and praised their perfect adherence to doctrine, as well as to the titular head pro forma of the same Congregation, His Eminence Cardinal Gerhard L. Müller, whom he has benignly spared the burden of expressing an opinion.

Rome, given at the Domus of Saint Marta, January 16, 2017.



Commentary of the director

"Look for the woman!"

by LUCETTA SCARAFFIA

The wisdom of Alexandre Dumas should be admired, who was a father when he wrote, "There is a woman in every case; as soon as they bring me a report, I say, 'Look for the woman!'"

Francis gives us definitive confirmation of it. The crucial documents of his Magisterium always have a woman behind them. The questions capable of generating his most illuminating and decisive answers are born from a woman and come back to her, and through her to everyone.

Even the "dubia" submitted to Francis by the four cardinals have taken shape, beyond their intentions, from the question of a woman and thanks to her they have received today a new and definitive answer. You can tell by the "explicatio" that the Pope wanted to add to the "sic et non" with which he answered the first of the five questions. Where do those clear, unambiguous explanations come from if not from the answer that Francis gave to a woman who had asked him in the Lutheran church of Rome, visited by the Pope in the afternoon on a Sunday in mid-November, shortly after the end of the second synod on the family?

At that synod there was a debate about Eucharistic communion for the divorced and remarried, obstinately precluded by the old discipline of the Church. And behold, a woman, a wife, also impeded by ecclesiastical laws from taking communion at Mass with her Catholic husband, just because she was Lutheran, came forward and asked the Pope: why not?

Francis answers her by firstly immersing himself in her same anxiety. "I'm scared," the Pope confessed: I'm afraid, "especially before a theologian like Cardinal Kasper," who, in fact, was present and watchful. For a moment he was tempted to give up: "I leave the question to the theologians, to those who understand." But then he continued on and no longer hesitated, pressing on with each statement more clarifying than the one before, and so it is only right to transcribe it here for future memory: "I do not know how to answer you, but I ask myself: but don't we have the same Baptism? And if we have the same Baptism, shouldn't we be walking together? When you feel yourself to be a sinner - and I feel more of a sinner - when your husband feels a sinner, you go to the Lord and ask forgiveness; your husband does the same and also goes to the priest and asks absolution. They are remedies to keep baptism alive. The question, and the Supper? A pastor-friend once told me: "We believe that the Lord is present there, he is present. You all believe that the Lord is present. And so what's the difference?" — "Eh, there are explanations, interpretations." Life is

bigger than explanations and interpretations. Always refer back to your baptism. Then draw conclusions from there. I wouldn't ever dare to give permission to do this, because it's not my competence. Talk to the Lord and then go forward. I don't dare to say anything more."

With respect to these prophetic words, modest and bold at the same time, the Pope's answers today to the dubia of the Cardinals are like the fulfillment of a prophecy. In light of them, one can no longer doubt. Whoever has ears to hear, let him hear.

And everything has been generated, it must be reiterated, from the question of a woman, no matter if it is asked by one way in the back. Thank you, Your Holiness, for having so magisterially listened and answered that day and even more so today!

OUR INFORMATION

A conversation between the Holy Father and Dr. Eugenio Scalfari

In the early hours of the morning today, the Holy Father Francis called Dr. Eugenio Scalfari over the telephone, to explain to him the announcement that he was about to promulgate and publish in "L'Osservatore Romano." The interview began at 4:15 and ended at 5:30.

The Holy Father has authorized Dr. Scalfari to report the contents of conversation to the general public, according to the criteria already agreed upon by both of them after their first meeting in 2013 and then reformulated by the same Dr. Scalfari to Francis at the end of the telephone conversation today: "I will reconstruct the account of our dialogue in a way that it may be understood by all. I will not report some things you told me. And I will report some things you did not tell me, but I will insert them so that the reader may understand who you are."



The immediate reaction of Cardinal Kasper

"I fell on my knees"

The historic announcement of Jesuit Antonio Spadaro

"After these answers, 2 plus 2 make 5"

ROME, 16. "I must confess, kneeling is a bit uncomfortable, but this is the only position one can rightly be in, while reading the Holy Father's comforting answers to the four doubting cardinals." Thus, Cardinal Walter Kasper commented on the announcement that Pope Francis graciously sent him in advance.

"The first time that the Pope revealed that I do theology on my knees," he continued. "He apologized to me if he had embarrassed me. I want to tell him, instead, that I am proud of it, especially since he has confided that he reads a page of my writing every night before going to sleep. While he says to everyone: 'Have a nice lunch,' I have the unique privilege of telling him: 'Sweet dreams!'"

ROME, 16. Having left Casa Santa Marta at the first light of dawn, where he had gone during the night to correct, together with the Holy Father, the latest drafts of the answers to the "dubia" of the four Cardinals, Fr. Antonio Spadaro, S.J. gathered the college of writers of "La Civiltà Cattolica" around himself to announce that he had witnessed a major breakthrough.

"After these answers and thanks to them," said the director of the magazine, "Nothing will be as it was before, as I had prophesied in my tweet at 15:04 on January 5, 2017, the eve of Epiphany: 'Theology is not #Mathematics. 2+2 in #Theology can make 5. Because it has to do with #God and real #life of #people.'"

A sudden vacancy in the Sacred College

Cardinal Pio Vito Pinto Gone Missing

His last words, having just read the Pope's answers: "Were it any clearer than this, one could die!"

ROME, 16. Since the morning dawn, all traces of Cardinal Pio Vito Pinto, Dean of the Roman Rota, have been lost.

Early in the morning an envelope from Casa Santa Marta with the answers to the "dubia" of the four cardinals had been delivered to him, which Pope Francis was preparing to make public later that day. The Cardinal opened the envelope, read the Pope's answers and exclaimed with visible satisfaction: "Were it any clearer than this, one could die!" After that he disappeared.

This is what the cardinal's housekeeper testified happened, when questioned by an officer of the pontifical police.

Because from that moment on, the cardinal was nowhere to be found. The

commander at the head of the police, in charge of the search, has immediately mobilized intelligence and has assured all from the microphones of Vatican Radio that "searches will be conducted at 360 degrees in all directions and without ruling out any leads."

For several weeks Cardinal Pio Vito Pinto, in his role as senior magistrate, had worked very hard to bring the "dubia" of the four cardinals to justice. He did not fail to make the general public informed of the continuation of his investigation's proceedings, even predicting the final verdict, which he perceived as one and three-fold.

It is threefold because, on one hand, he suggested that "the Holy Father would

take away the four cardinals' hats, as happened at another time in the Church," with a clear juridical reference to the precedent of the Jesuit Cardinal Louis Billot, stripped of the cardinalate by Pope Pius XI.

On the other hand, he boldly passed on from the conditional subjunctive, when he asserted: "I did not say that the Pope should take away their cardinalate, but only that he could do it."

And on the other hand, he still leaves everything to the ultimate decision of the sovereign: "Francis could, but will not do it."

Unitary and three-fold together, with the sudden disappearance of the judge judging the case, this sentence remains,

but it is now in suspension, while drawing from the clarity, unequivocality and crystal clarity not only of Pope Francis' answers to the "dubia" today, but also of that magisterial "et cetera" that Cardinal Pio Vito Pinto had himself added at the end of the already substantial list of circumstances in favor of the cause of nullity, in the reformed matrimonial process which he devised and published in September of 2015 with a solemn pontifical "motu proprio."

This "et cetera" was universally greeted as an "ad libitum," and has since gone down as a milestone in the history of canonical matrimonial legislation.

A legacy of mercy for which the Author cannot be thankful enough, now or ever.