VOICES FROM ECCLESIA MILITANS IN CZECHOSLOVAKIA
– Letters and Autographs –

Claudiopolis
(Cluj-Napoca, Klausenburg, Kolozsvár)
MMXI
The cover was painted by
Dr. Manfred Kierein
in 10.VII.1969
„Quibus dignus non erat mundus...”
(S. Pauli ad Hebr. XI, 38)
Introductory Note

This year on 12 January 2011, 90 years from the birth of Bishop Dr. Felix Maria Davidek passed away. The Church life from Czechoslovakia during the Communist persecution was related to the figure of Bishop Davidek who found solutions for keeping the Church alive and uncompromised. A small volume with autographs from bishops and priests from that period would be, we believe, a modest tribute to honor his figure and his spiritual succession.

H. Exc. Hofrat Dr. Manfred Kierein, Gr. Cr. OBSS opened again his personal archive, offering most of the documents exposed there. Fr. Dr. Mircea Remus Birtz, OBSS wrote a small study and some annexes, trying to introduce the lector on that period. Photographic material was collected too, hoping to increase the records from this booklet. Difficulties in our research were great, the linguistic impediment being a problem (both authors confess that, even if having several ancestors in the Czech Lands, Slovakia, Moravia and Sudet Region, they unfortunately do not speak Czech or Slovak, as some of their forefathers did). With the help of some German, English, French and Italian sources, however, they tried to offer a general landscape of the Catholic Church from Czechoslovakia from the period mentioned above. We are asking pardon if some place or personal names are not written quite correct.

It was heavy to find photos of the bishops or from other churchmen acting between 1948-1989. During the communist period they didn’t want to expose themselves; some personal archives were lost; others (like Bp. Pobozny) were not accepting to do personal photos. The same difficulty was in finding the correct birth/ death data and places. When it was possible, we tried to precise them.

Our bibliography is presenting the main resources consulted by us (even on cybernetic space) and a list of translated documents issued by the Militant Church. Other quotations were added in the footnotes.

When Time Magazine from Monday 17.I.1949 lanced the term of “the Catacomb Church”, it made career. We tried to demonstrate that “Ecclesia Militans” was much more adequate.

We present material from deceased and living bishops. Some were able to obtain official Church positions, some not, being active in pastoral activities. All of them did their best to work in God’s vineyard. We are expressing our gratitude to all of them, who were answering to Dr. Kierein letters or not (and we understand well their reasons, of those who didn’t). And all those whose names or photos are presented in this book, they can be proud that they did their duty in a distinguished way.

We also express our gratitude to Dr. Franz Gansrigler, Dr. Peter Fiala and Dr. Jiri Hanuš who were fruitfully developing the research started by Dr. Kierein in early sixties already.
Our thanks must be given to Mr. Martin Wolters, who on his cybernetic space created an important site dedicated to the Apostolic Succession, where he published previously some documents related with our work.

We have to express our heartfelt thanks and gratitude to those who have helped with monetary contributions to print this book:

The Ecclesiastical Foundation Mater fortior from Vaduz, Principality of Liechtenstein, through the personal generosity of His Excellency the Most. Rev. Archbishop of Vaduz, Msgr. Wolfgang Haas.

Bankhaus Schelhammer and Schattera Aktiengesellschaft, Vienna (founded in 1832), the Principal Director Hon. Kommerzialrat Helmut Jonas until 30.VI.2011.

Our personal thanks for their assistance in the one or another way also to Mme. Regierungsrätin Eva Röber, Federal Ministry for Innovation, Traffic and Technic, Vienna and to Mr. Vladislav Hana (1923-2007).

Reading the letters written by the churchmen presented here, and investigating the context in which they had to act, somebody feels to be introduced in the atmosphere described in the Acts of the Apostles or in the early Church history. How the Gospel was proclaimed, how the communities were functioning, how the Church was expressing through the local communities, how the leaders of the local Churches were cooperating together, or had to struggle for their flock – to all these questions the Church from Czechoslovakia tried to offer a coherent answer in the XXth century.

The experiences of the Czechoslovakian Church were transformed in a lesson for all the Catholic Church, even for the future.

And the main lesson is that “super hanc Ecclesiam portae inferni non praevalebunt” (Mt. 16:18). Non praevalebunt, this is the main trustful opinion of the curators of this small volume, too.

P. Mircea Remus Birtz, OBSS
Dr. Manfred Kierein-Kuenring, OBSS


Wie kuriale Entscheidungen die Geheimkirche drastisch und wenig einfühlsam beendet haben, war für die betroffenen Kleriker schwer zu verkraften, hatten sie doch viele Entbehrungen ertragen müssen.

Ich komme zu dem vorläufigen Schluss, dass für FMD die Rettung und Bewahrung des kath. Glaubensgutes und das Überleben der stark bedrängten Kirche die edlen Motive seines unermüdlichen und großartigen Handelns im Dienste der Kirche gewesen sind.


Vielleicht ist es den höchsten kurialen Behörden möglich, das Leben von FMD neu zu bewerten und nicht nur zu verurteilen. Lieber Bischof Felix requiescas in pace aeterna!

Hofrat Dr. Manfred KIEREIN, OBSS Wien
Voices from Ecclesia Militans

The Ecclesia Militans, sometimes called (unjustly) the Church of Silence, the Persecuted Church, or the Secret Church was (and is even now) an epiphanic manifestation of the Church in the totalitarian states. In Czechoslovakia it became a characteristic phenomenon, which focused the attention of churchmen and scholars.

Several periodicals reflected its echoes: “Religion in Communist Lands” from Keston College (U.K.), the French periodical “Catacombes” guided by the Romanian former political prisoner and theologian Sergiu Grossu (1920, Cubolta – 2009, Bucharest) in Paris, the Italian “L’Altra Europa” from Milan-Seriate, concerned about the religious life from the Eastern Europe countries, the “Pro Fratribus” (later “Pro Deo et Fratribus”) issued in Rome by Bp. Pavol Maria Hnilica SI, etc. Several famous churchmen like Fr. Werenfried van Straaten (1913-2003) or Rev. Richard Wurmbrand (1909, Bucharest – 2001, Torrance, CA, USA) wrote, spoke or helped the Militant Church, when they were able to receive news from it.

Once the totalitarian regimes collapsed in Eastern Europe, it was possible to investigate scholarly the theological, pastoral or historical dimensions of the Church there.

Hofrat (Aulic Advisor) Dr. Manfred Kierein started since 1957 as a hobby to reconstruct the apostolic succession of the bishops from the Catholic Church; sure, he paid attention to the Eastern European countries, and slowly he earned a fundamental archive with treasurous data. A first synthesis of the secret bishop from the Estern Europe was done by Mr. Franz Hummer in his book: “Bischöfe für den Untergrund: zur Praxis der Geheimbischöfe in der Katholische Kirche”, Wien-München, Herold Vlg., 1981. Kieren’s archive and Hummer’s book stimulated Dr. Franz Gansrigler to do some research about the Resistance Church from East, in a precious book (Gansrigler 1991), documented at place, written in a thrilling style, but very accurate in informations. Of high historical value is the book of Ondřej Liška: “Jede Zeit ist Gottes Zeit. Die Untergrundkirche in der Tschechoslowakei”, Leipzig, St. Benno Vlg., 2003 (unfortunately unavailable to me – n.a.). Another fundamental book was written by the Czech historians Petr Fiala and Jiří Hanuš (issued first in Czech language, next in German – Fiala-Hanuš 2004). Fiala-Hanuš are following Gansrigler and Liška, but are producing well verified and structurated documents exploring with high academical approach the history of the Church in Czechoslovakia from 1948 till our days. A good general landscape is offered also by Mr. Werner Kaltefleiter: “Mein Gewissen ist die Wahrheit. Kirchenkampf in der Tschechoslowakei Stasi-Dokumente und Zeitzeugen aus den Jahre des kommunistischen Regimes”, 2009. Their work was fortunately
completed with a collection of studies and testimonies cured by Erwin Koller, Hans Küng and Peter Križan (Koller-Küng-Križan 2011). We cannot neglect the work of Charles Bransom (USA), David Cheney and Martin Wolters (Germany) who have important Internet pages about the Catholic apostolic succession and its history.

The Catholic Church had to face persecutions in Soviet Union, Mexico and Spain before the II World War; after it, things were never as before. As an “appetizer”, in Italy during 1944-1947 were killed by communist or anarchist partisans about 110 roman catholic priests (1), even seminarians.

After the Soviet Army invaded Eastern Europe, since autumn 1944, the fate of the Catholic Church there was put under question. In 1945 started the persecution in Western Ukraine, Yugoslavia and Albania. Metropolite Joseph Slipyi was arrested in 1945, and the liquidation of the Ukrainian Greek-Catholic Church was orchestrated by Moscow. A fake-synod (Lvov, 10.III.1946) proclaimed the union with the Orthodox Church, and the resistant bishops and priests were arrested, murdered or sent in Gulag. In 1947 was Karpatho-Ukraine following. Bishop Theodore Romža was assassinated (1.XI.1947), another fake-synod (Munkač, Mukačevo 25.VIII.1949) took the same measures like the Lvov one. 1948 brought persecution in Hungary and Romania too. In Romania antireligious laws were adopted, the Greek-Catholic Church was suppressed following the Soviet pattern, the greek-catholic bishops were all confined and then imprisoned without sentence. Most of them will die in prison. In 26.XII.1948 was arrested cardinal Joseph Mindszenty. In 1949 all the catholic active bishops from Romania were arrested and imprisoned; the Mindszenty show-trial (February 1949) following the Soviet models from 1922, 1931, 1936-1939, will be a pattern for other Catholic show-trials, in Romania, Bulgaria, Poland and then in Far East Asia. In 1950 Romania had the show-trial of the Apostolic Nuntiature, in 1951 the Bp. Pacha show-trial, in 1952 the Bps. Dragomir-Todea show-trials, in 1956-1958 show-trials against Bp. Alexander Rusu and his team, against Bps. Ioan Chertes and Ioan Ploscaru; several others were put in jail even without trial. Bulgaria had show-trials in 1952 (Bp. Bossilkov shot with other priests). Hungarians were hard working in 1950, 1951 (Archbp. Grösz was arrested) and later on to eliminate the Catholic opponents. Poland in 1953 saw a show-trial of Bp. Czeslaw Kaczmarek from Kielce (28.IX.1953) and the arrest of cardinal Stefan Wyszynski (arrested until 1956).

How was answering the Holy See? Communism was firstly condemned by Bl. Pope Pius IX in his Encyclical “Qui Pluribus” (9.XI.1846) as “opposed to the very natural law” (§16). About the toxicity of socialist ideas Pope Leo XIII gave two Encyclicals: “Quod Apostolici Muneris” (28.XII.1878) and “Rerum Novarum” (15.V.1891 which condemned even the ‘wild capitalism’). A very important Encyclical about the true human liberty was issued by the same Pope Leo XIII “Libertas Praestantissimum” (20.VI.1888).

CIC 1917 through several canons (2331, §1,2; 2333; 2345; 2346; 2390) was punishing with excommunication those who were conspiring against the Pope or the legitimate hierarchy; those who were impelling the Holy See documents to
arrive at their destination; those who usurped ecclesiastical goods, those who
obstructed the free Church offices elections or nominations. Pope Pius XI with his
Encyclical “Divini Redemptoris” (19.III.1937) condemned communism and
communist doctrines as “intrinsically perverse”.

During the persecution in East, the Holy See issued a Decree “De
nominatione substitutorum” (29.VI.1948) with some later amendments
(29.VII.1948) granting special faculties to the Catholic ordinaries in state of
necessity.

The increasing of persecution determined the Holy See to adopt more
rigorous measures:
– A Decree of excommunication (issued by the Holy Office) in 1.VII.1949
(AAS 1949, 41, 334) which stated the excommunication of the communists, of
those who were inscribing in communist parties, of those who consciously did
communist propaganda. Catholic faithful were commanded not to vote communist
parties.
– A Decree from 11.VIII.1949 about matrimony with an atheistic person.
The atheists were homologated with non-Christian believers, so their marriage
was submitted to the rule of a marriage with non-Catholic persons.
– A Note (Dubium) issued by the Holy Office in 4.IV.1959 (AAS 1959,
51, 271-272) where the old provisions against the communists were maintained.
– A Decree issued by the Congregation for Councils in 29.VI.1950 (AAS
1950, 42, 601-602) was prohibiting the acceptance of Church functions or benefits
from illegitimate ecclesiastical authorities, or from State authorities in an
illegitimate way.

To whom were addressed these magisterial and disciplinary documents?
Communists, having to adopt a “progressivist prospective of life” (read atheism)
were indifferent about the statements or canonical measures of the Holy See. Not
so the ingenuous Catholics, who could easily be conquered by the communist
propaganda, or some churchmen who were acting in personal interest. In fact to
them were these decrees addressed. However in 1962, after the Metz Agreement
(August 1962) between cardinal Eugène Tisserant (1884-1972) and the Orthodox
Metropolitan Nikodim Rotov (1929-1978) of Leningrad (Madiran 1984, Madiran
1985, de Villemarest 2007, 104) (2) the attitude of the Holy See changed
dramatically. The peaceful coexistence with communist regimes was proclaimed
(3) and the Ostpolitik was born. Archbp. Agostino Casaroli was to play a sinister
game in this action (4).

Dialogue was established between the State Secretary of the Holy See and
communist governments. The resistance Catholic figures (like Metropolitan Slipyi,
the cardinals Beran and Mindszenty, the Archbp. Pierre Martin Ngo Dinh Thuc
from Vietnam) were sacrificed (offering them a golden exile, but under strong
surveillance from the State Secretary), and persons agreed by communist
governments were promoted in leading ecclesiastical positions in their countries.
Doctrinarian defense against communism was abolished. If opened religious
persecution was diminished in Eastern Europe, it never ceased, only became more
insidious and perfidious.

In Vatican cardinal Alfredo Ottaviani and his group were strongly opposing the Ostpolitik, claiming that the communist regimes will sooner or later collapse economically, and the prominent figures from East Europe were agreeing with Ottaviani (Mindszenty, Beran, Wyszynski) being however disposed in concessions in small matters (most of patrimonial nature) – this was a prospective that even the StB was accurately describing (Hal’ko 2005). History proved that Ottaviani was right.

Even if the Ostpolitik had its strong partisans among the Church political annalists (Stehle 1980) (5), it was lucidly criticized by others (Dunn 1976, Dunn 1982, Tomsky 1980) who correctly observed that the Church when playing in political arena cannot neglect moral principles and transcendental values. A document created by the Czech theologian Dr. Josef Zvěřina (“Letter to Prof. Herbert Vorgrimmler” 1976, see P. IV of Bibliography) proved also the hypocrite dimension of the Ostpolitik. Even the local Church leaders, imposed by the communists in their countries at the top of the ecclesiastical structures, were not invited, not consulted, when meetings, agreements or negotiations between State authorities and Ostpolitik figures (Casaroli or his representatives) were taking place.

When in February 1948 the communists did the Coup d’Etat in Czechoslovakia, the country had 12 million inhabitants (9,5 million catholics) 13 dioceses, 13 major seminaries, about 5845 priests, 258 male monasteries and 720 women ones. A Modus vivendi established in 1929 described the relations between the Holy See and the Republic.

The Communist Party (with its famous “Committee of Six”) took as target to destroy the catholic life. As in other communist countries, some main directions were followed: the defamation of the Holy See and the interruption of contacts between Rome and the local clergy, the creation of divisions between the bishops, the priests and the lay faithful, and among them, the infiltration of the clergy with agents or at least trusted persons, favours to the Orthodox Church and to non-catholic Churches, etc. A 10 years plan was established to cancel the monastic life.

On 21.III.1948 all the properties of the Catholic Church were confiscated by the State; the catholic press forbidden, except one weekly and one monthly periodical; the prohibition of the Catholic Action Movement. The bishops accepted in 15.VI.1948 to renounce at the earthly goods of the Church, asking instead for press liberty.

On 10.VI.1949 was created a Renewed Catholic Action under communist control (excommunicated by the Holy See in 20.VI.1949) which having no echo among the clergy, had to be reconstructed in 1950.

The bishops were not allowing their priests to inscribe themselves in political parties, nor to be proposed as candidates for the Parliament. During the negotiations with the State authorities, the Party considered some bishops as reactionaries (Vojtaššák, Picha, Skoupy), others like Beran as aware about what is happening, and others, like Trochta and Hlouch as progressist (Kaplan 1986, I, 60-
The message of the Bishops to their faithful (15.VI.1949), the condemnation from the part of the bishops of the Renewed Catholic Action (19.VI.1949), the Pastoral Letter “The Dangers of the Present Times” (27.VI.1949) were irritating the communist authorities, which decided that stronger measures must be taken.

The laws concerning religious matters (217/14.X.1949; 218/14.X.1949; 219-223/18.X,1949, 228/25.X.1949) (their texts in Böhmer-Kočevra-Nosek 1957, 81-100) were not only creating the State Office for Religious Affairs (ORA), précising its attributes, but were establishing in details how the Catholic Church had to function. The local ORA deputy was able to control the bishops’ correspondence, to censure every religious material, to approve or not each ecclesiastical promotion, punishment, transfer, to conceal or to cancel the necessary license for a priest to be able to act publicly, etc. Practically the CIC 1917 was substituted with the Cult Laws and ORA instructions, the local ORA official being the true leader of a parish or a diocese, and the local bishop being transformed in the in pontificalibus vicar of the ORA deputy. The state of necessity of the Catholic Church was an established lawful reality.

The bishops protested at the State authorities in 21.X.1949 condemning the State Mediaeval Protectorate of the Church (an atheistic one!) and asking that those laws to be cancelled. Useless.

Show trials were necessary. One (the Machalka group) was shown at Prague, in 5.IV.1950, where ten religious superiors were condemned to hard sentences (6), followed by closing the monastic orders and monasteries (13-14.IV.1950), the liquidation of the Greek-Catholic Church (28.IV.1950 when a fake synod declared the union with the Orthodox one; however in 18.VI.1968 the Greek Catholic Church reobtained lawfully its freedom), the closing of the diocesan seminaries (14.VII.1950), being allowed only 2 State Seminaries (Litomerice and Bratislava).

Other show-trials were prepared: the Bp. Stanislav Zela Group (Prague, 2.XII.1950, when a bishop and 8 priests received hard sentences), the Buzalka-Vojtaššák-Gojdič Group (Bratislava 15.I.1951), the Bula Affair (7), the Oto Madr trial (1952), the Bp. Trochta trial (1954), etc. The Internuncio Saverio Ritter was on 16.III.1950 expelled from the country and the Modus vivendi was denounced by the Czechoslovak authorities. (About the Kafkian atmosphere of the show-trials, see Kaltefleiter 2009, 11-23, 25-28, 165-167).

A new priestly movement was created (controlled and guided by communist authorities), the “Priestly Movement for peace” (closed in 1968) and reopened under the name “Pacem in Terris” (P.i.T.) on 31.VIII.1971 and definitely closed on 12.XII.1989.

From 1950 2192 monks were put in concentration camps, more then 175 imprisoned, about 2000 priest were also deported or imprisoned, 616 nuns were also put in concentration camps, 4100 expelled out from their monasteries, and about 6000 nuns (who had social irreplaceable roles, like medical nurses) were
under strict surveillance.

The bishops had also to disappear. First they were doubled with agents who were surveilling them day and night ("for their protection") then they were imprisoned, deported, or put in house arrest. In the later '50s practically one bishop was free (Trochta, later Eltschknner), but under severe control. (Böhmer-Kočervený-Nosek 1957, 56-80; Slovák-Inovecký 1976, 11-35; Kaplan 1986 I, II, III; Razék 2005; Kaltefleiter, 2009, 11-39).

After 1964 a slowly wind of liberalism was breathing among some authoritative circles, culminating with the reforms of the Dubček Era and the Prague Spring (1968); more, the civil society from Czechoslovakia became a true intellectual and social powerful force (Duplan-Giret 1994). (A good prospective of the Roman Curia reactions at the developments in Czechoslovakia, at the Soviet invasion in Kaltefleiter 2009, 75-114).

Some bishops were allowed, to take part at the II Vatican Council (Nécsey, Pobožný, Skoupy) but in Rome were also under strict surveillance, and Josef Beran was expelled in 1965 from the country, without right to turn back.

The Prague Spring was broken with the Soviet invasion from August 1968; little by little the “normalization” began. New religious laws and ministerial instructions were issued. (4812/22.XI.1970; 11.513/31.VIII.1971) with the same restrictive disposals like the 1949 ones. (Slovak-Inovecký 1976, 323-346). The ORA deputy’s agreement was necessary even for a diocesan chapter meeting! If priests were too active in their ministries, they could loose their license (in fact only in 1972 more than 100 did). No priestly free reunions were allowed. No pilgrimages. Even the P.i.T. priests were kept under strong observation.

The weak result of the Ostpolitik was the permission given to Archbp. Agostino Casaroli to consecrate 4 new bishops, on 3.III.1973 (Julius Gabriš, Josef Feranec and Ján Pasztor) and on 4.III.1973 (Bp. Josef Vrana). The next State approval for 2 auxiliary bishops for Prague will be given in 1988 (Antonín Liška and Jan Lebeda).

The bishop deprived dioceses were guided by Chapter Vicars (vicarii capitularii), chosen from trusted persons of the regime.

The Church and the Civil society reacted. Underground clergy (bishops, priests, monks, nuns) were doing a fully efficient apostolate. The religious samizdat was effective in stimulating catholic believers to analyze, to adopt solutions, to act according to them (Malý 1988).

František Tomašek, being reluctant at the beginning, later he became an ardent sustainer of Catholic protests.

However, trials, persecutions, false accuses, ministry license depriving were current issues until 1989 (Kalinovská 1977; Kalinovská 1978; Doellinger 2002, Grohorova 2005).

The Church and the faithful in Czechoslovakia were not staying impassible during the aggressions against them. The hierarchy used the special faculties received from the Holy See. A concrete model was that of Bl. Bp. Theodore Romža, who consecrated in autumn 1944 two secret bishops for his diocese.
When the negotiations and the memorandums proved to be useless, the bishops from Czechoslovakia had to create a secret, substituted, hierarchy, consecrating secret auxiliary bishops, with succession rights (coadjutors) or nominating lists of secret substitute ordinaries (see Annex 1; Gansrigler 1991, 65-66, 78, 99, 109). But even the secret coadjutor bishops were arrested, deported or strictly observed. New bishops had to be consecrated. It was the merit of Bp. Robert Pobožny, who consecrating on 2.I.1951 Bp. Pavol Maria Hnilica, SI (30.III.1921 Unatin – 8.X.2006 Rome) (8) established the secret bishopal structures, not always integrated in the secret ordinarial/diocesan structures. Bp. Pavol Hnilica consecrated on 24.VIII.1951 Bp. Jan Chryzostom Korec SI (b. 22.I.1924 Bosany) and was able to refuge himself after from the country. In Exile Bp. Hnilica was a main voice of the Underground Church from Czechoslovakia and from other socialist countries and also an untired apostle of the Message from Fatima.

The Catholic faithful resistance was organized through the “Rodina” groups, established in Slovakia in 1945 by the Croatian farsighted priest Stjepan Tomislav Poglajen-Kolaković (8.IX.1906 Podgoraci – 1990 Paris). A jesuit missionary graduated in Louvain, Fr. Kolaković went in Slovakia to organize lay and family apostolate in Ucraine and Russia (in the Axis formerly occupied territories). In Slovakia he was able to create the “Rodina” (“Family”) circles, which improved personal adult catechesis, lay apostolate.

In 1946 Fr. Poglajen-Kolaković had to leave Czechoslovakia, but some of his disciples will become famous. Dr. Silvester Krčmery (b. 1924, Trnava), who will spend from 1950 14 years in jail, and Dr. Vladimir Jukl (b. 1925 Bratislava) imprisoned between 1951-1965 will be the main lay intellectuals who will organize catholic studies circles. They will aggregate near Bp. Ján Korec and eventually become secret priests also. To this group will join Dr. Ján Čarnogursky (b. 1944 Bratislava) after 1968 and the mathematics scholar František Mikloško (b. 1947 Nitra). Čarnogursky will loose his barrister license in 1981 for his “subversive” activities, and with Mikloško will play an important role in organizing the civil society and civil resistance in Slovakia. All became secret priests and after 1989 Čarnogursky became prime-minister of Slovakia and justice minister in several governs there, Mikloško will be an important political person (he will renounce in exercising the priesthood). (Gansrigler 1991, 147-150; Doellinger 2002, 215-220).

The Jesuit priest Fr. Josef Zveřina (1915 Střítež – 1990 Nettuno, Italy) was between 1942-1945 in a German concentration camp and between 1952-1965 was imprisoned by the communists; being active as a priest in the diocese of Litomerice, in 1970 his license was cancelled, and he had to practice his apostolate unofficially or through samizdat. He also had disciples and was considered as one of the most important unofficial Czech theologians. The models of Fr. Poglajen-Kolaković inspired him too.

One of the most distinguished faithful who learned from his predecessors how to struggle for the Church rights was the worker Augustin Navratil
He did several petitions to the authorities, asking to stop the abuses, wanted justice in the murder case of Fr. Ing. Premysl Coufal (9), was several times arrested, fined or interned in a psychiatric hospital (10). In the beginning of 1988 he issued the “31 Points Memorandum” (soon he collected 1000,000 signatures and the sustainment of Archbp. Tomašek), a fundamental text asking freedom for the Catholic Church.

But during 1946-1950 another priest was active in Brno diocese, who later will be one of the most significant exponents of the so-called “Secret Church”. Felix Maria Davidek (12.I.1921 Chrlice/Brno – 16.VIII.1988, Brno). Davidek was a living encyclopedia, a Dr. in Philosophy, speaking Latin, Greek, Hebrew, Russian, German, French, English, performing as a musician and poet (his pseudonym was “Vaclav Ará”) and later studying unofficially medicine also. In 1972 was able to obtain a license in economic sciences, with a thesis avoiding the marxist conception, about similarities between an economic system and the homeoostasis of the human body.

Felix Maria Davidek created an (unofficial) Athenaeum at Horni Stepanov, where, under guide of distinguished scholars, young people were able to prepare themselves for maturity or for ecclesiastical vocations. Davidek became quickly a “non grata” person in front of the authorities, and after an unsuccessful trying to cross the Czech-Austrian border (in 1951), he was arrested and served 14 years of prison. Here he guided further his academical activities (being several times punished for) and once he was free (in 1964) established a secret University for training people in theology, literature, sociology or psychology. Officially he could work only as a disinfection-man in a children hospital in Brno. (Gansrigler 1991, 57-74, 115-149; Fiala-Hanuš 2004, 25-71).

The main questions for the uncompromised Church from Czechoslovakia were:

1. How can be avoided the creation of a schismatical, separated Church from the Holy See?
2. How can souls be cured by non-compromised priests?
3. How can former seminarians or former religious persons, no more recognized as such by the communist State, to be recuperated by the Church?
4. How can the Church cultivate new vocations, both secular and monastic, without State immixtion?
5. How can future vocations be instructed, avoiding the official recognized seminaries (only two, controlled by the State, with numerus clausus and other restrictions)?

To these questions (Slovák-Inovecký 1976, 350) only one logical answer was possible: to have your own secret bishop.

The state of necessity was asking for secret, free from State controle or surveillance, bishops.

Bp. Hnilica was able to escape from Czechoslovakia in 1953, Bp. Jan Korec was alone, not known yet as secretly consecrated. On 9.IX.1955 he consecrated as bishop Fr. Dominik Kalata SI (b. 19.V.1925 Nowa Biala, Poland), a
secret priest since 1951. Both of them were risking much: Bp. Korec in fact was
arrested in 1958, Bp. Kalata had also experiences with communist deportation.
Only on 18.V.1961 was able to consecrate as bishop Fr. Peter Dubovský SI
(28.VI.1921 Rakovice – 10.IV.2008 Ivanka pri Dunaj), a priest from 1950; he was
also for several years confined before by the communists. Bp. Kalata in 1969 was
able to take refuge in Innsbruck, Austria, where he perfected his studies, and later
established himself in Germany, where he could do pastoral activity among the
Slovaks from emigration (in Grunern). In 16.III.1985 he received the titular see of
Semta.

Bp. Dubovský kept his consecration secretly for a while, till the reforms of
Prague’s Spring were in action.

But the Czechoslovakian Catholic Church was helped even by other
bishops, from socialist countries, where the attitude towards Catholicism was more
gentle: Poland and East Germany (German Democratic Republic, or GDR). The
most active bishops who were consecrating secret priests for Czechoslovakia were
Karol Wojtyła from Krakow, Stefan Wyszyński from Warshaw-Gniezno, later
Archbp. Franciszek Macharski from Krakow, Bp. Gerhard Schaffran from Görlitz
and Bp. Josef Stimpfle from Augsburg (11). (Gansrigler 1991, 22, 26; Fiala-Hanuš
2004, 76-79; Kaltefleiter 2009, 122-123). Strong conspiracy rules were observed.

When later Bp. Davidek or other bishops in Czechoslovakia were well
dealing with the “Underground” apostolate they will help their brethren from
Poland, East Germany, Hungary or Soviet Union too. This was possible because
Czechoslovak citizens were able to travel quite freely after 1964 in other socialist
countries, and their presence had nothing astonishing. If Polish ecclesiastics tried to
help their former brothers from Western Ukraine, or the Polish deported citizens in
Central Asia, their presence was strictly observed by the KGB in Soviet Union; the
Czechs or Slovaks were considered not so dangerous (Fiala-Hanuš 2004, 120-121,
140, or the case of Fr. Klaus Metsch from Berlin, ordained secretly in

However the local bishops’ fate was not sure. Bp. Korec was arrested in
1958, Bp. Kalata was surveilled (he had to work as a car driver, in 1961 was
arrested for 4 years and in 1969 he was able to escape from Czechoslovakia), Bp.
Dubovsky was also under duress and a prudent person. A providential man was
found: Ing. Jan Blaha (b. 12.III.1938) a chemist engineer, who studied in the secret
University founded by Davidek. In 1967 when liberal winds were spreading
through Czechoslovakia, Blaha was able to travel in Germany and Italy. In
Germany was ordained as priest secretly by Bp. Stimpfle (12.VII.1967) and in Italy
he tried to get an audience with Paul VI, to obtain an approval for consecrating
bishops at home. A personal audience was not granted, but Bp. Hnilica could
obtain the approval. (Gansrigler 1991, 18, 25, 63, 68, 78-79, 123-124; Fiala-Hanuš
2004, 78).

When turned back, Blaha was consecrated Bp. secretly by Bp. Peter
Dubovský on 28.X.1967 and he eventually consecrated Fr. Felix Maria Davidek as
secret Bp. on 29.X.1967. Later on Bp. Blaha will assist at other consecrations

Bp. Felix Maria Davidek had everything clear in his mind what to do. His pastoral models were St. Paul the Apostle, Pope Pius XII, Pope John XXIII, St. Pius of Pietrelcina, St. John Vianney; he had a great devotion to the Czecho-Moravian tradition, and to the priests murdered by the communists (P. Bula, P. Josef Toufar, etc.). But he was also an admirer of the Russian Orthodox theology (Vladimir Soloviov, Serghei Bulgakov) or of Teilhard de Chardin (Fiala-Hanuš, 2004, 79-80, but also 53-71).

Some of his pastoral targets were:
1. Everything must be done what the official Church cannot do itself, not allowed by communists (apologetics, catechesis, the study of the Church doctrine, of the post Vatican II situation, of the modern theologians, of the old spiritual literature);
2. to penetrate where the official Church was not allowed to (in prisons, hospitals, concentration camps, surveilled residences);
3. to confuse and to mislead the StB agents;
4. not to compete with the official Church, but to help it in good initiatives;
5. to restore and revitalize the monastic orders (prohibited by the State authorities);
6. to modernize and to adapt pastoration to the concrete situation of the society and of the country.

He was well aware about the state of necessity (one of his mottos was in extremis omnia licita sunt) and acted accordingly (Gansrigler 1991, 26, 51-53, 63-70, 84).

He found several examples in Church tradition, in the Greek-Catholic Church practice, or in de Chardin’s doctrine. But he also tried to keep contacts with local ordinaries and with the Holy See. Pastoral necessity was his supreme command.

Davidek was able to consecrate 17 bishops. According to him, when the local secret ordinarius was arrested, all the local secret structure was compromised (the case of Bp. Kalata and later of Bp. Korec, who, in July 1969 was able to do a trip in Rome, was officially received by Paul VI and his bishopal quality was made public) (Gansrigler 1991, 63-64, 85-84, Fiala-Hanuš 2004, 78-79, 106-112). But when a community had its own bishop, once he arrested, that group could join to another one. The first two consecrated bishops from Davidek were 2 greek-catholic priests (Fr. Eugen Kocíš on 3.XII.1967 and Ivan Ljavinac on 24.III.1968 – not to forget that until 18.VI.1968 the Greek-Catholic Church was forbidden!). In 1968, after the Soviet invasion (20-22.VIII.1968) when the fate of the Czechoslovak intelligensia was questioned, he consecrated more others: Josef Dvořák, Dobroslav Kabelka, (precise data unknown), Ing. Jiří Georg Pojer (22.VIII.1968), Fr. Stanislav Krátký (27.VIII.1968). When “normalisation” began, together with the renewal of the anti-ecclesiastical laws, Davidek consecrated also Martin Hrbča (28.XI.1970) and Josef Blahnik (28.IX.1970) and later on: Jindrich Pešek (15.VIII.1971), Fr. Oskar Formánek SI (August 1972), Fr. Marian Potaš OSBM
Because the fate of a secret bishop was never sure, Davidek wanted to assure a “personal reserve” when needed. We observe that from 1973 to 1978 Davidek stopped the consecrations, one of reasons being the Casaroli intervention and the consecration of the 3 officially approved bishops in Nitra (3.III.1973) and one in Olomouc (4.III.1973); but once persecution increased, after Charter ’77 Movement, he restarted them.

Davidek was having a strong tridentine mentality about the Holy Sacraments and Holy Orders (Koller in Koller-Küng-Križan 2011, 21-22) and loved the Latin language and Latin language celebrations (Fiala-Hanuš 2004, 134).

From these informations it can be seen that Bp. Davidek was not so modernist as he was presented later.

To help the greek-catholic apostolate Davidek ordained married priests; but it was also convenient to ordain married candidates for priesthood to confuse the StB (in fact, a celibatarian man always suscited suspicion to them). So Davidek (and later other bishops too) created married priests even for the Latin Church, which is not strange for the catholic Tradition (of both rites) (12).

What about married bishops? This step was also inspired from the Church history (its enough to think to the family of St. Basil the Great, Archbishop of Caesarea in Caapdocia), being not an uncommon practice in the Latin Church till the XI-th cent., and in the Orthodox Church till modern times (13). However Davidek consecrated only one married person as bishop, Msgr. Karel Chytil (Dunn 1996, 235-251; Dunn is wrong about Bp. Nikodem Krett, OSBM [who was a basilitan monk] and about Bp. Fridolin Zahradnik, who were not consecrated by Davidek). After 1990 rumors spread about women ordinations as deacons and priests. If women deacons are also an attested reality in the Catholic Church of all the rites, and in the Orthodox one (14), women priests are not. Davidek did in fact nominate Mme. Ludmila Javorová as his General Vicar (a smart option which would confuse his StB spying agents). Until 1995 Rev. Javorová (her family and Davidek’s one were good friends starting with their parents, and Davidek was hosted in Fr. Josef Javora’s house, brother of Rev. Javorová and a secret priest too) strongly denied that she received ever a priestly ordination (Gansrigler 1991, 125-100; Dunn 1996, 239-240). However, from 1995 she recognized that Bp. Davidek ordained her in December 1970 as a priest woman. (Fiala-Hanuš 2004, 94-97; Koller-Küng-Križan 2011, 57-74). It is supposed that Davidek ordained other 2 women as priests and about 18 deacon women. (Fiala-Hanuš 2004, 95). But it must stated that once the Pope pronounced Himself about women ordination, Mme. Rev. Javorová submitted herself, rejecting all further pretension to a priestly ministry, and more, dissociating herself categorically from all the Western tentative to ordain women priests. (15) (See her interview, which reflects a high spiritual life, in Koller-Küng-Križan 2011, 64, 69, 71). For Rev. Javorová this step could be useful
during the totalitarian regime, and only for mature, dedicated women.

According to Davidek and his cooperators, a woman deacon could unobserved penetrate in a feminile prison or in a hospital, when needed.

Davidek hold two pastoral synods also: in Kobeřice (December 1970, when pastoral discussions and also the problem of women ordinations were analyzed) and in August 1973 in Červený Důl. Both synods were kept in secrecy, the numbers of persons being high (about 60), but divided in small groups for security reasons. During the 1970 synod a split between bishops occurred (Bps. Pojer, Dvořák und Provazník – the last consecrated by Bp. Kočiš on 24.VIII.1969 were against the discussion about women, Bps. Blaha and Hrbča were favorable) (Fiala-Hanuš 2004, 87-99). But even so the bishops continued to be very active.

Bp. Felix Maria Davidek tried to maintain good functional relations with local ordinaries also. First he tried to involve Bp. Karel Skoupý (the diocesan bishop) in his secret activities. But even if both respected each another (and Skoupý was favorable to cooperate with Davidek especially in 1968-1969, after the Soviet invasion) later on they couldn’t agree. Skoupý was not able to understand the secret rules required by Davidek (Fiala-Hanuš 2004. 85-86).

A much more faithful cooperation was possible with cardinal František Tomašek. Both were exchanging letters or messages frequently. Both were celebrating Mass each for another. Tomašek strongly defended Davidek against Casaroli and against calumnies (orchestrated mostly from StB). When Bp. Davidek, analyzing the Church-State relations, composed the 1988 “March Analysis” (in parallel with the Augustin Navratil initiative), Tomašek adopted Davidek document too, and in his letter to the Authorities (28.IV.1988) several ideas from Davidek’s work can be found. Davidek usually informed Tomašek about his work, especially when he realized that Tomašek is not a passive person in front of the communists. (Gansrigler 1991, 86, 91-92, 135; Fiala-Hanuš 2004, 130-132).

Bp. Stanislav Krátký worked well together with Bp. Karel Skoupý (Gansrigler 1991, 51) and with cardinal Tomašek, to whom he submitted in September 1984 a spiritual rule for a lay group under his guidance (Gansrigler 1991, 86).

Bp. Fridolin Zahradník had good contacts with Bp. Trochta (Gansrigler 1991, 94), with Fr. Ján Hirka, the ordinary of the greek-catholic diocese of Prešov (who obtained biritualism permission for priests consecrated by Zahradník) (Ibidem 97, 99) or with Bp. Karel Otčenašek (Ibidem 103).

Contacts with the Holy See were always tried by the secret bishops when this was possible. However we have to distinguish between contacts with the Roman Curia, and contacts with the Pope, through trustful persons.

Davidek sent Fr. Ing. František Mikeš in Rome in 1966 (he was able to travel abroad in those times) and later Ing. Jan Blaha in 1967 (Fiala-Hanuš 2004, 78-79, 251-253) where they were able to meet cardinal Beran, Bp. Hnilica SJ and even St. Pius from Pietrelcina. Blaha obtained faculties to consecrate bishops.

When Bp. Josef Hlouch with the help of some Roman Curia papers tried to
stop Davidek activities, in 1972, the secret bishop, taking the opportunity that Bp. Jiří Pojer asked for leaving Czechoslovakia through marriage (16) instructed him to go to Rome to bring there necessary clarification. Pojer’s mission failed (Fiala-Hanuš 2004, 101-105).

A friend of Bp. Davidek and a future bishop too, Msgr. Dušan Špiner was charged to establish regular contacts with cardinal Wyszynski, which in fact he did – Wyszynski, not an Ostpolitik man, was informed about everything. Wyszynski was contacting Paul VI (and later John Paul II), trying to avoid Casaroli’s implication, but Paul VI gave all the data received to cardinal Carlo Confalonieri (1893-1986) who was then the Dean of the Sacred College. (Fiala-Hanuš 2004, 105, 120-124). Fr. Kamil Maria Vanco was able to meet personally Pope Paul VI in June 1977 on behalf from Davidek, and received assurance that the Pope knew about Davidek consecrations (“which were valid”) and about his work (Fiala-Hanuš 2004, 121-122, 228).

In 1979 Fr. Oliver Oravec (who was able to refuge himself from Czechoslovakia through Yugoslavia, betrayed by one of his friends) tried to obtain (with help of Bp. Hnilica) an audience for Dušan Špiner (he was also in Rome then) to the Pope, but some officials from Curia blocked the initiative (Fiala-Hanuš 2004, 122-124).

With every means Davidek tried to avoid Casaroli’s intrusion into his work. However, Casaroli knew and acted accordingly. Mons. John Bukovský (17) was sent in Czechoslovakia to contact Davidek, in summer 1976. A meeting was done in Chrlice in 26.VIII, where Bukovský tried to obtain informations and to determine Davidek to stop consecrations. (Fiala-Hanuš 2004, 117-120). Davidek considered that Casaroli and Bukovsky were not only playing the Ostpolitik, but also that their circles in Vatican were fully spied by StB agents. And here he was right (18). Casaroli in 1980 wrote a letter to cardinal Tomašek, intimating him to stop Davidek, a letter echoed by desinformations arrived in Vatican (from StB, from Mons. Ludvík Horký, Chapter Vicar of Brno), which angered Tomašek, who defended Davidek (Fiala-Hanuš 2004, 125-132).

Davidek went forward, no canonical punishment was issued against him, but the Ostpolitik actors waited to take revenge.

However Davidek (and other bishops too) were not limiting their apostolate only for Czechoslovakia. They were active in Hungary as well (where Bp. Provazník or Bp. Zahradník consecrated two secret bishops) (Fiala-Hanuš 2004, 100) in Western Ukraine or the Soviet Union (Bp. Dušan Špiner ordained secret priests for the Soviet Union, Fr. Serghei Nikolenko and Vladimir Nikofor, at the request of cardinal Wyszynski) (Fiala-Hanuš 2004, 140). Even with Romania contacts were established: Bp. Davidek had always a strong interest in this country (his dry nurse came from here) and visited Romania for 6 times. There are mentions that in the Kobeřice 1970 Synod 70 priests from Romania were represented by a delegate (Fiala-Hanuš 2004, 26, 87, 139) (19).

Contacts with the public opinion from West were not neglected. Visitors
like Fr. Werenfried van Straaten O Praem with his “Kirche in Not” Organisation, or like Fr. János Szőke from Charitas were useful to bring news from the Church (secret or not) outside (van Straaten 1981, 110-120, 130, 133-134, 136; van Straaten 1989, 207-217, 221-229, 230-231, 211-217; Szőke 1993, 206-215). Letters from thy secret bishops or secret priests were regularly published, not revealing their names.

The Free Europe Radio and the Keston College were also able to obtain informations about the Militant Church from Czechoslovakia.

But the several groups had a large variety of “underground” activities, some insisting in consecrations, some in theological training, some in theological research, and others in samizdat issues.

Not all the groups were knowing about each other, not all the groups had the same way of thinking, evaluating and acting, not all the groups were agreeing with the others. The group of Bp. Korec was not near the group of Bp. Davidek, Bp. Zahradnik didn’t knew what some Davidek’s cooperators were doing. Secrecy was always a good principle to be followed. However Davidek had some contacts with Dr. Josef Zvěřina or with Msgr. Dr. Oto Mádr (1917-2011) (Fiala-Hanuš 2004, 150-151), even if relations with Bp. Korec group were tensioned (Gansrigler 1991, 110, 148-149).

Here the StB found a great chance to spread rumors, calumnies, intoxications, acting according the rule “calomniez, calomniez, toujours restera quelque chose” (Kaltefleiter 2009, 157-158).

Some detractors had received a taste in spreading calumnies against Bp. Davidek, declaring him as a “provocative agent”, or “mentally insane” like Hansjakob Stehle (Gansrigler 1991, 29-30) or Vlasta Černa-Prihrilova (Fiala-Hanuš 2004, 128-129), some of these rumors being spread to the Free Europe Radio too (Gansrigler 1991, 152-154). Davidek was defended strongly by cardinal Tomašek (Fiala-Hanuš 2004, 132, 225), or by the Bps. Ing. Jan Blaha (Ibidem 165, 224, 231-233), Zahradník (Ibidem 132), Krátký (Ibidem 191-207), Kočiš and Ljavinec (Ibidem 163-164). Bp. Davidek was very sane and his consecrations were valid without any reason of doubt. Indeed this is the truth!

Bp. Fridolin Zahradník (b. 16.IX.1935 Rychnove nad Knežnou) was a married greek-catholic, who after some years being a medical student, was expelled from the University for his “intense religiosity”. He studied secretly theology, and worked as a high class restaurating worker, being specialized in baroque monuments. He was able to travel along Czechoslovakia due to his job. Was ordained as a priest on 19.XI.1969 by Bp. Eugen Kočiš, and as bishop by Bp. Ing Bedřich Provazník (31.V.1936 Tisova – 4.II.2007 Ostrovacich/Brno) on 24.X.1970. Provazník was consecrated bishop by Eugen Kočiš on 24.VIII.1969 (who belonged to the Davidek line). Zahradník was working hard ordaining priests and consecrating other bishops, and in 1985 wrote a letter to Free Europe Radio, protesting against calumnies spread against Davidek. The Free Europe speaker, Fr. Anton Hlinka (1926-2011) made public his name, so he was arrested with some of his priests, and condemned to 4 years prison (a 15 years prison sentence was
asked). In jail he was able to do apostolate; his wife (a schoolmaster) and his children had to suffer persecution from the authorities. But Zahradník (whose motto was “to be in the first line front of the Gospel”) did more: he secretly (openly after 1990) founded the “Emaus” community, targeting on helping the alcoholics, migrants (gypsies), social emarginated people. (Gansrigler 1991, 63, 66, 152, 154, 93-112; Fiala-Hanuš 2004, 98-102). His work was so necessary then after 1990 he was elected as city counselor in Rychnov (Gansrigler 1991, 112) being one of the few in the Czech Land who was than competent in those matters.

Zahradník had his own contacts with Bp. Trochta, Bp. Karel Otčenašek, with the future Bp. Ján Hirka and with cardinal Macharski (b. 1927 Krakow) of Krakow, to inform the Pope John Paul II about his activity (Fiala-Hanuš 2004, 101).

Some curial officials, most of them from Casaroli’s team, adopted the previous rumor (of the StB agents) that Davidek was insane, having a reason to contest the validity of his consecrations (and Zahradník’s too). We mentioned before that the validity was recognized as such by cardinals Tomašek, Wyszynski and Macharski and even by the Bl. Pope John Paul II.

After 1990 some Curia members (acting under the Pope’s suggestion) proposed that a Personal Prelature or an Institute of Consecrated Life to be created, to unite the secret bishops and the secret priests, their number being estimated between 200 and 600 (Gansrigler 1991, 15, 19, 28), a desire which also the secret bishops were asking (see Bp. Stanislav Krátký) (Gansrigler 1991, 65-67; Dunn 1996, 239-242; Fiala-Hanuš 2004, 159).

Not paying attention at the warnings of the Bl. Pope John Paul II (20), after 1995 a confused secret solution were offered to the former underground churchmen, where married priests were allowed to celebrate publicly as permanent deacons, or were biritualized (transferred in the greek rite), to some bishops were required not to use more their bishopal graces, or others were counseled to wait in discretion their recognition. (Fiala-Hanuš 2004, 152-168, 208-222). To some of them even a ordination sotto condizione was required! Fortunately not all the ordinaries accepted. It was the biggest mistake from the part of that Curial officials, this provoked the sedevacantist reaction.

Sedevacantism is represented by several schools (21) but all of them agree that the New Mass Order (Novus Ordo Missae) promulgated by Pope Paul VI in 1969 is invalid. They all agree to deny the validity of the bishopal consecrations according to N.O.M., due to lack of the correct form. Their argument its strong, according to the traditional Catholic teaching: according to the Catholic (Orthodox and Eastern Orthodox Churches too) doctrine, exposed clearly in Pope Pius XII Encyclical “Mediator Dei” (20.XI.1947) and the Apostolic Constitution “Sacramentum Ordinis” (30.XI.1947) the correct form for ordination is necessarily required. For the bishopal consecration the necessary form is: “Comple in Sacerdote Tuo ministerii Tui summam, et ornamentis totius glorificationis instructum coelestis unguenti rore sanctifica” (Sacramentum Ordinis, §5). With the “Pontificalis Romani” (18.VI.1968) the formula was changed, no more
mention about the fulfillment of the *sacerdotal ministry* being made. The claim that the new formula was adopted from *Traditio Apostolica* of Hippolyte of Rome and the rite of intronisation of the maronite Patriarch only increased the doubts of the traditionalists. (22) The term *spiritus principalis* from N.O.M. is very ambiguous, not précising cleary the nature of the sacrament. Ironically, all the bishops consecrated by Davidek and the others bishops before 1970-1972 (when N.O.M. was introduced in Czechoslovakia), are genuine valid; not so can be said about the bishops consecrated by Casaroli in 1973, are claiming the sedevacantists.

To the sedevacantist objections only one answer should be given: “*Ecclesia supplet*”. 

Bp. Dr. med. Oliver Oravec (b. 1941, Poprad Matejovce) was a dental doctor, who followed secretly Davidek’s University and was ordained as a priest by him in 1968, according to the Tridentine rite. He was active in secret pastoration, but one of his friends betrayed him, and in 1979 he had to refuse himself through Yugoslavia to Rome. Here, being near Bp. Hnilica, tried to obtain a Papal audience for Bp. Špiner (Fiala-Hanuš 2004, 122-123) but unsuccessfully. From 1981 to 1983 he was in the Jesuit Novicate, but what he saw there and the diversions against the Catacomb Church from Czechoslovakia disappointed him; in 1983 he renounced at the N.O.M., became close to the “*St. Pius X*” Brotherhood, and later adopted strict sedevacantist positions. On 21.X.1988 was consecrated bishop by Bp. Robert F. McKenna, OP (apostolic succession from the Archbp. Thuc) in Monroe, Connecticut. On 1990 he turned back in Czechoslovakia. On 12.VI.1991 Dr. Oravec consecrated as bishop Dr. John E. Hesson in Monroe, and on 24.X.1996 consecrated as bishop Raphael Cloquell in Filderstadt (Germany). Bp. Oravec is active now in traditional apostolate.

Bp. Emanuel Korab was consecrated *sotto condizione* in November 1999 by Bp. Hnilica in Rome; he also is active in sedevacantist conclavist circles (23).

Bp. Eliaš Antonin Dohnal OSBM (b. 1946, Hluk) became an official Catholic priest in 1972, and taking seriously his apostolic ministry, he had troubles with the communist authorities. In 1991 he became a basilitan monk, obtained a doctorate in theology, and was dogmatic professor in Prešov. Then he was invited by Bp. Ljavinec to serve at the greek-catholic cathedral from Prague, and here he organized the Basilitan Order too. With both Bp. Ján Hirka and Ivan Ljavinec he went in good relations. Once the old guard bishops retired, due to some misunderstandings, [his charismatic activity, the delicate problem of the languages in the Greek-Catholic Church (Czech, Slovak, Old Slavonic, Ukrainian)] after 2003 he went with other brethren in Ukraine, and the Basilitan Order suffered great troubles in Czechia and Slovakia. In 2008 with other three brethren were consecrated as bishops (3.III.2008) in Pidhirtsi (UA) by Bp. Michailo Osidach (a secret Ukrainian bishop) assisted by other bishops (Vasily Kavatsiv among others). Since 2011 they adopted a strict sedevacantist position, creating a Bishopal Synod with 7 members, and instituting an “Orthodox Greek-Catholic Patriarchate” in Lvov Zhovkva. (24)
Another effect of the mistrusting from some Roman curialists of the Czechoslovak bishops was the huge dimension of secularism after 1990. Before the split of Czechoslovakia in two republics, in 1992, at a nr. of 15.725.680 inhabitants, Roman-Catholics were 50%, Protestant 20%, Orthodox 2%, agnostics 28%. In 2001 however, in the Czech Republic atheists and agnostics were 60%, Protestant 2% and Catholics 38%; in Slovakia Catholics were 60%, Protestant 8,4%, Others (Orthodox, Neoprotestants) 21% and agnostics about 10%. Only 6% are going to the Church on Sundays in the Czech Lands, and about 33% in Slovakia (25). In 1948 Catholics were about 80% of the population in Czechoslovakia, and current communist persecutions and indoctrination reduced their number to 50% in 40 years. In 10 years of liberty, they lost more faithful than under 40 years of persecution.

During the communist period all the bishops and the Chapter Vicars were doctors in theology and the secret bishops had high competences in their lay-work.

Even the ordinarii intrusi must not be blamed. They tried to defend the ecclesiastical structure, to offer a high level academic training, even an ‘official dialogue’ with marxism was possible, and the catholic newspaper “Katolicke noviny” was freely accessible in the churches. (Rupp 1969, 127-142). Some of them cooperated well with the secret ordinaries or other secret bishops too (about the high pressure of the StB on the Church after 1975 and the reaction of the Roman Curia, see Kaltefleiter 2009, 143-151, 154-157).

Catholics from other socialist countries (Soviet Union, Albania, Romania, Bulgaria) were dreaming at the conditions of the catholics from Czechoslovakia.

The heroism of those bishops and priests who, after having the opportunity to trip abroad (Korec in 1969, Davidek in 1981, Špiner in 1979) were turning back to persecutions and were working in God’s vineyard without hesitation must be respected by everyone.

Fighting for the Church, exploring and finding new solutions when necessary, developing theological questions required by pastoral targets, assuring uncompromised pastors, these are the main lessons the Church from Czechoslovakia offered us.

If we speak about the Church from Czechoslovakia between 1948-1989 we will find several names like the Secret Church, the Silent Church, the Catacomb Church, the Persecuted Churches.

Was it silent? No, it was not, it spoke loudly, officially and unofficially.
Was it secret? No, it was not. Everybody knew about, starting with the Pope and finishing with the StB.
Was it in catacombs? No, it was not. It was in all the levels of the society.
Was it persecuted? Yes, it was and it still is, as everywhere where Catholics want to live their faith without compromise,
It was simply the Ecclesia Militans.
ANNEX 1

A synoptic prospective about the Czechoslovakian Dioceses between 1948-1989

I. Representative of the Holy See:

II. Archdiocese of Prague (Cz)
   Between 1940-1945 he was interned in Mauthausen and Dachau, later imprisoned by the communists between 1950-1963, then kept under strict surveillance. In 22.II.1965 he was created cardinal. Expelled from the country in 1965, he had no right to turn back, and in Rome was kept under strict control of the Curia, in a golden exile.
   – Auxiliary Bp. Kajetán Matoušek (7.VIII.1910, Prague – 21.X.1994) priest from 1934, nominated titular Bp. of Serigene and coadjutor of Archb. Beran on 29.VIII.1949, consecrated on 17.IX.1949. His main consecrator: Bp. Eltschkner. After 1950 he was put in prison, then in house arrest, later was allowed to work only as a simple priest. After 1989 he was recognized as auxiliar Bp. of Prague.
   – *Ordinarius intrusus* (i.e. nominated by State authorities, not recognized by the Holy See) Msgr. Antonin Stehlik – 1951-1972
   – Bp. Eltschkner seems to have consecrated between 1955-1960 as secret Bp. Msgr. Mikloš Vaclav Dočekal (Fiala-Hanuš 2004, 102) who later joined P.i.T. movement, a line strictly surveilled by the StB.
2. Archb. František Tomašek (30.VI.1899 Studenka – 4.VIII.1992, Prague), priest from 1922, on 12.X. 1949 nominated auxiliar Bp. of Olomouc, titular Bp. of Butus, consecrated on 13.X.1949. His main consecrator: Bp. Eltschkner. After 1950 he was put in prison, then in house arrest, later was allowed to work only as a simple priest. After 1989 he was recognized as auxiliar Bp. of Prague.
   – Auxiliary Bp. Kajetán Matoušek (7.VIII.1910, Prague – 21.X.1994) priest from 1934, nominated titular Bp. of Serigene and coadjutor of Archb. Beran on 29.VIII.1949, consecrated on 17.IX.1949. His main consecrator: Bp. Eltschkner. After 1950 he was put in prison, then in house arrest, later was allowed to work only as a simple priest. After 1989 he was recognized as auxiliar Bp. of Prague.


Tomašek was allowed to consecrate two auxiliary Bps.:
III. Archdiocese of Olomouc (Olmütz) (Cz)


He was also confined by the communists in 1950, and then kept under strict surveillance.

– Auxiliary Bp. František Tomašek (till 1965) seems to have been coadjutor Bp.


– Ordinarii intrusi:


Msgr. František Vymetal between 1987-1989, belonged to P.i.T.


IV. Diocese of Brno (Brünn) (Cz)


Imprisoned between 1950-1953, under house arrest at Zernuvce between 1953-1968, allowed to turn back at his diocese in 1968.


V. Diocese of České Budějovice (Budweiss) (Cz)


Between 1950-1963 he was imprisoned, between 1963-1968 he was under house arrest, and between 1968-1972 he was allowed to act only as praepositus.


2. – Bp. Miroslav Vlk (b. 7.V.1932, Lísnice-Sepekov), a priest since 1968 (he was former secretary of Bp. Skoupy), acted as a secret priest. Nominated Bp. of C.B. in

VI. Diocese of Hradec Kralove (Königgrätz) (Cz)


   He was in jail between 1950-1962, then had to work as a truck driver to a state farm. Acted as a secret priest. On 21.XII.1989 nominated Bp. of H.K. (acted until 1998) and later Archbp. ad personam.

       Msgr. Karel Jonaš 1972-1990
       Both belonged to P.i.T.

VII. Diocese of Litomeřice (Leitmeritz) (Cz)


   In 28.IV.1969 was created cardinal in pectore, and published in 1973.


VIII. The Apostolic Administration of Česko Tešin (Teschen) (Cz)

This canonical unit was created from that part of Breslau/Wroclaw diocese which turned back to Czechoslovakia in 1945. In 1977 was united with the Archdiocese of Olomouc and in 1996 was created the diocese of Ostrava – Opava.


IX. Diocese of Spiš (Szepes) (Sk)

He was imprisoned by the communists between 1950-1963 and than kept under strict surveillance and house arrest.


He was in prison between 1950-1960 and then in house arrest in Pezinok.

– Ordinarii intrusi: Msgr. Josef Ligoš in 1973
Msgr. Stefan Garaj 1973-1989


He was professor at Bratislava seminary and in 1982 was banned to teach further.

X. Diocese of Košice (Kaschau, Kassa) (Sk)
In 1995 became Archdiocese.


XI. Diocese of Banská Bistrica (Besztercebánya, Neusohl) (Sk)


Msgr. Josef Feranec between 1968-1973


XII. Diocese of Nitra (Nyitra, Niedrau) (Sk)


He was imprisoned between 1958-1968 (with a sentence of 12 years reclusion), in July 1969 was able to visit Rome and to meet Pope Paul VI. After his return, his rehabilitation was cancelled in 1974 but due to his illness was pardoned to serve other 4 years of prison. He could work only as windows-cleaner and in public salubrity service. WAS very active in Ecclesia Militans.

On 6.II.1990 was nominated diocesan Bp. of Nitra (retired in 2005); and created cardinal on 28.VI.1991.

XIII. Diocese of Rožnava (Rozsnyo, Rosenau) (Sk)


However on 2.1.1951 he was able to consecrate Bp. Pavol Maria Hnilica SI as secret Bp.


Msgr. Tibor Spišak, between 1988-1990


XIV. Apostolic Administration of Trnava (Nagyszombat, Tyrnau) (Sk)

Trnava was Apostolic Administration between 1922-1977 when was erected as an Archdiocese. In 1995 received the name of Bratislava-Trnava.


He was in prison between 1950-1956 and then at house arrest in Decin and in Tabor.


XV. Greek Catholic Diocese of Prešov (Eperjes, Priašev) (Sk)


– Bp. Pavel Peter Gojdič nominated in late 1949/early 1950 the following prelates as ordinarii substituti:
  1) Bp. Basil Hopko
  2) P. Mikulaš Russnak, Th. Dr. (30.IV.1878 Sopkovcy – 1.XII.1954 Bratislava)
  3) P. Ján Kokinčák
  4) P. Michal Szabados (died 2.IX.1984 Viszlo, Hu)
  5) P. Myron Podhajecky, following this order (Botza 2011, 95). We don’t know if they were secretly consecrated as bishops or not. Rumors circulated about Msgr. Dr. Myron Podhajecky to be consecrated as Bp.. Msgr. Podhajecky (16.VI.1911 Čirč – 3.IX. 1995 Čirč) was professor of theology at Prešov between 1941-1950, was also imprisoned. Later was able to practice his ministry openly after 1968 and organized a Museum of Ruthenian Traditions in Čirč.


XVI. Greek-Catholic Diocese of Munkač (Munkacs, Mukačevo, Muncaci) in Karpatho-Ukraine (Kárpátálja, Zakarpatska Ukraina, Podkarpatska Rus.)

Even if Czechoslovakia renounced formally in 29.VI.1945 to Karpatho-Ukraine, the resistance fighters for the Faith were once Czechoslovak citizens. Ukrainians (Ruthenes/Rusyns), Hungarians, Romanians, Slovakians and Germans were constituting there a big family. (Botlik 1997, 271-298; Birtz 2007, 56-59)


Munkač after the death of Bp. Romža until February 1949 when he was arrested, deported in GULAG, and then from 1956 in strict surveillance in Karaganda. Died in fame of sainthood.


Observation: It may be presumed that Bp. Chira was consecrated on 27.IX.1944 (Gregorian style) / 14.IX.1944 (Julian style) during the Feast of the H. Cross. Bp. Romža used to consecrate his bishops on liturgical feasts.

**ANNEX 2**

*About State of Necessity and Law of Necessity*

Between the *Coup d’Etat* from February 1948 and the *Velvet Revolution* from 1989 the Catholic Church from Czechoslovakia was under high pressure: its properties were confiscated, it had no right to have public schools, no freedom of expression was allowed, no opportunity to announce freely the Gospel, no direct contacts with the Holy See were permitted, the recognized by State churchmen were always in danger to loose their license when they became too active, the monastic life was persecuted, etc.

All these (and more) are symptoms of the state of necessity. E. Eichmann and K. Morsdorf give us the following definition:

> “A grave inconvenience or necessity is a situation of constraint such as, without his fault, the person in difficulty is physically or morally obliged to do something against the law in order to avoid the danger. This may be a threat against his spiritual goods, his life, his freedom or other earthly goods.” (Fulham 2002; Birtz 2006, 197)

Some commentators (Fulham, Fulham 2002) are even precising some degrees of necessity:

1. Ordinary (common) spiritual necessity – any sinner finds himself in ordinary circumstances
2. Grave spiritual necessity – a soul is threatened in spiritual goods of great importance.
3. Spiritual necessity almost extreme: status of a soul which without someone’s help, could be rescued only with great difficulty.
4. Extreme spiritual necessity – the status of a soul which, without the help of
someone else, could not be able to be saved (but only with such a difficulty) that the soul’s salvation could be considered morally impossible.

5. General grave (public) spiritual necessity – when several souls find themselves threatened in spiritual goods of great importance (faith or morals).

It is easy to observe that the fifth state was corresponding to the Church in Czechoslovakia and other socialist countries.

In the CIC 1917 canons 2205, § 2-4 and 2219 are very important for our matter. Can. 2205 precises that no penalty is incurred by a person forced by a necessity to act against the law; however when the act is intrinsecally evil a smaller penance then the prescribed one must be given. Can. 2219, § 1 states that in penalties the most benign interpretation of the law must be followed.

Now in CIC 1917 can. 2370 states that the consecration of a bishop without the Pontifical mandate must be punished with suspension; can. 953 requires the Pontifical mandate to consecrate a bishop. Episcopal consecrations without Pontifical mandate were punished since 9.IV.1951 with the excommunication latae sententiae (for both consecrator and receiver) by a Decree given by the Council Congregation (AAS 1951, 43, 217-218). The Decree was given to prevent the creation of schismatic churches in China and elsewhere in the communist world, under the pressure of those authorities. The Decree was not intended to act against the faithful Catholics, who remained resistant to the communist pressure. More, according to can. 2205 § 3-4 an ipso facto penalty cannot be applied when existing attenuating circumstance.

CIC 1983 in can. 1323, § 5-8, can. 1324 § 1, 3, 4, 5, 8 and 1345 are stating that no penalty is incurred by a person forced by a necessity to act against the law; an action incurring a punishment, but performed in order to avoid a danger, is not exempted from a sanction if it is intrinsically evil or brings prejudice to other souls. In circumstances of necessity the violator of the law not incur any latae sententiae penalty.

So the consecration of a bishop (which is not an act intrinsically evil) without Pontifical mandate, punished by CIC 1983 can. 1382 with excommunication latae sententiae cannot be applied mechanically during the state of necessity.

The several traditional Catholic groups from Occident are invoking the state of spiritual necessity, especially when seeing the libertinage in liturgical matters, genuine theology, etc. And at least some of them are not at all wrong; it is one reason why H.H. Pope Benedict XVI cancelled the excommunication of the bishops of St. Pius X Brotherhood. The state of necessity imposes some changes of the canonical law. Some penalties are not applied, other are diminished, other cannot be imposed. Therefore the state of necessity generates the law of necessity. Some facts from the XXth century are relevant:

I. The case of Greek-Catholic Metropolite Ven. Andrej Szepticky (1865-1944)

He received during 1907-1908 from St. Pius X extensive privileges to create an Exarchate in Russia. Now the Russian Empire (especially after 1905) was far more liberal, more democratic, more tolerant than the Soviet regime. Some privileges given by St. Pius X to Szepticky in 14.II.1908, 18.II.1908 and 28.II.1908 were fully significant:

– he was able to consecrate bishops without the knowledge of the State Secretary of the Holy See
– he was able to give special faculties in celebrating the Holy Liturgy
– he was able do dispense in several reserved cases
– his priests could be provided with special faculties on absolution
– he could call local synods
– when special circumstances required, communion in sacris with the Orthodox were allowed.
Szepticky was enough prudent not to use all these faculties and not to disturb the activity of Alexis Zercianinov, the official Exarch for Russia (nominated in 22.V.1908). After 1917 when Ukrainian interests became more important, he was not so much concerned with the Russian affairs, even if he kept a strong attention on Soviets (Korolevskij, 1964, 197-204).

II. The case of Bishop Michel d’Herbigny (1880-1957), who was charged by Pope Pius XI to restore the Catholic hierarchy under the Soviet Rule. He was consecrated as bishop on 29.III.1926, secretly, in Berlin by Msgr. Eugenio Pacelli (future Pope Pius XII) and was provided with all the privileges of the Pontiffs, except three of them, strictly reserved to the person of the Pope:

– to dispense the marriage of the roman-catholic priests (intended to allow them to contract a legitimate religious marriage, and to celebrate further the Sacraments)
– to dispense from blood consanguinity
– to absolve those who attacked the earthly possessions of the Holy See.

However, due to lack of discretion, his mission failed. (Lesourd, 1976, 65-66).

III. The Mexican Faculties
Since 1911 in Mexico all the governments had a pleasure to persecute the Catholic Church. However the persecution came to an apex during the regime of president Plutarco Calles (1926) culminating with the revolt of the Cristeros. Pope Pius XI gave several documents concerning the situation of the Church in Mexico: The Apostolic Letter “Paterna sane sollicitudo” (2.II.1926), the Encyclicals “Inisque affectisque nominis” (18.XI.1926), “Acerba animi” (29.IX.1932), “Nos es muy conocida” (28.III.1937). These magisterial documents were doubled with some canonical and disciplinary instructions for the missioners and the ordinary clergy from Mexico and Central America: “Privilegia ac ditionem Americae Latinae” (30.IV.1929, AAS 1929, 21, p. 554-557) later confirmed in 1939 and then in 1949 by Pope Pius XII (“Decretum de facultatibus et gratiis pro America Latina”, 26.III.1949, AAS 1949, 41, 189-191).

IV. The case of the Ruthenien Bishop Blessed Theodore Romža: When the Soviet Army was invading Romania, Hungary, Karpatho-Ukraine (autumn 1944) Bishop Romža, recently nominated Apostolic Administrator of the greek-catholic Diocese of Munkács (Munkač, Mukačevo) consecrated on autumn 1944 two secret bishops Msgr. Alexander Chira (1897-1983) and Péter Orosz (1917-1953). Contacts with all diplomatic representatives of the Holy See were broken and impossible, due to war conditions.

V. Persecution of the Catholic Church increased epidemically in Eastern Europe after 1945. At least in Romania for both rites and for the Hungarian, Romanian and German Latin Rite faithful was issued a general Decree “De nominatione substitutorum” (29.VI.1948) followed by “Facultates specialissimae” (29.VII.1948) (Tempfli 2002, 963-971; Birtz 2007, 16, 88-95; Făgăraș-Birtz 2007, 133-139).

In 29.IV.1950 the Congregation for Concile issued a new Decree, for all the socialist countries (29.VI.1950) (AAS 1950, 42, 601-602; Tempfli 2002, 984-985) which stated the prohibition for every catholic churchman to obtain benefits from illegal church authorities or State officials.

For Czechoslovakia similar special instructions were given. The Slovak periodical
“Rodinne Spoločenstvo” (4.IV.1989, nr. 24) is publishing the text (mentioned by Gansrigler 1991, 109). For Czechoslovakia were issued some specifically pontifical documents also:


2. A Declaration of the Congregation for the Consistory about matters concerning the situation in Czechoslovakia (17.III.1951, AAS 1951, 43, 173-174) where all those who aggressed Church officials, those who were impelling the legitimate Church authorities to take jurisdiction, who accept illegitimate or illegal Church benefits are excommunicated, their absolution being reserved to the Holy See.

3. An Apostolic Letter of the Pope Pius XII to all the faithful from Czechoslovakia (18.X.1951) (AAS 1951, 43, 768-772).

During the communist yoke in Czechoslovakia these documents were creating the canonical status for the state of necessity. Similar documents were issued for other socialist countries (ex. for Romania the excommunication of Priests for Peace Movement in 2.V.1950 – Tempfli 2002, 979-980, or the excommunication of those who abuses against the legitimate pastors 17.IX.1951 – AAS 1951, 43, 603, etc.)

VI. For the Catholic Church from the People’s Republic of China which is faithful to the Holy See some special privileges were issued by the Congregation for Evangelization (De Propaganda Fide) in 27.VI.1978 (Nr. 3242/78) (Chan 1987, 458-442).

Therefore accusing the bishops from Czechoslovakia who tried to save the Church providing other bishopal consecrations, without State involvement, seems to prove a lack of documentation.

A strange issue however occurred during this research: Bp. Stanislav Krátký, Bp. Fridolin Zahradník, and the early scholars who studied the aspects of the Militant Church of Czechoslovakia are speaking about “the Mexican Faculties” (Gansrigler 1991, 65-66, 78, 99, 109) stating that they were obtained by “Mons. Verolino in 1948”. From this point the information spread everywhere (Kaplan 1986, Dunn 1996, Fulham 2002) even in an article on Wikipedia.

Between 1946-1950 the Internuncio at Prague was Archbp. Saverio Ritter, expelled out from the country in 16.III.1950, working later in the State Secretary of the Holy See.

Mons. Gennaro Verolino (3.XI.1906 Napoli – 17.XI.2005 Rome) priest in 1928, was working in the diplomacy of the Holy See, being since 1944 Secretary of the Apostolic Nunciature in Budapest (Hungary). Here he was very active helping Hebrews to avoid deportation and persecution, offering them diplomatic documents. On 5.IX.1951 was consecrated titular Archbp. of Corinthus, being nominated Internuncio for Salvador and Guatemala (1951-1957) then Nuncio in Costa Rica (1957-1963). Later he worked in the State Secretary of the Holy See. He was declared “Just among the Gentiles”.

So in 1948 he (Verolino) was not even bishop; more probable is that he traveled in Czechoslovakia between 1948-1950 to help the activity of Archbp. Ritter.

It’s evident that the possession of the documents issued by the Holy See concerning the special faculties, the excommunications of the intrusers, etc, was considered a proof of “anti-socialist” activity, or for the espionage for the Holy See, transgressions punished severely in each socialist country, not only in Czechoslovakia. Therefore these documents are rare, and confusion may occur. Some other useful observation must be done.

The Decree “De nominatione substitutorum” from 1948 (which most probably was proposed in Czechoslovakia also) is stating that the residential Bp. (the diocesan one)
has to nominate two priests, which, when the Bp. is in captivity, confined, exiled or unable, even through letters, to communicate with his diocese, have to take the government of the same, succeeding in that order established by the Bp. Those priests, when the Bp. is dead, [and a Chapter Vicar (vicarius capitulare) cannot be elected], will succeed one after the another. They also will provide to announce the Holy See about taking their office.

The Decree establishes a fundamental practice; that of nomination.

In fact legitimacy is granted by the nomination in charge of someone by his superior. More precisely, by the his *legitimate* superior.

Communists were adopting the *elective* practice, so that a Chapter Vicar was elected after their “recommendation” (pressure and black-mail). Hence the clash between the nominating practice and the elective one, clash met through all the socialist countries where the Catholic Church was in necessity.

If we observe the data of consecrations of the Bps. in 1949-1950:

9. According to some (Wolters) Msgr. Myron Podhajecky was also consecrated during that time (certain is he was nominated as *Ordinarius substitutus*).

We can see that the first two of them were in fact residential ordinaries (*Ordinarii diecesani*) and the others, presented generally as “auxiliary bishops” of their dioceses, were consecrated during the promulgation of the laws 217/14.X.1949, 218/14.X.1949 and 219-223/18.X.1949 (laws which established from the part of the State the official persecution of the Church) or immediate after. Those bishops were in fact (secretly) designated as the “reserve” to lead their dioceses, when the ordinaries were blocked to do so. So they in fact were coadjutors. We don’t know yet the title of Bp. Richter (if he had one – it seems he had none), sign of the increasing of the pressure (the Internuncio Richter was expelled in 16.III.1950). Later, Bp. Pobožny will consecrate in 2.I.1951 as secret Bp. Pavol Maria Hnilica, SI who on 24.VIII will consecrate Bp. Ján Chryzostom Korec SI.

Those Chapter Vicars, elected with pressure of State authorities, are *ordinarii intrusi*, intruders. However even they will try, at least some of them, to cooperate with the legitimate ecclesiastic authorities, and with the resistant clergy, too.

The special faculties are not only “mexican”. Before and after the Mexico persecutions, they were well used in Eastern Europe.
ANNEX 3

Secret Bishops Consecrated near Those Following the 1948 Special Faculties

We will try to present those whose consecration is certain, or at least they were presumed to be consecrated. This list can be always adapted after new documents are discovered.


B. Bp. Emil Procházka (Cz) it is presumed that he was consecrated on 1953. Consecrator not known yet. (Wolters).

C. Bp. Felix Maria Davidek (12.I.1921 Chrlice/Brno – 16.VIII.1988 Brno) (Cz) consecrated:


3) on 27.VIII.1968 Bp. Stanislav Krátký (11.XI.1922 Brno Zabrdovice – 13.XI.2010 Rajhrad) (Cz), a priest since 1946, later deported, who had to work in building constructions, then in car driving, in computers. He was active secretly consecrating priests and offering theological instructions. After 1989 he was professor of theology and between 1999-2010 Prevost of the Chapter of Mikolov, (Gansrigler 1991, 25, 51, 55-70; Fiala-Hanuš 2004, 84-85, 144)


5) on August 1968 Bp. Josef Dvořák (Cz) who later renounced also to the priesthood. (Fiala-Hanuš 2004, 85)

6) on August 1968 Bp. Dobroslav M. Kabelka O Praem (Cz) (Fiala-Hanuš 2004, 85, 106-107, 114)


8) on 28.XI.1970 Bp. Dr. Martin Hrbča (11.X.1924-29.VIII.2002) (Sk) a priest since 1954, active in the diocesan Curia of Trnava and in Brezovice (Fiala-Hanuš 2004, 85)

9) on 15.VIII.1971 Bp. Dr. Jindřich Pešek (22.IV.1908 Kameneck – 21.XI.1980 Poličke) (Cz) a salesian missionary in Ecuador, a priest since 1942 with studies in Barcelona. He was in prison between 1949-1955, later he finished politechnical studies. (Gansrigler 1991, 63, 134; Fiala-Hanuš 2004, 107)


11) on August 1972 Bp. Dr. Marián Potaš OSBM (2.III.1918 Prešov-23.II.2006 Prešov) (Sk) a basilitan monk since 1939, active in Karpato-Ukraine, a priest since 1943. After 1950 he did 10 years of prison. He had to work as a manual worker, and after 1968
was allowed to serve in several parishes. Between 1970-1994 he was the protoegumen of the basilitans from Czechoslovakia. (Fiala-Hanuš 2004, 106-107). He was also a Canon of the diocese of Prešov


14) on December 1978 Bp. Václav Razík (1921-1984) (Cz) a priest from Brno, later active in Moravske Budejovice. He was active in Scout Movement and in Catholic Action (the genuine one) and was also imprisoned (Fiala-Hanuš 2004, 107, 109-111)

15) on 6.X.1979 Bp. Dušan Špiridon Špiner (7.II.1950 Vydrník) (Sk). He studied theology in Bratislava, being a priest in 1973. In 1976 his ministry license was cancelled by the State authorities and he had to work as a boiling worker. He was very active secretly, keeping contacts with cardinal Wyszynski and even ordaining priests for the Soviet Union. He also was the secret Prior of the Knightly Order of Malta. After 1990 he consigned a doctorate in philosophy, and now is functioning as an associate professor at the Palatine University of Olomouc (Fiala-Hanuš 2004, 107-108, 111-114, 140-142).

16) on 4.XII.1984 Bp. Dr. Josef Hinterhöhlzl (16.V.1915) (Cz), a priest since 1939, and the spiritual director of Bp. Davídek. He was active in Moravia.


F. Bp. Fridolin Zahradník consecrated:


4) on 29.V.1982 Bp. Ján Konzál (b. 5.V.1936 Zbuzany-Trebonice) (Cz), author of several studies and samizdat literature. He was in contact with Miroslav Vlk (the future cardinal), the future bishops Dominik Duka and Václav Dvořák or with the distinguished theologians Oto Mádr and Josef Zvěřina SI. Bp. Konzál had several pseudonyms KK, Karel Klein, Karel Malý. Now he is leading the “Getsemany” Community, being involved also in ecumenical studies. (Fiala-Hanuš 2004, 101-102; Koller-Küng-Križan 2011, 189-203, 244).

5) on 29.V.1982 Bp. Pavel Hajek, a priest from Hradec Kralove diocese
(Gansrigler 1991, 102; Fiala-Hanuš 101).

6) it is presumed (Wolters) that Bp. Sergej Kovč (29.VIII.1911-9.XI.2000) (Sk), a greek-catholic priest was consecrated by Bp. Zahradník

G. Bp. Nikodem Mikulaš Krett OSBM consecrated:  
1) in 1981 Bp. Ondrej Fogaš (b. 9.XII.1945) (Sk) a greek-catholic priest from Lenartov (Fiala-Hanuš 2004, 100) since 1972


H. Two Hungarian secret bishops were consecrated by Bp. Davidek, Provazník or Zahradník in 1970 (Wolters, Fiala-Hanuš 2004, 100):  
1) Bp. Gyula Parádi (b. 1931)  

They were consecrated when the forced exile of Cardinal József Mindszenty was planned (by the Ostpolitik fellows) and the Church status in Hungary was uncertain. It is reported that Parádi was the main consecrator of Rédei. Bp. Parádi has belonging to the Esztergom Archdiocese, being a parish priest in Budapest. In the same parish (of Bakáts Place) was acting Bp. Rédei, Canon of the Archdiocese of Esztergom. According to the Hungarian sources Bp. Parádi was consecrated by Bp. Davidek.

I. Bp. Oliver Oravec (b. 1941) (Sk) was consecrated bishop in Monroe, Connecticut, on 21.X.1988 by Bp. Robert Fidelis McKenna, OP  
Bp. Oravec consecrated:  
2) Bp. Raphael Cloquell on 24.X.1996 in Germany


The other secret bishops are found in the Annex 1.

If the Bl. Pope John Paul II remembered well (see note 20) some of the priests he consecrated secretly in Krakow became secret bishops too. The list therefore must be kept opened.

Other documents, rememrs, personal archives will bring further clarification.

ANNEX 4

The Apostolic Succession of Bishop Fridolin Zahradník

Due to technical reasons, the Annex 4 is presented before the photos.

The performance of the bishopal consecrations was again précised by the Apostolic Constitution of Pope Pius XII ‘Episcopali Consecrationi’ (30.XI.1944).

The mental health required to administrate validly the sacraments asks free will and conscious knowledge about what doing (virtual intention, external attention). Dementia, drunkenness, coma status, obnubilation are affecting these required parameters. Nor Davidek, nor other secret bishops suffered about these syndromes. See about some integrist topics related to this subject:


We make references to integrist Catholic authors being they the most rigorist on these matters.

39
List of Documents

The documents presented in this volume belong to the personal collection of the authors. Some of them were published before in the books of Dr. Gansrigler, DDrr. Fiala and Hanuš or on cybernetic sites (Wolters). They are self explanatory. All the churchmen, “secret” bishops or priests, submitted themselves to the Church and are proving a high spiritual prospective. None of them were trying to do career during 1948-1989, hunting Church promotions. None of them desired to be promoted with bishopric benefices; they answered to the call (dangerous and perilous) of pastoral necessities.

A 2. Proclamation of the same Decree, exposed openly in Italian cities
A 4. Decree against accepting ecclesiastical benefices or offices from uncanonical authorities, published in AAS 1950, 42, p. 601-602
A 8. Statement about excommunication of all those who abused against the legitimate Church authorities from Czechoslovakia, published in AAS 1951, 43, p. 173-174
B 3. Testimony from Bp. Ambroz Lazík about his bishopal ordination from 14.VIII.1949
B 4 – B 5. Letters from Bp. Robert Pobožny about the Apostolic Administrators from Rožňava, and precisng he had no personal photo. Bp. Pobožny was not allowing to be photographed, due to his humility.
B 13. Invitation from Bp. Stepán Trochta to his official intronisation.
He is also suspicious against Bp. Felix Maria Davidek. Dr. Manfred Kierein was active in promoting Bp. Davidek’s Beatification cause, however impossible now, because his attraction to Teilhard de Chardin (27) and the priestly ordination conferred (at least) to Mme. Javorová. However Bp. Davidek is a hero of the Catholic Church, offering 14 years of prison for its liberty.

**B 17 – B 18.** Letters from Bp. Peter Dubovský SI. B 18 was published in Gansrigler 1991, p. 12. Bp. Dubovský wanted secrecy to be kept about the Militant Church, until the Curia was not pronounced about.

**B 19.** A letter from P. Vojtech Bošánský SVD (1914-22.IV.2001) stating clearly he never received a bishopal consecration. However he was active in underground before 1989, being presumed he was a bishop.

**B 20 – B 28.** Letters from Bp. Karel Otčenašek. He proved himself a man of great sensitivity, and tried to help the underground clergy when it was possible. He did so for Bp. Zahradník but he had to keep discretion due to the official procedures.

**B 29 – B 30.** A letter from Rev. Ludmila Javorová and the translation of it. Rev. Javorová (b. 1931, Chrlíce-Brno), belonging to a family with 10 children, has a degree in Trade Economy, and is celibatarian. She worked as a secretary, medical nurse, etc. and was nominated by Bp. Davidek his general vicar till 1980 (Fiala-Hanuš 2004, 94-95). She is favorable to a beatification cause for Davidek, but realizes the time is not ready yet. She precises that during persecution no written papers for consecrations were given, for security reasons.

**B 31 – B 36.** Letters from Bp. Felix Maria Davidek. B 30 is very important, confirming the connection between Davidek and Tomašek; Davidek informed Tomašek about his actions. There are letters who are demonstrating also the spiritual assistance given by Davidek, his connections with the old aristocracy, or his interests in archaeology. B 34 is a letter addressed to Msgr. Jan Hirka at the death of Bl. Bp. Basil Hopko.

**B 37 – B 37a.** Letter from Bp. Bedřich Provazník. He was well conscious about agents infiltrated in the Church, even in the Roman Curia, and therefore not willingly to give data about the underground activities. More, after 1990 he considered that the pastoral targets of the Church are much more important than research on apostolic succession.

**B 38.** Obituary of Bp. Bedřich Provazník

**B 39.** Obituary of Bp. Felix Maria Davidek. At his burial, in Turany – Brno, a huge multitude gathered; the funeral office was celebrated by Chapter Vicar Ludvík Horky, despite his adversity against Davidek (Gansrigler 1991, 93); other secret bishops and priests were there. Bp. Davidek died on 16.VIII.1988 not on 18.VIII.

**B 40 – B 45.** Letters from Bp. Josef Hinterhölzl. He was the spiritual father of Bp. Davidek, knew intimately his soul and is stating about Davidek’s virtues, about his validly (“100%”) consecrations and about the dark times of communism, when prudence was normative. Bishopal weapons, heraldry, were not prioritarian in those times.


**B 47.** A letter from Bp. Fridolin Zahradník in favor of his community, “Emaus”.


**B 49.** A letter from the Apostolic Nuncio Giovanni Coppa. He writes about some new consecrated bishops in Czechia, how the ordination is conferred; he is not able to give an information about Bp. Zahradník. Archbp. Giovanni Coppa (b. 9.XI.1925 Alba, Italy) became a

B 50. A letter from Bp. Jiří Krpalek, from 21.III.1992 (Brno) where he gives precious data about his priestly (in Germany) and episcopal ordinations. The exact data from the bishopal consecrations were not given, to avoid misusing them. Therefore even in our previous quoted books some lacunarian data are found.

B 51. Another letter from Bp. Jiří Krpalek, where he thanks about prayers for his recently died mother.

B 52 – B 71. Letters from Bp. Dušan Spiridion Špiner. He offers important news about how things were developing in the Czech and Slovak Church after 1991. B 56 is an interesting document. It was required to Bp. Špiner by Bp. František Tondra, to renounce to all episcopal practice; this was a blackmail, promising him that if he renounces, he will be allowed to do a doctorate degree in theology. He signed, but after no more permission for doctorate was given (being he an active parish priest after 1990, the bishops permission was required) (Fiala-Hanuš 2004, 160). Bp. Spiner changed the diocese, did a doctorate degree in philosophy and became auxiliary professor at the Palatine University from Olomouc. He is one of the best scholars from former Czechoslovakia in Mircea Eliade (1907 Bucharest – 1986 Chicago) the Romanian religion historian. Blackmailing a person makes all documents signed under pressure null and void. He is active in pastoration where it is required.

B 72 – B 72a. Letters from Mons. Ján Krajnák (10.VII.1924 – 25.II.2005), who for a long time was presumed to be a bishop (Fiala-Hanuš 2004, 100). He explained how and why he acted having a mandate from Mons. Ján Hirka. The second letter is an angry one. Mons. Krajnák was not disposed to offer more data from underground, considering that investigations about the Catacombs Church to be irrelevant in front of the actual Church problems.

B 73 – B 79. Letters from Bp. Bartolomej Urbanec. B 74 is a hand-note of Dr. Kierein to Prof. Dr. Hans Jorissen, professor of Dogmatic Theology at the Bonn’s University, interested also in the theological implications of the Militant Church from Czechoslovakia. Bp. Urbanec was initially reluctant to offer informations about his consecration, once he sent his practice in Rome. Later, however, he gave precious data: he was consecrated mainly by Bp. Nikodem Krett, coassisted by Bp. Zahradnik (who consecrated Krett on the same day), the ceremony being organized by Mons. Jan Krajnak. Under the name “Josephus de Bohemia” (see B 77) was acting Bp. Josef Jindra (died in 1977).

B 80 – B 94. Letters from Bp. Stanislav Krátký. B 80 was published by Gansrigler 1991, 57. Bp. Krátký was a strong defensor of Bp. Davidek and of the other “secret” bishops. He was very active in claiming official church benefices for them. He was stating that Felix Maria Davidek made everything known at Rome. He also offered fundamental data about Bp. Fridolin Zahradnik.


B 96. Greetings from Archbp. Giovanni Coppa. He ispreciing the fundamental role of the local diocesan bishop in opening a beatification/canonization cause. Dr. Kierein was very active trying to open a beatification causa for Bp. Dr. Felix Maria Davidek.


For the Appendix document, see the explanations following note 27.
Notes

1) See names, places and dates in “Elenco parziale degli ecclesiastici uccisi dai partigiani comunisti in Italia” in “La Tradizione Cattolica”, Rimini, 1997, 8, nr. 33, p. 34-38 where 94 names are given. See also “Religiosi uccisi per motivi politici” in http://chiesaersi.wordpress.com/religiosi-uccisi-per-motivi-politici.htm where 113 names are given.

2) This shameful agreement was established because Vatican wanted some Russian Orthodox delegates to the II Vatican Council; the Soviet authorities agreed, if the Roman Curia will not condemn nor critic communism. Two Russian delegates were allowed then to participate, and a petition for condemning communism, signed by more then 400 bishops was buried without any explanation. More, the Roman Curia had to accept the “pacific coexistence”. See also Kalużyński, Tadeusz – “Nikodim. Una ecclesiologia vissuta”, Rome, 1995, Pont. Istituto Orientale, p. 258-256. Useful to understand the retrosenes are also: Bellegrandi, Franco – “Nichitaroncalli. Controvia di un papa”, Rome, 1994, ed. International Files; Idem – “II portone di piombo, Il Vaticano della riforma montiniana”, Milano, 1975, ed. SugarCo.; Cavaterra, Emilio – “Il Prefetto del Sant’Uffizio. Le opere e i giorni del cardinale Ottavini”, Milano, 1990, ed. Mursia; Villa Luigi – “Paolo VI beato?”, Brescia, 1998, ed. Civiltà; Idem – “John XXIII ‘Blessed’ too?”, Brescia 2001, Chiesa Viva.

3) See the Encyclicals “Mater et Magistra” (15.V.1961) and “Pacem in Terris” (11.IV.1963).


5) According to Pierre de Villemarest, Hansjakob Stehle was a STASI agent (de Villemarest 2007, 169).

6) The 1949 religious laws were establishing fines to 100.000, ČsKr and prison to 3 year terms for transgression. But communists were always smart in changing accusations. Having contacts with Vatican (“an ango-american spy agency”), keeping secret instructions of the Holy See (“subversive material against the State or the social order”), and meeting secretly (“conspiracy activities”) were changing significantly the prosecution act, pointing on subversion, sabotage, high treason. The punishments were heavy prison sentences from 10 years to up, hard labor, life imprisonment, or even death penalty.

7) Fr. Jan Bula (1920 Lukov – 20.V.1952 Jihlava, hanged) was a dedicated priest who, initially being confused by the Renew Catholic Action propaganda, gave his name there, then retracted. Being too active in his parish, the StB created a diversion with one of his agents Ladislav Malý (later killed in an ambuscade) who killed some communist local officials (“as an anticomunist partizan”). Bula and several other priests and undesired persons were arrested and after a show-trial 7 were condemned to death, other 5 to hard prison several terms. The priests František Paříl (1911-1951) and Vaclav Dzržola (1912-1951) were executed before, Fr. Bula in 1952. They have the Martyrdom beatification trial opened in Brno diocese.
8) Bp. Hnilica SI was ordained priest in 1950, 6 month before he became a bishop. In exile, in Rome, in 13.V.1964, he received the title of “Rusadus” and created the Pro Fratribus Center. He carried several secret missions in Eastern Europe on behalf of the Pope John Paul II (they were intimate friends). One of his most spectacular gestures was the Consecration of Russia to the Immaculate Heart of Mary, accomplished in Moscow’s Kremlin Cathedral (secretly, during a conspirative Mass) on 15.III.1984. When Banco Ambrosiano Scandal erupted, Hnilica, to protect some Curia figures, claimed that he also was involved there, was convicted, but escaped prison. Hnilica’s stories, even about his bishopal consecration, the trip to Moscow, etc, can be found in Hnilica 1976, Hnilica 1989, Hnilica 1992. In November 1999, in Rome, Bp. Hnilica consecrated sotto condizione Bp. Emanuel Korab (consecrated bishop in 1994 by Bp. José Ramon Lopez Gaston, an Old Catholic bishop). Korab later consecrated Michael Filip French as bishop.

9) Ing. Přemysl Coufal (9.I.1932 Prostejov – 24.II.1981 Bratislava), a forestall engineer, studied secretly theology, was ordained secret priest and later became the secret superior of the Dominicans in Czechoslovakia. Denounced by a friend, he was invited to cooperate with the StB but played a double game and refused to continue. He was assassinated by the StB. He was also a cooperator with Davidek circles.

10) In the totalitarian regimes psychiatry was often used against dissidents, following a Soviet pattern (with the sinister Serbski Institute from Moscow). Famous names like Vladimir Bukowski, the Soviet General Piotr Grigorenko (1907-1987) or the Romanian human rights and trade union activist Vasile Parasciv (1928-2011) and other more were illustrating sadly this methods of repression. In Czechoslovakia, in the prison of Ružine, some psychical experiences were used against the prisoners, without their knowledge or approval. Drugs and low/high frequency waves were used there during the ’50s (Slovák-Inovecký 1976, 77-78, 104-122). Even Dr. Gustav Husak (1913-1991), political leader after Dubček Era, was arrested and brainwashed in 1951 (Ibidem, p. 140-146).


12) If for the Greek-Catholic (and other Eastern Catholic Churches) Church the married priest is a commoner, for the Latin Church it was a reality until the XI-XIIth. cent. However, in Eastern Europe regions, Transylvania and Moldavia roman-catholic married priests were very common in the XVI-XVII century. They contacted marriage before their ordination. If the Jesuits missionaries from those parts were always condemning the concubinarian priests, it was not so for the legal religious married priests, and even for the married archdeans of Csik and Orba (Alzati 1981, 61-64, 264-265). In those times Transylvania was a protestant principality (no roman catholic bishop allowed to establish there between 1566-1715, except 1598-1603) and Moldavia an Orthodox principality. Therefore legally married roman-catholic priests were considered as acting in state of necessity (they were ordained mostly by Polish bishops).

13) All the married bishops in Czechoslovakia kept a moral life, and, according to the old disciplinarian rule, established by the Ecumenical Councils, they kept also marital
chastity (Gansrigler 1991, 112; Dunn 1996, 241-242). Bp. Chytil had to do formal celibacy profession before consecrated as bishop, Bp. Zahradnik did the same. Dispositions about married bishops were stated in the Apostolic Canons (can. 5 and can. 51), at the I Ecumenical Council of Nicea (can. 3) at the local synod of Carthage from 390 (can. 2), the Synod of Trullo (can. 12, can. 48) (in 691-692), by the Novellas of emperors Justinian I in 528, Leo the Philosopher (886-912) and Isaac Anghellos in 1187. The last canonical statements allowed a married churchman to be elected and consecrated as bishop, if he and his wife agree to live after in celibacy, and the wife retires in a monastery far from the husband’s diocese. Cf. Milaș, Nikodim – “Canoanele Bisericii Ortodoxe însotite de comentarii”, Arad 1931, 4 vol., Ed. Diecezana; II, 333-352; 415-418.

14) Sr. Dr. Veridiana Victoria Bolfâ-Otic, OSBM did fundamental research about this topic. She published archaeological evidence for diaconisses till the VIth c. (Bolfâ-Otic, 2010, 137-147), the byzantine (ibidem 103-108), east oriental (monophysiste) (ibidem 123-133), and latin (193-212, 227-238, 239-244) consecratory rites and canon law about them. The consecratory rites attest the consecration of a woman deacon (deaconsesse) as a true sacrament. In Western Europe carthusian pontificals printed this rite untill the XVIIIth cent. In the XXth cent. some Armenian Orthodox monasteries in Turkey are keeping the diaconisses alive. The IV Ecumenical Council from Calcedon (can. 48) allows a woman to be ordained as a deacon after 40 years of age; strict celibacy is required.


16) Bp. Jiří Georg Pojer (6.II.1934 – 20.VIII.2006) was a high performant engineer, member of the economical staff of Czechoslovakia at the Comecon (the economical organization of the socialist countries) despite his early 1949 political condemnation for catholic activism. After 1964 he followed Davidek University’s courses, being ordained priest and bishop (22.VIII.1968) by the same. Bp. Pojer was in contact with Karl Rahner and with Swiss Catholic circles, which wanted to help the Church from Czechoslovakia. Here he met Mme. Ursula Sieber, eventually married her and being also betrayed by one of his friends, he run away from Czechoslovakia helped by his wife. In Switzerland he had a high engineering career, but abandoned priesthood. He was not able to impress Roman Curialists about Davidek Group, even if he tried so; his mistake was he married after his bishopal consecration. (Koller-Küng-Križan 2011, 158-168)

17) John Bukovsky (18.I.1924 Čerova, Sk – 18.XII.2010) was a priest since 1950, belonging to the Divine Word Society and living in Exile. He worked in the State secretary, where he was dwelling with Eastern European matters. In 18.VIII.1990 was nominated Apostolic Nounce for Romania and titular Archbp. of Tabalta, was consecrated on 13.X.1990 and from 1994-2000 was Apostolic Nuncio in Russia. He belonged to the Ostpolitik actors, being consecrated by Casaroli, and the future cardinals Angelo Sodano and Francesco Colasuonno (1925-2003), all from the same team.

18) During 1948-1989 more then 18 East Europe Secret Services agents (from KGB, STASI, StB, the romanian Securitate) were active in the Roman Curia. Casaroli was spied with microphones even in his office. His nephew Marco Torreta and his wife Irina

19) We were not able to identify which Romanian priests were joining the 1970 Synod. Maybe some Roman-Catholic priests known by Davidek from his previous travels to Romania, from 1968 and 1969. Bp. Dusan Spiner told us (9.V.2009) that the secret bishop Emil Riti (1926-2006, priest since 1949, 14 years of prison, bishop since 1985) met Bp. Davidek in 1973. Riti never spoke to us about his connection with the Czechoslovakian bishops. Further research must be done there.

20) In November 1988, Ludovik Horky Chapter Vicar from Brno (ordinarius intrusus) was allowed to do a pilgrimage at the Holy See, having also an audience with the Pope. The Pope asked Dr. Ludvik Horky what are doing the Moravian secret bishops (the Davidek followers). Horky answered that there are no secret bishops, so the Pope’s reply was harsh: “Strange, because twelve of them I have ordained them as priests when I was Archbishop of Krakow” (Gansrigler 1991, 26). More, in April 1990 the Pope was able to visit Czechoslovakia. Here he gave several exhortations, thanking and praising the secret clergy (21.IV.1990, Prague) and stressing the idea of the former Pastoral Letter from 1988 of cardinal Tomašek: “there are not two churches, but only one, acting in different ways” (Gansrigler 1991, 16, 21).

21) All the sedevacantist schools are agreeing that after the death of Pope Pius XII (1958), due to the untraditional Magisterium of the following popes, the Holy See is vacant. There are several orientations:

– The “Cassiciacum Thesis” which states that the Holy See is materially occupied by a person, canonically elect, who is not the Pope, because his teachings are not following the predecessors ones (the See is formally vacant).

– The conclavist groups are electing several antipopes.

– The strict sedevacantists are stating that the Holy See is not occupied, and only a miracle can restore the Petrine ministry.


sede vacantist positions, but before his death he will be reconciled with the Holy See.

24) The Pidhirtsi Synod has its own site: www.community.org.ua where several materials about their stories can be found. Bp. Eliaš Dohnal story can be found in the text “History of Pidhirtsi Reform”.

25) Several Wikipedia articles about statistics from Czechoslovakia, the Czech Republic and Slovakia are giving relevant data. For 1992 a CIA World Factbook 1992 is available on: www.umsl.edu/services/govdocs/wofact92/inf930069.txt

26) Since 1968 Albania was declared through its constitution to be an atheistic state. In the Soviet Union only one seminary was allowed in Lithuania (Kaunas), and no Catholic publications. In Romania, 2 seminaries were allowed (one for Romanian speaking, the other for Hungarian Catholics), no Catholic publications, from 6 Latin dioceses the State recognized only 2, and the Greek-Catholic Church (5 dioceses) was underground till December 1989. In Bulgaria no religious press was allowed. In these countries Catholic prayer books, catechisms were issued in liliputan numbers.

27) Pierre Teilhard de Chardin SI (1881-1955) in his philosophical writings was far from the Christian doctrine, using Christian terms with changed significance. On 30.VI.1962 a Monitum of the Holy Office was given against the works of Teilhard de Chardin, and a column “Pierre Teilhard de Chardin e il suo pensiero sul piano filosofico e religioso” was inserted together with the Monitum in “Osservatore Romano” from 30.VI.1962. On 10.VI.1981 in the same “Osservatore Romano” was published a letter from Cardinal Agostino Casaroli (dated 12.V.1981, addressed to the Rector of the Catholic Institute of Paris), praising Teilhard and commemorating his centennial. This provoked a reaction of the Congregation for the Doctrine of Faith, a new Monitum (published in the English edition of “Osservatore Romano” from 20.VII.1981) confirming that from 1962 and taking distance from Casaroli. But in 1962 Davidek was in prison, and “Osservatore Romano” was not a common newspaper (was not to be found at all) in Czechoslovakia. If the Roman Curia was not able to act unitarily on this question, Davidek cannot be criticized for that. About women ordination Davidek looked first at practical (pastoral) reasons, and later speculated himself about. He did not confer such priestly ordinations at more than 3 persons, before 1975 when the magisterial controversy was decided by the Holy See. If these errors of Davidek obstacle his beatification causa (ignoring rumors and calumnies spread by former StB agents) undoubtedly he is a hero of the Catholic Church.

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Fatima World Center, NY, USA – www.fatima.org; www.fatimacrusader.org
Another Catholic Important Site – www.papalencyclicals.net
VI. On Wikipedia (Wikipedie) 3 articles are useful, however in Czech Language:
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Abreviations

Adm. Ap. – Apostolic Administrator
Ap. Adm. – Apostolic Administrator
Archbp. – Archbishop
b. – born
Bl. – Blessed
Bp. – Bishop
CIC – Codex Juris Canonici (both from 1917 and 1983)
cons. – consecrated
Fr. – Father (Priest)
Mons. – Monsignor
Msgr. – Monsignor
OP – Dominican
OPraem – Praemonstratense Order
OSB – Benedictine
OSBM – Order of St. Basil the Great (Greek-Catholic)
PiT – “Pacem in Terris” Priestly (Communist controlled) Association
SI – Jesuit
StB – Statní bezpečnost – The State Security
Ven. – Venerable
II

DECRETUM

Quaesitum est ab hac Suprema Sacra Congregatione:

1. utrum licitum sit partibus communistarum nomen dare vel eisdem favorem praestare;
2. utrum licitum sit edere, propagare vel legere libros, periodica, diaria vel folia, quae doctrinae vel actioni communistarum patrocinantur, vel in eis scribere;
3. utrum christifideles, qui actus de quibus in nn. 1 et 2 scieret et libere posuerint, ad Sacramenta admissi nosse sint;
4. utrum christifideles, qui communistarum doctrinam materialisticae et antichristianam profissentur, et in primis qui eam defendunt vel propagant, ipso facto, tamquam apostatae a fide catholica, incurrant in excommunicationem speciali modo Sedi Apostolicae reservatam.

Emi ac Revmi Patres, rebus fidei ac morum tutandis praepositis, praehabito RR. DD. Consiliorum voto, in consessu plenario feriae III (loco IV), diei 28 Ianuarii 1949, respondendum decreverunt:

Ad 1. Negative: communismus enim est materialisticus et antichristianus; communistarum autem duces, etsi verbi quandoque profissentur se Religionem non oppugnare, re tamen, sive doctrina sive actione, Deo veraeque Religioni et Ecclesiae Christi sese infensos esse ostendunt;

Ad 2. Negative: prohibentur enim ipso iure (cfr. can. 1399 C. I. C.);

Ad 3. Negative, secundum ordinaria principia de Sacramentis denegandis iis qui non sunt dispositi;


Et sequenti feriae V, die 30 eisdem mensis et anni, Ssmus D. N. Pius divina Providentia Papa XII, in solita audience Excnio ac Revmo Dnno Adsessori S. Officii impertita, relatum Sibi Eormum Patrum resolutionem adprobavit et in Auctorum Apostolicae Sedis Commentario Officiorum promulgari iussit.

Datum Romae, die 1 Iulii 1949.

L. ©S.

DECRETO
DELLA SUPREMA CONGREGAZIONE
DEL S. UFFICIO

A questa Suprema Congregazione sono stati fatti i seguenti quesiti:

1) se sia lecito iscriversi a Partiti Comunisti o dare ad essi appoggio;

2) se sia lecito pubblicare, diffondere o leggere libri, periodici, giornali o fogli volanti, che sostengono la dottrina o la prassi del comunismo, o collaborare in essi con degli scrittori;

3) se i fedeli, che compiono consapevolmente e liberamente atti di cui ai nn. 1 e 2, possano essere ammessi ai Sacramenti;

4) se i fedeli che professano la dottrina del Comunismo, materialista e anticristiano, ed anzitutto coloro che la difendono o se ne fanno propagandisti, incorrono «ipso facto», come apostati dalla fede cattolica, nella scomunica in modo speciale riservata alla Sede Apostolica.

Gli Em.mi e Rev.mi Padri, preposti alla tutela della fede e dei costumi, tenuto presente il parere dei Rev.mi Consulenti, nell'adunanza plenaria di Feria III (al posto della IV), del giorno 28 giugno 1949, hanno decretato che si rispondesse:

al 1° - 

Negativamente: il Comunismo, infatti, è materialista e anticristiano; i dirigenti, poi, del Comunismo, benché a parole dichiarino qualche volta di non combattere la Religione, di fatto, con la teoria e con l'azione, si dimostrano ostili a Dio, alla vera Religione e alla Chiesa di Cristo;

al 2° - 

Negativamente: perché proibiti dallo stesso diritto canonico (can. 1399);

al 3° - 

Negativamente: secondo i principi riguardanti il rifiuto dei Sacramenti a coloro che non hanno le necessarie disposizioni;

al 4° - 

Affermativamente.

Nella seguente Feria V, 30 dello stesso mese ed anno, SUA SANTITA' PIO PAPA XII, nella consueta Udienza concessa a Sua Eccellenza Rev.ma Mons. Assessore del S. Offizio, ha approvato tale deliberazione degli Em.mi Padri ed ha ordinato che venne promulgata sugli «Acta Apostolicae Sedis».

Roma, 1 luglio 1949.

PIETRO VIGORITA
Notaro della Suprema S. Congregazione del S. Offizio.
A 3 (AAS 1949, 41, p. 427-428)

Suprema Sacra Congregatio S. Officii

ACTA SS. CONGREGATIONUM

SUPREMA SACRA CONGREGATIO S. OFFICI

I

DUBIUM

DE CELEBRATIONE MATRIMONII INTER ACATHOLICOS

Proposito Supremae huic S. Congregationi dubio:
Utrum praescriptum can. 1088 § 1 applicetur etiam matrimonii acatholicorum baptizatorum;

Emi ac Revmi DD. Cardinales rebus fidei et morum tutandis praepositii, praehabito RR. DD. Consultorum voto, respondendum decreverunt:

Affirmative.

Et die 26 Iunii eiusdem anni Ssmus D. N. D. Pius divina Providentia, Papa XII, in Audientia Adsessori S. Officii impertita, relatam sibi Emorum Patrum resolutionem adprobavit et publicari iussit.
Datum Romae, ex Aedibus S. Officii die 30 Iunii 1949.


II

DECLARATIO

DE COMMUNISTARUM MATRIMONII CELEBRATIONE

Quaesitum est utrum exclusio communicatarum ab usu Sacramentorum in Decreto S. Officii diei 1 Iulii 1949 statuta, secum ferat etiam exclusionem a celebrando matrimonio: et quatenus negative, an communistorum matrimonia regantur praescriptis canonum 1060-1061.

Ad rem Sacra Congregatio S. Officii declarat: Attena speciali natura sacramenti matrimonii, cuius ministri sunt ipsi contrahentes et in quo sacerdos fungitur munere testis ex officio, sacerdos assistere potest matrimonii communistorum ad normam canonum 1065, 1066.

In matrimonii vero eorum, de quibus agit n. 4 praefati Decreti, servanda erunt praecripta canonum 1061, 1102, 1109 § 3.
Datum ex Aedibus S. Officii die 11 Augusti 1949.

SACRA CONGREGATIO CONCILII

DECRETUM

DE ECCLESIASTICIS OFFICIS ET BENEFICIS CANONICE INSTITUENDIS SEU PROVIDENDIS.

Catholica Ecclesia, ex ipsius Christi institutione est perfecta Societas hierarchice constituta, cuius plenum et supremum regimen ac iurisdicció est penes Romanum Pontificem, beati Petri Apostoli in primatu successorem. Quapropter nemo in ecclesiastica officia et beneficia se immitti nec alios immittere praesumere potest, sine legitima canonica institutione seu provisione.

Genuinam de haec re iuris canonici normam iam recolébat prima regula iuris in VI: «Beneficium ecclesiasticum non potest licite sine institutione canonica obtineri». Et Concilium Tridentinum decretavit: ((eos, qui tantummodo a populó aut saeculari potestate ac magistratu vocati et instituti ad haec ministeria exercenda adscendunt, et qui ea propria temeritatem sibi sumunt, omnes non Ecclesiae ministros sed fuere et latrones, per ostium non Digressos, habendos esse» (cap. IV, sess. XXIII de reform.). Quin imo eadem sancta Synodus definit: «Si quis dixerit ... eos qui nec ab ecclesiastica et canonica potestate rite ordinati nec missi sunt, sed aliunde veniunt, legitimos esse verbi et Sacramentorum ministros, anathema sit» (Ibid. can. VII; cfr. quoque Syllab. Pii PP. 1X, n. 50).

Praeterea haec eadem principia sanxit Codex iuris canonici, statutis quoque poenis contra transgressores (cfr. cc. 2331, § 2; 2334, 1°-2°; 147, § 1-2; 332, § 1; 2394).

Ad eadem sacrosanta principia magis sarta tectaque servanda, simulque ad praecavendos abusus in re tanti momenti, Sanctissimus Dominus Noster Pius PP. XII statuere dignatus est:

In excommunicationem speciali modo Sedi Apostolicae reservatam ipso facto incurrunt:

1) qui contra legitimas ecclesiasticas Autoritates machinantur aut earum potestatem quomodocumque conanunt subvertere;

2) qui ecclesiasticum officium vel beneficium vel dignitatem sine institutione vel provisione canonica, ad normam sacrorum Canonum facta, occupat vel in eadem sinit illegitime immitti, vel eadem retinet;

3) qui in criminibus nn. 1 et 2 declaratis quovis modo, directe vel indirecte, partem habent.

Quibusvis non obstantibus, etiam speciali mentione dignis.
Datum Romae, die 29 luni 1950.

I. Card. BRUNO, Praefectus.

L. Ô S.

P. Roberti, a Secretis.
II

DECRETUM

DE CONSECRATIONE EPISCOPI SINE CANONICA PROVISIONE

Suprema Sacra Congregatio Sancti Officii, ex speciali facultate sibi a Summo Pontifice facta, hoc edidit decretum:

Episcopus, cuiusvis ritus vel dignitatis, aliquem, neque ab Apostolica Sede nominatum neque ab Eadem expresse confirmatum, consecrans im

Episcopum, et qui consecrationem recipit, etsi metu gravi coacti (c. 2229, § 3, 3°), incurrit ipso facto in excommunicationem Apostolicae Sedi -specialissimo modo reservatam.

Hoc decretum vim suam exeret ab ipso promulgationis die.
Datum ex Aedibus Sancti Officii, die 9 Aprilis 1951.

Marinus Marani, Supremae S. Congr. S. Officii Notarum

A 6 (AAS 1959, 51, ser. II, p. 271-272)

II

DUBIUM

Quaesitum est ab hac Suprema Sacra Congregacione utrum catholicis civibus in eligendis populi oratoribus ilceat suffragium dare ils partibus vel candidatis qui, etsi principia catholicae doctrinae opposita non pro-

Fitecantur, imo etiam christianum nomen sibi assumant, re tamen communists sociantur et sua agendi ratione llsdem faveut.

Emi ac Revmi DD. Cardinales, rebus fidei ac morum tutandis praepositi, respondendum decreverunt:


Feria autem V, die 2 Aprilis eiusdem anni, SSmus D. N. D. Ioannes divina Providentia Papa XXIII, in Audientia Emo ac Revmo Dno Cardinali Pro-Secretario S. Officii concessa, relatum Sibi Emorum Patrum resolutionem adprobavit atque publicari iussit.

Datum Roma, ex Aedibus S. Officii, die 4 Aprilis 1959.

Hugo O'Flaherty, Notarius
A 7 (AAS 1949, 41, p. 333)

Suprema Sacra Congregatio S. Officii

ACTA SS. CONGREGATIONUM

SUPREMA SACRA CONGREGATIO S. OFFICE

†

DECRETUM

SCHISMATICA ("ACTIO CATHOLICA") IN CECOSLOVACCHIA DAMNATUR

Postremo hoc tempore Ecclesiae Catholicae adversarii in Cecoslovacchia falsi nominis "Actionem Catholicam" dolose excitarunt, qua illius Reipublicae catholicos inducere conantur, ut ab Ecclesia Catholica deficiant et ab oboedientia legitimis Ecclesiae Pastoribus debita recedant.

Quae actio eo est iniquior quod eius agitatores non dubitarunt multos cogere, vi vel dolo, ad nomina sua eidem danda; imo eo pervenerunt ut inter asseclas etiam multos sacerdotes et laicos catholicos recensere atque enuntiare auderent, qui ei numquam adhaeserunt, quin etiam contrariam voluntatem manifestarunt.

Quapropter Suprema Sacra Congregatio Sancti Officii, munere suo fungens fidei ac morum integritatem tuendi, nomine et auctoritate Ssni D. N. Pii, Div. Prov. Papae XII, praedictam actionem, fraudulenter ",&lt;Actionem Catholicam" nuncupatam, reprobat ac damnat tamquam schismaticam, simulque declarat omnes et singulos, clericos et laicos, qui ei scienter ac sponte iam adhaeserint vel in posterum adhaerent et nominatim eiusmod auctores et promotores, tanquam schismaticus et ab Ecclesia Catholica apostatas incurrisses vel incursuros esse ipsa facto in excommunicationem speciali modo Apostolicae Sedi reservatum, de qua c. 2314, firmis ceteris Iuris Canonici sanctionibus, quibus ipsi dein erunt plectendi, si (quod Deus avertat) in censura contumaciter perseveraverint.

Datum Romae, ex Aedibus Sancti Officii, die 20 Iunii a. 1949.

L. S.


**ACTA SS. CONGREGATIONUM**

**SACRA CONGREGATIO CONSISTORIALIS**

**DECLARATIO**

Plures abhinc menses in Republica Cechoslovakia multis iisque inau-
ditis modis in Ecclesiæ iura invasum est et in ipsas ecclesiasticas per-
sonas inique est impetit um : Ordinarii etenim locorum a suis muneri-
bus impediti sunt; eorum pastoralia iura usurpata; ipsa officia Curiarum
seu Ordinariatum necon beneficia ecclesiastica intrusis quibusdam
personis sunt collata, laicorum arbitrio sese dioecesium regimen immi-
scere praesumentium.

Multis insuper Clericis et Religiosis libertas adeempia est; nonnulli
Episcopi, impio ausu, ad iudicem laicum tracti et in vincula sunt coniecti.

Novissime autem Pragensis Metropolita Excentissimus P. D. Io-
sephus Beran, iamdiu captivus in aedibus episcopalibus detentus et ab
exercitio iurisdictionis penitus impeditus, nequissime deportatus est a
sua Sede et Archidioecesi.

Contra pairantes huissescmodi delicta plures extant Sacri Canones,
quibus ii omnes excommunicatione, pro casuum varietate, simpliciter vel
speciali modo Apostolicae Sedi reservata, ipso facto ineundenda, ple-
cuntur:

\(a\) qui ad iudicem laicum traxerint Episcopum (Can. 2341);

\(b\) qui violentas manus in personam Archiepiscopii vel Episcopi
iniecerint (Can. 2343 § 3);

\(c\) qui directe vel indirecte impediverint exercitium iurisdictionis
ecclesiasticæ, ad hoc recurrentes ad quamlibet laicalen potestatem
(Can. 2334 n. 2);

\(d\) qui contra legitimas ecclesiasticas Auctoritates machinantur
aut eorum potestatem quomodocumque conantur subvertere (Decr.
pag. 601);

\(e\) qui ecclesiasticum officium vel beneficium vel dignitatem sine
institutione vel provisione canonica, ad normam Ss. Canonum facta,
occupant vel in eadem sinunt illegitime immitti, vel eadem reinent
(ibidem).

Proinde Sacra Congregatio Consistorialis declarat illos omnes, qui
ad memorata delicta patranda vel physicæ vel moraliter concurrerint,
aeorundem participes, ad normam Can. 2209 §§ 1-3, fuerint, excom-
municationes supra relatas ineundisse ieseque subiectos permansuros
donec ab Apostolica Sede absolutionem obtinuerint.

Datum Romae, ex Aedibus S. Congregationis Consistorialis, die
17 Martii 1951.

\(\text{\textit{EG}}\) Fr. A. I. Card. PIAZZA, Ep. Sabinen, et Mandelen., \textit{a Secretis}.

I. FERRETTO, 
\textit{Adsettor}.
A 9 (AAS 1951, 43, p. 768-772)

EPISTULA APOSTOLICA
AD VENERABLES FRATRES ARCHIEPISCOPOS, EPISCOPOS, ET AD DILECTOS FILIOS
E CLERI LACORUMQUE ORDINE CECOSLOVAECI REPUBLICAE PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES.
PIUS PP. XII

Venerabiles Fratres ac dilecti filii, salutem et Apostolicam Benedictionem. — Impiosiorem caritatem eos diligimus, qui acerbis afflictisque rerum conditionibus utuntur ob tenacem praesertim fidelitatem incensumque amorem erga Divinum Redemptorem ab eoque conditam Ecclesiam. Horum vos in numero esse maerenti animo novimus. Novimus siquidem Catholicam Religionem, qua nihil est in annalibus vestris gloriosius, nihil est ad concordiam suadendum et ad pacem solidandum, nihil ad

custisiam caritatemque fovendam et ad humanam tutandam dignitatem civilemque cultum promovendum aptius, in praesens, proh dolor, vel debita libertate privari, vel talibus praepediri impedimentis omneque genus difficultatibus, quibus eodem perarduum sit sua omnia exercere munera, sua privativ publicaque impertire praecepta, suamque beneficam vim in singulorum animos, in domesticos convictus, in litterarum ludos ac scholas, atque palam in omnium civium ordines summa cum communi utilitatem proferre. Novimus sacrorum Antistites apud vos vel in carceremuisse detruxos, vel in publicae custodiaria campis detinere, vel in ipsas suas sedes relegari, vel denique alsidue seculorum observavi atque indagari ad perficitionem etiam quod attinet munus sui.

In isdem tristissimis condicionibus sacerdotes versantur ac religiosis religiosaque sodales ad centena utique multa, itemque plurimi et laicorum ordine viri, qui quidem idcirco infesti, pennciosi, insicillosque Republicae reputantur, quod Ecclesiae Catholicae praecepta ac normas mordicus retinent, fortiter tutantur, in vita usum deducere entunur.

At hoc isdem honori, non dedecoris vertitum; christianae enim doctrina, si erroribus non misceatur, non civilium, non populorum, non gentium bene adversatur, sed potius humanae consoponit fundamenta continet, solidat, confirmat, eiusque iura atque officia aequa lince temperat, dum, debita omnis libertate servata incolumi, eos ad pacatum tranquillamque prosperitatem, iustitiae veri nominis auspices, advocat atque conduci t. Catholici cives nemeni procul dubio in patria caritate cedunt, nemeni in publicis observandis legibus publicisque reverendis auctoritatibus, dummodo nihil contra christianam suam ipsorum conscientiam, nihil contra Dei Ecclesiaeque iura imperetur. Quamobrem isdem — si verum quaeritur Nationis bonum — non praepediendi sunt, non ob tenacem erga avitam religionem fidelitatem inustis poenis multoalii, sed libere ac propalam debent suam idem saque opinandi, docendi vi-vendique rationem profiteri. Quodcum facere entunur, etsi pericula incumbent gravissima, non modo eos catholicorum totius orbis, sed quorumbaet etiam cordatorum hominum admiratio prosecuitur.

Quod autem vehementiores anxitutin animum afficit nostrum hoc est: juvenes praesertim tenellosque pueros omni arte adducui, ut, christianae reiecta fide christianisque posthabitis praecipitum, eis privent principis ac normis, quibus cerae haec actas conformetur oportet, quibus innocentia servatur incolumi, quibus virtus alterar, efficitque cives catholicc nomine dignos. Videntis, Venerabiles Fratres ac dilecti filii, cuius gravitatis causa agitur; si juvenis non per rectam incidit viam, sed supernae lucis fulgore orbata per pronom labitur iter, quod ad vo-
luptatum blandimenta inducit, summum procul dubio detrimentum non ipsa sola capiet, sed futura etiam gentis vestrae aetas. Quamobrem omni ope entendum est ut perniciosissimum eiusmodi vitetur malum; omni ope entendum ut pueritia sana ac moribus integra pubescat, eisque sedulo instituatur christianis praeceptis, quae tantummodo eam possunt flagitiis servare immunem et ad virtutem assequendam excitare. Patres-praesertim matresque familias vehementer adhortamur ut hac in re nullis curis, nullis pareant laboribus; in praesentibus siquidem rerum condicionibus eorum potissimum est, ea, quae sacerdotes, ea, quae ludorum praeceptores scholarchumque magistri facere nequeant, diligentissime suppleare.

Aliud praeterea est, quod paternum angit animum Nostrum. Perspectum enim habemus apud vos, vel incensationibus fucata tectis veritatis specie, vel apertis calumniis summopere contendi, ut christisfideles a Catholicae Ecclesiae unitate et ab eius arce, ab hac nemp Apostolica Sede, si fieri possit, abstrahantur. Romanus Pontifex quasi inimicus-gentis vestrae describitur, cum recapte pater sit amantissimus; atque eo usque proceditur, ut novum graviusque bellum eum machinari asseveretur, cum ipse, postquam nihil pro facultate praetermisit ut postremae dimicationis angustias, dolores, aequumnas relevaret, in praesens nihil reliqui faciat, quod omnium populorum concordiam et pacem suadere ac conciliae possit.

Nemo tamen, Venerabiles Fratres ac dilecti filii, ob gravissimas eiusmodi angustias, animo concidat; ne concidant imprimis animo sacri Pastores, quorum est, ut potte peculiare ipsis a Deo creditum officium, sui gregis alere fidem, sustinere virtutem, atque arctiorem usque cum Apostolica hac Sede solidare coniunctionem. Alias iam, per saeculorum decursum, easque gravissimas, gens vestra superavit tempesates; non semel iam debuere maiores vestri aut fortiter martyrium facere, aut avitam eiurare fidem; attamen catholicam invicto animo retinuere religionem, atque interdum suo etiam effuso sacrarunt sanguine. Vetustas optime nostis vestrorum populorum glorias; eas intemerato pectore aemulamini, firma ea se preti fore ut, depulsis erroribus ac debita Ecclesiae libertate restituta, tandem aliquando fidelitatis ac fortitudinis exempla admirantibus omnibus proponuntur. Illud autem imprimis meminote: posse homines vobis libertatem adimere, posse tormentis vos afficere, publico proponere dedecori, in vincula detrudere, ac vel etiam posse necem vobis consciscere; non posse tamen catholicam fidem vestris ex animis evellere, nec conscientiam maculare vestram. Martyres facient, si velint; non autem — ut fore confidimus a Deoque supplicibus implo-
ramus precibus — christianae religionis proditores, dummodo omnes voluntate firmissima Dei Ecclesiaeque legibus fideliter obtemperare ne desistant.

Vobis adsint e Caelo in praesenti discrimine ii Sancti Caeleites, quibus gloriantur gentes vestrae; Ss. Cyrillus et Methodius, qui, ut memoriae traditum est, ingentibus exantlatis laboribus ac longissimis habitis itineribus effecerunt, ut Evangelii lumen vobis ceterisque Slavis populis affulgeret; S. Adalbertus, qui terras vestras apostolico sudore fecundavit, atque omne per aevum fidelitatis erga Sedem Apostolicam exemplum exstat praeclarissimum; S. Ioannes Neponmcenus, qui ob tuenda Ecclesiae iura ac sacramentale silentium religioso servandum martyrium strenue fortiterque subiit; martyres Casso vienses, quos D ecessor Noster Beatus Pius X sollemniter tamquam fortissimos Christi athletas Beatos declaravit; S. Wenceslaus, qui suam profuso sanguine catholicam confirmavit fidem, eiusque ava S. Ludmilla, quae matres familias in gravibus hisce rerum adiunctis edocet qua animi firmitate proles sit christianis instituenda praecptis christianaque alenda virtute; ac denique paene innumeris aliis, qui sanctitatis nitore apud vos refulserunt. At imprimis benigna adsit tutela sua potentissima Deipara Virgo Maria, quae olim fuit, quae in praesens est, quae in posterum procul dubio erit vestrorum populorum palladium ac patrona validissima; quam vos in tot sacris aedibus incensa pietate colitis, ipsa, ut amantissima Mater est, necessaria ab Tijnigena Filio suo vobis impetret auxilia, quibus tantopere hisce in praesentibus rerum angustiis indigetis. Iam alias id fecit; faciat, precamur, tot supplicibus exorata vocibus hac etiam aetate nostra, qua non minoris profecto gravitatis mala malorumque molimina in religionem ingrunt, quaee honorum omnium ac Nos trum suspensum ac trepidum tenent animum. Debita ubique restitutur Ecclesiæ libertas, qua eadem ad civilis ipsius societatis profectum utitur et ad eius solidanda fundamenta. Qui suae tutandae religionis causa in vincula coniecti sunt, qui in publicae custodiae locis detentii, ii tandem omnes ad patris redire lares queant, ibique tranquillam possint traducere vitam ac suam libere religionem colere. Illa civium ac populorum omnium redintegratur pax atque concordia, quae neque Ecclesiae sanctae, neque Nationibus, neque singulis hominibus sua denegat iura, suamque denegat dignitatem. Haec veri nominis pax, quae veritate, iustitiae caritateque fulcitur, et quam Jesus Christus bonae attulit voluntatis hominibus, quem citissime vobis omnibusque arrideat.

Luc. II, 14.
Ad haec omnia collatis precibus impetranda, data superiore mense Septembri Encyclca Epistula «Ingruentium maiorum», catholicum adhortabamur orbem; at vos peculiari modo, Venerabiles Fratres ac dilecti filii, ad Deiparae Virginis patrociniun implorandum per hae litteras paterno animo invitatuns, dum a benignissima Matre Nostra Maria, in gravibus, quibus utimini, rerum adiunctis, superna vobis precamur auxilia. Divinus Redemptor, sine quo nihil, quo iuvante omnia possimus, a Genetrice exoratus Sua, Nostris votis ac precibus, quibuscum vestrae ac totius catholicci orbis supplicationes coniunguntur, quam primum benignissime obsecundet.

Sciatis Nos impensa vos caritate paternoque animo cotidie prosequi, vestrasque rerum angustias Nostras itidem esse angustias; ac perspectum etiam habeatis poenas aerumnasque vestras propitium Deum accipere, easdemque convertere in supernarum gratiarum imbre.

Quarum caelestium gratiarum auspex esto amantissimaeque voluntatis Nostrae testis Apostolica Benedictio, quam vobis singulis universis, Venerabiles Fratres ac dilecti filii, iisque nominatim, «qui persecutionem patiuntur propter iustitiam », effuso animo impertimus.

Datum Romae, apud S. Petrum, die xxvin mensis Octobris, in Festo Domini Nostri Iesu Christi Regis, anno MDCCCLXI, Pontificatus Nostri tertio decimo.

PIUS PP. XII
A. 29.06.1948

Nominatio substitutorum. Episcopi residentiales duos sacerdotes quamprimum nominent, qui quum sedes ob Episcopi captivitatem, relegationem, exsilium aut inhabilitatem ita impedita sit, ut ne per Litteras quidem cun diocesanis libere communicare ipse possit, dioecesis regimen suscipiant, sibi invicem succedendo secundum ordinem ab ipsis episcopis statutum. Idem sacerdotes episcopo morante, unus post alias succedent, quoties ob extraordinarias circumstantias electo Vicarii Capitularis ad normam iuris impossibilis omanio evadat.

Qui dioecesis regimen, ut supra, suscepsit, quam primum, si id fieri possit, Apostolicam Sedem de assumpto munere certiorum reduddam euret et sacerdotem statim nominet, qui sua vice, alteri iam electo succedat.

Qui ita regimen obtinat, idem obligationibus tenetur, isdem iuribus fruatur ac episcopi residentiales et iis facultatibus extraordinariis gaudent, quae infra recensentur, exceptis ipsis, quae episcopicum carcerem excidunt, et hoc ipsis careant, SS.-mus Deus noster Pius PP. XII. sequentes facultates benigne concedit, quae quatenus de permissionibus vel dispensationibus aut concessionibus sacerdotibus laude dignis attingit, ab isdem locorum Ordinariis sacerdotibus utriusque cleri indulgeri possunt; ipsis non exceptis, quando necessitas urgat et impossibilis sit recurrit ad proprium Ordinarium, qui ad alienam Diocesem pertinere vel aliis sint ritus.

Sacra Eucharistia, celebratio Missae, jejium et eucharistia.
1. a. Celebrandi Missam Pontificalem sine cantis, incipite, dalmatica, chiroteces, quatenus hujusmodi parastra pontificalis non habentur.

b. Permittendi Missae celebrationem etiam publicae, quatenus desint ecclesia, vel oratorium, altare, sacra suppellex:
   in qualibet decet loco vel sub dio, quamvis desit petra sacra.
   cum calice vitreo, dummodo solido et quatenus fieri potest, a quacumque profano usu secreto,
   cum duoibus luminibus et haberi possunt, ex quacumque substantia consecctis, vel etiam abscque luminibus,
   absque ministro vel ullo teste,
   adhibiendo, si desit panis azymus, panem fermentatum, dummodo sit vere triticus.
   sine reliquiis, vel/ vel super fono, si adsit.

2. permittendi sacerdotibus ex gravissimis et urgentissimis causis, in quod graviter onerata Ordinarium conscientia, ut servatis servandis bis eodem die sacrosanctum Missae sacrificium celebrare quacent.

3. permittendi sacerdotibus, accedente vera necessitate, super quam graviter onerata Ordinarium consciencia, ut servatis servandis eodem die ter Sacram litare valent, diebus Dominici est festi de pracepte turo in ecclesia ipsis et oratoribus publicis et semipublicis, quam si expedient fercit, in ipsis privatis domibus, dum id exigit paucum fidelium bonum, remote in his Sacris parergendis quacumque scandalis vel profanationibus perficiat.


5. dispensandi ab applicatione Missarum pro populo sacerdotes illos, qui longe a proprio gregem vitam ducere debent nee ullos fructus e beneficiarum paroehiari percepint.

6. concedendi sacerdotibus sacramentum Missae Sacrificiis diebus Dominici et festi de pracepte iteramus, ut ipsi inopiae causa, eleemosynam etiam pro altare Missae percipere possint.

7. concedendi: a. ut fideles quacumque hora diei aut noctis non jejuni SS.

Eucharistiam sumere possint: ita tamen ut si ipsis fideles praevidere valeant horam vel momentum quo ipsis debitur tantum sumere Sacramentum, sitagent ut ad Iadem accedant, quantum fieri potest, postquam saltum ab una hora ab epulis abstinerint, et etiam possint illud occulter in suis manibus accipere et esse occulte communicare, ne sacerdotes cognoscantur et reprehendi, dummodo nulli irrevetentur aut alios perticula Sacramentum exponatur.

b. ut quoties pro Sacra Viatice ministrando desit sacerdos aut diaconus vel subdiaconus aut clericus, qui sint ad rem idonei et parati, adhiberi possit vir pius et moribus communi portatus, qui deferat secreto SS. Species in vaso beneficio aut beneficiando, quae ipse secretus suis manibus suumet; quodsi hic SS. Species sumere nulli
aut non valeat Eaedem ministrentur a viro Eas deferentes, factis deinde manuum abstersionibus seu purificationibus.

c. ut sacerdotes SS. Species sine lumine in loco tamen decenti retineant eti ab haereticis aut infidelibus sit sacrilegii periculum.

8. Permittendi Christifidelibus, ut a Dommica Septuagesima usque ad Festum SS. Apostolorum Petri et Pauli praecipae annuae confessiones et Communonis satisfacere possint.

9. ut sacerdotes, qui in aliam regionem relegati sunt /vulgo „deportati"/ vel in captivitate versantur, vel fugae sunt latantantes, celebrare valeant non servato ieiunio et quacunque hora.

10. ut etiam sacerdotes, qui in condicionibus sacerdotum de quibus sub 9 non versantur, quacunque hora et non servate ieiunio celebrare valeant diebus Dominicos et Festis, ut fideles praecipe audiendi Sacrum satisfacere possint: ita tamen, ut huiusmodi sacerdotes ante Missae celebrationem ieiunium saltem quattuor horam servent, nisi ipsi ex inopinato celebrare debant.

11. ut sacerdotes in locis ubi SS. Sacramentum non est asservatum, in quacunque hora et non servato ieiunio celebrare valeant ad S. Communionem fidelibus distribuendum.

12. ut sacerdotes, qui aut in loco dissipato aut hora tardiore celebrare debant et ratione infirmae valetudinis ieiunium servare non valeant, aliquid per modum potus vel medicinae ante S. Missam summere possint.

13. Permittendi sacerdotibus ut functiones Maioris Hebdomadac in privatis domibus seu Oratoriiis peragere possint, iuxta ritum Benedicti PP. XII.

S. Baptisma

14. concedendi parochis vel aliis sacerdotibus eorum vice gerentibus facultatem benedicendi aequam baptismalem ea breviori formula, qua Missionariis Peruanis Paulus PP. III uti concessit, quaeque in appendicis ad Rituale Romanum legitur.

15. Concedendi ut cum necessitates postulaverint Sacramentum Baptismatis sequenti formula, servatis quoad reliqua de iure servandis, administratur:

Sac: N. quid petis ab Ecclesia Dei?
Patrini: Fidem.

Sac, ungit infantem in pectore et inter scapulas dicens: „Ego te linio et oleo salutis in Christo Iesu Domino Nostro ut habeas vitam aeternam.”
P: Amen.

Sac: Credis in Deum Patrem omnipotentem, creatorem coelorum et terrarum?
P: Credo.

Sac: Credis in Iesum Christum, Filium Dei unicum Dominum nostrum natum et passum?
P: Credo.

Sac: Credis in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum Communionem, remissionem peccatorum, carnem resurrectionem et vitam aeternam?
P: Credo.

Sac: Ego te baptizo in nomine Patris et Filii et Spiritus Sancti.

Deinde ungens Chrismate dicit:
Sac: Deus omnipotens, Pater Domini nostri Iesu Christi qui te regeneravit ex aqua et Spiritu Sancto, qui dedit tibi remissiorem omnium peccatorum, ipsa te liniat Chrismate salutis in eodem Christo Iesu Domino Nostro in vitam aeternam. Amen.

Confirmatio.

16. Administrandi, licet charactere episcopali expertes, Confirmationis Sacramentum, ad normam Instructionis in appendice ad Rituale Romanum relatae, itemque deputandi, ad idem Sacramentum administrandum, sacerdotes quantum fieri potest, in aliqua dignitate ecclesiastica constitutos, vel munere Vicarii foranei fungentes.

Confessio. Poenitentia.

17. Concedendi confessariis, dummodo tempore inceptae...deportationis vel captivitatis aut fugae suspensione a ministerio audiendi confessiones obnoxii non fuerint:

a. sacramentales confessiones christifidelium et utriusque sexus religiosorum excipiendi in toto territorio „infenso religionis redimine” obnoxio, nulla habita ratione finium singularium dioecesium,

b. absolvendi a peccatis quibusvis et censuris etsi quomodolibet reservatis et notorii exceptis casibus apostasiae a fide, violationis directae secreti sacramentalis, attentati matrimonii pro sacerdotibus necnon sollicitationis ab absolutionis compliciti et recursum fieri poterit ad Sanctam Sedem vel Ordinarium facultatem habentem; secus sacerdos etiam a supradictis peccatis absolvere possunt, firma manente, quando fieri potest, obligatione recurrendi ad Sanctam Sedem.

c. Impertiendi indulgentiam plenariam primo conversis ab haeresi.

d. Absolvendi a casibus et censuris reservatis sive Ordinariis locorum, sive S. Sedi et hoc utendi extraordinaria facultate concessa can. 2254.

e. Absolvendi et dispensandi in quacumque simonia etiam reali, dimissis beneficiis et super fructibus male susceptis, inuncta aliqua ecleemosyna vel poenitentia salutari, vel etiam retentis beneficiis, et fuerint paroecialia, et non sint, qui paroecis praefici possent.

f. Dispensandi ab irregularitatis, quoad iam in sacris ordinatos, remoto scandalo, et si agatur de delicto, reparato scandalo et imposita salutari poenitentia, si possibilis sit et prout casus ferat: et etiam pro foro externo. facta tamen in scriptis attestatione suo tempore in Curia producenda et interim caute asservanda.

Matrimonium.

18. sanandi seu revalidandi matrimonia nulliter contracta praevia impedimentorum dispensatione /uti infra determinabitur/ per renovationem consensus praesitii coram duobus testimonibus et parocho aut alio sacerdote, si haberi possunt, secus coram solis testimonibus et in scriptis documento exarato a testibus subscribendo, et si scribere nesciant hi aut nolint, aliter conficiendo ita ut congrua habeatur probatio de matrimonio celebrato, et illud documentum caute adservari debet, quousque possibile sit idem ad Curiam Episcopalem transmittere.

b. dispensandi ab omnibus impedimentis vel dirimentibus etiam multiplicibus – exceptis tamen ipsis provenientibus ex sacro presbyteratus ordine, ex affinitate in linea recta consummato matrimonio aut simplicibus matrimonii mixtis, sive ex disparitate cultus, sive ex mixta religione, canonicae cautionibus, de quibus aequo ac de concessa dispensatione et de pontificia facultate in praefato documento facienda est mentio.
c. sanandii in radice matrimonia iam contracta, quando ab una vel ab utraque parte renovatio consensus obtineri non valeat, dummodo constat deperseverantia praestiti consensus maritalis praevia dispensatione impedimentorum ut in b. et confecto documento probatorio atque praestitis cautionibus si agatur de matrimonii mixtis.

d. dispensandii, quoad matrimonia contrahenda ab omnibus impedimentis ut in b. et iuxta modum ibi praestitutum.

e. concedendi sacerdotibus facultatem valide et licite matrimonii cum uno tantum teste vel absque testibus assistendi et de nupturientibus agatur, qui utpote factioni communisticiae aut exercitiu adhaerentes, matrimonium religiosum coram testibus contrahere formidant, dummodo de statuto libero contrario et de absentia impedimentorum sacerdoti constet.

f. facultatem matrimonium in radice sanandii et revalidandi, nulli æs sanationem connubii a se civiliter initi postulante, quum virum nullummodo inducere possit ad explendi matrimonii formam, dummodo prior maritalis consensus perseveret, separationis sive divertii periculum absit et nullum abstat canonicum impedimentum, a quo S.Sedes non dispensat cauto insuper pro viribus ne scandalum ex illis obveniat et ut si quod existet amovatur.

Ordinarius Oratricem hortatur ut oportune tempore et si prudenter liceat, alteram partem edoceat de obtenta sanatione. eique oratrici in mentem revocet obligationem, qua gravissime in quolibet casu adstringitur sibi vindicandì libertatem ad debita catholicae religionis officia obeunda et ad prolem baptismandam et christianam ratione educandam.

Ordinarium denique concessam sanationem mente facta huius pontificiae facultatis, in libro in Curia Episcopali adservando adnotet, eius denique mentiones gratiae adnotationis fiat quoque in libro matrimoniorum et si casus ferat, in libro sub secrete servando.

g. facultatem dum praesentes difficultates communicationem cum alis praedibant ac durante periculo iacturiae facile subire possint, constitutendi Tribunal secundae instantiae in sua Dioecesi, servatis tamen quae sequuntur conditionibus:

1. indices primi et secundi gradus sunt deversi ad normam can. 1571.C.I.C.

3. explicita mentio fiat praesentis facultatis inverbalis concordacione dubiorum in altera instantiae quam in secunda sententia.


Huiusmodi facultas ideo non dispensat a praescriptis quae respiciumt

a. Personas Tribunal constituentes nee non vincili defensorem et et casus ferat, iustitiae promotorem,

b. habilitatem ad agendum in iudicio,

c. citationes coniugum,

d. duplicate sententiam conformem et numerum iudicum.

Insuper, uti patet, Tribunal omnia peragere deber, quae ad necessarium certituidinem de veritate narratorium consequendam requiruntur.
Olea Sacra


22. Concedendi, ut adhibeantur Olia Sacra etiam antiqua, non tamen ultra 4 annos dummodo corrupta non sint et, peracta omni diligentia, nova vel recentiora Olea sacra haberi nequeant.

23. Consecrando per se vel per alios sacerdotes benevisos, altaria mobilia cum formula brevi a S. Sede adprobata et condedita aolita.


27. Concedendi, accedente necessitate, graviter onerator Ordinariorum conscientia. religiosis, qui ordines sacros nondum suscepturus et religiosis feminis in casibus singularibus, dispensacionem a votis etiam solemnibus.


31. Usus ritus alienti. E permesso ai sacerdoti così di rito latino come dei riti orientali di amministrare i Sacramenti e di celebrare la S. Messa / Lithurgia/ con i diversi officio sacri in uno rito catholicno diverso de rito cui canonicamente appartengono, si le circonstanze lo esiguo.

Tale facolta potra essere usata soltanto dai sacerdoti sufficientemente pratici del rito che intendono praticare.

L’uso di uno rito diverso da quello cui i sacerdoti canonicamente appartengono potra essere permesso o prescritto dai loro Ordinari, o degli Ordinari del territorio ove essi si trovano, quando sia possibile ai sacerdoti stessi essere in comunicazione con gli Ordinari. Qualora, invece, i sacerdoti siano isolati e senza possibilita di comunicare con gli Ordinari l’uso della facolta e lasciata al prudente guidizio degli stessi sacerdoti.

Nell’uso della facolta predetta dovrà aversi cura di evitare l’ammirazione dei fedeli. In particolare dovrà evitarsi che sacerdoti uxorati orientali celebri ne la S.Messa in rito latino nei luoghi ovi siano presenti le loro mogli, perche tale circonstanza riuscirebbe sicuramente di ammirazione ai fedeli latini.

32. concedendi sacerdotibus ut fidelibus ritus orientalis omnia sacramenta, uno ordine sacro excepto etiam absque licentia Episcopi vel Parochi, ritu latino administrent quin tamen fidiales ea suscipientes ad ritum transire conseuntur.

33. Per se vel per suos delegatos concedendi familiis in quibus altera pars est ritus
orientalis, altera pars ritus latini, facultatem observandi ieiunia et festa iuxta ritum alterutrum ob conformitatem in eadem familia.

34. Aetas can.pro sac. Dispensandi ab impedimento eiatris canonicae pro ordinatione sacra sacerdotali sed non ultra 18 menses.

35. Prorogatio facultatum Ordinariorum. Omnes facultates /quinquennales vel aliae/ I Ordinaris locorum a S.Sede ad tempus vel pro certo numero casuum concessae et forsitan exhaustae. prorogantur per lotum temporis quo durat supramemorata impossibilitas practica recurrendi ad S. Sedem.

Facultates reservatae Summi Pontificis. Remanent reservatae Summo Pontifici:
Dispensandi a lege coelibus, dispensatio coniugum super matrimonio ratum non consummatum, dispensandi nupturientes ab impedimento affinitatis in primo gradu lineae rectae consummato matrimonio /Can. 97 §/ dispensatio clericorum supra studis canoniciis de quibus in Can. 976. nominatio Episcoporum stricte dictorum.

Facultates supra enumerae sunt Summus Pontifex die 29 Iulii 1948, per Nuntiaturam Ap. Bucurestien, cum omnibus Ordinaris Romaniae communecavit ex nunc pro tunc, i. e. pro toto tempore interruptionis communicationum cum Sede Apostolica.

I. S. † Geraldus P. O'Hara Nuntiaturam Ap. Regens ss.mm.

Concordat cum originali:
(Dr. G. Beothy mp.)
Praelatus S.S.Canonicus.

B

I. Facultates specialissimae die 29 Iulii 1948 /X.26./ „ex nunc pro tunc” omnibus et singulis locorum Ordinaris in R.P.R. datae, hoc enim habere incipit. graviter utique /sicut iam ab initio dictum est/ onerata, super proportionatae causae existentia, eorum ordinariorum conscientia, si quae, proinde, facultates statim, propter adiuncta, sacerdotibus determinati itus tribuenda consentur, non ideo automatico ad alios ritus, persecutioni nondum obnixius, extendantur.

II. Dictae facultates perdurare consentur usque ad rerum praesentium mutationem, nisi prius expresse ab Apostolica Sede revocatae fuerint.

II. Quamvis haec facultates Ordinaris Lociorum /cf.can.198.par.2/ cum potestate subdelegata tantum concessus sint, Summus Pontifex per me infrascriptum dictis OO. LL. indulget ut eas, quatenus opus sit, iterum subdelegare possint. vg. Superioribus regiosis pro suis subjiciat vel Delegatis episcopalibus: qui omnes sive a lucte statutas sive hic prescriptas normae adamus min obsequi. Quantum autem Superioribus maiore Ritum glacialis exemptum atitum, talis ulterior delegatio ne differat.

IV. Facultatum ambitus ad omnes et singulas gratias a S. Sedae concedi solitas exterminitur iis exceptis quae Summus Pontifex expresse Sibi reservavit /nempe nominatio Episcoporum et insuper dispensationes: a/ Sacerdotium a lege coelibus; b/ coniugum „super rato non consummato”; c/ nupturientes super impedimento affinitatis in primo gradu linea rectae, consummato matrimonio; d/ ordinandorum ad S. Presbyteratum /super studis canoniciis et/ super defectu actatis canonicae XVIII menses exceedente /.

V. Animadvertenda ad N. IV.: Quamvis dispendatio „super rato” Summo Pontifibii reservatur, permittitur tamen OO. LL. instituto, in casu, processus canonicorum iuxta normas
a S. C. Sacramentorum stabilitas: cuius acta quamprimum, sigilli clausa, ad praedictam S. Congregationem mittenda erant. – In reservatione nominationis Episcoporum etiam Administratorem Apostolicorum institutio comprehendit, necnon cuiuslibet Episcopi translatio vel etiam resignatio. Quodsi alciubi Vicarius Capitularis adiungere videat, is, donec aliter proveedorat, facultates Episcopi residentialis exercere poterit. Pariter etiam Administratores Apostolici. – Summi Pontificis reservatio extenderat etiam, ut ex rerum natura patet, ad quamlibet Dioecesis modificationem vel Administrationis Apostolicae ejectionem. Quodsi fideles territorii cuiusdam debite assisti nequeant ab Episcopo proprio, is Vicarium Generalem vel Delegatum episcopalem nominet cum facultatis necessarlis instructum. – Quodsi beneficia S. Sedis reservatae ex tantum a LL. OO. conferri potuerunt quorum collatio sine gravi incommode diifferi nequeant; pro beneficiis autem sic collatis quattuor, suo tempore, recurrendum erit ad Datariam Apostolicam pro Bullarum, collationem confirmantium, expeditione. – /Denique, quod rehabilitationem Sacerdotum qui matrimonium attendaverint haec quae sequuntur S. Officii normae prae oculis habeantur, secreto utique tegenda:

i/ supposita plena complicis separazione et scandali reparatione, absolvantur resipiscens a censuris, firma manente irregulategorite;

ii/ ingredientur domum religiosam ibique per congruum tempus poenitentiam agant;

iii/ interim plena separatio legalis et divertium perfectur;

iv/ post congruum poenitentiae tempus, ad solam Missae celebrationem, ordinarii intra septa; ad confessiones autem audiendas nonnisi postquam per multos annos post time se gesserint, et quidem primo pro viris tantum, postea et raro pro mulieribus.

VI. Modus concessionis usum Curiae Romanae pro possese sequatur tum quod terminologiam tum quod conditiones et cautelas appendixen. Quae ut exactius observentur, mox singulis LL. OO. elenchii facultatem a SS. Congregationibus Romanis concedi soliuper temptatione, uno cum formularii maioris momenti.

VII. Rationem accuratum omnium vi praesentium Literarum concessionum habeant tum OO. LL tum ictui, ut supra III, iterum subdelegatis fuerint, et singules annis, vel saltem quamprimum id inuria temporum permiserit/ elenchum exactum S. Sedii /Secte dividii di Stato di Sua Sancta/ exhibeant una cum exemplari /copia/ singularum concessionum.

VIII. Secreto Pontificio omnia hisce in Literis contenta maneant tecta. Quodsi uti proib dolor A. huie Nuntiaturae compertum est – quaedam imprudenter divulgata iam sint /ipsa „Substitutorum“ nominatione non exclusa/, res pro possese et per opportunas cautela reparetur.

IX. Corrigenda et addenda in Fasciculo iam transmissso:

ad N.1. lunt. b/ultimo loco: „permittendi Missae celebrationem ut supra, etiam absque vino in abolutione. Omnia autem sub b/ concessa necessitatem proportionatum

fugae, captivitatis, deportationis periculi animarum/ supponunt.”

ad N.4.: addatur: „sacerdotibus ritus orientalis, celebrationem propriae Liturgiae

Hebdomadae Paschalis vel aliuis praecepui Æsti D.N.J.C. vel B.V.M. vel pro defunctis,

iuaxa proprium selectum, etiam dieibus solennioribus, servatis servandis, et dummodo

Liber deficit et sacerdos preces memona tenan”

ad N.18.litt.b: „Dispensandi ab omnibus impedimentis impedimentibus vel

dirimentibus, etiam multiplicibus – exceptis tamen iis proveniuntibus ex S. Presbyteratus

Ordine, ex axisfinitate in linea recta consummatum matrimonio, et ex votis sollemnibus

professionis religiosae“ – Dispensandi etiam super impedimento votorum solemnnum.

X. animadversio finalis: Quamvis tum in Fasciculo iam transmissos, tum in

praesentibus Literis, tum in elencho SS. Congregationis iuxta VI _ mox transmitten
to,

quaedam faciatur pressius determinatur, hoc fit non limitative sed exemplificativa.

firmis reservationibus de quibus sub IV .

Dum F.T. rego ut de receptione praesentium me certiorum reddas, auxilium Dei

Omnipotentis et B.M.V. Tibi adprecior et in caritate fratema permanece add.mus in Christo.
SAGRA CONGREGATIO PRO GENTIUM EVANGELIZATIONE
SEI DE PROPAGANDA FIDE

FACULTATES ET PRIVILEGIA SACERDOTIBUS FIDEI HIBUS IN TERRITORIO
SINARUM DECENTIBUS CONCESSA HIS PERDURANTIBUS CIRCUMSTANTIBUS
Prot. N. 3242/78
[appendices not included]

I—DE BAPTISMO
a) Sacerdotes possunt administrare Baptismum formula breviori (Cfr. Appendices).

b) Sacerdotes possunt—absente episcopo—benedicere oleum catholiconum formula breviori (Cfr. Appendices).

II—DE CONFIRMATIONE
a) Sacerdotes possunt administrare Confirmationem sacramentum omnibus fidelibus, nulli habita ratione finium discessum, absente tamen et longique residente vel impedito quocumque Episcopo Legatii.

b) Namque dicit in sanccto confirmando aliquem cruciam populi chrisiani

sanctum, dicens "Scipe signaculum domi Spiritus Sancti."

c) His perpetuis circumstantiis, sacerdotes possunt—absente Episcopo—

consecrare chrisma (ex oleo et materia odorifera consecrata) formula breviori (Cfr. Appendices).

APPENDIX II

III—DE EUCHARISTIA
a) Sacerdotes possunt, urgeante necessitate, Missam celebrare aequo

paramento, sine lumen, abscissa ara, utendo vitru vel allo vaso ordinario,

et habendo pone trittico etiam formulam et vitru ex vitru vel, in caso successus, teneas "Etipse Iuxta."

b) Sacerdotes possunt, urgeante necessitate, ut tantum prope eucharistia

celebranda et extrema formula consecranda sint.

c) Sacerdotes possunt celebrare quelibet in loco, dummodo detexit, non

observae sanctam et quinquies hastes. Fideles possunt in litinum

eucharistiae communione seu eucharistiae recipere.

d) Sacerdotes, ob rationes pastorales, possunt quos die plurum litterarum.

valde fideliis, sacerdotes plurum intentiones cum unica celebratione

possunt satisfacere, detenta sibi unica altissima. Consensu stipis vero,

et absim, devocii desint pro necessitatibus ecclesiae vel sacerdotum vel

generum. Si vero non absim stipis, stias applicari ad etiam summi

posse efficiet pro necessitatis ecclesiae. Ideo velix etiam pro sacerdotibus qui pluribus eundie die celebravissent.

e) Sacerdotes possunt fideliis elligere qui, absente sacerdote, Eucharistiis

aliae fideliis distribuunt et qui SS. Sacramentum, si caesa fuerat, in

locale non sacro et decernit et teneat custodiam eis una lumen.

(1) I.e. posta, utiliit viro mudo formulet (Apologia addita a S. Greg. pro Domina Fidei, Prot. n. 1177/18 die 26 Junii 1578).

IV—DE PERNITENTIALI
a) Sacerdotes, in communione cum Ecclesia catholica, elligere valent

consecrationem omnium fideli" ; nulla habita ratione finium discessum.

b) Sacerdotes possunt absolvere a peccata quaelibet et casarum quaecumlibet

reservatis et mortuis—absente loci Ordinario. Quoad vero casum

specialitatum modo reservatis, impendera est congrua positiuam et

eucharistiam et nonum casum 2176, 3 C.I.C., sub poena remissionis.

c) Sacerdotes possunt absolventia generalia sive singulae sive collective

imperiti, quibus absolutiones non sunt malitiae commissi, semen tenea

obligatione confinient; quam primum possit sit.
APPENDIX II

V--DE UNCTIONE INFRINORUM

a) Sacerdotis, absque legimento Ordinario, valent benedicere oleum infirrorum

b) Christifidelis, quis petitur obiecto (crucifixo, cruce, corona, scapulare, annimata) e quolibet sacerdote rite (saeo signo crucis) benedicto ple

VI--DE NATALONIA

a) In Synode, per durantibus hie circumstantiis, fideles non tenentur

b) Sacerdotis omnes fideli matrium adhibere licet--in toto territuario

c) Missitori seu lectores ac acolyti idem faciant in suum territorium. Omnes vero

d) Christifidelis hortandius sunt ut matrimonium contrahant no de lege civil

VII--DE ORMINE

a) Sum in ecclesia sacri ordinis sunt: episcopus, presbyterius et

b) Episcopi viri diligentia valent prudenter et eecitate insignes, firmos in

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APPENDIX II

XII. DE LEGUNIO ABSTINENTIA AC REQUIES FESTIVA

Telum, abstinensia uscnon requies feste observenta tantummodo si possitile eis.

XIII. MISCELLANEA

a) In matrimonii mixtis, sacerdotes curam habemunt de cautioibus tantum.

b) In applicatione privilegii paulini, si novum coniugium est mixtum, sacerdotes curam tantum de cautioibus.

c) In matrimonio rate et non consummato spectat ad episcopum eiusque delegatum conficere processulum mittendum ad Sanctam Sedem.

d) Impedimentum consanguuminitatis secundi gradus lineae collateralis in Synis est suspensum quia est ecclesiasticum.

e) De indulgentiis pro obiectis benedictis a sacerdoti dictum ea. in V. b.

f) De celebrazione missae et de elenchiis dictum est in V. c. et d.


h) De reductione ad statum iuridicae [ ] episcopus adeat ad Sanctam Sedem.

MONITUM

His facultatibus quisque utatur pro prudenti arbitrio et conscientia et, si ordinaries adiri possint, de eius consenso.

Hoc valet specialiter pro facultate un numero III, c. et d, quae uti debet magna cum prudentia ut in materia tam delicata omnes abusus accurate vitentur.

Datum Romae, ex Audibis Sacrae Congregationis pro Gentium Evangelizatione, seu de Propaganda Fide, die XXVII mensis Junii A.D. MCMXXXVIII.

Agnellus Card. Rosati, Praef.
D. S. Lexusamy, Secr.

Concordat cum originali.

Osvaldo Fisali, P.M.I.M.K.
Cancellarius
Curiae Dioecesanae Scilicetiamensis.

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INCONTRO DI GIOVANNI PAOLO II
CON IL CLERO, I RELIGIOSI E I LAICI NELLA CATTEDRALE
Praga (Repubblica Federativa Ceca e Slovacca) - Sabato, 21 aprile 1990

Carissimi fratelli e sorelle!

1. “Grazia a voi e pace da Dio. Padre nostro, e dal Signore Gesù Cristo!” (Rm 1, 7).

Era giusto che il mio primo incontro fosse con voi che annunciate il Vangelo: con voi vescovi, sacerdoti, religiosi e religiose; con voi fedeli che, vivendo nel mondo, siete attivi nell’apostolato della Chiesa, mediante la partecipazione a vari movimenti e associazioni laicali, e mediante l’offerta della sofferenza. Voi annunciate il Vangelo con la predicazione, con la liturgia, con l’esempio della preghiera e della vita, corrispondendo generosamente alla chiamata che Dio ha rivolto a ciascuno. In tal modo voi rendete presente Cristo ai vostri contemporanei.

Il nostro incontro avviene nella cattedrale, che è il cuore spirituale non soltanto di questa Città e dell’arcidiocesi di Praga, ma in un certo senso anche di tutta la vostra Terra. Essa fu costruita dalle passate generazioni sopra le tombe dei vostri Santi. Come tale, è un simbolo ineguagliabile della storia della Chiesa nella vostra Nazione, una storia che attende di essere continuata da voi, mediante una coraggiosa testimonianza cristiana.

2. La visita del Papa, la prima nella più che millenaria storia del cristianesimo in queste terre, chiude simbolicamente un periodo del vostro cammino e ne apre un altro. Il periodo, durato alcuni decenni, ed ora finalmente concluso, si inserisce nella storia bimillenaria della Chiesa Cattolica come un capitolo difficile, ma insieme solenne.

Voi adesso vi trovate all’inizio di una grande opera di rinnovamento. Di essa fa parte anche l’esame attento del periodo che avete attraversato, per valutare gli esiti e trarre le opportune indicazioni. Venivate chiamati “Chiesa del silenzio”. Ma il vostro non fu il silenzio del sonno o della morte. Nell’ordine dello spirito il silenzio è lo stato in cui nascono i valori più preziosi.

Costruite ora il tempio della liberà vita della vostra Chiesa, non ritornando semplicemente a ciò che eravate prima che vi fosse limitata la libertà: costruitle sulle base di ciò che avete maturato durante gli anni della prova.

Arrivano spesso da voi cristiani dei Paesi in cui la Chiesa vive liberamente. Vengono per aiutarvi, perché si rendono conto di quanto vi era stato tolto. Questa solidarietà - specie da parte di coloro che la dimostravano anche nei tempi passati - va apprezzata ed incoraggiata. Vorrei tuttavia sottolineare che molti di questi cristiani ritornano essi stessi arricchiti dal contatto con le vostre esperienze, con ciò che avete vissuto e siete ora in grado di offrire al mondo e alle Chiese di altri Paesi.

Anche il Papa viene per rendere omaggio a tutta la vostra sofferenza, per ascoltarvi, per riconoscere pubblicamente il valore della testimonianza della vostra Chiesa e per ringraziarvi. Il mio riconoscimento e la mia gratitudine vanno anche a coloro che non hanno potuto vedere questo giorno di gioia, pur avendolo tanto desiderato. Dio solo sa quanti cristiani, ai quali per il nome di Cristo la vita venne accorciata o resa amara, sono entrati nel numero dei vostri santi e sono ora silenziosamente presenti con noi come quella “nuvola di testimoni” (cf. Eb 12, 1) di cui parla la Scrittura.

3. Il mio ricordo deferente e il mio ringraziamento vanno a quanti, sia presenti che assenti, sia vivi che defunti, hanno sofferto per la fede nelle prigioni, nei campi di concentramento, in esilio, subendo affronti di ogni genere. E con essi, spesso hanno sofferto anche le loro
famiglie, i loro parenti e i loro amici. Ringrazio i religiosi e le religiose, espulsi dai conventi, i sacerdoti isolati dai loro fedeli, privati dell’esercizio del loro ministero oppure trasferiti da un posto all’altro secondo il volere dei potenti. Ringrazio i sacerdoti che durante tutti questi decenni hanno svolto il loro servizio nelle chiese e nelle canoniche sopportando “il peso della giornata e il caldo” (Mt 20, 12). Parecchi di loro, per poter continuare nell’assistenza ai loro fedeli, hanno dovuto accettare con l’autorità del tempo un “modus vivendi” non da tutti condiviso. Nel nome del Signore vi esorto, cari Fratelli, a dimenticare i condizionamenti dei quali essi erano vittime e a ricostituire, in un rinnovato impegno pastorale, l’unità piena del presbiterio sotto la guida del vescovo.

Ringrazio pure i sacerdoti che hanno dovuto prepararsi al ministero ed esercitarlo in clandestinità, col rischio di pene, e che, malgrado ciò, hanno portato la luce del Vangelo là dove le porte erano chiuse ad ogni influsso della Chiesa. Non erano due, ma un’unica Chiesa. Ciò che lo Spirito di Dio aveva unito non poteva essere diviso dall’abuso degli uomini.
Carissimi, l’auspicio che sale dal mio cuore è che, avendo tutti sofferto, anche se in forme diverse, possiate ora fraternamente partecipare insieme ai frutti comuni.

Ringrazio tutti i laici che, con spirito di sacrificio, hanno fatto propri gli interessi del regno di Dio e, nonostante le avverse circostanze, hanno costruito anzitutto nelle proprie famiglie e nel proprio cuore il tempio vivo in cui conservare e trasmettere la fede.

Ristate fedeli a questa coraggiosa linea di condotta, sviluppate ed insegnate agli altri l’arte di non soccombere, insegnate loro la metamorfosi pasquale della croce e della sofferenza in vittoria!

4. La vostra vittoria ha le sue origini nel cuore della vostra sofferenza. La vostra vittoria è frutto della fedeltà, che è un importante aspetto della fede. La vostra fedeltà è stata la risposta alla fedeltà di Colui che vi ha chiamato alla fede, che vi ha chiamato alla libertà, assicurando che non vi avrebbe lasciati mai soli. Da questa fedeltà è nata la vostra liberazione. Non vi è stata donata dall’esterno, è nata dall’interno, dalla Croce piantata nella vostra vita.

Per questo motivo non potete ora fermarvi, non potete volervi indietro. Dovete invece avanzare camminando nell’autentica libertà in Cristo.

5. Vorrei ricordare tre aspetti della fedeltà in cui la vostra Chiesa si è distinta.

Innanzitutto la fedeltà a Cristo crocifisso nel momento della vostra propria crocifissione e la fedeltà allo Spirito che vi conduceva attraverso le tenebre, fornendovi luce anche nelle situazioni in cui mancavano coloro a cui spetta guidare ed accomunicare i fedeli sulla via del Vangelo. Conservate questa interiore apertura alla voce dello Spirito di Cristo anche ora che entrate in una condizione di libertà esteriore, di pluralismo sociale e culturale. Non sarà sempre facile, anche in questa situazione, trovare la giusta strada e conservare la propria identità.

La vostra è stata, poi, fedeltà al successore di Pietro e ai successori degli Apostoli, i vescovi. Anche quando risultava difficile, anzi impossibile corrispondere con loro, anche quando una diocesi restava a lungo priva del vescovo, la vostra Chiesa ha conservato l’unità morale con la Santa Sede e non si è lasciata separare da essa né con le minacce né con le promesse. Voi avete capito che il tentativo di strappare la Chiesa dalla viva unione col suo fondamento apostolico conduce al suo assoggettamento ai meccanismi del mondo, e in particolare all’assunto dello Stato totalitario. Ancora due anni fa i cristiani in Cecoslovacchia, specialmente i giovani, hanno manifestato per la libertà della Santa Sede nelle nomine dei vescovi, e durante queste dimostrazioni non è mancata la repressione. Questa vostra fedeltà impegna i nuovi vescovi a servirvi come veri padri e buoni pastori, dando “l’esempio della santità nella carità, nell’umiltà e nella semplicità della vita” (Christus Dominus, 15). Esorto i sacerdoti e i fedeli, che a volte per più di una generazione non hanno conosciuto l’autorità dei vescovi, ad accettare con animo volenteroso questi successori degli Apostoli quali “ministri di Cristo e amministratori dei misteri di Dio” (1 Cor 4, 1), come chiede la Scrittura, malgrado le debolezze umane da cui anch’essi, come ogni figlio di Adamo, risultassero segnati.

Un terzo aspetto della fedeltà della vostra Chiesa vorrei, infine, sottolineare: è la fedeltà alla Nazione, che si è espressa in particolare come solidarietà verso i perseguitati e come
franchezza verso quanti sinceramente cercano la verità ed amano la libertà. Voi avete capito che parlare di pace nel mondo e non intervenire a favore dei concittadini maltrattati per la verità e la giustizia è ipocrisia che conduce soltanto all’indebolimento dell’unità e dell’autorità morale della Chiesa.

6. Proprio in questo luogo, più di quarant’anni fa il coraggioso Cardinal Josef Beran disse il suo chiaro “no” ad ogni sorta di siffatte seduzioni. Ed è stato anzitutto il coraggioso atteggiamento assunto dal vostro arcivescovo, il carissimo Cardinale Tomášek, di fronte alle ingiustizie degli anni scorsi ad esprimere nel modo più chiaro la solidarietà della Chiesa con i perseguitati, con la Nazione.

 Questa solidarietà ha contribuito a rafforzare l’autorità morale della Chiesa. Ha contribuito a rimarginare vecchie ferite nel cuore della vostra storia e a far superare l’antica tensione tra l’appartenenza alla Chiesa cattolica e l’appartenenza alla Nazione. Ha contribuito a rinnovare la tanto necessaria, oggi specialmente, unità di tutti coloro ai quali sta a cuore la salute morale della nazione e l’autentica e duratura libertà.

   Essa ha altresì contribuito a mostrare ai giovani, davanti ai quali la Chiesa era calunniate e denigrata, che la comunità dei fedeli è il luogo della verità e la Chiesa è la paladina dei diritti e della dignità dell’uomo.

   In questa Nazione, in questa società libera che si sta nuovamente strutturando, la Chiesa non deve diventare un gruppo chiuso in se stesso. Conservate e approfondite la vostra solidarietà con la Nazione! Conoscete sempre più profondamente l’anima della vostra Nazione, conoscete e costruite insieme con gli altri la sua cultura!

7. Riandando col pensiero al destino del cristianesimo nella vostra patria, mi appare davanti agli occhi una caratteristica ben definita. In pochi Paesi sono state poste alla Chiesa e ai suoi rappresentanti istanze morali altrettanto alte come qui, in Boemia. Qui non è mai bastato appellarsi all’autorità di Cristo con le sole parole; qui era ed è ancora necessario convalidare l’autorità della Chiesa con la serietà morale degli urali del Vangelo.

   L’invito alla serietà morale penetra tutta la storia spirituale della Nazione. Oggi più che mai occorre che la Chiesa accoglia questo invito e lo rivolga poi a tutta la società.

   La libertà della vostra Chiesa e della vostra Nazione non sarebbe completa e avrebbe fondamenti instabili e superficiali, se non fosse accompagnata dal rinnovamento morale e spirituale. Vedo in questo una grande missione per i fedeli nella odierna società cecoslovacca.

   Voi avete nelle vostre mani il capitale di meriti accumulato da quanti hanno sacrificato le loro vite e la loro libertà negli anni passati. È un patrimonio veramente ricco. Non scippatelo!

Lodevole, da questo punto di vista, è l’iniziativa, sorta in ambiente boemo cattolico, ma rivolta all’intero Paese, del “Decennio del rinnovamento spirituale della Nazione”, in preparazione al millennio del martirio di Sant’Adalberto e all’entrata nel nuovo millennio.

Proprio questa iniziativa può costituire un’importante via verso l’unità oggi tanto necessaria: l’unità nella Chiesa, l’unità tra le Chiese e anche l’unità dei fedeli con le altre forze della società, che sono ugualmente sensibili al problema della salute morale della Nazione.

Buona cosa sarà se, in questa preparazione al millennio di Sant’Adalberto, si uniranno a voi anche i cristiani delle altre Nazioni dell’Europa centrale, per le quali questo Santo è pure importante, come ha sottolineato il vostro Cardinale Tomášek nel suo invito dello scorso anno.

Il Decennio è giunto ormai al terzo anno, dedicato al rinnovamento della vita e del ministero dei sacerdoti; l’anno prossimo riporterà il rinnovamento delle famiglie. Questi due grandi compiti richiedono che s’intensifichi la collaborazione tra sacerdoti e laici. Se non che sacerdoti si sentono stanchi ed esausti ed hanno bisogno di aiuto e di incoraggiamento. So che, come altrove, anche nel vostro Paese cresce minacciosamente il numero delle famiglie disunite, ma so pure che i cristiani, con il loro esempio e il loro aiuto, possono efficacemente contribuire al rafforzamento di questo istituto fondamentale della società.

8. Nel passato, quando ai cristiani era concessa soltanto la celebrazione liturgica nelle chiese,
la vostra vita ecclesiale si concentra “alle radici”. Ora essa deve expandersi e fiorire in tutta la sua ricchezza. La vita della Chiesa non consiste soltanto nella liturgia e nei sacramenti; essa deve raggiungere anche i campi della cultura, dell’educazione, dell’impegno sociale ed assistenziale. La Chiesa può e deve aiutare in diversi modi tutti gli uomini. Come Cristo è venuto per tutti, così anche la Chiesa non esiste solo per se stessa e per i suoi fedeli, ma deve promuovere il bene comune di tutti. I cristiani, infatti, secondo le parole di Cristo, devono essere il lievito, la luce del mondo e il salve della terra (cf. Mt 5, 13-14).

Per poter adempiere questa missione a servizio della rinascita della società, la Chiesa deve costantemente curare il proprio rinnovamento in spirito e verità. Carissimi, di fronte alla vostra Chiesa si trovano compiti immensi. Occorre dar vita ad importanti strutture in Obbedienza alle direttive del Concilio, incominciando dalla vostra nuova Conferenza episcopale e dagli Organismi parrocchiali delle singole comunità.

Occorre rilanciare la pratica dei consigli evangelici, rinnovando la vita degli Ordini religiosi. Gli Istituti di vita consacrata hanno nella Chiesa una missione insostituibile ed è necessario rispettare pienamente il loro specifico carisma. E al tempo stesso, importante che i Superiori religiosi abbiano pure ben presenti i bisogni di tutta la Chiesa locale, aiutandola nello spirito delle proprie tradizioni e delle proprie finalità istituzionali.

9. Per decenni nel vostro Paese sono state represse l’istruzione e l’educazione religiosa. Ricordo anzitutto l’importanza della formazione spirituale e intellettuale dei candidati al sacerdoto e alla vita religiosa. È un segno incoraggianti che i vostri seminaristi, lo scorso anno, abbiano mostrato di propria iniziativa interesse per la riforma della loro formazione nello spirito dei bisogni attuali e dei principi dettati dal Concilio. Li esorto ad impegnarsi seriamente affinché venga conservata ed approfondita quella triplice fedeltà della vostra Chiesa, alla quale ho fatto cenno poc’anzi. In tal modo, con l’esempio della vostra vita, potranno far intravedere agli altri giovani la strada verso il sacerdozio come quella in cui può trovarsi pieno appagamento il desiderio del cuore umano di donarsi completamente nell’amore a Dio e al prossimo.

Un aiuto importante alla cura pastorale, che soffre per la scarsità di sacerdoti, potrà venire dal ministero dei diaconi permanenti, che opportunamente intendete introdurre anche nella vostra Chiesa, avendo presenti le esperienze già maturate al riguardo in altre Chiese.

Un accento particolare vorrei porre sulla formazione e istruzione religiosa dei laici, a cominciare dall’insegnamento della religione nelle scuole, ed arrivando fino a comprendere la piena formazione teologica, che non dev’essere riservata soltanto al clero. Il passato controllo statale ha impedito ai laici di partecipare alla missione apostolica con quella grande varietà di compiti importanti che hanno loro affidato il Concilio e lo stesso recente Sinodo dei Vescovi.

Nonostante ciò, nella clandestinità sono fioriti molti movimenti ed associazioni laiche. Ora che possono mostrarsi alla luce del sole, è importante che si conoscano bene a vicenda, acquistino mutua fiducia e imparrino la collaborazione. L’unità della Chiesa non consiste nella uniformità, ma nella comunione che lo Spirito di Cristo alimenta tra le diverse forze con una molteplicità di doni e di carismi.

10. La Chiesa viene a volte chiamata, alla luce degli insegnamenti del Concilio Vaticano II, “sacramento del dialogo”. Secondo le parole del mio predecessore Paolo VI, dovrebbe in essa perdurare un intimo, domestico dialogo, “sensibile a tutte le verità, a tutte le virtù, a tutte le realtà del nostro patrimonio dottrinale e spirituale…” prima a raccogliere le voci molteplici del mondo contemporaneo; “capace di rendere i cattolici uomini veramente buoni, uomini saggi, uomini liberi, uomini sereni e forti” (Ecclesiam suam, 64).

È proprio in questo spirito che vi esorto pure all’impegno ecumenico, allo sforzo, cioè per l’unione di tutti i credenti in Cristo. Continuate sulla strada della collaborazione fraterna con i cristiani delle altre Chiese, nel rispetto e nell’amore vicendevole che si sono rafforzati durante gli anni della comune sofferenza e che sono tanto importanti per il futuro della Chiesa e della Nazione.

11. In un tempo di grandi cambiamenti nella struttura politica ed economica della vostra società occorre accennare anche ai rapporti della Chiesa con la vita pubblica. La missione della Chiesa non è di carattere economico, politico e, tanto meno, partitico. Per sua natura, la
Chiesa non è legata a nessuna determinata forma di cultura né ad alcun sistema politico od economico. In forza della sua missione, tuttavia, essa è tenuta ad offrire agli uomini orientamenti che possano servire a edificare la civile convivenza in conformità con la legge di Dio. Essa, proprio per la sua universalità, può validamente contribuire alla comprensione e alla solidarietà tra le diverse Nazioni e comunità (cf. *Gaudium et spes*, 42).

La conseguenza di tali principi è chiara: se, da una parte, non spetta al clero aver parte all’esercizio delle funzioni politiche, i fedeli laici, dall’altra, devono partecipare secondo le proprie capacità alla vita civica e politica, mettendosi con franchezza, onestà, dedizione e coraggio al servizio del bene comune (cf. *Gaudium et spes*, 75).

Essi si sforzeranno di conservare, in ciò, il vicendevole rispetto, di perseguire l’unità e di usare sempre, nello spirito del Vangelo, mezzi onesti, rispettando i diritti e l’onore di ogni uomo, fosse anche un nemico.

12. La Chiesa non va confusa con lo Stato. Nella società libera e democratica, tuttavia, la Chiesa e lo Stato devono promuovere, nel vicendevole rispetto, una sana collaborazione in vista dello sviluppo integrale della persona umana. La Chiesa s’adopera perché nella Nazione e tra le diverse Nazioni si rafforzino sempre più la giustizia e la carità, e promuove la libertà politica e la responsabilità dei cittadini. Dal suo patrimonio di fede essa trae anche il tesoro di una dottrina sociale, alla luce della quale prende posizione dal punto di vista morale, in merito alle questioni di vita pubblica e politica, quando lo esigono la tutela dei diritti fondamentali dell’uomo o la salvezza delle anime.

È questo un chiaro insegnamento del Concilio a cui occorre rifarsi nell’affrontare i nuovi compiti che la presente situazione propone ai cristiani. La Chiesa è chiamata a contribuire allaumanizzazione della famiglia umana e della sua storia (cf. *Gaudium et spes*, 40), ma il suo sforzo fondamentale tende ad un solo fine: che venga il regno di Dio e si realizz la salvezza di tutto il genere umano (cf. *Gaudium et spes*, 45).

Esattamente due anni fa il vostro arcivescovo, cardinale Tomášek, vi ha esortato ad unire, in questo importante momento della vostra storia, “il coraggio con la prudenza, l’entusiasmo con la pazienza, la veracità con la carità". È un’esortazione che faccio volentieri mia, perché trovo che essa conserva anche oggi tutto il suo valore.


14. Fratelli e sorelle, mi congedo da voi per ora con le parole dell’Apostolo: “Siate lieti, tendete alla perfezione, fatevi coraggio a vicenda, abbiate gli stessi sentimenti, vivete in pace, e il Dio dell'amore e della pace sarà con voi. Salutatevi a vicenda con il bacio santo. Tutti i santi vi salutano. La grazia del Signore Gesù Cristo, l’amore di Dio e la comunione dello Spirito Santo siano con tutti voi!” (2 *Cor* 13, 11-13).

Con la mia affettuosa benedizione.
Zápisna

Náměstí 21, 26. srpna 1960 v úředním rámce., farmářské
urny v komunálním trhu v Malině.

V úředním rámce, farmářské
urny v komunálním trhu v Malině.

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urny v komunálním trhu v Malině.

V úředním rámce, farmářské
urny v komunálním trhu v Malině.
Ave Oœcum!

Ambrosius duxerat
app. t. Appianus, admi-
istrator apostolorum fina-
nerâinis (Carasiovacaviâ).

Consacratus Finanovâ
(Tinava) die 14 Augusti 1749

Consacrator:
S. G. Josephus Matocha
archimandr. Olomucensis

Consacratiors:
S. G. Johannes De la Salle
episc. Hespericæ (nunc in annis)
S. G. Paulus Gojdîi,
app. tit. Bezzantini
cui praeb. Matocha et Gojdîi in am mortui
sancti.
An Herrn
Manfred Kierein
A-1010 Wien 1
Kärntnerstrasse 17

Die richtige Reihenfolge der Rosenauer Bischöfe mit den möglichen Angaben, die Sie von unserem Ordinariate verlangen, ist die folgende:

Schopper Georgius consecratus die 26 Maii 1872 festo SS. Trinitatis Strigoni - Consecrator et Conconcursor sunt ignoti;

Ivánkovits Joseph consecratus die 25 Aprilis 1867 Dominica in albis Coloces; Consecrator et Conconcursor sunt ignoti;


Čársky Josephus consecratus die 21 Junii 1925 Tyrmavise ab Aëppo de Francisco Kordác Pragensi Conconcursores Marianus Blaha, Aëppus Neosoliensis et Jocannus Voutassák, Aëppus Scerusiensis;

Bubnič Michael consecratus die 8 Decembris 1925 a Marianio Blaha, Aëppo Neosoliensi Conconcursores Josephus Čársky Aëppus Cassoviensis, Paulus Jantusch Aëppus Apostolici administratores;


Mit katholischen Grüssen

Ihr

[Unterschrift]

Bischof, Apostolischer Administrator.
B 5

Tein lieber Sohn!


Gelangentlich dienten man einen Bischof auf der Firmungsreise zu photographieren. Und an einen hochwürdigen Herrn habe ich geschrieben, dass er eine Photographie je früher schicken, zur Verfügung stelle, der sich auf Firmungsreisen jedenmal fotografische, nein, nicht mit meinem geringen Dichten.

Sagen Sieg der lieben Gott, achzeg noch deine guten Eltern zu Rosen-Bodennos am hl. Petrusfest 1860.

In blauen Herzen Jesu dein

+ [Unterschrift]

Bischof

Bleibe immer treu, sei ehrlicher, ach lieber Sohn, werde die Karten mit ausarbeiten.

B 6

[Unterschrift]

[Unterschrift]
Sehr ergebener Herr,

zum Ihren Brief fand ich mir


Vor 14 Tagen erhielten wir eine Nachricht von Ihrer Verwandtschaft und ich hoffe, dass sie nicht zu sehr befürchten mussten.

Die Adresse lautet:

J. Kornec, Tovarska 14, Bratislava.
Peter Imberecht, Rokolec 3, Bratislava.

Also ganz ohne Kenntnis der aktuellen Verhältnisse.

Ich selbst habe keine Nachrichten erhalten.

In der Erleuchtung Ihres Wunsches

[Unterschrift]
Geliebter Herr,

zum Ihren Brief Teile nicht:

Adresse ist: Mons. Archivar Hatac, Charitni Domov (Charitasheim) BENEDICT, Telcheservakei.

M. J. Pavel Suchý, Bischof von Brno.

3. Mons. Frans Tomášek wurde von Erzbischof 

4. Was betrifft Mons. Andrae mit den Sie ihn selbst 
fragen. Seine Adresse lautet: Rath, Sez. Erinnerung 1933 
Lautet: via Montesanto 14, 00196 Roma, Italien.

5. Vom Bischof Demeger habe ich nichts gefunden und niemand sich jeden darauf 
ernüchtert.

Ich danke Ihnen für die Karte aus Steiermark.

Mit herzlichem Gruß sende Ihnen

+ h. Kapitän Matthesek
Sehr geehrter Herr Doktor,

Ich danke Ihnen

eben Ihre Karte und sende Ihnen meine

Gottlob kriege Brescia. Immerhin kann

doch Ihnen nicht bewegen, weil ich keine

habe und meine Adresse ich nicht kenne.

Mit herzlichen Grüssen Ihnen zugeht

+ Joseph Maria

Mons. PAWOL HNILICA S. J.
biskup

Via Monte Santi 14

Casella Postale 6175
ROMA - ITALIA

373 + 58 (tel. privato)
69932 57 97 (tel. officiale)
B 11

17.12.

Eminenz,

in den heiligen Tagen-wo Salvatoris nostri Dei apperuit benignitas, humanitas et gratia, gedenke ich Eurer Gnaden und wünsche, dass in allem Euren bewunderungswürdigen Tun Dei apparet benedictio, welche desto sichtbarer sein wird, je mehr alle Gläubigen und Ungläubigen eines guten Willens sein werden.

Zu diesem Zwecke opere ich und bete täglich. Ich wünsche Eurer Eminenz auch die tüchtigsten Mitarbeiter - instrumenta Sancti Spiritus aptissima, damit Sie sich immer sagen können: Spiritus Domini super nos...

Ich grüsse Sie, Eminenz, und auch den Herrn Sekretär und bitte um Ihren Segen

in Christo adiutissimas

[Unterschrift]

E p. morosus
B 12

+ Frieden und Wohl! Sehr herzliche Grüße am 3/6.

MISTR THEODORIK – před 1365 SV. VIT • MAÎTRE THEODORIK – avant 1365 SAINT GUY • MASTER THEODORIK – vor 1365 ST. VITUS • MEISTER THEODORIK – vor 1365 ST. VIT


Dr. von Hase • Kestenberg Knard

Národní galerie v Praze (zapsány z hradu Karlštejna)
Nakladatelství • Praha

B 13

Ha projevené blahopřání

K BISKUPSKÉMU SVĚCENÍ A INTRONIZACI DOVOLUJÍ SI VÁM CO NEJSRDEČNĚJI PODĚKOVAŤ A VÝPROŠOVATI NA PÁNU BOHU HOJNOST JEHO POŽEHNÁNÍ, PROSÍM SOUČASNĚ, AByste i nadále záchoval svou vzácnou přízeň mě diecési a DÍLU SALESIÁNSKÉMU

† ŠTĚPÁN
BISKUP LITOMĚŘICKÝ
Bischof
Dr. Domirikus Kalata S.J.
Dorfstr. 1, 7813 STAUFEN i. Br.

Staufen, den 19. 6. 1986

Sehr geehrter Herr Kierein,
Ihr Brief erregte meine Bewunderung. Sie lassen sich durch
nichts entmutigen, sie arbeiten unermüdlich weiter und bohren
in der Vergangenheit der Bischofsweihen, um die interessan-
ten Genealogien zusammenzustellen.

Wahrscheinlich werden Sie enttäuscht sein, wenn Sie
bei mir für solche Genealogien nur wenig Interesse finden
oder höchstens nur für die Fälle, die seelsorglich relevant
sind. Denn diese Dinge überlasse ich den Fachhistorikern,
die ihre Nase gerne in die verstaubten Dokumente der Vergangen-
heit stecken. Ich könnte mich selber auf kein einziges Datum
der Bischofsweihe erinnern. Auch die meine ist nur sofern
interessant, daß sie wirklich stattgefunden hat.

Wenn es um die Adressen der genannten Personen geht,
verspüre ich nicht kleine Schwierigkeit. Bei den heutigen
Verhältnissen könnte man mit ihnen nichts anfangen. Deswegen
behalte ich nur die Adressen meiner nächsten Verwandten.

Vielen herzlichen Dank für Ihre guten Wünsche!
Mit freundlichen Grüßen

Ihr
BETRIFFT: Bischofsweihe von Ing. Blaha?

Sehr geehrter Herr Klarein,


Mit freundlichen Grüßen

Ihr

P. Dominik Kalata S.J.,
Titularbischof von Sernia
Dorfstrasse 1,
POSTFACH 1109,
79219 STAUFEN i. Br.

P. Dominik Kalata S.J.
Titularbischof von Semitsa
Dortstraße 1 - POSTFACH 1109,
D-79216 Staufen/Br.

Betrifft: Causa Dr. Davidek

Geehrter Herr Dr. Kierein,
bevor ich nach München in die Augenklinik reise, wo mein linkes Auge operiert werden sollte, möchte ich Ihr Schreiben "zum Wohle" von Dr. Davidek kurz beantworten.

Es ist recht, dass Sie sich an das Ordinariat in Brünn gewandt haben, denn es geht um eminentes Anliegen der Diözese Brünn.


Auch wenn es um das Wohl eines solchen Menschen wie Dr. Davidek geht, darf ich nicht lügen, denn nur dann ist einem geholfen, wenn wir den Boden der Wahrheit nicht verlassen.

Ich verbleibe mit freundlichen Grüßen und wünsche gute Erfolge in der kirchlichen Geschichtsforschung

Ihr

Kalata S.J.
B 17

Bar. Bystrica 13.2.1991

Geehrter Doctor Kierein!


Vester in Christo

[Unterschrift]

B 18

Msgr. Peter DUBOVSKÝ, S.J.
svätíiaci biskup banskobystrický
Nám. SNP 19
975 90 Banská Bystrica

V Banskej Bystrici dňa: 24.6.91

Lieber Dr. Kierein,


Euer in Christo

[Unterschrift]

Ps: Bis Ende dieses Jahres wird die Congregation wahrscheinlich diese Sachen zu Ende führen.
Geehrte und liebe Freunde!

Wir erbitten den Ostersieg des christlichen Glaubens wie in Ihrer, so auch in unserer Gesellschaft und im persönlichen Leben.

Fürchten wir nicht vor dem Kreuz. Nicht einmal Christus vermied das Kreuz und so hat der Sieg erreicht.

Setzen wir in den gegenseitigen Gebeten fort!

Mit dem Segen in der Dankbarkeit für Ihre apostolische Hilfe

Hradec Králové - Ostern 1992

+ Karel
Bischof
"Christus ist glorreich auferstanden vom Tod. Sein Licht vertreibe das Dunkel der Herzen."

Ostern in unserem Jubiläumsjahr sei für alle besonders reich an Gottes Gnade.

Freude, Hoffnung und Geborgenheit!
Gute Gesundheit!

Aus der Heilig-Geist Kathedrale segnen Sie

+ Karl
Bischof

+ Hof
Weihbischof
Generalvikar


(Litomyšler Diözese ging leider in den Stürmen der Zeit unter.)
Ave Maria et Joseph!

Carissime!

EHRE SEI GOTT IN DER HÖHE!

Meine Glückwünsche möchte ich anschliessen an die Worte des hl. Vaters zur Vorbereitung des Jubeljahres 2 000 nach der Geburt unseres Herrn, in seinem letzten apostolischen Briefe.

Gleichsam als ein Beitrag zur Vorbereitung haben wir im Bischofshaus eine Ausstellung von fast 300 Weihnachtskrippen aus allen Erdteilen. Tausende von Besuchern, meistens junge Leute, die unter der kommunistischen Diktatur vom Staat her nur zu Spott gegenüber Jesus Christus angeleitet wurden, Jesus Christus angeleitet wurden, bewundernd die tells volkstümlichen, tells künstlerisch wertvollen Darstellungen des Geschehens in Bethlehem.


Es grüssen Sie

+ Karl

+ Josef

Königgrätz, Weihnachten 1994
Ich stehe an deiner Krippe hier,  
o Jesu, du mein Leben.  
Ich komme, bring und schenke dir  
was du mir hast gegeben.

Nimm hin,  
es ist mein Geist und Sinn,  
Herz, Seele und Mut,  
nimm alles hin  
und laß dir's wohlgefallen.

*!  
Ave Maria et Joseph!

Liebe und geehrte Freunde!

Mit dem Weihbischof und Generalvikar wünsche ich  
glückwünsche Weihnachten! Freude, Friede und Liebe schenke  
uns das göttliche Kind von Bethlehem!

Wir nähern uns dem Jubiläumsjahr 2000! Das zweite  
Jahr der drei jährigen Vorbereitung ist dem HEILIGEN GEIST  
geweiht.

Im Advent dieses einzigartigen Jahres bitten wir:  
"Kommt, Heiliger Geist, bereite unsere Herzen, bereite  
die ganze Menschheit vor, daß wir dieses Jubiläum mit  
erneuertem Glauben und großmütiger Teilnahme feiern."

Dankbar schauen wir in unserem Land zurück auf die  
großen Geschenke, die wir während des ganzen "Jahrzehnts  
der Erneuerung unserer Herzen und unserer Heimt" bekommen  
haben. Dankbar sind wir vor allem auch für den Besuch  
unseres Heiligen Vaters, Papst Joh. Paul II., an dem so  
viele von Euch teilnehmen konnten. Ich erinnere an sein  
Wort, das er gerade bei unserer KATHEDRALE DES HEILIGEN  
GEISTES gesagt hat: "Heute, an der Schwelle des 3.  
Jahrtausends, wiederhole ich gerne mit euch zusammen: 'Sen-  
de aus deinen Geist, o Herr, und das Antlitz der Erde  
wird neu!' Ihr lebt in einer Situation, die in gewissem  
Sinn der Situation der ersten Christen ähnlich ist.  
Obgleich die umliegende Welt das Evangelium nicht kannte,
Welt. Vereint in der Liebe haben sie alle Hindernisse überwunden. Seid auch ihr wie jene! Seid ihr die Kirche, die der heutigen Welt die frohe Botschaft des Evangeliums weiter gibt!"

Zu dieser großen und wunderschönen Mission soll auch unser NEUES ADALBERTINUM beitragen. Ich danke allen, die irgendwie geholfen haben und noch helfen. Gott möge es reichlich segnen und vergelten!


Sehr gerne möchte ich euch alle in noch größerer Zahl hier um unsere PFINGSTKATHEDRALE versammeln. Schon jetzt lade ich Sie und nicht nur Ihre nahestehenden, sondern auch Ihre entfernten Bekannten zu einer gemeinsamen Feier des Heiligen Geistes ein. Er möge unsere Herzen erfüllen, mit seiner Gnadenkraft uns erneuern, wandeln, beseelen bis ins Innerste, damit die kommende Zeit geheiligt, damit eine heile Welt werde!


Gruß und Segen!

+ Karel Gottwald

Bischof von Hradec Králové
(Königgrätz)

Wir machten uns in Hradec Králové denn daran, zu dieser Feier am Abend in Prag zu sein. Was wir dann aber auf dieser Reise erfahren haben, das lohnt sich, Ihnen mitzuteilen, als ein Lob auf die Göttliche Vorsehung und zur Danksgüte an unsere Schutzengel.


Das Vorgekommene liess mich an die alte Autoschule denken, die eben untergebracht war im einstigen Jesuitenkolleg, das jetzt in ein Pastoralzentrum umgebaut wird. Sicheres Fahren! Auch ganz symbolisch für die Strassen unseres Lebens.

Im schon umgebauten Teil des Jesuitenkollegs hat der Betrieb bereits angefangen; tagsüber ist die Pädagogische Fakultät tätig, und an Nachmittagen und Abenden sind Weiterbildungsmöglichkeiten angeboten im Sinne einer geistigen Erneuerung. Auch für bessere Orientierung und mehr Sicherheit auf den täglichen Wegen unseres Lebens!
+! Ave Maria et Joseph!

Sehr geehrte Damen und Herren
Liebe Freunde


Angesichts dieser grossen Investition sind wir für jede auch kleinste Gabe sehr dankbar, die Sie, Ihren Nahestehenden oder Institutionen uns geben möchten. Gott belohne Sie reichlich.

Ich vertraue auf Ihr Gebet und bitte Gott, dass Sein Segen Sie begleite.

Ihr – immer derselbe – aber sehr dankbare

+ Karel
Bischof von Königgrätz

P.S.