



Boston Catholic Journal



NIHIL NISI JESUM
DEDICATED TO MARY, MOTHER OF GOD

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The Loss of Language — and other Paradigms in the Catholic Church and the “Three-Generations Solution”

Every Jew knows how to pray in *Hebrew* in his Synagogue — just as every Muslim knows how to pray in *Arabic* in his *Mosque*. ... and every Catholic for nearly 2000 years once knew how to pray at least some Latin during the Most Holy Sacrifice of the Mass!

Both are essential idioms in their respective religions, although most Jews, like most Muslims, do not speak, or largely understand either language. Each is unique

to, and are *carefully preserved* identifying markers both inseparable from, characteristic of, and *exclusively* pertaining to — their respective religions. Even Reform Jews know the *Sh'ma Yisrael*, just as the most culturally assimilated Muslim knows the *Shahada*.

It is important to understand that Arabic is only specific to *Arabia* and is not the lingua franca of other Muslim states. Hebrew is only specific to *Israel* and is not the native tongue of the Diaspora. We are agreed upon this, yes? The language of prayer is different from the language spoken outside the place of worship. Judaism clung to Hebrew. Islam clung to Arabic.

“Smacking_” — Latin as idiomatic of Catholicism

Why, then, has the Catholic Church jettisoned *Latin* as the language specific to prayer in collective, and often private worship?

Why is Latin a taboo, unlike Hebrew and Arabic? You will be hard-pressed to find a Catholic fluent in Latin, and much more to the point, *any* ecclesiastic (priest, bishop, and cardinal) who *any longer* has facility with Latin. Our own "Cardinal Sean" (as he prefers to be called) is fluent in Spanish, but I highly doubt that he could conjugate the simplest Latin verb. It is no longer taught in seminaries

(despite [Can. 249](#) requiring it), and no longer perpetuated in the Church itself at its highest levels. The language that has been synonymous with the Catholic Church for over 2000 years has become forgotten (yes, and *verboden*) in less than 50. To pray in Latin is historically and absolutely unique to the Roman Catholic Church. All formal ecclesiastical pronouncements are still indited in Latin! Simply visit http://www.vatican.va/latin/latin_index.html

Why, then, is Latin the lightning rod of all “progressive” criticism of the Church — especially in the language of worship? Virtually every other *profane* language (any vernacular language specific to location: e.g. English, Spanish, Vietnamese, Lao, German, etc.) is permitted ... but the *sacred* language itself is not? Why such widespread animus toward Latin? The answer is surprisingly simple: it “smacks” of Catholicism in an age of unbridled ecumenism. Every language is acceptable to the Post-Conciliar Church — except Her own. If She has forgotten how to speak, how can She "teach, govern, and Sanctify", for which purpose God established Her in the first place? ¹

**North Korea as the Paradigm of the Policy to Abolish
Catholic Ecclesiastical Language: specifically, Latin**

The period at which the people of North Korea became totally sequestered from the world and the inception of the *Novus Ordo* (New Order) Mass (concomitantly with the abolition of the centuries old *Tridentine* Mass) coincides within a 10 year margin. Important — and potent — analogies obtain:

Having been both categorically and systematically indoctrinated — crushed under an iron fist with no tolerance for dissent or dismay, North Koreans subsequently know nothing other than what their brutal regime propagates and allows them to know. This concerns such quotidian features as whether the earth is round, the notion of free speech, and the freedom of thought.

“The Three-Generations Punishment” as a Paradigm

150,000 to 200,000 North Koreans were born in, live, and will die in concentration camps under North Korea's policy of deterrence through “*three generations of punishment*”: the criminal together with his entire family, and the following two entire generations that will be born — and die — in the prison camps: in other words, the primary “malefactor”, his children, and their children. If there *is* a fourth generation, it will possess no knowledge of anything whatever from posterity and outside the concentration camps. It is their world. At least two



complete generations born within it will not know of any other kind of existence, and will understand their own miserable existence as “normal”. *Through this policy of “Three generations of Punishment”, there is no possible transmission of any knowledge apart from what is acquired (indoctrinated) in the camp itself. All possibility of dissidence is totally expunged, for there is knowledge of nothing from which to dissent.*

The hierarchy of the Catholic Church subsequent to the “policies” enacted following Vatican II, appear to have taken a similar approach in the way of language, worship, tradition, and the Mass itself. Within three generations, *Catholics have largely lost (or more accurately, have been systematically deprived of the transmission of) what pertains to the unique Catholic identity that had been taught and lived for centuries prior to the catastrophe that has been euphemized as “Vatican II.”* Centuries of teaching, worship, and tradition were categorically abolished and anything verging on “residual” was not allowed to emerge again. In many ways, it was not so much abolished as “stamped out” — much as any criticism of the “Dear Leader” was met with a quick and final “dismissal”, so was any criticism of “the Spirit of Vatican II” a specter even more ghastly and destructive than the actual corpus itself.



Not only was a millennia old language abolished as unacceptable anymore, but nearly every tradition and concept that was uniquely Catholic was peremptorily suppressed, tossed out, and ultimately forgotten — such that the last “malefactor” who breached the policy, were he still alive, would no longer recognize the institution in which he was nurtured — and the fourth generation Catholic would no longer recognize the last malefactor and would not understand his language, let alone his gestures and manner of living. Indeed, the physical structure itself in which the celebration morphed from a Mass to a Prayer-Space, would itself become unrecognizable to either. The spires ascending to God would seem archaic and meaningless beside the Bauhaus, flat, unadorned, and indistinguishable building that could as well be a synagogue, a mortuary, or an office building — and which has a “presider” instead of a “priest” (a now unacceptable “patriarchal” image of Christ).

North Korea succeeded in extinguishing, obliterating all memory of anything that preceded it. And so did Vatican II. Despite the *motu proprio Summum Pontificum*, allowing the Tridentine Mass to be said by any priest without “permission” from his ordinary (bishop), virtually any attempt to celebrate it is met with hostility and every possible impediment. Vatican II had spoken — much as the Dear Leader had spoken, and the matter was settled and irreversible.

ANOTHER PARADIGM ...

	<p>Dresden as another Paradigm of the aftermath of Vatican II</p>	
<p>Dresden at the turn of the century</p>		<p>Dresden less than 50 years later in 1945</p>

Irreversible also is the damage. It is rather like a vignette of the city of Dresden before and after its infamous fire-bombing in World War II. The name was retained, but it designated utter ruin.

	<p>Vatican II as another Paradigm of the aftermath of Dresden</p>	
<p>A Catholic Church at the turn of the century</p>		<p>A Catholic <i>Cathedral</i> less than 50 years after Vatican II</p>

“The Eternal President of the Republic” Kim Il-sung (his formal title, despite being dead 29 years now and counting) and Kim-Jong-il (dead now 12 years and counting) and his porculent, maniacal son Kim Jong-un have made North Korea another Dresden. And if we look at it closely and without bias, so did Vatican II make a once flourishing Catholic culture the mere detritus of another Dresden called the City of Man which is still being dismantled and destroyed as we watch — without any outrage ... or even wonder.

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¹ Baltimore Catechism: 120. Q. “Why did Christ found the Church? A. Christ founded the Church to teach, govern, sanctify, and save all men.”

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