

The interview starts at 9:55 with a discussion of the recent book by the cardinal, Divine Love Made Flesh. The Holy Eucharist as the Sacrament of Charity.

Then there is discussion of Pope Francis beginning at 14:53. Raymond Arroyo refers to those who want the church to stop talking about abortion and gay marriage, and who say that the pope explicitly said “stick to the essentials.”

Burke: Well I, the pope’s statement, it doesn’t state that. In fact it’s a text that’s not altogether easy to interpret. But my response is, what could be more essential than the natural moral law? In other words, these are, these acts that are always and everywhere evil, they’re the first commands of our conscience, to respect human life, to respect the integrity of the family, and to respect conscience. And so, to me the pope can’t be saying, I can’t interpret that phrase of his, as saying that these are not essentials. I’m not exactly sure why he mentioned it. One gets the impression, or it’s interpreted this way in the media, that he thinks we’re talking too much about abortion, too much about the integrity of marriage as between one man and one woman. But we can never talk enough about that! As long as in our society innocent and defenseless human life is being attacked in a most savage way, I mean, it’s literally a massacre of the unborn, when this is extending now to those... to the aged, to those who are, have chronic illnesses, to those who are severely handicapped, and also to the whole question of creating human embryos artificially in order to destroy them, or in experimentation: we can never talk enough about that, because if we don’t get this straight, that human life, innocent and defenseless human life is an inviolable dignity, how are we going to understand anything else correctly with regard to care of the sick or whatever it might be?

Arroyo: I want to shift now to your perspective from Rome, being such an important part of the curia, at the Apostolic Signatura. How has... we’ve been hearing so much about the ‘Francis Effect’ all around the world. What has the ‘Francis Effect’ been from your vantage point, and what are you seeing among the curia, particularly as he moves the reforms forward?

Burke: Well, it’s not altogether clear to me exactly what the result of the reforms is going to be. The pope has had meetings, they’re talking about the reorganization of the Roman Curia. But so far, I haven’t seen anything concretely of what that will be. I’ve made the statement, and I believe that it’s correct, that I cannot imagine a reform of the Roman Curia which would not somehow be continuous with *Pastor bonus*, the apostolic constitution which has governed the Roman Curia since I think 1988, when Blessed John Paul II reformed the Roman Curia, because the church is an organic body, and the service of the Roman Curia is part of the very nature of the Church, and so that has to be respected. So I can’t imagine that somehow the Roman Curia is going to take on a completely different

figure. It just doesn't make sense. Now as far as our tribunal goes, we continue our work as we've always done it, and in exercise for our Holy Father is judicial power, both supervising tribunals and also coming to decisions with regard to administrative cases. And we will continue doing that, I... this is a fundamental service that the Holy Father must give to the universal church as the first judge in the Church. So I can't imagine that he's going to somehow now no longer going to have an Apostolic Signatura.

Arroyo: Yeah, yeah, no, I wouldn't imagine either. I mean, it'd be a tough load otherwise for the apostolic household. Speaking of the papal household, Archbishop Georg Gänswein is quoted in a German magazine. He said "It is an..." and he talking about being the personal secretary to both the former pope, Pope Benedict, as well as Pope Francis. And he said this: "It is an ache, finding my way with the new role. I have this impression I live in two world. I wait every day for another innovation, what will be different." Have you ever experienced any of that?

Burke: Well, there is, I mean, I don't think this is anything that isn't clear to everybody, there is a kind of unpredictability about life in the Rome in these days. It seems to be a question of a certain style, and every Holy Father is different. So it is quite distinct from Pope Benedict who was, who attended very much to a certain protocol, and also to a certain discipline of schedule and so forth, so there is an element of that, that's clear.

Arroyo: A period of adjustment.

Burke: [laughing] Yes.

Arroyo: Let's talk for a moment about this recent exhortation, apostolic exhortation. It has been getting a lot of play in the media, and of course lines have been pulled about capitalism and all these other things, and I think over-exaggerate at moments what the pope's intentions are. In the total, do you agree that that document is a part of the continuum of the teaching we saw with John Paul II, Benedict, and now Francis, and that it's only the expression and the tone that has shifted?

Burke: I don't know. I think that one has to look at the introduction to the document itself, and it seems to me, and I would have to have the text in front of me, but it seems to me that the Holy Father made a very clear statement at the beginning that these are a number of reflections that he's making, that he doesn't intend them to be part of the papal magisterium.

Arroyo: Yeah, he said they're programmatic.

Burke: Yes. That they're suggestions, he calls them guidelines, yes, programmatic. And so it's, to me it's a distinct kind of document, and I haven't quite figured out in my mind exactly what kind, how to describe it. But I would not think that, I don't think it was intended to be part of papal magisterium. At least that's my impression of it. And it, there are a lot of things that the Holy Father mentions along the way and so forth as he's writing it, and I couldn't believe that he's... and reflections he has about certain questions, are very, are doctrinally very weighty, and he makes the point that he isn't getting into all of the doctrinal questions. And so you can't take those statements where he talks about mercy toward those who are divorced and remarried, and so forth, but, yes, we must be merciful, and try and help the divorced and remarried who haven't had a declaration of nullity of a prior marriage, to take part in the life of the church. But to go from that to say that the Holy Father is stating that the church is no longer upholding the indissolubility of marriage, in other words that somehow it's acceptable in the church to be bound to a marriage and yet be living in another union and still receive the sacraments. So... but those are the kinds of interpretations that are being given, but I don't think that the document itself, I don't see the document itself justifying that.

Arroyo: Let's talk about *Summorum Pontificum*, which of course was Pope Benedict's really landmark teaching, that opened up the Extraordinary Form, and put it really on a par with the Novus Ordo, the new Mass. There are many who are saying now, you know, with Francis on the throne, this should be shelved, it's time for it to sort of recede. Do you think that's a possibility, A, and B, what benefits have you seen from the rise, if you will, of the Tridentine rite?

Burke: I don't see it as a possibility on a couple of scores. Number 1, it's universal legislation, and to reverse it would be a very, a very serious act on the part of the Holy Father, and one would have to have the most serious of reasons. But going along with that, Pope Francis has not shown any inclination to change anything with regard to the celebration of the Extraordinary Form. He has made even in the, in the exhortation, he makes a comment about people who are too concerned about the sacred liturgy and so forth, but I don't think that that can be interpreted as being a negative statement with regard to *Summorum Pontificum*. And in fact, the group of bishops from Puglia, early on in his pontificate, when they were there for the *ad limina* visit, one bishop who was disgruntled about *Summorum Pontificum*, thinking that the Holy Father would be favorable to this, brought up the fact, according to the mind of the bishop, that *Summorum Pontificum* is divisive, and that it's a step backward. And apparently the Holy Father, from what was reported, was very firm. He said, no, we need both the old and the new. Go home and help you people to become more holy. So I... I don't anticipate any change there. I myself, since Pope Francis has taken office, have

celebrated publicly solemn Masses in the Extraordinary Form and I haven't received any admonition to, not to do that, or whatever. And so my response to people who are dedicated to the *Summorum Pontificum* and to its application, no, we should continue, according to the wisdom of Pope Benedict XVI, continue to promote the celebration of the rite of the Mass in both forms, for that, what he called that mutual enrichment. And, and leading to what many call, and I think it's an apt phrase, the "Reform of the Reform." In other words, Pope Benedict XVI, in his letter to the bishops, that he wrote at the same time as he published *Summorum Pontificum*, promulgated it, he talks about the reform of the sacred liturgy and how it was sidetracked or derailed after the, after the Council. And he sees this as a way of trying to accomplish the true reform that was intended at the Council. And so I see many good fruits from it. I see... I celebrate from time to time in various places, not only in the United States, but in Europe, Masses in the Extraordinary Form. And there are always a predominance of young people, and many with little children, and so forth. And I get to know some of these families, and so forth, or I do know them already. And what they find in the celebration of the Mass according to the Extraordinary Form is a more palpable expression of the divine action of the sacred liturgy. And this is a, a great gift to them. And so I... and then they're able to appreciate, normally they're probably at, participating at Holy Mass in the Ordinary Form, but they have a heightened sense when they're at the Ordinary Form Mass, that Christ himself is coming down to make new his sacrifice on Calvary, and this is the action of Christ, that the priest is acting in his person, and that we are there to be sanctified, and that our participation is to offer ourselves with Christ to the Father.

The video continues at 26:55 with discussion of the merging of the two U.S embassies to the Holy See and Italy, an ACLU suit against the US Conference of Catholic Bishops, and Mother Angelica's Eucharistic shrine.