

AUGUST 2006

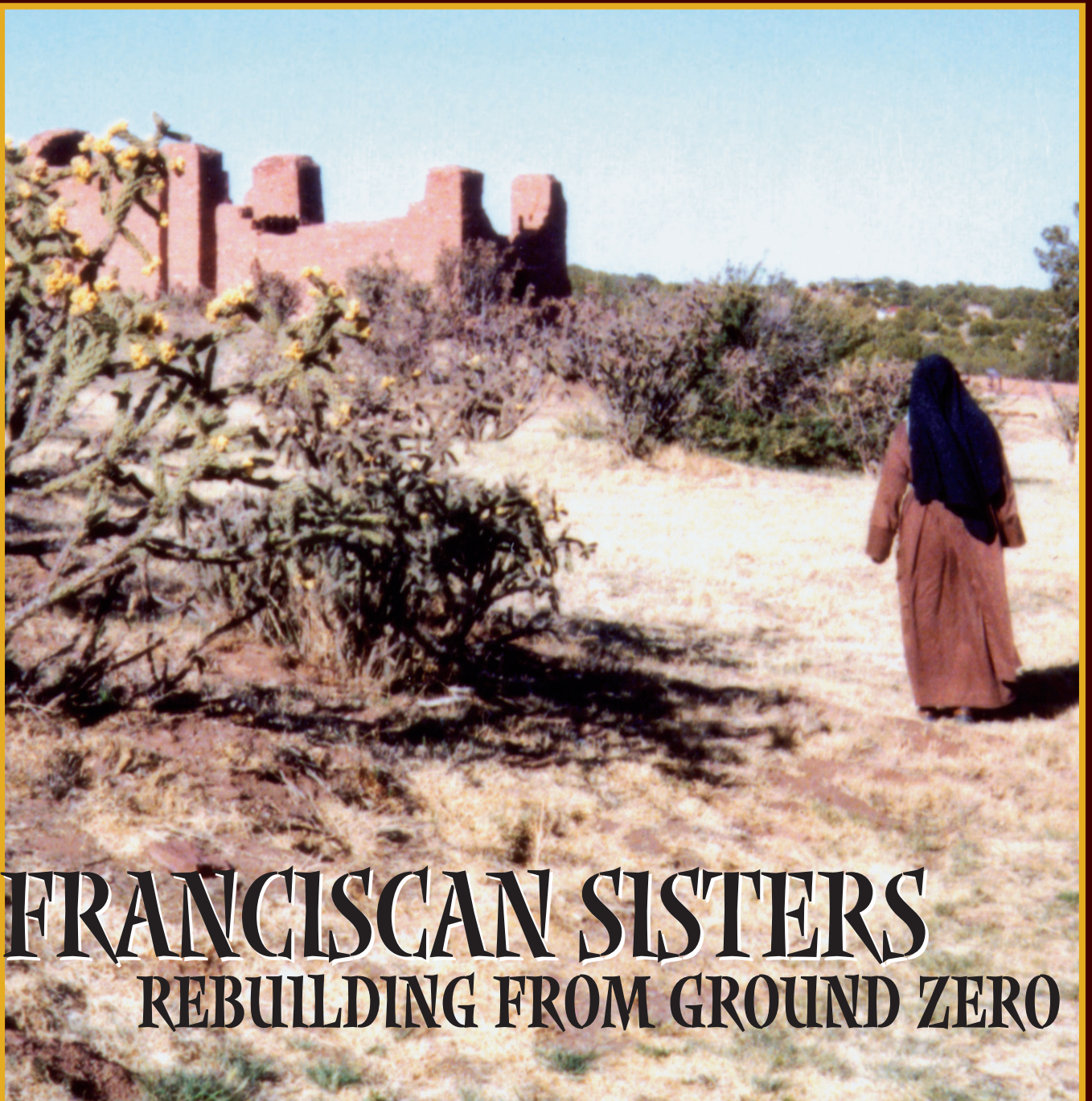
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The

"Instaurare omnia in Christo"

ANGELUS

A JOURNAL OF ROMAN CATHOLIC TRADITION



**FRANCISCAN SISTERS
REBUILDING FROM GROUND ZERO**

THE ROMAN MARTYROLOGY

THE ROMAN MARTYROLOGY

AUGUST 8-9

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The Eighth Day of August

St John Baptist Mary Vianney, Priest and Confessor, heavenly patron of parish priests, whose birthday is recorded on August 4.

The holy martyrs Cyriac, a Deacon, Largus and Smaragdus, with twenty others, who suffered on March 16. Their bodies were buried by the priest John on the Via Salaria, and on this day Pope St Marcellus translated them to the garden of Lucina, on the Via Ostiensis; afterwards they were brought into the City and buried in the Diaconate of St. Peter in Lata.

In Cilicia, St Marinus, an old man, who under the Sultan and the governor Lytias was scourged, hung and lacerated. Finally, he was cast to the beasts, and died. The holy martyrs Eleutherius and Leonides, who contended by fire.

Hermisdas, Martyr, under King Sapor, on the Hellespont, St Emilian, Bishop, who suffered under the Emperor Leo on behalf of the veneration of St. Basil at last ended his life in exile.

Myro, Bishop, renowned for miracles.

France, St Severus, Priest and Confessor, who underwent a journey from India in order to preach, and coming to Rome, he preached and miracles a great crowd of faith of Christ.

The Ninth Day of August

St Laurence, Martyr.

St Romanus, a soldier and Martyr, who, moved by the example of blessed Laurence, begged to be baptized by him, was taken and scourged, and finally beheaded. The birthday of the holy martyrs Secundian, Marcellian and the holy martyrs Firmus and Rusticus. When they

AUGUST 28

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The Twenty-Eighth Day of August

At Hippo in Africa, the birthday of St Augustine, Bishop, Confessor and renowned Doctor of the Church, who was converted to the Catholic faith through the exertions of blessed Ambrose the Bishop, and baptized. He defended the faith with great vigour against the Manichees and other heretics, and after enduring many other labours for the Church of God, he passed to his reward in heaven. Because of the barbarians his relics were first of all taken from his own tomb, and afterwards by Luitprand, King of the Lombards, and brought to Pavia, where they are still preserved.

St. Anicetus, an illustrious man, who was the first Bishop of Rome (Pope Alexander) was first of all, then with many others fell by the sword of the judge Aurelianus.

St. SS. Septiminius, Januarius and Victor, and St. Maximian, the judge Valerian and Thecla to be beheaded. Their birthdays are the same as of the others of the twelve Apostles.

St. Julian, Martyr, who was a tribune. He served Christ in the life of a soldier, and in the persecution of Diocletian and died a terrible death, his throat being cut.

St. Pelagius, Martyr, who received the crown of martyrdom under the Emperor Numerian and the judge Evilasius.

At Salerno, the holy martyrs Fortunatus, Caius and Anthes, who were beheaded under the Emperor Diocletian and the proconsul Leontius and gained the crown of martyrdom.

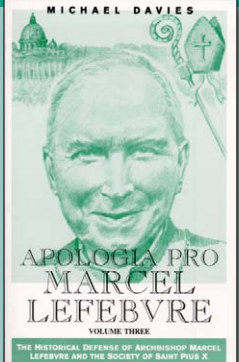
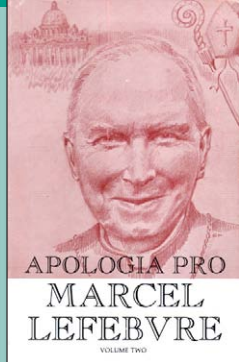
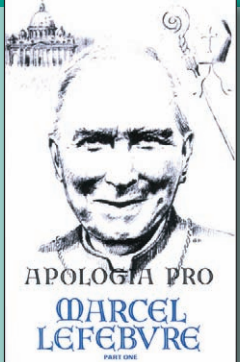
At Constantinople, St Alexander, Bishop, a renowned old man, by the power of whose prayer Arius, condemned by the judgement of God, burst asunder and his entrails gushed out.

At Saintes in France, St Vivian, Bishop and Confessor.

Likewise, St Moses the Ethiopian, who from being a notorious robber became a famous anchorite, converted many robbers, and brought them with him to his monastery.

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This book is certainly one of great historical value. Portrays the dramatic conflict (1968-76) relating to the grievances between Archbishop Lefebvre and the Vatican under Pope Paul VI. Depicts the role of one who had the foresight to recognize that he could not defend orthodoxy and at the same time accept reforms "themselves oriented towards the cult of man." Completely documented. **461pp, softcover, STK# 3051* \$16.95**

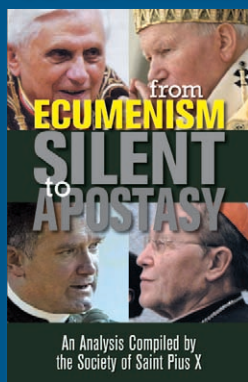
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Motto of Pope St. Pius X

The ANGELUS

A JOURNAL OF ROMAN CATHOLIC TRADITION

“To publish Catholic journals and place them in the hands of honest men is not enough. It is necessary to spread them as far as possible that they may be read by all, and especially by those whom Christian charity demands we should tear away from the poisonous sources of evil literature.”

—Pope St. Pius X

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ON OUR COVER: On a recent field trip with girls from Our Lady of Sorrows Catholic Church and Retreat House (Phoenix, Arizona), a lone Franciscan Sister of the Convent of Christ the King (see pp.17-24) walks towards the ruins of a southwestern adobe mission church.

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Now Thou dost dismiss



A TRIBUTE TO FR. C.



... Thy servant...



I never had the honor of meeting Fr. Carl. But, as I did the interviews necessary to compile a proper tribute to him, a pattern began to emerge. Everyone kept saying the same thing—that he was a truly happy and holy priest who worked tirelessly for the Faith. And it is eminently appropriate for this magazine which he helped found to pay tribute to him.

CARL PULVERMACHER

S T E P H E N L . M . H E I N E R

Fr. Carl Pulvermacher came from a family of nine children. He would, like three of his brothers, enter the Capuchin Order, where he would remain as a priest for 56 years, the last 26 of them spent working with the Society of Saint Pius X.

In the 1960's, Father worked in Montana as a pastor to six different Indian reservations. He had a pilot's license and often told many stories about traveling from one reservation to another. These were but his early years.

In the early 1970's, Father was forced to choose between the Mass of All Time and the *Novus Ordo* that was being foisted on Catholics worldwide. Like many of his contemporaries, it is said that he said the Tridentine Mass privately while saying the New Mass publicly. In an attempt to bring him up to speed with the "new springtime" of the Church, Father was providentially transferred to





Australia, where he met Archbishop Lefebvre.

It was probably in his time spent with the Archbishop that Fr. Carl gained the steel necessary to resist his superiors, for when they confronted him (at the end of 1975) with the choice of saying the New Mass or leaving, he chose the better part, and left.

This is the time when Father's history with the Society began, and why this magazine even exists today.

The story started in Dickinson, Texas, where, with Fr. Hector Bolduc, Fr. Carl served as one of a handful priests for the entire United States. Surely his days of making mission runs to his Indian parishes had prepared him for the travel, but he was probably not prepared for the thirst of souls for the vivifying immemorial Mass.

At this time (1976) Father would trade off with Fr. Bolduc for seven- to ten-day Mass circuits: Dickinson on Sunday, San Antonio on Monday, Dallas on Tuesday, New Orleans on Wednesday, Kansas City on Thursday, and so on. It was in a moment of rest from one of these mission runs that Carlita Brown, who saw Father seven days a week for 15 years, recalls a moment sitting around the table where the "What's next?" question among the Fathers led to the answer, "Let's start a magazine!" Mind you, they had just finished painting the rectory of Queen of Angels in Dickinson, where they had spent many months of hard work.



Al Matties, an early parishioner and Angelus Press assistant, recounts that the property in Dickinson had come into the hands of the Society through quite a bit of work. The property had to be bought by a third party so the Diocese would not be aware of the planned "crime" of celebrating the true Mass. When the Society did obtain the property they found it in need of much rebuilding. Indeed, the church in question, which was called "True Cross" and had an accompanying large crucifix as part of the building, was judged to be "too Catholic" looking, and such anomalies were to be discarded in the "new opening" of the Church to the world in the 1970's.

The church stood on the spot where the original church structure (named St. Joseph's) was built. It had no pews, chipped floor tiles, no altar railing, and no altar. In fact, they found an altarstone in the garage buried under some other so-considered "junk." Many faithful came to work at the church at all hours of the day during the week in order to get the parish into serviceable condition. In the meantime confessions were heard in the pantry.

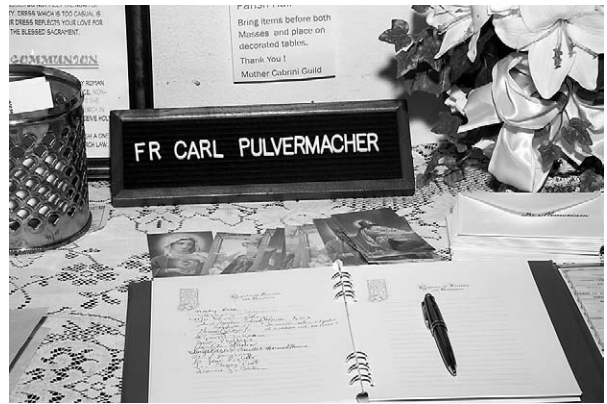
It was in the midst of this tireless effort of the faithful that Fr. Carl's indefatigable spirit turned to *The Angelus* magazine. If you were to visit Angelus Press's current location on Forest Avenue in Kansas City, you would find a modern structure with offices, computers, a warehouse, and air conditioning, all a far cry from the office environment of the early Angelus Press volunteers.

But in these heady early days, *The Angelus* was serviced by a printing press that Fr. Carl kicked or fiddled with every 20 minutes to keep it running. Thankfully, Fr. Carl was handy. In fact, handy is really an understatement. Father

was a genius for mechanical things. He could take apart a wristwatch and put it back together. Ever a priest, he didn't only have trust and confidence in his own mechanical abilities....

The printing press back then had a camera that was used in order to prepare works for typesetting. One day, the camera just would not work. Fr. Carl worked and worked, trying to get it to function, but to no avail. Remembering that God picks up where we leave off, Father went into the rectory, took some holy water, sprinkled it on the camera, said some prayers, and lo and behold, the camera worked.

As I said, the modern Angelus Press building bears no resemblance to what the early Angelus employees worked in. *Apologia Pro Marcel Lefebvre Volume I*, Michael Davies's seminal work defending the Archbishop from the libelous insults he received from the Conciliar Church authorities, was 256 stacks of paper almost six feet high. There were no funds for a collator (a device that assembles pages together in order in preparation for binding into a book), so parishioners would literally pick up sheets in order, and when they got to around page 30, they





would make a stack for another parishioner who would collate those 30 pages. That's how the first 5,000 copies of the *Apologia* got printed. Fr. Carl ran the press almost continually, and parishioners contributed what little free time they had to manually collate and bind this book.

When he wasn't cranking out pages of books for literally hours on end, Father was helping to typeset the articles and add his own column, "Ask Me," which was the forerunner of today's "Questions and Answers" section with Fr. Peter Scott. Father was known for short and simple answers, though he was almost always late getting his column in. One time the entire magazine was printed save his column, and when one of the workers went in to press him to finish it, he replied cheerfully: "These questions are all too hard, ask me something else next month!"

Fr. Carl loved working in the print shop. Often the little children would come in to try and help out. Father suffered these little ones to come unto him, and often gave them little tasks to do like stacking paper or sweeping up—just enough to keep them occupied and around.

Father was known for being tireless, and even better, to never complain. One of the times he was seen with an enormous grin on his face was upon the relating of a story from Fr. Bolduc. Father had just come back from Ecône, where he had met with the Archbishop on some important business regarding the work in the United States. In



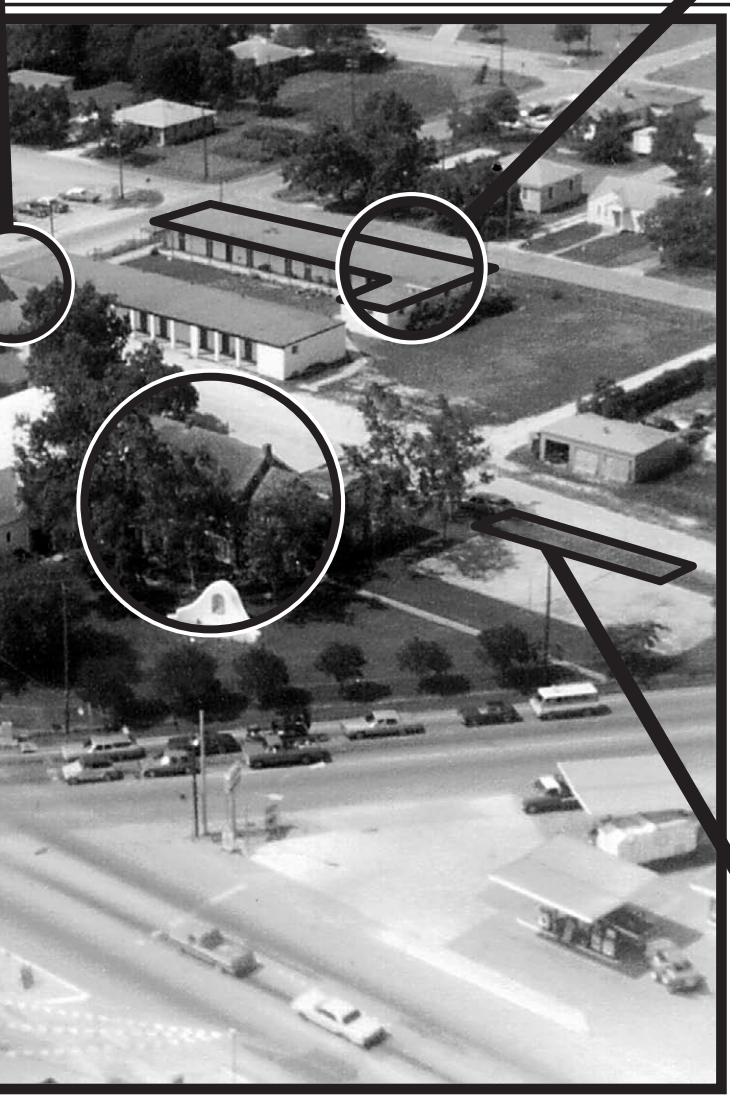
QUEEN OF ANGELS, T



This part of the complex is still the parish bookstore. It was once called "The Angelus Shop." As seen here in a photograph from the late 1970's, there was a sign on the face of the building.



The corner of this L-shaped building, now the Queen of Angels School, was the main building for Angelus Press, where the warehouse and printing shop were.



Al Matties, an early volunteer for Angelus Press along with his wife, Margaret, and both still parishioners at Queen of Angels, points to the corner of the former printing room where the printing press ran (now a classroom). Here, Fr. Pulvermacher would stay up all night reading his Breviary, tending the paper hopper and ink wells, and taking catnaps. Always, he was at the altar to start Mass on time the next morning.

A mobile home with three offices for the Angelus Press staff used to be on this swath of land. Previous to this, the Angelus Press office was in the rectory (circled) for a short time.

TEXAS (C. LATE-70'S)



Early signing party

the middle of the meeting the mail was delivered by the secretary, and enclosed was the newest copy of *The Angelus*. The Archbishop stopped the meeting, flipped to Fr. Carl's "Ask Me," and read it all the way through. When he was finished, he resumed the meeting. When Fr. Carl heard this he was very happy, and it was often noticed that he and the Archbishop shared a very close kinship.

Indeed, there is a handwritten letter from the Archbishop to Fr. Carl which was written about eight months before His Grace passed away. The English translation reads:

The years go by and the end draws near. How I long to quit this world where only disorder reigns. How we long to see each other at last, face to face. How I long to be *ubi iustitia habitat*.

These words would so well also sum up Fr. Carl's sentiments at the end of his life.

Father served as "Managing Editor" (meaning, he did a little and a lot of everything) of *The Angelus* until it moved to Kansas City in 1990. There it came under the management of Fr. Daniel Cooper, Fr. James Doran, and in 1992, the current editor. In the early days in Dickinson the crew would always sit down for a moment and say, "I can't believe we did another one."

Speaking of Kansas City, the faithful there were very anxious for the sacraments, having been deprived of true priests and the true Mass for so long. Soon Mass alone became Mass and Benediction. Then Mass, Benediction, and Rosary. Then those things in addition to visiting the sick in the homes and in the hospitals.

One day after going with some of the faithful to plant St. Benedict medals around Kansas City to protect it from natural disasters, Fr. Carl said to Fr. Bolduc: "You've got Kansas City next week. Watch out for the 'spiritual bandits.'" Here again we see Father's sense of humor—never complaining about the work the faithful asked him to do, but making light of it—no doubt to lighten the mood between those many hundreds of thousands of miles of travel.

In the midst of all this parish work and dedication to the work of propagating the magazine and good books, sometimes it can be forgotten that he was a religious who had taken a vow of poverty. But he never forgot that. Many people throughout the years had sent him



checks for thousands of dollars. Fr. Daniel Cooper found them in Father's room in Dickinson years later, and when he called Father in Florida to ask what to do with them, he said: "Throw them away."

On one occasion, parishioners mistook the Fathers' practicality as austerity. On the mission runs it was important to never have checked luggage because if the luggage didn't arrive, Mass couldn't be offered. Furthermore, it was a blessing when carry-ons fit well into the overhead compartments. Thus these bags became very worn, but the Fathers didn't want new ones because those bags were the perfect shape and size for their needs. The good-hearted parishioners, thinking the Fathers very in love with holy poverty, proceeded to give both Fr. Bolduc and Fr. Carl literally 15 pieces of luggage each. Surprised, both of them didn't know what to do with them and gave quite a few away. They ended up keeping the old ones because they were the perfect shape and served their purpose.

But while he did not accept money (but accepted luggage), he often did accept the offers of dinner from



Praying for a victorious comrade



Our Lady of the Clergy

his parishioners. Father noticed his growing belly, and one day he showed up with a flashing light on his habit under which read, "Please don't feed the Father."

When asked what to do in the present crisis, Father once responded: "Learn your faith and hold on to it. For priests and brothers: be faithful to your recitation of the Divine Office; ...where Mass is not available, keep Sunday holy as best as you can...hold on to your Rosary and be faithful to your devotion to Mary."

That isn't the only quote that parishioners remember. Irene Slovak told me of a "spirit of Martha" moment where she was bustling about here and there and still felt something lacking; she told Father that she still needed something "more" spiritually. He replied to her: "It is enough to live as a Catholic." And indeed, in these troubled times it is enough of a call to sanctity to simply live those words. The Church of the 1970's and 1980's was not any easier to live in than today's Church, and his words resonate more than ever.

Father counseled many parishioners, and often was heard to remark (with a twinkle in his eye): "Oh, thank God I never got married—you women are so difficult!" But he also said in

response to the difficulties that mothers often face (with the same twinkle), "All mothers will go to heaven."

A parishioner recounted that once she had gone to the second Mass of a Sunday just to hear a particular sermon of Father's again, in which he had essentially stated that when Our Lord was crucified, He could look out at all of us throughout time and know whether we would have been at the foot of the Cross. She said that that simple meditation has always stayed with her (and well might it stay with us).

Another parishioner once asked Father how it was possible that the Church was doing what she was doing. He replied that, "When the bishops as a whole exonerated the Jews for the death of Christ, they themselves took on the blindness of the Jews."

And nowhere was the death and suffering of Our Lord more deeply commemorated than a Good Friday Stations of the Cross at Dickinson in the late 1970's. Fr. Carl had been suffering from kidney stones, yet he still did every station, each genuflection causing tears to come to his eyes. By the late stations, they were rolling down his cheeks. As he finished the stations he went out the back door into an ambulance and went directly to the hospital. None of the parishioners present that day ever forgot that.

Yet the scene was to be repeated later in his life. In his final sickness he returned to Dickinson from Florida. He was unable to say Mass due to a broken shoulder, though he wanted to be well enough to say a private Mass on Easter Sunday, which he did. However, his last public act in Dickinson was to lead the faithful in the Stations of the Cross on Good Friday. In Irene Slovak's words:

How very special it was to see Fr. Carl come to the altar in his habit to lead us in the Way of the Cross. His voice was weak and slow, but it brought back the memory of another Good Friday when he valiantly led the prayers that walked us through Our Lord's last public act of His life. Somehow it seemed fitting that Fr. Carl should approach his own end in this way. For some of us, Good Friday and the Way of the Cross will always be connected to special memories of Fr. Carl.

Sue Broussard shared with me that "his vocation was his whole life, never more, never less—he genuinely lived his vocation." It reminded me of a sermon Bishop Williamson once gave on the occasion of the profession of vows for a new brother of the SSPX in which he used nearly those exact words—that God simply asks us to live our vocation, nothing more, nothing less.

Father went to Florida in February of this year, knowing that he was in his final months. His love of poverty and total detachment from



PSALM 83

- 2 How lovely are thy tabernacles, O Lord of hosts!
- 3 My soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God.
- 4 For the sparrow hath found herself a house, and the turtle a nest for herself where she may lay her young ones: Thy altars, O Lord of hosts, my king and my God.
- 5 Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.
- 6 Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps,
- 7 In the vale of tears, in the place which he hath set.
- 8 For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.
- 9 O Lord God of hosts, hear my prayer: give ear, O God of Jacob.
- 10 Behold, O God our protector: and look on the face of thy Christ.
- 11 For better is one day in thy courts above thousands. I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.
- 12 For God loveth mercy and truth: the Lord will give grace and glory.
- 13 He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in thee.

the world at this point manifested itself in the fact that he had only brought himself, a rosary, and a briefcase.

Father had four home nurses and related that, as he was shuttled around for tests and chemotherapy and more test and injections, he felt a lot like Our Lord going from Annas and Caiaphas to Pilate to Herod. He was pleased to make up in his members the sufferings that were lacking to the Body of Christ.

Many would ask Father to pray for them, but he could only respond that he could not pray (indeed, he was unable to say his Mass or Breviary since the time he had broken his collarbone and become increasingly sick in February) but would offer his sufferings for them.


On April 24, the Feast of St. Mark, he went into cardiac arrest. He was revived on route to the emergency room. Fr. Gregory Post gave him Extreme Unction, and Father spent his last five weeks in the intensive care unit.

Those last five weeks were the fitting end for this missionary servant of God. He lay on his bed, virtually crucified. He had a respirator that fed into his lungs, assisting his breathing, a tube that went up his nostril down to his duodenum to assist with fluids and nutrition, and no less than five different tubes feeding into his chest for different medical reasons.

One of his caregivers, about a week before he died, said: "Father, this year you may get to celebrate Ascension Thursday with Our Lord Himself." Father blinked his eyes together hard and shed a few tears. He fervently desired such a thing.

And it was granted to him. He died holding a rosary in his right hand, a cross with a relic of the True Cross in his left, a brown scapular around his neck, and his gaze resting upon a stand-up crucifix. The "*Quam dilecta*" [Ps. 83: "How lovely are thy tabernacles, O Lord...." See sidebar.—*Ed.*] was being read to him. Surely we wish for such a death, and it was the only appropriate way for such a servant to depart this existence. In hearing this we recall the Archbishop's words in the letter to Fr. Carl: "How I long to be *ubi iustitia habitat* (where the just ones dwell)." The name of the hospital where Fr. Carl died is called "Triumph." And well it was—a holy triumph.

I had started the interviews for this article before I went to cover Ordinations in Winona, and though I never had the pleasure of meeting Father, my impression from those who knew him resonated with some words from the Rite of Ordination of Priests:

May they, by gravity of demeanor and strictness of life, prove themselves to be elders, trained according to the principles which Paul set down for Titus and Timothy. May they keep Thy law before their minds day and night, believe what they read, teach what they believe, and practice what they teach. May they show forth in their person justice, constancy, mercy, fortitude, and all other virtues, be leaders by their example, inspire strength by exhortation, and preserve the gift of their ministry pure and undefiled; may they change by a holy benediction bread and wine into the Body and Blood of Thy Son for the worship of Thy people. And having kept their conscience pure and true their faith in never failing charity, may they rise on the day of God's just and final judgment, full of the Holy Ghost, as perfect men, in the full measure of the age of Christ. Amen. 

Mr. Stephen L.M. Heiner runs a tutoring and test preparation company in Kansas City, Missouri, where he attends the Latin Mass at St. Vincent de Paul Catholic Church. The author wishes to thank Irene Slovak, Carlita Brown, Al Matties, and Sue Broussard, early Queen of Angels parishioners and volunteers for *The Angelus*, who (along with some other sources who wish to remain anonymous) shared their reminiscences, and all those who helped Father throughout the years. He also thanks Mr. Kenneth Fisher for his *SperoNews* article which was the source for some information about Fr. Carl Pulvermacher. Photographs of the Requiem Mass and burial ©Katie O'Neill Photography.

F R . F R A N Z
S C H M I D B E R G E R

Reverence and Irreverence



One of the seven gifts of the Holy Ghost is fear, that is to say *reverence for God and the divine*. The Spirit of Christ is startlingly apparent from the lack of reverence of our times.

Modern man knows nothing of the exaltation, majesty, and holiness of God, nor of the absoluteness of Truth. For him, God is at most a partner, or rather an instrument of his own desire for well-being. He understands God as pure Love, to the exclusion of His justice. Adoration of God and humble submission to the designs of His Providence are foreign to him. Human rights, freedom of conscience, and boundless egotism take the place of the rights of God. St. Paul writes in II Thessalonians (2:10), in connection with the appearance of the Antichrist, that men will not receive the saving charity of truth. Relativism and religious indifference are characteristic of the irreverence of our times. *Come, Holy Ghost, and fill us with the Spirit of Reverence for Him, whose majesty the angels praise, the principalities adore, and the trembling hosts venerate!*

Anyone who fails in showing due reverence to God will also fail to show respect for the Lord in the Eucharist. What offense is given by carnival-style Masses! Added to this is the banishment of the tabernacle from the center of the altar to a corner of the church because the mysteriously present God-man disturbs the "adult Christian." When God is distanced from the center of our sanctuaries, then also will His central place be evacuated from Christian life. Irreverence is the poisoned spring of Communion in the hand. What happens to all the pieces of the Host, and sometimes even entire Hosts, that fall unnoticed to the ground? *Come, Holy Ghost, and fill us with profound reverence for the Eucharist as a sacrifice, as abiding presence, and as the sacrament of Communion!*

Irreverence has taken hold of the spirit of theologians in their dealings with Sacred Scripture. They strike out or falsify passages that displease them. They understand the miracle stories in the New Testament to be fantastic embellishments. A shocking example is the denial of many such miracles by Cardinal Kasper in his book *Jesus the Christ*. They outright censor the Holy Ghost. Nor is it difficult

for them to lay hands on the words of consecration. They place false statements in the mouth of our Lord. For them Holy Scripture is but the word of man, and the Holy Ghost is in no way its principal inspiration. *Come, Holy Ghost, and fill our theologians and ourselves with the sense of reverence towards Thy immutable and imperishable word!*

"You are the salt of the earth. But if the salt lose its savor, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men" (Mt. 5:13). Are today's priests and religious filled with reverence for their own vocation? Do they dress in the manner of witnesses to Jesus Christ; do they conduct themselves in accord with their consecration to God; are they truly the light of the world—or do they rather court the favor of the world and popularity from the young? Where self-respect is lacking, soon the respect of one's subordinates and colleagues also disappears. *Come, Holy Ghost, and fill those consecrated to God with reverence for their calling and mission!*

Our churches and sanctuaries are no longer places for adoration, recollection, and prayer. At best they are attractions for immodestly attired tourists, who do not so much as genuflect before God, truly and bodily present in the Eucharist. Added to this are "youth Masses" with discotheque atmosphere, Coca-Cola and chips. *Come, Holy Ghost, and make our churches and sanctuaries, transformed into dens of thieves, once again houses of prayer!*

Our ancestors knew well how to distinguish between Sundays and workdays. They rested on the day of the Lord from their workweek, took part in the public worship of the Church, prayed and sought instruction in the Faith, and passed this special day in the bosom of the family and works of fraternal charity. This distinction has been completely lost by our secularized society. This is evident first of all in clothing: the Sunday suit and other Sunday attire has been replaced in the best case by leisure wear; normally, however, by T-shirts, blue jeans, and tennis shoes. Farmers cultivate their fields and harvest on Sundays the same as weekdays. Trucks roll on the highways seven days a week. Do today's Catholics

have any understanding of closing times? Advent and Lent are to be observed, the first as preparation for the birth, the second as preparation for the Passion and Resurrection of the Lord, in silence, prayer, and penance; festive marriage ceremonies and every worldly entertainment used to be forbidden at these times. Those days are gone. ***Come, Holy Ghost, and renew in us the spirit of the holy times of God, especially for Sundays, that we might again live these days as feasts of commemoration of the Resurrection of our Lord in calm, prayer, and works of fraternal charity, that we might understand the aspersions of water at the beginning of high Mass as tokens of our baptism!***

Reverence for parents and elders (who have a part in the authority of God) has sunk to an unimaginably low level. These days children not only address their parents by their first names, but may even pursue litigation for receiving a box on the ears from those who have given them life and thus after God are their greatest benefactors on earth. Likewise reverence for advanced age, gray hair, and Christian wisdom has evaporated. ***Come, Holy Ghost, and infuse our hearts with respect for our parents, superiors, and elders!***

Things are not much better with respect for Church and secular authorities. We all know that both are not always the most worthy people; many of them are decidedly unsuited for their responsibilities. Nevertheless we must respect them, not on account of their own worthiness, but because they have a part in the authority of God: "There is no power but from God" (Rom. 13:1). The Apostle continues: "Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation" (v.2). Two examples from Holy Writ help us understand this respect for unworthy bearers of authority, one from the secular, the other from the spiritual realm:

1) God rejected Saul, the first king in Israel, on account of his unauthorized assumption of authority and his disobedience. When God, unbeknownst to men, chose David in his place, Saul undertook the shameful persecution of David and set out to kill him. During this manhunt Saul twice fell into the hands of David, who each time made up to him saying, "I will not put out my hand against my lord, because he is the Lord's anointed" (I Kings 24:11).

2) With the death of Jesus, the Old Testament was transcended, the new and eternal covenant was founded on His blood—the tearing of the veil of the Temple is the obvious sign of this event. Thus, too, was the high priesthood overcome; it continued only as an empty form. St. Paul was called before the high council one day, and told to give an account of his actions. When he began to defend himself, the high priest Ananias had him struck on the mouth. Paul was indignant at this and called him *a whitewashed wall*; those standing around rebuked him: "Dost thou revile the high priest of God?" At this point Paul demanded pardon with the following words: "I knew not, brethren, that he is the high priest. For it is written: thou shalt not speak evil of the prince

of thy people" (Act. 22:3-5). ***Come, Holy Ghost, fill those in authority and those subject to them with Thy grace, that the former might truly, wisely, and worthily exercise their authority, and the latter might follow with love and devotion!***


Whoever treads underfoot reverence to God cannot be expected to put much stock in his fellow men. Who fails to adore the Creator cannot show much reverence towards His creation; who disrespects God will soon despise also mankind. Who exposes consecrated Hosts to be trodden underfoot will also treat human beings and human life as disposable. There is a close relationship between Communion in the hand, abortion, and euthanasia. ***Come, Holy Ghost, and teach us respect for men, created in the image of God and restored to His likeness through baptism!***

Finally, respect for creation as the work of God has virtually disappeared through materialism and utilitarianism. The earth is no longer cared for and cultivated, but rather exploited. Artificial insemination, embryonic stem cell research, and cloning are sinful and criminal actions, opposed to the order of God. All the more so the current efforts of "scientists" to cross human beings with different kinds of animals.

The human body demands reverence, especially when it is or has been inhabited by a baptized soul. Even a corpse lying in the coffin is brought into church, sprinkled with holy water and incensed, to finally be buried. Cremation is a brutal work of destruction that cannot be reconciled with the Christian vision of man; it is associated with the denial of the bodily resurrection.

Reverence is also expressed by clothing, which should cover the body. Shameless dress leveling the difference between the sexes, undermines the dignity and modesty of man and woman. It does not accord with the mind of our Lord in His Passion and His most chaste Mother, but with the spirit of women's liberation and feminism. ***Come, Holy Ghost, and teach us reverence for the work of God, but which is now disordered through human irreverence!***

Christian culture is essentially reverence for human and divine orders, commands given for the good of those subject to them, and obedience for the sake of God. Only the living Spirit of God can lead us back to this culture, which radiates nobility, dignity, and beauty. To know God and serve Him with reverence is the fulfillment of the Catholic life. Thus she who is the Seat of Wisdom is described as the Mother of beautiful love and of fear, knowledge, and holy hope (Eccles. 24:24). ***Come, Holy Ghost, Thou Spirit of truth, love, and reverence, renew the hearts of men, renew the face of the earth!***

"The fear of the Lord is the beginning of wisdom..." (Ps. 110). 

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Lisbon, Black Horse Square, February 1, 1908, the royal family of Portugal, while crossing the square in an open landau, is fired upon by Republicans. The king, Charles I (1889-1908), and his youngest son die. Emmanuel II (1908-10), heir to the throne survives, but he is king for little more than a year before the October 4th Revolution of 1910 ushers in 16 years of Republican anarchy.

From 1910 to 1926 there were nine presidents, 25 uprisings, three dictatorships, and 325 bomb incidents,¹ not to mention the assassination of the dictator Sidônio Pais in 1918, amongst other political assassinations. As far as the Catholic Faith is concerned, divorce was legalized, monastic orders were outlawed, many priests were exiled, the State took over education, land was seized from the Church, and the State abrogated the role of Catholicism as the official religion of Portugal.

From 1974 to 1985 there were three coups, close to 20 heads of state, one assassination,² and several bomb incidents; drugs proliferated, and all forms of censorship were lifted, such that pornography became a major form of entertainment both on the big screen and the little, as well as in publications. As far as Catholicism is concerned, the inroads of Vatican II, temporarily held at bay, ostensibly saw to the needs of those Portuguese who had not already succumbed to communism and modernism.

Could there ever be any greater proof of the graces of the Holy Spirit showered upon a country than the leadership of Antonio Oliveira Salazar from 1928-68? Sandwiched between the excesses of the first two decades and the last three decades of the 20th century there was a government of Catholic truth, order, and common sense in Portugal which lasted for nearly 50 years.³ These were the years which saw the world torn apart by the Spanish Civil War, the Stock Market Crash, the Second World War, the Cold War, the 1960's and Vatican II, yet Portugal remained a sea of tranquility predicated upon the subsidiarity espoused by Pius XI in his Encyclical *Quadragesimo Anno* and the social justice outlined by Leo XIII in his Encyclical *Rerum Novarum*.

There is no way to explain why one of the smaller Catholic countries should receive the apparitions of the Virgin of Fatima in 1917, at the height of the Republican scourge, only to be blessed soon after by 50 years of Catholic inspired leadership, other than to



SALAZAR

and Catholic Regeneration in the 20th Century

DR. TIAGO JONES

say, "Surely this is the work of God." The Virgin Mary always appears to the humble, humble shepherds, children no less, and in a distant but ancient corner of the Catholic world, Portugal. The common people, so courted by the Republicans, had spoken, and they wanted the Blessed Virgin Mary. It was as a direct result of their persistent pilgrimages that the Church hierarchy and ultimately the political elites had to accept the veracity, or at least the strength of belief, which emanated from the apparitions.

God chose Portugal as an exemplification of His divine intervention. On the one hand this was a small, forgotten country in the western most corner of Europe, desecrated by over a century of Republican and Monarchist conflict, but on the other hand it was the first Christian nation to spread the Faith to Asia, Africa, and the New World. It would serve as a model for the so-called advanced countries of Europe, which had become racked by the fevers of modernism. Blessed are the meek for they shall possess the land.⁴ Through the apparitions at Fatima the Portuguese people would regain the strength needed to reassert their desire for a Catholic-oriented country. The fight would be a long one. It was ten years before Salazar came to save Portugal, and, by his example and support, Spain. Apart from Spain, there were other leaders such as Dolfuss in Austria⁵ and Petain in Vichy France⁶ who actually looked to Portugal as a model.

The circumstances leading up to Salazar's becoming the leader of Portugal are in themselves remarkable, and the specific details at the time are worthy of note. However, in order to get a better sense of the forces of good and evil, of the battle between God and the Antichrist that is at stake, let us retrace a little the history that would bring Portugal to this epochal government.

Portugal's Proud History

Between 1127 and 1580 Portugal enjoyed especial prestige insofar as its national and Catholic identity is concerned. With the first king, Alfonso I (1139-85), Portugal defined itself as a separate kingdom in Iberia with the determination to reconquer the western seaboard of the Iberian peninsula from the Moors. The following four centuries saw the emergence of great saints such as St. Anthony of Padua and St. Elizabeth of Portugal, as well as the election of a Portuguese pope, John XXI (1276-77). With the age of Discoveries initiated by Portugal, Christianity was taken to the four corners of the world. Compared to the Spanish, whose activities were mostly restricted to the New World, Portugal sent missionaries to Africa and Asia, too.

Eclipse

The invasion of Portugal by Spain at the end of the 14th century led to an alliance with England such that the new dynasty of Avis under John I (1385-1433)

would result in the marriage of said king with Phillipa of Lancaster, daughter of John of Gaunt, who was the third son of King Edward III of England. The third son of John I was Prince Henry the Navigator, who made possible the Christianization of much of the world as a result of his having initiated the Age of Discovery. By 1580 Portugal had been surpassed by Spain as the major European and Catholic force in Europe. Young King Sebastian (1577-78) died in North Africa in a campaign against the Moors. Young as Sebastian was, he left no direct descendant so Philip II (1581-98) of Spain took over the throne of Portugal.

French and English Ascendancy

Although Portugal regained its independence from Spain less than 100 years later, it remained a country plagued by the same ills as its larger neighbor, that is to say, the after-effects of the Counter Reformation. Above all, following the Spanish occupation, Portugal was all the more inclined to look beyond Iberia for direction.

By the beginning of the 18th century France is in the ascendant and Portuguese intellectuals are enamored of Rousseau and Voltaire. In fact, the latter spent time in Lisbon and wrote about the earthquake of 1755. Apart from the radical ideas of the *philosophes* and Jansenists, there was also the liberal economic model of England to be admired. In later centuries the Anglo-Portuguese alliance became the Trojan Horse of the Catholic peninsula. The English, sensing Portugal's fears of Spain, were able to use their influence to weaken Spain while simultaneously keeping Portugal sufficiently disengaged from France.

Enter the Marquis of Pombal, Prime Minister during the reign of Joseph I (1750-77). He is famous for having rebuilt Lisbon after the aforementioned earthquake. Interestingly, after building himself a huge column in the main rotunda of Lisbon he had a lesser statue built for his king, the infamous Black Horse Square, scene of the assassination of Charles I. Pombal was a staunch supporter of the Masons and expelled the Jesuits. They would not kow-tow to his absolutist whims, and, above all, their huge successes in the missions of southern Brazil were an embarrassment to his secular pretensions. Under the guidance of the Jesuits the Guarani were building lucrative cottage industries, which the secularist Spanish and Portuguese governments wanted to control. Needless to say, no sooner were the Jesuits destituted of their control than the Guarani fell back into their pre-Christian ways.

Descent into Anarchy

At the time of the French Revolution and the subsequent Napoleonic invasion, Portugal, along with Spain, was in the throes of total anarchy. France and England were haggling over Iberia like two dogs with a bone. Given the famous alliance, England convinced



With Cerejeira



Carmona

John VI of Portugal to escape to Brazil, thereby preventing the Portuguese monarchy from coming under French control. On his return in 1822 he found a country even more corrupted by revolutionary ideals.

On top of all this, there were two claimants to the throne following John's death, Michael on the side of the traditionalists and Peter IV, supported by the English, who would win out, on the side of the liberals. With his accession to the throne he would expropriate Church property and abolish religious orders. The tenor of events throughout the century was one of excessive anticlericalism.⁷

Although the liberals and the traditionalists would continue to fight throughout the century, it was the English Ultimatum of 1890 that brought about another major political crisis. The British wanted Portuguese Africa and threatened to take it by force. So much for the alliance. Because the king backed down, Republicans took this as an excuse to further undermine his power. Ultimately this led to the sequence of events mentioned at the beginning of this article. In response to Republican threats the king gave the Prime Minister, João Franco, *carte blanche* to suppress Republican activity; the response: assassination of the king.

Vocation of a Statesman

António de Oliveira Salazar born, April 28, 1889, in Santa Comba was the fifth child of the overseer to landed gentry. As the only son he was to embody all the family aspirations. Although not of the poorest background, the family could expect little more than that he might himself become an overseer.

Given his strong academic aptitude coupled with the deep faith imbued in him by his parents, they sought a place for him in a school that would prepare him for the seminary. The family for whom Salazar's family worked sponsored him. During his time in the seminary he became friends with another seminarian, the future Cardinal Patriarch of Lisbon, Manuel Cerejeira.

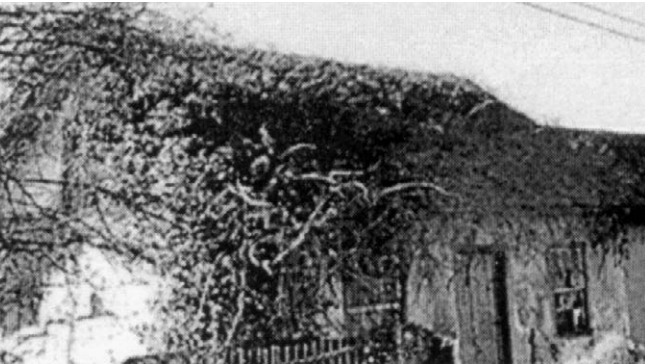
Due to the assassination of the king in 1908 and the subsequent revolution two years later, Salazar felt that the priesthood was not his

calling. As discussed earlier it was a time of extreme religious persecution, therefore to really make a difference Salazar knew the government itself would have to change. To this end he believed that a strong background in economics, and by extension politics, would better put him in a position to do God's work.

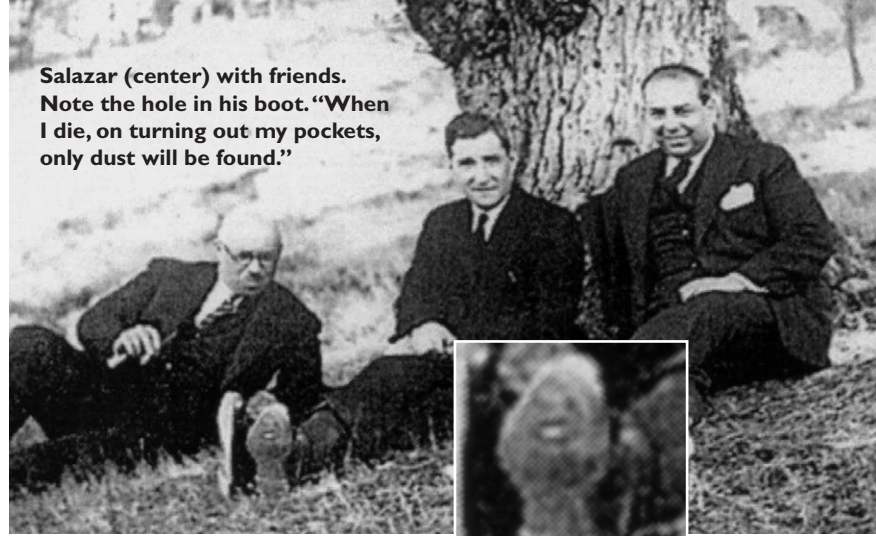
The Catholic Activist

Salazar completed his doctorate in economics and gained a position at the foremost university in Portugal at Coimbra. In the meantime he was a founding member of the Democratic Christian Academic Center (CADC) in 1912, and later he was elected to the Portuguese Catholic Center (CCP). His participation in these groups and the articles he wrote brought him to the attention of government spies, who had him destituted of his teaching duties for several months. Nevertheless, he was later reinstated, and his name was not forgotten by those who would eventually overthrow the Republican regime on May 28, 1926.

Above all, he was known to be a very astute economist whose ideas appealed to the head of the existing government, Mendes Cabeçadas, and who thus invited him to be the minister of finance. Salazar renounced his post after just 13 days once he realized that he would have no real power to affect actual financial policy. In the meantime Cabeçadas too resigned, and it was the eventual president of the new government, Oscar Carmona, who, on March 25, 1928, appealed again to Salazar to take on the responsibilities for the budgetary demands of Portugal. The country was in a shambles on every level and there was no money to undertake any kind of serious reforms. Carmona knew that unless he could somehow



A Salazar property. "I want the country poor but independent, not colonized by American capital."



Salazar (center) with friends. Note the hole in his boot. "When I die, on turning out my pockets, only dust will be found."



Salazar's adopted daughters (left) Maria Antonia and Micas Tambem.



balance the budget he would be going the way of his predecessor all too soon.

Salazar's relationship with his mother was extremely close, and he felt that unless she were to be well cared for he could not take on such a burden as that of Finance Minister. However, she was to die soon after, allowing him to further reconsider the offer. Also, he was happy with his job at the university. Nevertheless, he felt a call to do his duty to his country. The only way he could make such a decision was through prayer, as Hugh Kay explains:

Salazar asked for a night to think it over, spent part of it on his knees like a squire on the vigil of knighthood, talked at length to Cerejeira, and served Mass in the morning for his confessor, Fr. Matteo Crawley Boevy.⁸ [At the insistence of Pope Pius XII, Fr. Matteo is famous for originating and promulgating the devotion to the Sacred Heart by way of the family enthronement.—*Ed.*]

Before finally accepting to become finance minister, Salazar stipulated several conditions: he must be entirely responsible for budgetary discretion, and all ministers, including the President, would have to assent to his projections and restrictions. Given the gravity of the economic crisis in Portugal, Carmona

had no choice but to agree to Salazar's demands. In the next budgetary session Salazar had miraculously balanced the budget. Undoubtedly the Holy Spirit was working His will in this ancient Catholic country all but destroyed by modernist Republicanism.

Portrait of the Man

What manner of a man was this Salazar? We have seen that he was educated for the priesthood, but even if he did not follow that path, God had endowed him with the will and discipline of an ascetic. For 40 years he charted a Catholic course for his people in a time of increasing and aggressive de-Christianization throughout the world, and he himself remained a fervent Catholic both in his faith and in his way of life.

If rampant materialism and absolute dissipation were the bywords of all modern societies be they Communist, Capitalist, or Fascist, here was a leader who lived the life of a monk, insofar as a head of state can. He, though a proponent of private property as this is understood in the traditional Catholic Church, rented rooms paid from his own pocket in the small government fortress just outside Lisbon, St. Julian da

(continued from p.16)

Barra. At his death the property inherited from his family constituted two broken-down cottages in Santa Comba. His net worth at his death was approximately \$3,000US. There is a famous picture of him with a couple of friends during his time in office in which he has holes in the soles of his boots [see p.16–*Ed.*].

Two hundred years earlier, the irreligious Pombal was the first Portuguese statesmen to fully espouse the modernist cause, and he became enormously rich during his time in office, ultimately overshadowing the king. Salazar sought to rectify the errors initiated by the former politician, and his Catholicism was reflected in his Spartan ways. As we saw, Pombal had erected a massive column to his own glorification, while Salazar enjoys a simple headstone surrounded by the opulent mausoleums of other Portuguese families. On this headstone can be read the inscription:

Most powerful Portuguese leader of the 20th century
Unequaled was he in modesty
Humbly was he born, humbly was he raised
Humbly lived he and humbly he died
Mediocre are the people who from him
nothing learned.⁹

During his time in government he limited his travels to one state visit to Spain.

He was rarely seen either in public or in the media. His activities were unknown to the people. His private life was his own. All that we know is that he had proposed to the daughter of his father's boss but, although already a successful professor at Coimbra, he was considered below their social status. He wept at the rejection of the only woman he would ever love. He never married, dedicating his life instead to God and to his country. His one concession to domesticity was becoming godfather to two orphan girls who were raised under his roof, the domestic staff taking care of them.

A Catholic State

As a result of the huge success Salazar had had in balancing the budget, he was able to gradually insinuate himself into further positions of power in the government such that he soon became the *de facto* leader of the country, and Carmona accepted that he would do better to play second fiddle. From the outset, while not wishing to confuse the powers of the Church with those of the government, he set about making of Portugal a Catholic State in status if not in name.

Salazar believed, in accordance with Catholic doctrine, that the family and God are at the center of every society, as he stated at the tenth anniversary government commemoration in 1936:

To the souls torn apart by the malaise of the century we seek to give back the great certainties. We do not discuss God and virtue. We do not discuss our homeland and its history. We do not discuss authority and its prestige. We do

not discuss the family and morality. We do not discuss the glory of work and duty.¹⁰

To this end he sought to institute in his policies the subsidiarity of the Encyclical *Quadragesimo Anno*, whereby those in power were obliged to look to the needs of those who were beholden to them, and these in turn were to respect and obey the dictates of their patrons. In other words, with Catholic truth as a guiding light, the excesses of market-driven forces were curtailed and the errors of atheistic Republicanism were proscribed.

Through the *corporatist* State—not to be confused with the word *corporation* in the capitalist sense—which was the embodiment of the New State founded by Salazar, legislative power was given to civic assemblies. Unlike in pluralism, where different groups compete for power, unelected leaders take critical roles in decisions. In the following excerpt from the 1933 Constitution this can be seen:

...a unitary and corporative republic founded upon the equality of all its citizens in the eyes of the law, upon the free access for all classes to the benefits of civilization, and upon the participation of all the constituent forces in its administration and in the making of laws.¹¹

The top-down model closely mirrors the hierarchical schema we see in the Church—God, Rome, Bishops. In this system, the dignity of fatherhood must be upheld, as each family is a microcosm of the above governance. Men should not be simply cogs in a mechanistic, capitalistic wheel. Nor should families simply be a part of a cooperative that works toward production goals regardless of their familial duties, as in Communist societies. In these cases, the State intrudes on the family's structure, breaking it up whenever it is expedient, such as the one child law in China and abortion as contraception in Russia.

In the New State, the individual is valued but only insofar as he is part of a family, a member of a village council, all within God's plan for universal redemption, not in the modernist sense where he becomes his own God. As a seminarian for 11 years, Salazar was acutely aware of this need, and he was aware, too, of the forces of evil arrayed against him both in Portugal and in the world outside. His old friend the Cardinal Patriarch of Lisbon Manuel Cerejeira told him:

God is with you, and for that very reason all those who belong to the spirit of darkness will be against you. You do not know how much you are loved in Portugal...But there are also those who hate you. It is the hatred of those who know they have been repulsed. It is the hatred of those who hate you because they hate God. Courage! Your work has only just begun.¹²

The Economics of *Quadragesimo Anno*

Salazar was able to build a consensus behind his project because he had had so much success in dragging Portugal out of the economic chaos it had



A Portuguese poster from Salazar's terms in office. "Only a good understanding between worker and employer can lead to social equilibrium." Note in the pans of the balance (left) a laborer and (right) the employer at his desk.

fallen into. Subsequently, he predicated the continued stability of the country on a pragmatic relationship with the production centers of the country, relying primarily on the agricultural sector. Just as the father of a household is expected to lead morally, so must he lead financially, and this would mean essentially melding Catholic morality and economics. In other words, Salazar was strongly against the excessive credit-based modernist societies of the North. For this reason he was averse to excessive international ties.

Portugal would pay its way. In the 1960's when Portugal was suffering a financial crisis, Salazar refused loans from the World Bank, as this would have implied external pressures on the formation of the national budget. Salazar kept the country solvent and essentially poor but self-contained. In Hugh Kay's summary of the *Quadragesimo Anno* encyclical we can see how close Salazar had followed the principals therein:

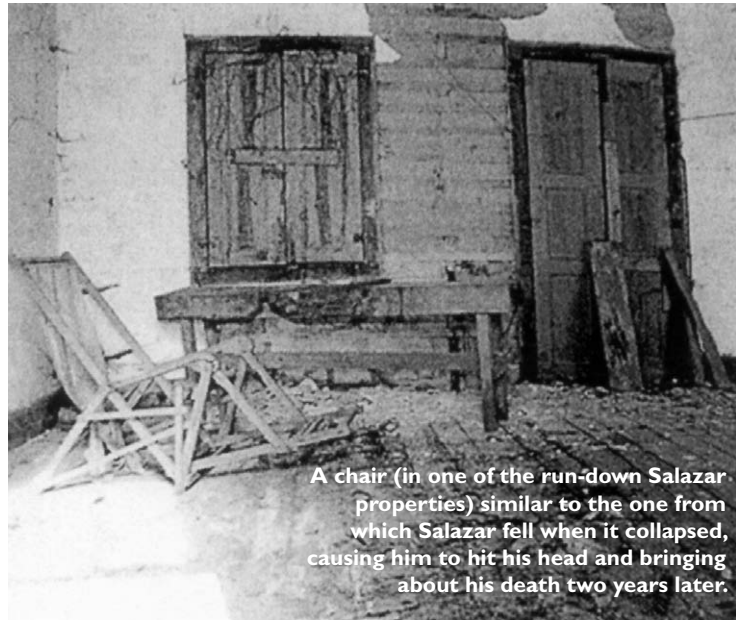
The ultimate foundation of public order and the origin of all legitimate power is not the will of the people, but God. This is true even where democratic elections are held.... The Church can accept historical variations in the form of government, their relative good being conditioned by the circumstances.¹³

Only by holding the financial reigns could he insure that the moral reigns would be maintained. His one concession to this plan was when he opened the country up to tourism. He remained ever vigilant, however, of the corrupting influences of this industry both insofar as economic dependence on external markets was concerned, and because of the moral laxness introduced by foreigners raised in modern societies.

True Liberty

Salazar's national policy reflected his staunch Catholicism and his own lifestyle, as we have seen. Once he had established the credibility of his government, Salazar had to set about guaranteeing its

Happy supporters of Salazar in Portuguese Timor of Southeast Asia thank their Prime Minister by spelling out his name with their own bodies.



A chair (in one of the run-down Salazar properties) similar to the one from which Salazar fell when it collapsed, causing him to hit his head and bringing about his death two years later.

continued success; therefore, censorship and security became a part of his *modus operandi*. Salazar saw as his blueprint the Catholic anti-modernist battle that had been waged throughout the 19th century, wherein the false notions of liberty introduced during the Enlightenment had been responsible for the collapse of the West. As Sevilla Andrés highlights, it was a time when the powers that be "...wanted to deny God, certitude, truth, justice and morality, forgetting that denial, indifference, and war cannot be fountainheads of action."¹⁴ Basically, his goal was to re-Christianize Portugal. With the help of the apparitions at Fatima, the country was ready, and although assorted anarchists and Communists claimed otherwise, the Portuguese people responded well to the censorship and security which kept Portugal stable, organized, and morally consistent with the dictates of the Church, as Fr. Luis Mafra, a priest under Cerejeira, states: "I believe the primary base of support for the New State was not the nationalists but the Catholics."¹⁵

Although Salazar did not make many public appearances he was known to go to Holy Mass daily, and it was on one of these days in July, 1937, that a



Salazar with workers in a vineyard.



Salazar's morning read of the paper. Note the image of St. Anthony of Padua above the door behind his head.

group of anarchists decided they would attempt to assassinate him. Fortunately, he escaped unscathed and continued on to Mass. The people wanted to acknowledge him for his bravery but he played it down. During his rare appearances in public men were observed running to try to touch the sleeve of his coat as if he might have been a saint.

Salazar was convinced that amongst the gravest threats to a healthy, moral society was that of feminism, as Sevilla Andrés shows in this paraphrase of Salazar: "Women do not understand that happiness does not come through possession but through renunciation."¹⁶ With a society imbalanced toward the satisfaction of a woman's self-determination, the breakdown of the family and thus society would be inevitable. In order to prevent this from happening contraception and abortion were outlawed, and divorce was uncommon because it was illegal in the Church and most marriages took place within the Catholic Church. If a society kept its moral compass as prescribed by Catholic doctrine then stability would be maintained.

Steering the Nation

One of the high notes of Salazar's first decade of leadership was his role in bringing about the success of Franco's own battles against modernism in Spain. In fact, Portugal sent thousands of troops to aid Franco as France, the US, and England stood by while Russia intervened on the side of the Republicans. It was Salazar's astute statesmanship that helped strengthen Franco's hand against the Germans when, during the Second World War at the meeting in Hendaye between Hitler and Franco in 1940,¹⁷ the former statesman demanded the alliance of the latter in return for the support given during the Spanish Civil War. Under the aegis of an Iberian pact Salazar told Franco that their two countries could play off the interests of England and Germany against each other and remain neutral. Salazar actually sold wolfram, a major mineral in the production of arms, to both countries throughout the war. It must be remembered that at the time, while Salazar did not sympathize with Hitler's quasi paganism, it was not readily apparent that Germany was any more opportunistic and materialistic than England. The important thing was to remain a self-sustaining economy unfettered by international obligations. Eventually he ceased any dealings with Germany.



Salazar leaving a church after attending Mass.

Salazar knew that there were Falangists who sought a unified Iberia, but at the same time he pre-empted Spanish annexation by reminding Franco that Portugal and Spain already had chosen the same path of Catholic morality and independence as standards, thus there was no need for the two to be at odds over their mutually independent national status.

In his only journey outside Spain Salazar met with Franco to discuss the pact, and the Spanish caudillo stated that he had never met a more accomplished national leader.¹⁸ As we have seen, Vichy France under Petain, which also adhered to a traditionalist Catholic line, actually looked to Portugal as a model for their government, and there are definite parallels with Austria under Dolfuss [see book advertised on inside back cover of this issue—*Ed.*] prior to the Anschluss. Pope Pius XII himself had stressed: “The Lord has provided the Portuguese nation with an exemplary head of government.”¹⁹ Even modernist countries saw Portugal as a bastion of morality and stability at a time of growing European secularization. In the French newspaper *L’Ordre Français* we read in 1970:

...while subversive forces of every kind, Liberal, Masonic, Marxist...backed by the great powers continued their attacks on Portugal in the hopes of dragging it into the storm, Salazar fought against the tide in the firmness of his principles.²⁰

Salazar did not see the need to have Portugal consecrated to the Church as was the case of Spain, because he knew his people and he knew his Faith, having been a seminarian. Therefore he believed he could take care of the politics and keep Portugal on the correct path, and the Church could take care of its business, which he surely gave it license to do through education at all levels and through correct catechism, as well as the sacraments. He was very close to the Cardinal Patriarch, and they saw eye to eye on most matters.

The Vatican II Effect

Where a rift did seem to grow between Salazar and the Church was when the effects of Vatican II started to filter into the country. His security and censorship policies began to be questioned by clergy who had clearly been influenced by the liberalism and ecumenism that underscored the Council. The bishop of Porto issued a statement criticizing his government, and he was reprimanded. One priest, José Alves Felicidade, who had studied in Paris, was even advised that he had become *persona non grata* in Portugal.²¹ For all intents and purposes Salazar had no time for innovations when it came to Church doctrine: “Portugal is a country of Catholic foundation...as long as the Church does not change its dogma and morals it evolves slowly in its cult, discipline, and internal organization.”²² When Pope Paul VI visited Fatima on May 13, 1967, Salazar was not available to welcome him. In part this might have been due to his aversion to the Council. Objectively it is mostly

explained by Salazar’s anger at the Pope’s apparent support of India’s annexation of Goa. Soon after the 1961 invasion, in which Portuguese strongholds were bombed by Indian government forces, the Pope conducted an ecumenical conference in India. It would have seemed to Salazar that both the interests of Portugal and the Church were at odds when a non-Christian country seized a bastion of Catholicism in the East. Therefore, it was all the more intolerable that Rome should treat the event with such nonchalance. Hundreds of thousands of Goans fled to Portuguese Africa and Portugal as India began at once to purge Goa of its nearly 500 years of Catholicism.

Many priests who had eagerly awaited the return of the Cardinal Patriarch following the Council in the hopes that he would institute the same kinds of reforms which had ravaged the rest of the Catholic world, were disappointed when he did nothing.²³ The same priests who then decided on their own recognition to push for changes were critical of the Cardinal Patriarch when he supported the fact that Salazar had rebuked the Conciliar Pope. In fact, shortly after Salazar’s accident the Cardinal himself stepped down, such that it was not until after the revolution that the Council began to make serious headway in Portugal. There is a clear and obvious irony that the devil had to bring about the full and total collapse of this bastion of Catholicity before modernist liturgical and other changes could take hold. In order to fully grasp the extent to which this was the case we need only remind ourselves of the secular threats immediately before and after Salazar. In the first case we have the example cited by William Walsh in his book on Fatima. The apparitions have occurred and the little shepherds have been abducted and thrown into jail by the town mayor, who threatened to boil them alive if they did not recant. Here is Walsh in his own words:

The administrator of Ourem was Aturo de Oliviera Santos—Mason of the Grand Orient Lodge of Leiria...he became a devout and tireless member of what might be called the Mystical Body of this World. “Mystical?” Yes. For the invisible head of a kingdom devoted to uprooting the work of Christ must obviously be the disfranchised spirit of revolt of whom he said, “The prince of this world cometh, and in me he hath not anything.”²⁴

In the second case we have quotes from two of the Communist leaders who sought to take over the government of Portugal after Salazar, Alvaro Cunhal and Vasco Gonçalves respectively: “In order to insure the democratization of national life...the Portuguese Communist Party is ready to assume its responsibilities”²⁵ and “The central question of Socialism is the question of power. In order to establish Socialism the workers must take power.”²⁶

As with the case the of Goa, the secular modernist countries did succeed in undermining Portugal—eventually bringing about the desired adherence to their own dissolute ways—by way of Portugal’s other overseas regions. England, which had so ruthlessly claimed much of Portuguese Africa in 1890, now felt

qualified to remind Portugal that they should leave Africa altogether. Since the early days of Bartolomeu Dias, who first charted the Cape of Good Hope in 1488, and Vasco da Gama, who reached India in 1498, Portugal had established itself in Africa and Asia. Subsequently, within less than one generation missionaries had succeeded in preparing locals as priests and even bishops. Unlike the English, the Portuguese were truly concerned with spreading the gospel in these continents. To this day Goa, former Portuguese India, is 30-40% Catholic. Nevertheless, international capitalist and Communist interests wanted Portugal out, and it was ultimately the pressures brought to bear on the overseas territories that lead to the April 25, 1974 revolution and the transition from a government founded upon Catholic values to one mired in moral relativism.

End of an Era

In 1968 the chair in which he was sitting collapsed, and Salazar fell and sustained serious trauma to his head. As a result, the like-minded but less qualified leader Marcelo Caetano took his place as head of the government. Due to the great military presence in Africa where it was felt Portugal was losing its hold, there was an uprising at the military headquarters in Lisbon, and this brought about the fall of the government. Consequently Portugal became, albeit unbeknownst to much of the world's media, the last great stage of the Cold War before the Polish Solidarity movement, Perestroika, and the eventual fall of the Berlin Wall. After 50 years of government steeped in the same values prevalent throughout Christendom from the time of Christ up until the first inroads of humanism in the 13th century, and temporarily reinstated in Iberia and Ibero-America during the Counter Reformation (approximately 1520-1720), the modernists had finally battered down the last point of resistance. Spain too was to collapse less than a year later with the death of Franco.

Communists and capitalists fought over little Portugal as if their lives depended on the outcome. And it did, because with Communism strong in Portugal, Spain would have been next. Instead, secular modernist capitalism won out definitively 11 years later in 1985 with the election of Cavaco Silva as Prime Minister.

We live in unsettled times, and the knowledge that Catholic countries like Portugal are now only nominally so is distressing. From standard-bearer of Catholic values to just one more modernist country racked by materialism and the inevitable demise of the family—Portugal now has one of the lowest birth rates in the world—the encroachment of socialism, and the complete subjugation to international interests, this country would seem to be a long way from the simple morality imposed by Salazar. However, as the

Lord has said: I will build my Church and the gates of hell shall not prevail against it.²⁷ There may be some remnant of morality left, because as often as Portugal passes a referendum on abortion it is voted down. Maybe it will take even further demise of the family-oriented society that Salazar championed before the people, inspired by further graces from heaven (let us not forget Fatima), will again say, "Enough!" However, it would surely take another figure with the strength of purpose and depth of vision of a Salazar to effect such an awakening. ☪

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¹ Hugh Kay, *Salazar and Modern Portugal* (NY: Hawthorn Books, 1970), 26.

² On December 4, 1980, Francisco de Sá Carneiro, leader of the Democratic Alliance Party, died in a plane crash under suspicious circumstances.

³ Prior to Salazar's coming to power definitively in 1928, the Carmona regime which selected him had already been in power for over two years. Following an accident in 1968 when he suffered some trauma to his head, Salazar had to delegate his power to Marcelo Caetano, who remained in office until 1974. Therefore we can speak of 48 years in which a Catholic-oriented government prevailed.

⁴ Mt. 5:4.

⁵ Antonio Costa Pinto, *Salazar's Dictatorship and European Dictatorship: Problems of Interpretation* (NY: Columbia U. Press, 1995), 30.

⁶ Manuel Loff, *Salazarismo e Franquismo na Época de Hitler* (Porto: Campo das Letras, 1996), 255.

⁷ Diamantino Machado, *The Structure of Portuguese Society* (NY: Praeger Pub., 1991), 72.

⁸ Kay, *Salazar and Modern Portugal*, 41.

⁹ <http://www.joatilly weblog.com.pt/4>.

¹⁰ <http://www.vidasufonofonas.pt/salazar.htm> 10.

¹¹ Political Constitution of the Republic, Art. 5 (SNI, Lisbon).

¹² José Rebelo, *Formas de Legitimação do Poder* (Lisbon: Livros e Leitura, 1998), 67. *Author's translation.*

¹³ Kay, *Salazar and Modern Portugal*, 32

¹⁴ Diego Sevilla Andrés, *El Portugal de Oliveira Salazar* (Madrid: Ed. Del Movimiento, 1957), 105. *Author's translation.*

¹⁵ Padre Luis Azevedo Mafra, *Lisboa no Tempo do Cardeal Cerejeira* (Lisbon: Universidade Católica Portuguesa, 1997), 32. *Author's translation.*

¹⁶ Sevilla Andrés, *El Portugal de Oliveira Salazar*, 105. *Author's translation.*

¹⁷ <http://www.ctv.es/USERS/fnff/hendaya.htm>.

¹⁸ Kay, *Salazar and Modern Portugal*, 159.

¹⁹ Costa Pinto, *Salazar's Dictatorship and European Dictatorship*, 203.

²⁰ Rebelo, *Formas de Legitimação do Poder*, 198. *Author's translation.*

²¹ Azevedo Mafra, *Lisboa no Tempo do Cardeal Cerejeira*, 101. *Author's translation.*

²² Sevilla Andrés, *El Portugal de Oliveira Salazar*, 137. *Author's translation.*

²³ Azevedo Mafra, *Lisboa no Tempo do Cardeal Cerejeira*, 77.

²⁴ William Thomas Walsh, *Our Lady of Fatima* (NY: Image Books, 1954), 95.

²⁵ Hipolito de la Torre Gómez and Josep Sánchez Cervello, *Portugal en la edad contemporánea (1807-2000): Historia y documentos* (Madrid: Universidad Nacional de Educación a Distancia, 2000), 507. *Author's translation.*

²⁶ *Ibid.*, 512. *Author's translation.*

²⁷ Mt. 16:18.



**Letter #69 to Friends and Benefactors from Bishop Bernard Fellay,
Superior General of the Society of Saint Pius X**

Dear Faithful and Benefactors,

“By celebrating the old Mass, I discovered what the priest is.”

Several times lately we have received this moving testimony from priests who are getting to know us. This short sentence sums up the essence of the profound mystery that has struck the Church:

- 1) The Church has been in a crisis since Vatican II because the priesthood has been slighted. This is one of the fundamental elements of this crisis.
- 2) One of the most decisive points for the Church’s restoration is and will be the priesthood. Of all the churchmen of the 20th century, Archbishop Lefebvre was probably the one who understood this most clearly.
- 3) In founding the Priestly Society of Saint Pius X, he sought nothing but the restoration of the priesthood for the sake of restoring the entire Church, and
- 4) to do this by re-establishing the intimate, unimaginably profound link that exists between the priest and the Mass.

The priest was the forgotten man of Vatican II, as Fathers of the Council have frankly admitted. In the Constitution on the Church, *Lumen Gentium*, while entire chapters were dedicated to the bishops and especially to the laity, one of the great “discoveries”

of Vatican II, only a few paragraphs refer to the priest, and when they do it is to subordinate him to the bishops or to the universal priesthood of the baptized.

As early as 1971, the International Theological Commission would say:

Vatican II modified the image of the priest in two regards. The Council treated of the common priesthood of all the faithful before treating of the ministerial priesthood....Moreover, it highlighted the place of the bishop, the center of each particular Church and member of the universal college of bishops. The place of the priest in the Church became blurred.¹

Loss of identity, an uncertain place in the Church...and yet the decree *Presbyterorum Ordinis* gives the same definition of the priesthood as the Council of Trent! But the context is such that another idea is put forward, that of the priest as preacher, as Martin Luther would have it, and not the priest as the one who offers the Sacrifice. This would lead Fr. Olivier, a recognized expert on the subject, to say about the crisis that befell the priesthood after the Council:

The real problem is so unusual in Catholicism that one can easily understand the instinctive blindness that has allowed a perception of the cause to be avoided: the will to be faithful to two Councils that completely diverge from each other is simply impossible.²

To this new presentation of the priesthood, a new Mass with an intentionally Protestant savor

corresponds perfectly....The conjunction of these two elements, the definition of the priesthood and the new Mass, has sufficed to provoke the most severe crisis touching the priesthood in the Church's entire history.

Let us say it quite simply: the priesthood has been cleverly denatured. The "president" (*præesse*), the "preacher" (*prædicare*) are indeed sacerdotal roles, but they are not the essential: this belongs to the "*sacrificare*" (the "sacrificer").

Insofar as the priest has not understood that his reason for being is sacrifice, that his ordination ordains him for the offering of sacrifice, the sacrifice of Our Lord on the cross, the priest will not truly know what he is or who he is. The priest without the Mass, without sacrifice, is an eye that sees not, an ear that hears not, feet that do not walk.

The Church's enemy will never better succeed in striking her heart; for the heart of the Church, that which communicates supernatural life to the entire Mystical Body, that which diffuses life throughout the whole organism, is the Holy Sacrifice of the Mass. For a Mass protestantism in the name of ecumenism, according to Bugnini's very words, a corresponding priesthood was required...

The priests we quoted at the beginning of this letter have understood this in a lightening flash when they came in contact with the traditional Mass. And then, they tell me, they are both frustrated and happy. Frustrated, because "they" hid from them this treasure, they deprived them of it. Happy, inundated with happiness, at understanding the extraordinary grandeur of their vocation, the thrilling reality of their participation in the priesthood of Our Lord Jesus Christ "*in persona Christi.*" The priest is associated, immersed even, in the sacrificial act of Our Lord, Sovereign Priest, and he thus participates with his whole being, which he surrenders to Jesus, priest and victim, for the salvation of souls, for the redemptive act. All of this was made away with in the New Mass.

Poor priests who know not what they are!

Very dear faithful, we do not doubt that you rejoice with us when priests discover what they are. These are beautiful victories over the crisis in the Church, strongholds and citadels reconquered for the Church Militant, joining ranks with the new priests Divine Providence gives us every year. This year there will be seventeen, ten in this month of June, and seven in December. In such occurrences,

we see accomplished in a tangible way one of the goals of our Society, whose end is the priesthood and everything related to it.

It should be the constant concern of the superiors to maintain among the members a lively will to accomplish and to reach this end. As in every society, from time to time it is necessary to stop and examine the road traveled, to verify if and how the end of the society is being pursued, and to consider the state of its members. This work is done particularly during the course of the "Chapter," an assembly which for us, the SSPX, meets every twelve years. It is also on this occasion that the capitulants, numbering forty, elect the Superior General, who will lead the Society, assisted by his council, for the next twelve years.

We have no need to insist upon the importance of such an event for our Society. During the six months preceding the Chapter, our Statutes command us to offer prayers to obtain from Divine Mercy His grace, His light, and the help of the Holy Ghost.

We invite you to join our prayers and sacrifices by a novena, and if you can, by a day of fasting. The novena will commence on July 2. It consists of the prayer of the *Veni Creator*, three invocations to the Immaculate Heart of Mary, and one to St. Pius X. The day of fasting has been set for Friday, July 7.

Please receive our warmest thanks for your most touching and faithful generosity, without which the Society would not have the means to develop and to grow, a growth that is somewhat miraculous... We count on your prayers, and ask Our Lady to obtain for you by her intercession all the graces and spiritual support you need.

May God bless you abundantly.



The Feast of Pentecost
4 June 2006
+ Bernard Fellay

¹ *The Priestly Ministry* [French] (Paris: Cerf, 1971).

² Daniel Olivier, *The Two Faces of the Priest* [French] (Paris: Fayard, 1971), p.106.

Fifteen Minutes with Fr. de Chivré:



Non-Directive Education

It is commonplace to speak of the “weight of the past” for each one of us: the sum of felicitous or infelicitous responsibilities, consequence of our voluntary initiatives and determined by our freedom. That freedom alone explains the number at which stops the needle of the gauge indicating that our present is beneath its destiny, or just barely within the safety level, or that it has gone beyond the essential, climbing toward a brilliant maximum.

But the worrisome needle, day after day, will oscillate over that dashboard of existence, seeking its mysterious measurement, up until the day when death will freeze it definitively on the good or the bad number.

For if there exists a “weight of the past” between our cradle and this evening, we also have to speak of a “weight of the future” between this evening and our death; a weight of anxieties and a weight of hopes, conditioned by the fortune of the present—with the understanding of what that fortune represents, accompanied by the will to make it produce. One cannot be too well informed about what one has, about what one lacks, about what one can do, about what we

must decide and will, when our temporal or eternal *definitive* is at stake. Everything is definitive, in the final analysis; each one of our consents immobilizes us in an orientation, either beatifying or dangerous. We have to dare to gaze ahead to the prospect of our tomorrows and look beyond the material chances or mischances that solely occupy our mind—they hold the promise of so much more.

There is a sacred aspect to the future, in view of whose definitive and formidable consummation the present can never be too demanding.

All professional activity includes a period of training, a realization of all that has to be learned: an apprenticeship dictated by the masters of the trade, assimilated by our mastering faculties and daily lived out by the exercise of our efforts and our application.

The salesman or the parachutist, the violin player or the professor of theology, know they need to learn so they can know how to do, in order that they might know enough to produce their optimum “yield” by means of that acquired understanding.

The weight of the future is conditioned by docility to the present. No one more strongly than the

adolescent feels the mysterious weight of it upon his daily present. He knows he is destined, but to what? He knows he is gifted, but for what activity? He knows his tastes, but he knows his aversions; he is aware of his capacities—he is also aware of his pretensions. Every day, he adds to the fortune of the day before a supplement of knowledge, awareness, and weakness acquired during the course of the day. How is it all going to end for his future? With a decision or with a sudden impulse? With reflection or with a run of luck? With a healthy approach or with a runaway passion?

Leave them alone, people tell us today; you are not supposed to decide for your children—they are born to choose, so leave them the right to choose, and most of all forget about imperative-driven education: an education is not a direction. Léon Bloy would answer you in a voice of thunder: “Clearly, rivers are not the only things that overflow; we are watching an extraordinary flood of stupidity.”

Parents are responsible for the good and the true which they have to draw their child to live and to love. This good and this true arise from a rational understanding of life, which the child is on the road to acquiring, but which he is unable to embrace spontaneously. By its nature, understanding is what comes when our reason has worked at comparing, discerning, in order to fix upon a decision.

Yet the child’s reason is not fully formed or he would no longer be a child—he would have his majority, disposing of a freedom capable of willing in spite of the instincts, the caprice, the passions, the inclinations of his nature in turmoil and of his age in all its growing pains.

The defining characteristics of childhood are precisely a lack of sufficient reason combined with the anarchic excess of unreasonable impulses. The choices of a child do not descend from the heights of his intellectual faculties, which are still shrouded in the fog of ignorance or sensation. We therefore cannot abandon to him the responsibility of *choosing* in the absolute sense of the word, in the full and true sense, if that responsibility is not perfected by the parents, as a guide in the mountains perfects the choice made by the tourists, by directing their hike.

In certain families, the expression “just let them choose” is equivalent to exploring the mountains without a guide: “Just let them go off the path, lose their way, and tumble into a chasm.” You will answer: “But I bought him hiking boots, a rope, an ice-axe, even a whistle to call for help.” For pity’s sake, understand that no climbing gear of counsels, warnings, lovely speeches are enough to prevent his getting lost, which is only avoided with an understanding of life which the child does not have and cannot have in one fell swoop. He needs the *imperative* of red lights and green lights managed by the wisdom of his parents. He needs the intelligent imperative of the guide—an imperative arising from a knowledge of the terrain which tourists by definition do not have and which, by

way of an attentive authority, will determine the use of the means which each one is impatient to try out for himself.

The child, too, is impatient to try out all of his being; a knowledge of the terrain does not interest him for its own sake, but for the opportunity of self-affirmation it offers to him. For the child, everything is an opportunity. He trusts his psychological and moral agility, afraid of nothing: he does not know what constitutes a chasm; he does not know that he is confusing *reasonable* with *curiosity*; he does not know that for him decision is synonymous with passion; that courage is a mask for violence; that independence signifies intemperance; that *liberty* flatters *laziness*. He throws himself headlong wherever he is attracted; he is impatient to play at being a man, to affirm himself a man, to realize himself as a man. Like the tourist impatient to take the place of the guide, the child is impatient to take the place of his parents. His true capacity for choosing is much more a disordered need for personal affirmation than a concern with knowing where he is heading, with learning its difficult terrain, with accepting the conditions of access and the conditions of enterprise. Tourists only set out on a trip for sense impressions, with an understanding that leads their senses toward a result superior to the satisfactions of the hike: *its goal*. The child has a passion for setting out on trips; the parents need to have a passion for teaching him the goal toward which he is setting out without knowing it.

By definition, the child does not judge based on a knowledge that he does not yet have, but based on whims, tendencies, and attractions that need exterior *imperatives* to guard the child from contradiction with what he should little by little know and understand in order to be a person. Intelligent refusal on the part of the parents is a way of giving the child knowledge that he did not yet possess: knowledge of a danger, of an unsuitability, of an opposition to the value he should acquire. Likewise, intelligent permission is a way of approving the child’s beginnings of a rational understanding of life.

The firmness of authority is an *imperative* responsible for teaching the child the importance of what is asked of him in view of his personality and his future. For personality only exists through an understanding of the spiritual and moral *value* which we are called to become and to remain. Education is not a hazing, by a succession of imperatives, any more than it is a psychological criminality by a succession of abdications: “No, dear; you know what you have to do—you’re a big boy.” No, he is not; that is precisely the point.

In both cases, we have an absurdity: that of the educator who in all things takes the place of the educated; that of the educated who in all things takes the place of the educator. To educate is to dare: to choose for the child, in order to deliver him from his ignorance, his helplessness, his personal impulses;

to choose in place of the child for the benefit of the child, even if it means effectively upsetting the child momentarily; to choose in function of what one knows as a Christian and as a man of honor to the benefit of the child, all unproven in the faith and in his honor.

To educate is to will at all costs the essential good of the child in view of his essential future: eternity.

We have reduced the future to a secularized problem of a purely temporal life centered around success, money, and well-being, instead of seeing that temporal future as supposed to allow the child to use things temporal to affirm himself a moral Christian, a personality, and a value: to draw things eternal out of it.

The discredit brought to bear upon the value of imperatives in education holds a particularly shameful place among educators. This proves that their authority does not even have the merit of understanding that to command is to love—and to make oneself fiercely loved—with precision, moderation, and gentle firmness; that they misunderstand the psychological frailty of the adolescent by treating him as a fully responsible person, for very quickly his intuition will seize upon the incapacity of the educators, with even a secret disdain for their liberalism; that their educational methods are marked from the outset by the fundamental flaw of that powerlessness inherent in contradictory terms: *non-directive education!* One might as well speak of the recitation of a *non-learned lesson*.

Léon Bloy was not wrong: there is an extraordinary flood of stupidity which can only finish by drowning the educators and the educated.

So where does this hatred of command come from? From human pride, abandoning man to his irrational mechanism of *wants* satisfied at the expense of the knowledge of the good to be preferred to the wants, and to be willed in spite of the wants. Liberated from the imperatives that preserve in order to develop, man is left to the development of his whims, imprisoning him in the tyranny of his passions.

There exist only three categories of men: men of duty, men without duty, and men against duty.

I can already hear the piously demagogic protestation of supernaturalized sentimentality presenting, with appropriate unctiousness, Jesus' famous expression: "I give to you a new commandment, that you love one another." Love each other, and that's enough. And yet Jesus' words are a commandment: a formal imperative leaving no room for any concession, any interpretation, any abdication, an imperative legitimizing every effort, every sacrifice—giving your life included. Never has there been a leader so strong as the Lord in the matter of imperatives. No one has ever dared to demand such renouncement or confident, liberating obedience. Not one educator has ever dared to impose in such

detail the rigors of an eternal formation and, after having constructed for us the program of love with the consented *demolitions* of Calvary, He declares that it will all end on the clouds of heaven, with a great power and a great majesty, doubly acclaimed by the *Hosannah* of the well-bred and by the cry of the ill-bred, "*Erravimus*": "we were mistaken." In which camp will our pious educators be found? Here, truly, the future will tell, but a future where no one will be doing any more choosing...it will be too late, and the surprises are likely to be devastating.

We have lost too profoundly the understanding of our finality to be able to soundly judge the education meant to prepare it. I take this reasoning very far: What is heaven?—It is the country of the well-bred by the imperatives of love. What is grace?—It is the return to the good eternal education of oneself by the imperatives of consent to that grace. What is natural education?—It is an interior preparation to lure grace into taking its initiatives in us, for education draws out the natural virtues.

By an intelligently directed education, parents dispose the child to harmony with supernatural imperatives, so much will he have benefited from the natural imperatives of the education received. There is surely a high percentage of education in a person's appreciation of grace and of sanctity. Certainly, we cannot turn it into a formal condition for salvation—the Good Thief was probably not very well-bred—but be careful: God alone is judge of the causes which dispense from being well-bred for meriting His mercy. These causes are numerous: they go from irresponsibility due to heredity all the way to irresponsibility due to the fact of being an orphan, one more reason to measure your own responsibility to be well-bred when the opportunity is offered to you, by a directive education anxious to keep you from missteps and make you pick up the pace, in order to foster your encounter with grace.

Education does not mean bowing and scraping and flattering words—no imperatives are needed for those products of mere instinctive vanity. Education means spiritual and moral value acquired by affectionate imperatives and developed by the personal free will of each. We must not forget that the Living God has a very directive pedagogy from the first day of Genesis up to the Ascension, and from Pentecost up to our day. The prophets only spoke in imperatives.

Now, the duty of parents is to be but the echo of God to enlighten, support, warn, and achieve or obtain. Their children have received physical life: they direct them toward health by imperatives of prudence and care which they would be judged criminal not to express, which helps you appreciate the imprudent deeds and words chosen by the inexperience of children in the vital domain of the conscience and the understanding, because of parents who either do not dare or do not will.

No longer daring to ask, no longer willing to inform, no longer deciding to permit or to forbid, is, on the part of parents, attributing to their children the non-existent honor of a judgment they do not possess, and burdening their conscience as parents with a dishonor they ought not to know: that of abdicating their function as educators.

The joy of witnessing the emergence of self-control in an adolescent, the joy of observing in a young person a dawning independence from the tyranny of the senses, the joy of hearing appreciations wax more beautiful and more noble in a child gripped by an ideal and by beauty, the joy of seeing young people striving like saplings in a forest toward the highest altitude and the most beautiful light because they have been trimmed, helped, supported, pruned by the imperatives of the heart and the thought of the parents vigilantly watching over their chances for the future with the present of their wise and firm assiduity, which, for parents and children, all comes back to the new commandment: “love one another,” even when it hurts.

All of those joys are music to the ears of parents, in recompense for having dared to love to the point of a command animated by an understanding put at the service of the little one.

For parents, to choose is to know; for the child, to choose is often to yield to his wants or to decide without knowing the significance of his choice, uneducated thanks to the abdication of the parents. Perhaps you will conclude that, at this price, never will the child dispose of his personal liberty, with the imperatives of his parents acting as permanent crutch. You fail to appreciate the efficacy of the educative command when you consider it thus. Maybe you will understand if I put it this way: when you use your authority to put an airplane on its runway, you deliver it from authority by communicating to it the freedom to fly away. The runway-imperative, accepted and loved, gives it the independence of flight through the freedom of takeoff.

Every order holds out to the subordinate the opportunity to develop his own intelligence. To obey is to draw out of an order the means to be freely capable of commanding later in your turn, by developing the thoughtful functioning of your will.

There is no blind commanding, or it is tyranny. There is no blind obedience, or it is slavery. There is the imperative of love: the order translating affection. There is execution by love: obedience reinforcing freedom.

To command well, you have to begin by obeying well; and to obey well, you have to appreciate the independence of spirit and the development of the personality which obedience proposes.

What we need is a people nourished once again on the great and liberating intellectual principles that go beyond the pedestrian, vulgar vision of imperative

considered as abuse and of obedience considered as debasement. It has become nearly impossible to create any appreciation for these intellectual principles in a people whose education is limited to fostering well-being and material security alone.

For parents to be able to fulfill their role, they have to recognize that this role is inseparable from the risk of the imperative-out-of-love. For children to become men, they have to recognize that this destiny is inseparable from the risk of obedience. Whoever is unwilling to risk (“Gave his life,” said Jesus) will never give more than lip service.

The unending declarations glorifying submission of the mind are often a mask for psychological passivities terrified of having to commit to the risk of courageous affirmations, or that of daring to discern error to the point of refusing to follow.

And yet, for Jesus, love is a commandment which is not interpreted according to persons but according to His Truth.

Moreover, life tends to exact a kind of revenge whose victims do not even appreciate its terrible irony; for there has indeed arisen a terrible irony of imperatives. By nature, their function was to watch out for the good of the human person in preserving it and in developing it. Today, authority despises and distrusts *persons*. It uses its power to issue orders from behind an anonymous collectivism of administrative councils and commissions. From the outset, the trembling personality of the leader takes shelter behind the non-responsible number, and the precaution of that non-responsibility is reinforced by a cascade of committees—local, regional, state, national, international—hence the catastrophic disaffection of the elite in regard to their leaders, who have vanished from their role even though they fill the space. Impossible to know them in order to make an assessment or speak to them: “Awfully sorry, but the commission decided, it wasn’t me.” The best part of all is that, issuing as it does from collectivism, modern authority naturally flows, anonymous and implacable, into that other collectivism of groups, of associations, from which their elite no longer dare dissociate themselves for fear of being singled out.

And here is the revenge: the appearance of the tyranny of regulations, hoops to jump through, anonymous obligations of which you would have to be clever indeed to name the author. It is what we call Big Government: up above, the anonymity of the few; down below, the anonymity of the masses; above and below, the passion for power wedded to the passion for non-responsibility, the whole animated by a slave-army of speakers, psychologists, pedagogues, specialists, delegates, representatives, who put the final touches on the construction of an absolutely depersonalized humanity, that is to say, the contrary of God, the contrary of Jesus, the contrary of the saints, the contrary of the Church: “Thou, you there—nobody else—*Thou art Peter*.” Marxism has triumphed

over the faith of many people by replacing the cult of personified and sanctified value with the cult of numbers and with many-headed Anonymity, to use the language of the Apocalypse.

Happily, we still have the Maternity of the Virgin, declared high and loud by the sole Pontiff responsible for the Church, and beautifully concretized by the official designation of Mary whose heroic obedience to the imperatives of grace earned us the recompense of her ineffable personality. With her, we know to whom we need to speak, and how to speak.

Happily, she dared to accept the risks contained in the free imperatives of the Annunciation. Happily, His Holiness Paul VI dared to run the risk of confiding the Church to her Maternity, recompense of the redemptive imperatives freely and intelligently consented by her strength of soul, fruit of her purity of heart. Happily, she remained a *person* without belonging to any group, that she might listen to the poor sinners animating every group, thirsty for her gentle and firm authority, which she uses directly—she, Suppliant Omnipotence.

Fortunately, with her, we know whom we are addressing: most humble dignity, most efficacious authority, most certain power—in a word, the One and Only who dares to risk everything without cowering behind brilliant anonymities.

What an admirable educator she was for the young humanity of Jesus, and what admirable obedience she received from the Child thanks to the divinity of Jesus.

To risk, you have to renounce the habits of pen-pushers and bureaucrats; you have to possess a capacity to know man beyond the airs he gives himself and beyond his vulgar spinelessness; you have to look at yourself with enough courage to refuse to see yourself in your original baseness by a will to start afresh, which is neither a caricature of authority nor a caricature of obedience. You have to be proud with the pride of Mary; proud enough to serve the authority of God in order never to be enslaved by the authoritarianism of men.

With God, there is no risk of being a victim of His imperatives. Absolute Intelligence, He knows His children to the last detail, and He measures out His invitations in proportion to their ignorance and their frailty. He asks progressively, but He asks; He proposes the risk affectionately, but He proposes. Never will He regret a single one of His appeals—He knew its precise quality; never will He regret having proposed a risk—He knew its marvelous suitability. On His side, nothing to fear, nothing to regret—He is the perfect educator: *Pater noster*, the Father of each one of us, and of all of us, conscious of the help which His Love brings with it and conscious of the implications of our refusal to run the redemptive risks solicited by His grace.

How can we yield to Him? Have the cool-headedness to understand that what He knows cannot

be replaced by anything better; that the instant in which He asks for it “matches” exactly the validity of what He knows about us; that our only way of responding is by a consent filled full of understanding and overflowing with love; and that nothing is then more free than our spontaneous obedience. Let Him ask because He knows, let Him insist because He loves, and let us say yes because He does not deceive.

Among the artists of the 19th century was a Swiss composer, Niedermayer, who wrote a charming prayer. I am going to give in to the temptation of quoting it to you as an illustration of a mother’s understanding of her child—even if my memory stumbles over a word or two:

Over a cradle, the dream of a mother
Should always be but a prayer.
Deign, my God, to choose for my child.
You know better and You love him as much.

You know better (understanding), so choose Yourself, You who cannot be deceived, and choose for this baby who knows nothing, and whom You do not wish to deceive. As for me, his mother, it is a little bit my admirable function to dream for my child, whom I picture as one day being the most handsome or the most successful:

Angel from heaven, what will you be on earth?
A man of peace or else a man of war?
Priest at the altar, handsome officer at the ball?
Brilliant poet, orator, general?
As I wait to see...on my knees,
Angel from heaven, fall fast asleep.

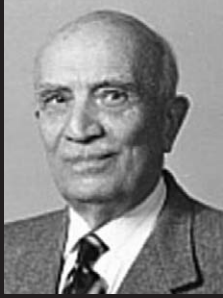
As I wait to see the future with all its mysteries. The weight of the future: it so truly is the agonizing mission of a mother to wait, a heart full of dreams, a soul full of faith, and a life full of what we never expect.

God knows everything—what a comfort, and how the imperatives of Christian authority echo the knowledge of God to help little children and adolescents match up to the dreams of Mama kneeling at their cradle.

When you see your children pulling away in the name of freedom and a brave new world, ask yourselves what are the imperatives of love of which God asked you to be the echo for their heart hungry to trust someone, and to which you did not dare to give—I do not say the risk of an evasive or dilatory response, but the handsome risk of an authority indisputable by the truth communicated *in nomine Domini*, in the name of the Lord. ☪

Translated exclusively for Angelus Press from *Carnets Spirituels: L'Éducation*, No. 7, January 2006, pp.34-46. Fr. Bernard-Marie de Chivré, O.P. (say: Sheave-ray) was ordained in 1930. He was an ardent Thomist, student of Scripture, retreat master, and friend of Archbishop Lefebvre. He died in 1984.

It's Not About Persons;³⁷ It's About Principles



(1908-99) Former Prime Minister of Italy
and a professor of Economic History at the
Catholic University of Milan, Italy.

A CATECHISM OF CATHOLIC SOCIAL TEACHING

A M I N T O R E F A N F A N I

Part VIII

With another installment, *The Angelus* continues the serialization of the book *Catechism of Catholic Social Teaching* by Amintore Fanfani (translated by Fr. Henry J. Yannone, The Newman Press, 1960), which will run monthly until its conclusion. He was the author of articles and books on economics, including *Catholicism, Protestantism, and Capitalism*, available from Angelus Press for \$14.95.

HEADING THREE: THE STATE AND THE CITIZEN

CHAPTER 5. Nature, Ends, and Powers of the State

59) Does the State have an educational mission?

The State must favor and integrate the educational mission of family and Church and fulfill its own mission promoting the civic, cultural, physical, administrative, and military education necessary to all or to certain categories of citizens so that the common good may be attained.

Pope Pius XI: The true and just rights of the State in regard to the education of its citizens...have been conferred upon civil society by the Author of nature Himself, not by the title of fatherhood, as in the case of the Church and of the family, but in virtue of the authority which it possesses to promote the common temporal welfare, which is precisely the purpose of its existence. Consequently education cannot pertain to civil society in the same way in which it pertains to the Church and to the family, but in a different way corresponding to its own particular end...The function therefore of the civil authority residing in the State is twofold, to protect and to foster, but by no means to absorb, the family and the individual, or to substitute itself for them. Accordingly in the matter of education, it is the right, or, to speak more correctly, it is the duty of the State to

protect in its legislation, the prior rights of the family...and consequently also to respect the supernatural rights of the Church....It also belongs to the State to protect the rights of the child itself....In general, then, it is the right and duty of the State to protect, according to the rules of right reason and faith, the moral and religious education of youth, by removing public impediments that stand in the way. In the first place it pertains to the State, in view of the common good, to promote in various ways the education and instruction of youth. It should begin by encouraging and assisting, of its own accord, the initiative and activity of the Church and the family....It should, moreover, supplement their work whenever this falls short of what is necessary, even by means of its own schools and institutions....Over and above this, the State can exact and take measures to secure that all its citizens have the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual, and moral culture, which, considering the conditions of our times, is really necessary for the common good. However, it is clear that in all these ways of promoting education and instruction, both public and private, the State should respect the inherent rights of the Church and of the family....This does not prevent the State from reserving to itself the establishment and direction of schools intended to prepare for certain civic duties and especially for military service....In general also it belongs to civil society and the State to provide what may be called civic education, not only for its youth, but for all ages and classes. This consists in the practice of presenting publicly to groups of individuals information having an intellectual, imaginative, and emotional appeal calculated to draw their wills to what is upright and honest, and to urge its practice by a sort of moral compulsion, positively by disseminating such knowledge, and negatively by suppressing what is opposed to it. This civic education, so wide and varied in itself as to include almost every activity of the State intended for the public good, ought also to be regulated by the norms of rectitude, and therefore cannot conflict with the doctrines of the Church, which is the divinely appointed teacher of these norms. (*Divini Illius Magistri*)

60) Does the State have religious duties of its own?

The State, with its own means, has the obligation to honor God in the manner which He Himself has requested through Revelation, to respect the laws and to see that they be respected, to favor the Church in the fulfillment of its mission, and to help the citizens in the pursuit of their ultimate end.

Pope Leo XIII: Nature and reason, commanding every individual devoutly to worship God in holiness...bind also the civil community by a like law. For men living together in society, no less than individuals, are under the power of God; and society, no less than individuals, owes gratitude to God....No one, then, is allowed to be remiss in the service due to God, while the chief duty of all men is to cling to religion in both its teaching and practice—not such religion as each may prefer, but the religion which God enjoins and which certain and most clear marks show

to be the one and only true religion....So, too, is it a sin in the State not to have any care for religion, as if this were something beyond its scope, or of no practical benefit; or else out of many forms of religion to adopt that one which chimes in with its fancy. For we are bound absolutely to worship God in that way which He has shown to be His will. All who rule, therefore, should hold in honour the holy Name of God. One of their chief duties must be to favour religion, to protect it, to shield it under the credit and sanction of the laws, and neither to organize nor enact any measures that may compromise its safety. This is the bounden duty of rulers to the people over whom they rule: for one and all we are destined, by our birth and adoption, to enjoy after this frail and fleeting life the supreme and final good in heaven....In as far, then, as on this depends the full and perfect happiness of mankind, the securing of this end should be of all imaginable interests the most urgent. Hence civil society, established for the common welfare, should not only safeguard the well-being of the community, but should have at heart also the interests of its individual members, and that in such a manner as not to hinder, but in every way to render as easy as possible the possession of that highest and unchangeable good for which all should strive. For this purpose, care must especially be taken to preserve unharmed and unimpeded the practice of religion which is the bond connecting man with God. (*Immortale Dei*, §3)

Pope Pius XI: The believer has an inalienable right to profess his faith and put it into practice in the manner suited to him. Laws that suppress or make this profession and practice difficult contradict the natural law. (*Mit Brennender Sorge*)

Pope Pius XI: All diligence should be exercised by States to prevent within their territories the ravages of an anti-God campaign which shakes society to its very foundations. For there can be no authority on earth unless the authority of the Divine Majesty be recognized; no oath will bind which is not sworn in the name of the Living God. (*Divini Redemptoris*, §80)

Pope Leo XIII: To hold, therefore, that there is no difference in matters of religion between forms that are unlike each other, and even contrary to each other, most clearly leads in the end to the rejection of all religion in both theory and practice. And this is the same thing as atheism, however it may differ from it in name. Men who really believe in the existence of God must, in order to be consistent with themselves and to avoid absurd conclusions, understand that differing modes of divine worship, involving dissimilarity and conflict even on most important points, cannot all be equally probable, equally good, and equally acceptable to God. (*Immortale Dei*, §14)

Pope Leo XIII: It is not lawful for the State, any more than for the individual, either to disregard all religious duties, or to hold in equal favour different kinds of religion. (*Immortale Dei*, §17)

Pope Leo XIII: The Church, indeed, deems it unlawful to place various forms of divine worship on the same footing as the true religion, but does not, on that account, condemn those rulers who for the sake of securing some great good, or of hindering some great evil, tolerate in

practice that these various forms of religion have a place in the State. (*Ibid.*)

61) Is the State the protector of liberty?

For the triumph of truth and the respect of the human person, the State must protect full liberty in all opinionable matters; but it cannot permit without neglecting its own duties abuses contrary to truth, justice, and the common good, unless such toleration is productive of greater good.

Pope Leo XIII: It is hardly necessary to say that there can be no such right as this [liberty of speech and liberty of the press] if it be not used in moderation, and if it pass beyond the bounds and ends of all liberty....In regard, however, to any matters of opinion which God leaves to man's free discussion, full liberty of thought and of speech is naturally within the right of everyone; for such liberty never leads men to suppress the truth, but often to discover it and make it known. (*Libertas*, §18)

Pope Leo XIII: Liberty is a power perfecting man, and hence should have truth and goodness for its object.... Whatever, therefore, is opposed to virtue and truth, may not rightly be brought temptingly before the eye of man, much less sanctioned by the favour and protection of the law...and on this account the State is acting against the laws and dictates of nature whenever it permits the licence of opinion and of action to lead minds astray from truth, and souls away from the practice of virtue. (*Libertas*, §15)

Pope Leo XIII: Therefore, the true liberty of human society does not consist in every man doing what he pleases, for this would simply end in turmoil and confusion, and bring on the overthrow of the State; but rather in this, that through the injunctions of the civil law all may more easily conform to the prescriptions of the eternal law. (*Libertas*, §7)

Pope Leo XIII: The Church...while not conceding any right to anything save what is true and honest, does not forbid public authority to tolerate what is at variance with truth and justice, for the sake of avoiding some greater evil, or of obtaining or preserving some greater good....But if, in such circumstances, for the sake of the common good (and this is the only legitimate reason), human law may or even should tolerate evil, it may not and should not approve or desire evil for its own sake. (*Libertas*, §23)

62) Must the State take care of the citizens' economic welfare?

The State must participate in the creation of those conditions without which it is not possible for the members of the community to attain their own welfare. This it must do respecting and exacting respect for the natural rights of the person, and integrating the insufficiencies of the individuals and of minor societies.

Pope Pius XI: It must likewise be the special care of the State to create those material conditions of life without which an orderly society cannot exist. (*Divini Redemptoris*, §81)


Pope Leo XIII: The first duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves public well-being and private prosperity....Whenever the general interest of any particular class suffers, or is threatened with evils which can in no other way be met, the public authority must step in to meet them. (*Rerum Novarum*, §§26, 28)

Pope Pius XI: If, however, for this purpose, private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort. (*Casti Connubii*, §126)

Pope Pius XI: Just as it is wrong to take away from individuals what by their own ability and effort they can accomplish and commit it to the community, so it is an injury and at the same time both a serious evil and a perturbation of right order to assign to a larger and higher society what can be performed successfully by smaller and lower communities....The State, then, should leave to these smaller groups the settlement of business and problems of minor importance, which should otherwise greatly distract it. Thus it will carry out with greater freedom, power, and success the tasks belonging to it alone, because it alone is qualified to perform them: directing, watching, stimulating, and restraining, as circumstances suggest or necessity demands. (*Quadragesimo Anno*, §§79, 80)

63) By what means can the State procure public prosperity?

By promoting good morals and order, the family, religion and justice, and a moderate and just distribution of obligations, and by favoring the development of economic activities, the State can foster public prosperity.

Pope Leo XIII: Now, a State chiefly prospers and flourishes by morality, by well-regulated family life, by respect for religion and justice, by the moderation and equal distribution of public burdens, by the progress of the arts and of trade, by the abundant yield of the land—by every thing, in brief, whose cultivation makes the citizens better and happier. Here, then, it is in the power of a ruler to benefit every order of the State, and amongst the rest to promote in the highest degree the interests of the poor. This he will do by virtue of his office, and without being exposed to any suspicion of undue interference; for it is the province of the commonwealth to consult the common good. And the more that is done for the working population by the general laws of the country, the less need will there be to seek for particular means to relieve them. (*Rerum Novarum*, §26) 

Is hypnosis permissible as a medical therapy?

Hypnosis is a deliberately induced state of reduced consciousness. It is widely recognized as a means of therapy for a variety of conditions of a psychological nature, including drug and alcohol addiction, insomnia, anxiety, depression, and obsessive-compulsive disorder. However, its most frequent and most successful use is to enable persons to give up smoking who are otherwise unable to do so. The effectiveness of the treatment depends upon the responsiveness of the subject to the therapist's power of suggestion, which is highly variable, depending upon the depth of the hypnosis, the individual character of the subject, and the authority of the therapist. Suggestions not opposed to the will of the individual subject are imprinted deeply into his subconsciousness, thus strengthening his weak affectivity, so that he can think, act, and feel as he desires.

The morality of this method of treatment is dependent upon the modification of the voluntariness of the subject. The loss of voluntariness depicted in the Hollywood representations of hypnosis rarely if ever happens. Experienced hypnotists know full well that nobody can be hypnotized if he does not want to be, and that if the hypnotherapist makes a suggestion opposed to the will of the subject, then the person immediately leaves the state of hypnosis. However, if it were possible through hypnosis, it clearly would be immoral for a person to deliberately allow the voluntariness of his acts to be destroyed, so that he would then act in a programmed way, without responsibility or morality in his acts. This is not the case.

In fact, the modification of voluntariness that hypnosis gives is an increase of voluntariness. It is the willing choice of a method that will increase the effectiveness of the will over the emotional faculties, and the feelings in particular. The therapist repeatedly inculcates the desired feelings, such as the hatred of drugs or alcohol, detestation of smoking, the feeling of happiness, and the like. He is thus an extension of the person's will, indirectly enabling him to have a greater power over the lower faculties that he cannot directly control. Thus a person's feelings come more in line with what he wills, and his actions that follow as a consequence are more deliberate, more willful, and more positively moral than they would have otherwise been.

It is certainly true that like any other therapy, there can be a danger with hypnotherapy. However, this will only take place in the case of particularly immature individuals who do not know what they want, have very little direction, and who are highly suggestible. Consequently, young persons who could

fall into this category ought to be accompanied by a parent for hypnotherapy sessions. It is certainly also possible that a therapist could follow a New Age philosophy, but it is neither necessary nor common.

The ideal, of course, would be to find a hypnotherapist who shares the Catholic Faith, for the effectiveness of this treatment is based largely upon trust and confidence, and it is difficult to show such trust and confidence towards those who do not share our religious convictions. This being said, there is no reason why a mature person ought to be afraid of going to a non-Catholic hypnotherapist for the treatment of a particular psychological condition, such as drug addiction, since he knows ahead of time that the suggestions will be limited to that domain, and he will exit the hypnosis if the therapist goes beyond his limits.

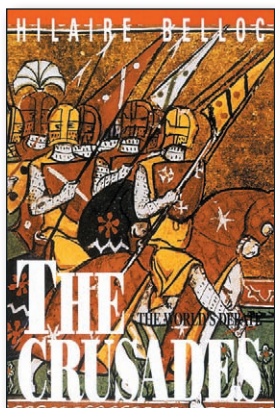
Ought we to pray that God lead us not into temptation?

The correct understanding of the sixth demand taught by our Divine Savior in the Our Father, when he taught us to pray, is this: "Allow us not to fall into temptation."

If we translate it as, "Lead us not into temptation," it is because this is a direct translation from the Vulgate Latin text: "*Et ne nos inducas in tentationem.*" The verb "*inducas*" or "lead us" is a translation of the Greek "*eisphero*," which means literally "to bring into." However, it has a secondary or causative meaning, namely "to make or command one to enter into," and from that also is derived a permissive meaning, namely "to allow one to enter into," for by allowing one to enter in (*e.g.*, a building), one becomes a cause of his entering into it. This is the meaning here, namely: "Do not allow us to enter into" or "Allow us not to succumb to" (*cf.* Zorell, *Lexicon Graecum*, p.384).

This interpretation is confirmed by multiple texts in Sacred Scripture that indicate that God, who is all Good, cannot tempt man in the sense of inducing him to fall into evil. St. James states this explicitly: "Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man" (Jas. 1:13). This is likewise confirmed by St. Paul: "Let no temptation take hold on you, but such is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it" (I Cor. 10:13).

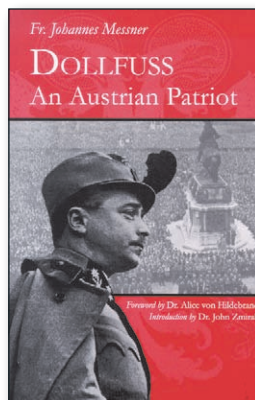
The three sources of temptation are the world, the flesh, and the devil, but not God. Hence, when we pray, "Lead us not into temptation," we should understand thereby, "Allow us not to succumb to temptation." ❏



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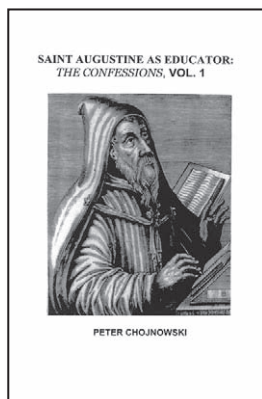
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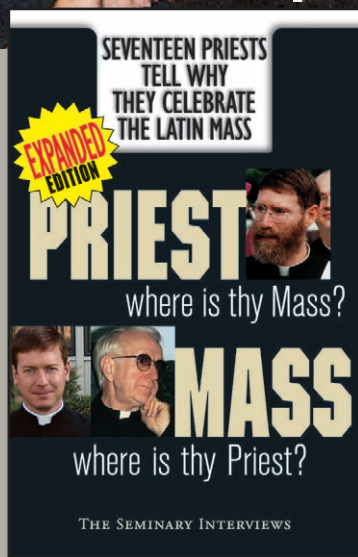
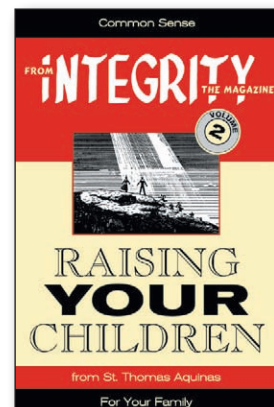
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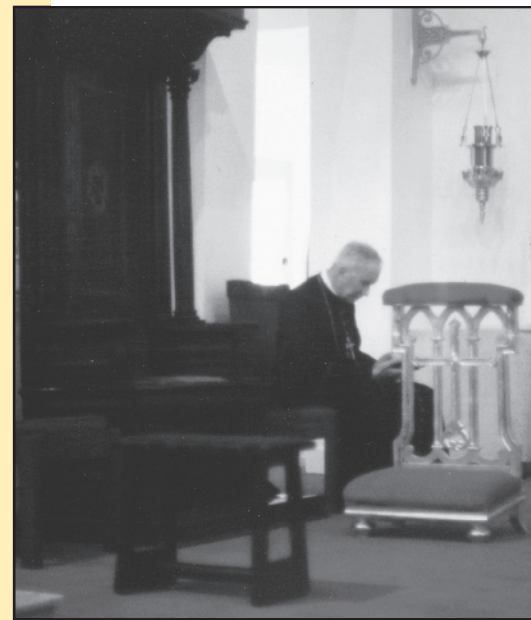
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