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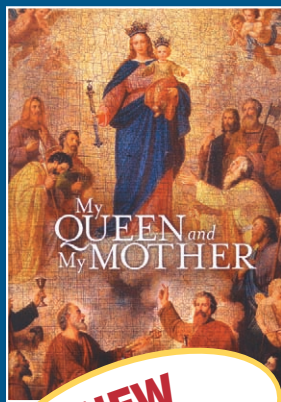
"Instaurare omnia in Christo"

ANGELUS

A JOURNAL OF ROMAN CATHOLIC TRADITION



Venite Adoremus



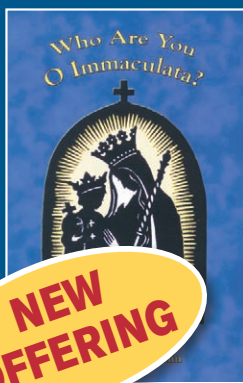
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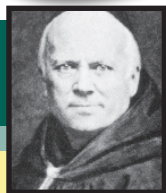
Fr. Karl Stehlin, SSPX

The first time that God communicates His own name to us in Holy Scripture He says, "I AM WHO AM." When Our Lady spoke to little Saint Bernadette at Lourdes she told her "I AM THE IMMACULATE CONCEPTION." Oh the depths of mystery and of beauty that lie in those twin utterances. Discussion of both of these haunting phrases is tightly woven into this seamless and well-ordered explanation of the created universe and God's plan for the world.

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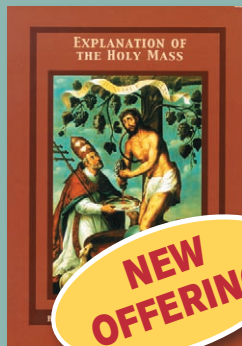
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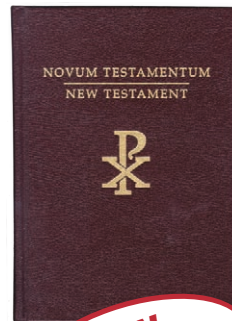
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The ANGELUS

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: The white stag, which is a symbol of Christ, has three main points on his antlers—a symbol of the Blessed Trinity. The fourth “little point” is a symbol of the Blessed Virgin Mary, united to the Blessed Trinity by her *Fiat*. Original artwork contributed by Miss Jessica Kaiser, St. Mary’s, Kansas.

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Letter from the Editor

Of pennies and pilgrimages...

Continued thanks for your insistent financial partnership with the Angelus Press apostolate. I have seen the 1962 *Roman Catholic Daily Missal*, and the child-sized *Marian Children's Missal* and *Jesus, Make Me Worthy*; all three are in some phase of the binding process.

An interesting order was placed last week by an active diocesan bishop in the Philippine Islands for 500 copies of the Angelus Press book *St. Louis de Montfort's True Devotion: Consecration to Mary* (Fr. Helmut Libietis, SSPX). This book has sold 13,700 copies since its 1998 release. We have 30 left and have gone immediately to a fifth reprint.

Circulation numbers over the last six months for US daily newspapers are down big time. According to the Audit Bureau of Circulations, daily readership of the *New York Times* is down 4.51%; of the *Washington Post*, 3.2%; the *Boston Globe*, 6.6%; the *Wall Street Journal*, 1.53%; the *Chicago Tribune*, 2.9%; the *Denver Post*, 10%; and of the *Arizona Republic*, down 3.7%. Only four of the 25 most-read papers in the US reported daily readership increases for the last six months. Very gratefully to you, paid subscribership to *The Angelus* was up 2.4% for the same period and up 6% over the last year since October 2006.

Thanks especially to our new confrere, Fr. Thai Trinh, just appointed to the Society priory in St. Louis, Missouri, who with his sister, Mai, and his friends, is responsible for selling \$3070.00 in Angelus Press books and a dozen and a half *Angelus* subscriptions to the Vietnamese Catholics he has introduced to Catholic Tradition in the locale around the St. Aloysius Priory and Retreat House in Los Gatos, California. My gratitude to Fr. Jacques Emily for his gracious hosting of Fr. Trinh while he made these contacts.

I've just returned from ten days spent in mid-October traveling with some of my Carolinian parishioners into the nation's heartland to walk in the footsteps of American Catholic history and the heroes and heroines who made it, the centerpiece of which was the Starkenburg Pilgrimage. We befriended some known greats: Fr. Benjamin Petit, Fr. Stephen Badin, Fr. Charles Nerinckx, St. Mother Theodore Guerin, T.W. Samuels, Fr. Peter John De Smet, Sisters Mary and Ann Rhodes, Bishops Flaget and Dubourg, and St. Rose Philippine Duchesne and her Sacred Heart companions. At least one of these was known to have come to this land in flight from the French Revolution and its principles: Fr. Charles Nerinckx (1761-1824), who, fleeing a warrant for his arrest, ministered in hiding for four years in Belgium before seeking final refuge in Kentucky, where he would become known as the "churchbuilder" and founder of the Friends of Mary at the Foot of the Cross, now called the Sisters of Loretto (whose later foundation in Santa Fe, New Mexico, was the place where St. Joseph is said to have constructed the "miraculous staircase").

Fr. Nerinckx knew the advertising line of the Revolution, "Liberty, Equality, Fraternity." However, his Catholic

mind appreciated its Catholic meaning, that is, that the children of true *liberty* are free from sin; that there is *equality* before God, not of persons, but of human nature—body and soul; and Fr. Nerinckx would have lived and died for the *fraternal bonds* of charity that is the Mystical Body of Christ, the Catholic Church. What he fled from was the emptied and redefined advertising line that was his death threat: a *liberty* which was license, an *equality* which was the destruction of hierarchy and obedience to it, and a false *fraternity* of error which was practically anti-clericalism and ecumenism. So, he asked to come to a fresh frontier to start over.

However, after having been in Nelson County, Kentucky, for only two years (1805-07), Fr. Nerinckx was already being petitioned against by the locals for his removal. At the time, he wrote to the prelate who had sent him to this frontier station, Bishop John Carroll of Baltimore, Maryland:

...the insolent grow more so; and those who, being without love of God, were a little coerced by fear...rush headlong to the city of refuge, which they boast of having found.

Even Bishop Carroll had to know that one of the fundamental problems facing the organization of a Catholic hierarchy in America in the aftermath of the War of Independence was her postwar spirit against hierarchy and her attraction as a kind of New Jerusalem. It was not ruling others that Americans hated; it was only being ruled, especially when they came under ecclesiastical authority. One writer has said,

In these tempestuous times many wise men believed that a new way of life was being born; that in the future, liberty would supplant duty, tradition appear false, and obedience become a sin. [Bishop Carroll] knew well that even the Church was affected by such doctrine. (*Giant in the Wilderness*, Helene Magaret)

The historic priest, Fr. Nerinckx, beat the heat and was kept on, dying 17 years later at St. Genevieve, Missouri, after having founded ten parishes in Kentucky, the first homegrown female foundation of religious without European affiliation, and securing his missionary legacy by drawing priest-recruits from Europe, the most famous of whom are Fr. Peter John De Smet, Apostle to the Rockies, and Fr. John Felix Verreydt (founder of St. Mary's Mission, St. Mary's, Kansas).

Certainly, Fr. Nerinckx got relative relief from the Red Terror in the New Land, but only partially. What open space spared him was already endangered by the logic of revolutionary principles which today have fully taken flesh in our Church and Society. Now, for us, there is no New Land to which to escape. We must make history where we are, starting by overturning in our minds and others' the thought-control of revolutionary principles. As the Old South sang in its version of *Battle Cry of Freedom*, "Down with the eagle and up with the cross." Well, let's at least plant the Cross in the Eagle's head—authentic liberty, understood equality, and true brotherhood in the Blood of the Catholic Christ.

Instaurare Omnia in Christo,
FR. KENNETH NOVAK



FR. JAMES DORAN

ADVENT *and* CHRISTMAS

But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand. (Lk. 21:28)

The two great liturgical cycles of the year are Christmas and Easter. They each have three parts: *preparation* in violet, *celebration* in white, and the period of *thanksgiving* in green. With Advent we begin liturgically a new year and it is always a good occasion to look once again at our spiritual lives.

Have we advanced spiritually from this same time last year?

Following Advent comes the season of the Epiphany. Some would expect me to say Christmas, but in fact Epiphany is the older of the two holidays. Christmas *begins* the twelve days of festivities which culminate in the Epiphany. The *Twelfth Day, Epiphany*, is our goal liturgically. The Sundays following the Epiphany are the in green for the period of thanksgiving.

Epiphania is the Greek for *Manifestation*. The feast of the Epiphany is usually, and almost exclusively, referred to by the Magi; but it is a day which also commemorates the Baptism of Our Lord and the First Miracle at Cana. The Three Kings, the Baptism, and the Changing of Water into Wine each are manifestations of God Incarnate to the world; and because the Birth is also a manifestation, this begins the celebration of the holiday.

Advent is an unusual time. The color is purple but the antiphons are filled with alleluias. One would think that violet and the alleluias would contradict one another, so we are correct in asking why they are both present. This is a question we shall answer shortly.

Advent is also the Marian season *par excellence*. The Mother of God is the Temple from whom we look for Salvation. Reference is made to the Virgin Mary in the Communion antiphons on the First and Last Sundays of Advent.

The Advent Wreath, though of Protestant origin, sets out well, especially within the home, the liturgical spirit of the time. In some places there is placed in the center a larger blue candle representing the Blessed Virgin Mary. Each time the wreath is lit, both the candle(s) for the week(s) and the central candle are lighted. This is an excellent custom. It marks the devotion as one clearly Catholic and highlights the season as it actually is: Marian. On the night of Christmas, at midnight Mass, all the five candles are changed to white and lit for that Night announcing the Birth of the Child.

We must, however, be cautious, my friends. It is not for us to celebrate Christian Holydays in the manner of the world; rather it is for us to show the world how to be Christian.

And do ye all things without murmurings and hesitations; that you may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation; among whom you shine as lights in the world. (Phil. 2: 14-15)

Now the Christmas season is one of the most ruined of all holy days by *worldliness*. At the end of the 19th and beginning of the 20th centuries, store owners (especially in the US) began to market more heavily for the sale of gifts. Department stores even began to sponsor large parades which finished with the arrival of Santa Claus/Father Christmas. This was done on Thanksgiving Day, the last Thursday of November. It was, to their minds, the perfect beginning for the shopping season. Santa Claus was of course there to remind the adults that it was time to buy and in the department store to receive the lists of demands from the children. The spirit is commercialism, not Christianity, but it has been sufficient to invade all. Now even this is insufficient, and we are reminded to begin our "Christmas" shopping at Halloween. Unfortunately, Catholics themselves also now "celebrate" Christmas these weeks of Advent. Advent has been lost, and there is no longer any preparation for the Epiphany as has been done throughout the centuries.

My dear faithful, who among us would ever celebrate Easter in the third week of the Lent? Then why should it be that the Macy's and the Walmart's of the world have convinced us to do otherwise for Christmas? What we would not do to destroy Lent we should not do with Advent. The stores have not done

to Lent what they have done to Christmas, because the market share is not as great. This is an influence of commercialism and cheapens the liturgical observances.

Therefore, we are not to decorate, nor celebrate Christmas and the Epiphany in Advent. There will be the Twelve Days of Christmas for that. Christmas in Advent has the same sense as Easter in Lent.

Regarding the season of Advent, however, one can ask why it begins with the Gospel of the End of the World. The week before Advent presents a Gospel which clearly signifies that time will end: it is the end of the liturgical year/the end of the world. With the First Week of Advent, however, this is not so clear. With the beginning of a new liturgical year we would expect some other Gospel.

In his epistles St. Paul speaks of the *return*, the *manifestation*, and *revelation* of Christ that we await at the end of the world. This expectation of Christ is the reason for *both* the violet and the alleluias of these weeks. It is violet because He returns in Justice, and we are sinners, but it is filled with alleluias because it is the return of our great King. Thus, Advent is to prepare us ultimately for *the Coming of Christ in Majesty at the end of the world*.

We commemorate Christmas as the historical birth of the Christ (which can never be repeated), and with the Epiphany we celebrate His Manifestation to the mankind, which will be definitive with His Appearance in Majesty at the end of the world. So important is this theme of Our Lord's return that it is repeated three times today: in the Introit, the Gradual, and the Offertory:

For none of those who wait on Thee shall be confounded.

This appearance at the end of time St. Paul calls the *Parousia*: παρουσία. This Greek term means "*presence*" and is used 24 times in the New Testament. As a technical term it was used originally in antiquity to designate the visit of the governor or king to a province. This visit required a great deal of preparation. It was surrounded with majesty and often was even the occasion to stamp new coins and sometimes even to begin a new era for the region visited. In Egypt this term first took on a meaning of a divine visit as the pharaoh was considered a god. In the New Testament this term took on a specific sense when it was applied to the glorious return of Christ. In *II Peter 3:12* it is identified with the *Day of Yahweh*.

St. Paul uses this term to give perfect image to Our Lord's Presence: *Majesty, Triumph, and Gifts*. As the king was always in charge, even if not visibly present to his subjects, so Christ is already present with us even now, but at a historical moment in the future He shall *reveal* that Presence: αποκλυψις:

revealed from heaven, with the angels of his power: in a flame of fire, giving vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ. (II Thess. 1:7-8)

Because this Final Day is one of fire and judgment we prepare by penance and the color is violet.

Men withering way for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved. (Lk. 21:26)

But the appearance of Our Lord is also a thing to be desired:

But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand. (Lk. 21:28)

This Day was so important in the early Church that there was even a liturgical word for it like the other Aramaic words which we have still retained: *Amen, Alleluia, Hosanna, etc.*

This word was *Maran atha*: μαραν αθα—"Our Lord comes" or, μαραν α θα—"Come, Lord."

This term, and its sense, is used in several places by St. Paul, and indeed it closes the Book of the Apocalypse:

Surely I come quickly: Amen. Come, Lord Jesus. (Apoc. 22:20)

So desirable is this Day of Our Lord's Return that the Church makes reference to it in each of the collects of the Sundays of Advent.

On the first and last Sundays she prays for it directly.

Summon Thy power, we beseech Thee, O Lord, and come...

The image in the Fourth Sunday's collect is developed even further: our sins impede this Return.

Our salvation is closer than it was the day of our conversion, *i.e.*, it is closer as each day passes. Now is the day to begin our spiritual life in earnest. The Christian life is a persevering series of beginnings.

Our Lord taught that *the purpose of His coming was to give Life*:

I am come that they may have life, and may have it more abundantly. (Jn. 10:10)

Our Lord is Life and Life He shall give. Life will be given to all the creation whether it wills it or not. *When Christ appears at the last Day it will be to give this Life definitively.* It will penetrate all creation, animate and inanimate. In His First Appearance Christ was born in humble poverty. He has offered Life, and still offers It in mercy and patience. This continues to this day and we have each been offered mercifully this Life of grace. The Parousia, however, will be the definitive conferral, when Christ shall radiate life to all creation in an instant.

Unfortunately, all creation has been afflicted by the sin of Adam, and the disorder of original sin has penetrated the entire cosmos. St. Paul speaks of this in his letter to the Romans:

Creation also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God....All creation groaneth and travaileth in pain, even till now. (Rm. 8:21-22)

As all creation has been infected with corruption, and men themselves have chosen sin personally, creation is fundamentally wounded in its disposition to receive this Life. It is for this reason that when Our Lord Jesus Christ appears, and Life will radiate out from Him, when it will penetrate every part and particle of creation, it will be to a world which is not disposed to it. When the Son of Man shines forth in majesty the entire cosmos will go into convulsions in contact with this life. We do not know what this will be, but it has been described as fire, earthquakes, and even simply, as in today's Gospel:

the powers of the heaven shall be moved. (Lk. 21:26).

St. Peter writes of this in a dramatic manner in his second epistle:

But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the Day of Judgment and perdition of the ungodly men. (II Pet. 3:7)

All shall hear the voice of the Son of Man when He comes in Majesty. In the midst of all these traumas men will wither with fear. All shall hear the voice of the Son of Man, and this includes the dead. These shall also receive life—willingly or unwillingly. Thus this Voice signals the resurrection of the dead.

Those who have died in Christ shall rise to be conformed to Him in glory and triumph. This is the *resurrection of the just*. The unwilling, however, those who chose death and sin during their lives, these too shall also receive Life, but their twisted souls lack the necessary disposition and they will receive it unwillingly. From this contradiction of will and life, these shall rise in mutilated form because of the sinful choices they had made in life. Their existence will be a contradiction and a horror. They will be stunted in their existence. They will be little more than animated corpses. This is the *resurrection of the damned*.

We know these times quickly approach:

Jerusalem shall be trodden down by the Gentiles; till the times of the nations be fulfilled. (Lk. 21:24)

When Our Lord appears time will come to an end, but He is actually and continually among us. The Church is His Body and we are His members. He is present to us, watching us, and, more importantly, aiding us to enter fully into His Life. The ancient iconic form of portraying Christ in Majesty shows Our Lord with an almond shaped aureole surrounding His form. This signifies an opening in the heavens: *Christ is now actually present; the Last Day will only make this manifest.*

Advent is thus an annual reminder that Christ asks us now to prepare willingly for His return. We do this by looking to the Epiphany here and now and His Parousia to come. This is made a necessity in the Epistle of the First Sunday:

Now is the hour for us to rise from sleep. For now our salvation is nearer than when we believed. (Rm. 13:11)

Time is running out. We have fewer days to live than we did last week.

Fasting on Wednesday and Friday was once the norm during Advent, even in the Western Church until the 20th century. It remains a traditional practice that we should consider doing ourselves. These days of Advent are precious. St. Peter wishes us to put all our sufferings and penances in proper context:

If you partake of the sufferings of Christ, rejoice that when his glory shall be revealed, you may also be glad with exceeding joy. (I Pet. 4:13)

Our penance in Advent is in expectation of His Appearance; for this reason Advent is filled with *alleluias*. Thus this penance is not the same as the *reparation* we make during Lent. Lenten penance is motivated by the *past*, by Christ's Passion and His Sufferings. In Advent we look *forward* to His Coming. The Gospel of the First Sunday continues with the warning of Our Lord:

And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that Day come upon you suddenly as a snare. (Lk. 21:34)

MARANA THA-COME, LORD JESUS!

CHRISTMAS

Let us go over to Bethlehem, and let us see this word that the Lord hath shewed to us. (Lk. 2:15)

Miracles draw us to God. Making us wonder, they point us in the direction of things divine. As with the shepherds today, we are moved to seek the reason behind the things we have seen.

Miracles are things or events which exceed natural causes. *Miracula* comes from *mirare*: to wonder or marvel. They are sensible: we can see them, or hear them, or touch them. Visible as they may be, they indicate a cause which is unseen. Exceeding natural causes they point to God as cause. The cause, however, remains always invisible; and for this reason miracles cannot and do not give faith. They can only bring us to the threshold of believability. They do not prove but make faith credible. Though aided by miracles, the Faith is always a grace in itself.

And they came with haste; and they found Mary and Joseph, and the Infant lying in the manger. (Lk 2:16)

Thus it is that the shepherds go to see the things which have been told them by the angels. Note well that it is angels who speak to them in the fields, but they go to see "what the Lord" (Lk. 2:15) had shown to them. They see the angels but they hear the Lord. We are not told that they believe; they go to verify these things.

And seeing, they understood the word that had been spoken to them concerning this Child. (Lk. 2:17)

When they see the Child in the feeding-trough they believe. What they see in the fields is a marvel, but what is given to them for the sign to believe is not the presence of the celestial choir, but of a baby they will find in a stable. The mere presence of a baby in a manger is sufficient for them to believe. It is a simple, but unusual event. The Child is both the sign and the source of belief.

The goodness and kindness of God our Savior appeared... according to his mercy, he saved us...(Tit. 3:4-5)

The faith of the shepherds is so lively that they begin to speak to all: to the Blessed Mother, St. Joseph, and to all whom they meet along the way. All marvel in turn at the things these simple men speak of. The Blessed Virgin, though, meditates and reflects on their story:

But Mary kept all these words, pondering them in her heart. (Lk. 2:19)

We can note here that the angels do not appear to Mary and Joseph; they appear only to the men in the field. The story of the celestial choir must be told to Mary and Joseph in the stable. *Miracles are given rather for the benefit of the simple or the incredulous.* The strong, and those whom God wishes to make strong, are not usually the recipients of miraculous events. Here we have an example of this fact.

That was the true light, which enlighteneth every man coming into this world. (Jn. 1:9)

The Blessed Virgin and St. Joseph are given no miraculous signs surrounding the Birth of the Holy One of God. Only an angel appeared earlier to each, in the Annunciation, and in a dream to Joseph. Both these apparitions were to direct the holy couple on their path to God. They were not spectacular miracles as those given to the shepherds. No celestial choirs sang at Nazareth. Only the silence of simple directives was given them.

Hence, in Bethlehem, the shepherds recount their story to the Holy Family. Our Lady guards the words in her heart and ponders the mysteries of God. She is an example to us of the manner in which we are to receive the articles of faith, which now come to us from the revelation of the Word Incarnate.

In these days hath God spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world. (Heb. 1:2)

Doctrine is to be treasured by us. We must come to know ever more fully the contents of the Faith, to penetrate more soundly their meaning, and to cherish our knowledge of them. Doctrine is to be seen as a shining forth of the Divine Word Whose Birth we celebrate today. *We cherish the Child; we must treasure His teaching.*

As we come to know more deeply the things of God the more easily our love for Him shall increase, and the more faithfully we shall conform our behavior to His. **Morality is often difficult because we are ignorant.**

Let us then follow both the simple belief of the shepherds, and the depth of meditation of the Mother of God. In this we shall find the Divine Word, and set our steps to seek Him.

And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. (Lk. 2:9)

Our lives are often dissipated and scattered over too many concerns, and we lack the unity of life which we were meant to have. Even the daily, necessary concerns disturb us because we are not anchored in our lives. We must first find a *unity* of life and establish it before we can ever deal with even the *necessities* of life. Though once established, even the daily concerns of life will not disturb this unity.

We are like the shepherds in the fields of Bethlehem. We are occupied by our tasks but are not especially concerned about “higher things.” Our lives do not usually transcend mundane worries. Then, suddenly, the night sky is lit by a marvelous light and the shepherds hear voices: “Come higher, men, your lives are worth more than this which is before you.” “We announce to you great joy. There is among you One Who, divine Himself, will lift you above the mundane and transform your lives into something worthwhile. This is for all men of good will, that is, for those who desire to find this union with the Divine.”

And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people. (Lk. 2:10)

A supernatural good consists in a good which in itself is due exclusively to a higher nature; *we can never attain it on our own*. This supernatural good is shared with a lower nature only because the latter is raised, in a sense, above its own dignity and power *to the level of a nature superior to it*. Thus the meaning of the angels is clear; they offer to us the possibility of being raised above ourselves: to become the children of God.

Glory to God in the highest; and on earth peace to men of good will. (Lk. 2:14)

Our lives can only be in peace and serenity when they find their purpose. We do not exist simply to have a home or automobile. We do not exist to have affluence and control among our peers. No, we exist to pursue the goals proper to the children of God, which can only be found once our lives are unified in Christ.

Only a cause which is above all other causes is truly supernatural, it overcomes all limited causes, and thus, only God can ultimately be the source of our lives being healed and made whole. Since the Fall, only One Who is simultaneously God and Man can elevate our relation to the Creator, and indeed, elevate *all* our relations. God alone is capable of making us transcend the turmoil of this world.

We must imitate the simplicity of the shepherds and of Joseph and Mary. The shepherds on hearing these things set off immediately to verify and see the things announced to them in the night. ***In darkness they were directed to the source of Truth and in response they set off to find a Child.***

Our lives are often transformed “in the night.” It is when things are darkest that God can finally speak to us. It is not that He is incapable of communicating beforehand, it is simply that, surrounded by the concerns and preoccupations of our lives, *we* do not listen. Hence, the “night” and darkness of difficulties and doubts is often the only time during which we are prepared to hear.

Mary and Joseph must also be imitated. Note well, they did not see the marvels of the night shown to the shepherds. They have been sheltered in the cave, near the animals, and have not witnessed the glory of the angels shown to the men in the field. Mary and Joseph live by pure faith. They sought their Savior and found Him immediately in a humble Child.


Faith is our light; whether we see by it or not is our choice. The illumination of our minds is always possible; the question is whether we are ready to accept it or not.

The man born to the Blessed Virgin, historically, on this night over two thousand years ago, is personally God, the Divine Word. In the Creed we say that “the Word was made man.” It corresponds to the scriptural quotation, “the Word was made flesh.” Both of these expressions signify the same thing.

There is no change in God; this is impossible. Rather, the Child conceived in the womb of Mary of Nazareth was, from the first instant of His existence, divinized. This God-Man, born to us this day, is source of both our hope and the realization of our potential.

Christ is a man among men, but He is also God among men. He shares with us our human nature and our sufferings, but more importantly, He sets before us the possibility for us to find union with God. ***A Man among men, we can find our similarity to Him; as the Word Incarnate He seeks to raise us above our limitedness.***

To find this path we need to enter in the joy and the message of Christmas. Let us simplify our lives and seek the inner unity which can only be found in the Mystery of the Incarnation:

For the grace of God our Savior hath appeared to all men; instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world. (Titus 2: 11) 

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PASCE

Angelus Press Edition
Christendom
NEWS

An excerpt from the sermon given by Bishop Williamson at the ordination ceremony in Ecône, Switzerland (June 29, 2007). The Rector of the Seminary of La Reja (Argentina), analyzes St. Pius X's encyclical against Modernism to show that the present crisis in the Church and in society at large is mainly caused by an "intellect in danger of death."

...This year is also the 100th anniversary of another great light given by God, alongside Fatima, to the 20th century and to our 21st century, the Encyclical *Pascendi* promulgated by St. Pius X in 1907.¹ If we want to understand why today's crisis is so severe, we can do nothing better than to study *Pascendi*, which the SSPX has taken, as it were, for its charter. Archbishop Lefebvre chose this pope as patron for his Society, doubtless because of the importance of his pontificate, but especially because of his defense of the Faith. St. Pius X did much for the renewal of Church music, for the access of children to the Eucharist, the revision of Canon law, but what would all that mean without the defense of the Faith?

I would like to speak briefly about this encyclical, which all should know. It is not an easy text, but it gives the key to understanding what is happening today. I will try to show you why.

The encyclical itself consists of three main parts besides the introduction and the conclusion: the modernists' doctrine, the causes of modernism, and the remedies for modernism. The most important part deals with the doctrine, the other two parts being more or less connected to the doctrine.

The first main part devoted to the modernists' doctrine is itself subdivided into various sections: the modernist philosopher, the modernist believer, the modernist theologian, the modernist historian, the modernist critic, the modernist apologist, the modernist reformer and the conclusion is that modernism is the "synthesis of all heresies." No heresy is worse, deeper, or subtler than modernism, and this is why the Church finds herself today in a crisis which is so difficult to understand and to handle.

Agnostic Phenomenalism

Pius X begins with an analysis of the modernist philosopher, and rightly so, because philosophical errors are at the root of the errors of the modernist believer, theologian, historian, critic, and reformer. Again this section on philosophy is subdivided between the principles and the application of the principles. And since the application flows from the principles, the core of the encyclical is made up of only two paragraphs in which the pope expounds the principles of modernism. There are two main principles: agnostic phenomenalism, which is a negative principle, used to clear the ground; and vital immanence used to re-build. But since you cannot build until you have cleared the ground, the negative principle which precedes the positive principle is the most important. The little that St. Pius X said about agnostic phenomenalism is like the acorn containing the whole oak, *i.e.*, the rest of the encyclical. Once we understand the principle of agnostic phenomenalism, we can easily understand the whole encyclical.

For 200 years, agnostic phenomenalism has been affirming that I can know nothing beyond the phenomena, the appearances. The thing in itself remains unknowable, and my intellect cannot reach the reality of things but merely the appearances which are brought in by my senses. My intellect orders the data given by the senses to reconstruct the universe. In other words, the intellect is deprived of its real object.

Scholastic philosophy—the philosophy of the Church, which phrases in technical terms what common sense tells us—teaches that the object is

A Key to Understanding

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the very act of intellection. Without an object there is no intellection, which proves that what is most important is the object and not its appearances. We can know things; we know what they are beyond the appearances. As a rule, appearances, which are apprehended by our senses, point out the intelligible content which is the essence of the things. We know the essence of things; we know reality; we know objective truth. Objective truth is in the object, it is outside of our subjectivity and we can know it, and knowing it our intelligence can work.

Now, if you say that the intellect cannot reach the object, you deny the act of the intellect, and you free the intellect from the object. That is what they wanted—liberty, the ultimate liberty. We adore liberty, we seek liberty, we love liberty, and the ultimate liberty is to say that this tent above my head is a tent only if I want it to be a tent. But if I want it to be an elephant, it will be an elephant. The appearances are those of a tent, but I reconstruct the sense data of this tent and I say that it is in fact an elephant. There you see the folly of the system. Those who practice this system must apply it selectively in order not to become crazy, and simply in order to be able to live. So, for instance, when they come down for breakfast and find in front of them a white cup with some black liquid in it, they choose to say it's coffee. Because, if they chose to say it is something else, they would run the risk of being thirsty! Then they go to the garage and they start the motor of the car with the ignition key. I mean, with the appearance of a key they start the appearance of a motor in order to drive the appearance of a car, otherwise they would never reach the university where they teach their nonsense.

This is the murder of common sense. And for 200 years, since the end of the 18th century, man has been desiring to replace nature, and things given us by God, by his own fantasies. And for 200 years, as Marcel De Corte has well said, the intellect has been bent on *fabricating*, not on understanding, but on

fabricating with the help of the imagination, a world other than that given to us by God. This selective folly is affecting almost the whole world today, and it is gaining more ground every day. This is why the crisis in the world and in the Church, detached from reality and lost in fantasy, gets worse every day.

If we do not want to lose our bearings, we must do our best to understand agnostic phenomenalism and its application in the world around us. “Fantasy reality” is now called “virtual reality,” ever since the advent of electronics. But, as De Corte said, electronics did not create themselves, they were born of man's desire for fantasy. This desire made him replace real reality with virtual reality and create the Internet, television, and all those screens. From a technical viewpoint, this virtual reality is marvelous, but very distracting² with respect to all that pertains to the interests of God.

When Two and Two Are No Longer Four

Let us consider a concrete application. If churchmen are selectively detached from reality, they can very well say that two and two are four, and at the same time say that two and two are five. Now, whoever has a minimum of common sense and understands what arithmetic is, knows that if someone thinks that two and two are four but could at the same time be five, that man is highly dangerous.

Because when I am not attentive, he will catch me unawares and go from one to the other, from four to five. This is why St. Pius X wrote in the encyclical that when you read a modernist's works, one page is perfectly Catholic, and the next thoroughly rationalistic, *i.e.*, man is put in God's place. Hence we must be extremely wary of conservatives in the Church. They are not fully traditionalist, they all want more or less to mix the one absolute, exclusive,

What Is Happening Today

objective truth of the Catholic Faith with modernity. And this is not possible. In arithmetic, I understand this, it is clear. Unfortunately it is less clear in matters of the Faith. But if I have the Faith, I understand quite well that the Faith is a truth as much one and as exclusive and immutable as two and two are four; and it is a much more important truth.

So, for instance, the *Motu Proprio* is something very nice. It is two and two are four: to free the Tridentine Mass is very good. And we can imagine that it will free many souls in the conciliar Church from what has been a prison for them during decades. We welcome those people for whom two and two are four and also five! We rejoice that they are making progress by saying more often that two and two are four, and we pray for them so that they may eventually completely abandon the idea that two and two are five.

But we, who by God's grace, and never without God's grace, have the Faith and understand that in this respect faith is like arithmetic, we are very wary of these good churchmen. I will tell you why we can say they are good and why we nevertheless are wary of them. As a matter of fact, they know not what they do. As soon as they allowed themselves to be in the slightest measure contaminated by the modern and Masonic idea that the truth is open and not exclusive, then we must be very careful whenever we deal with them. On the other hand, they sit in the chair of Moses, we believe that they are men of the Church and your servant always says the name of the pope and of the local bishop in the canon. They have our respect, our affection, our charity, and they also have souls to save. But we do not hide that we are very circumspect when we deal with them about the Faith because two and two are four, and not four point zero one (4.01).

Sincere, Yet Wrong

Obviously, Archbishop Lefebvre had to fight first for the Mass, because it was the first thing to save. But beyond the Mass, there was essentially a very grave problem with the Faith, because the very foundations of the mind were shaken. And here we meet with another complication. Since to deny an objective truth, to deny the exclusivity of the Faith, does not directly go against a dogma of faith, you cannot state clearly that they have lost the Faith. By adhering to this folly on the natural level, they have not necessarily adhered to a negation of a supernatural truth. And this makes matters worse. When they say, like good Protestants, that two and two are exclusively five, then it is clear.

But most of the time we have to deal with people, in the Church or elsewhere, whose mind is floating. So they can easily be sincere and good people. Sincerity is the correspondence between the exterior and the interior. But since the interior is floating, my exterior can very well adhere to one thing today

which corresponds to my interior today; but since the interior is detached from the immutable truth, it is changeable. So if the interior changes, the exterior changes together with it, while remaining as sincere tomorrow as it was today, even if it says the very opposite. How many of us know parish priests who one day are in complete agreement with me when I speak of Tradition, and then I learn that the next day a rabid modernist went to see them and they were in complete agreement with the modernist too. These poor people no longer understand the principle of non-contradiction.

How can you reason with such people? How can you deal with matters of the Faith with them? We love them, we want their good, we want them to understand, and even more we want them to convert.

Though, God knows, they may have the Faith. The world is in such a confusion that God alone can figure it out. The world is getting crazy.

Here is another practical application. There are two dangers which can turn me either into a sedevacantist or into a liberal. If I say—and it would be normal to say—“These people are sincere, they are good, so their doctrine is good,” I err and I become a liberal. On the other hand, if I say: “These people have a very bad doctrine, so they are neither sincere nor good,” I am wrong; because they may be sincere and good. To understand how their doctrine is bad, and yet they can be sincere and good people, we must grasp that the intellect is detached from its object.

We must understand the essence of *Pascendi* in order to figure out where we now stand. And the more sincere and good these people are, the more dangerous they can be, objectively speaking. Today we must constantly make the distinction between what is objective and what is subjective. God alone can really know men's hearts. As for us, we do the best we can. Objectively, as Asterix would say, these Romans are crazy. But subjectively, they may be good people. Yet they are not necessarily good. There are some leaders who are very bad and know very well what they are doing.

So, we must understand that once the intellect is detached from its object, it can reason rightly but at any time it can also reason wrongly, without the reasoning person ceasing to be sincere and good. In any case, through God's grace, we know that the truth of the Catholic Faith is immutable and exclusive of any error. We must hold fast to what is objective, in order not to be dragged into the subjective delirium which is always attracting more people. Men are plunged into error, and, as St. Paul always says, with error comes sin.

I already mentioned that there is an error on the natural level. The natural intellect is no longer working correctly, yet it is so different from the supernatural, that we can conceive that someone may keep the Faith while adhering to this error in the philosophical domain. As long as the Church has not defined—as She will certainly do when She

recovers from this crisis—what the error of agnostic phenomenalism is, for instance, no one is necessarily a heretic because he follows this philosophical system. But, my dear friends, take care of nature for today nature is warped.

Practical Applications

Nature is undermined, subverted, and warped. Obviously, nature as such does not change. Thus, in moral theology we learn that man can shake the secondary principles of morality but not the prime principles. For instance, you cannot take out of any head the principle “Do good and avoid evil.” Yet “You must not steal,” can be removed from people’s heads, if from their very youth you teach them that to steal is good. With God’s permission, this falsification of nature can go very far, and it is like a just chastisement for this world which is rejecting Him and prefers the inventions of human reason to the objective truth given by God.

First let us apply this to our life as Catholics. We are all threatened by this lack of realism and of common sense. Maybe, with God’s help, we have retained our common sense so far, but it is in danger.

Common sense is something natural, Marcel De Corte would say, that it is the mind’s sense of reality. In other words, common sense is like the clutch between the intellect and reality. The intelligence can work, just like a motor, but without any motion being transmitted to the wheels, if the clutch is not engaged. Likewise, common sense is the clutch between the natural—and supernatural—mind and the reality around us. More than ever Catholics need common sense...

Next, subjectivism threatens us all. This is why the abnormal has become normal, and the normal, abnormal. Day after day the normal objectivity of a sane mind becomes more and more abnormal. That is the world around us! Let us make no mistake, we are social animals, and we live in contact with, we have exchange with, we depend upon the society around us, in the office, in the street, in the parish, in our daily life we are surrounded by people who are immersed in fantasy. A few months ago, a Belgian businessman told me: “In the business world today, what matters most is to know how to manage the appearances.” We live in a world of appearances.

Yet, we must keep our sense of reality. If we follow the movement of appearances, we are heading for disappointments, which could shake our faith, because we may have believed in a rosy future and this future never comes.... Thus we may come to put our faith in question. Yet, the fault does not lie with the Faith, but with us who have allowed ourselves to be contaminated, to some extent, by subjectivism, placing ourselves and our ideas above objective truth, and objective reality...

Let us also beware of authoritarianism. When the intelligence is affected by subjectivism, detached from its object, and is no longer functioning properly,


then comes authoritarianism. This was illustrated by churchmen before Vatican II who told the faithful to “Pay, pray, and obey.” This does not work any longer today. It cannot work, because priests themselves have undermined authority and continue to do so by immersing themselves in fantasy...

Archbishop Lefebvre restored authority through the truth. I seldom heard him affirm, or push forward his authority. Of course, he had a natural authority which came from the fact that each time we would consult him on a difficult problem, he would, after listening to us, give the solution of common sense. Thus he restored authority. And my dear confreres, in a great measure, our authority depends not only upon our faith, but also upon our common sense. “Common sense always applies!” said Fr. Vallet.

And I would conclude with the hypocrisy of a world of appearances. If we think about it, hypocrisy has been the great temptation for 500 years. Christendom had prevailed for a thousand years, but beginning with Luther, it went on the decline. From then on, people had to pretend to be Christian.

Hence followed a series of hypocritical systems: Protestantism, Jansenism, liberalism, communism, modernism, neo-modernism...and now traditionalism itself might be in danger of becoming hypocritical.

Yes, you my fellow men, my brothers, you and I are all threatened by hypocrisy, that is to say the temptation of establishing a religion, a tradition of appearances rather than a tradition of substance. So let us be careful about reality, about substance, and let us not let ourselves be contaminated by this poor world around us.

Our Lady said to the children of Fatima: “Pray for the poor sinners who fall into hell, because no one prays for them.” My dear friends, God has given to you and to me the Faith. So it is our duty to pray for the billions of poor people who live presently in a mental state of extreme confusion. But let us not lose heart! Our Lady holds the devil under her feet and she will not allow herself to be defeated. Let us only have recourse to her, and she will also place the devil under our feet, if only we remain firmly attached to her. 

Reprinted from *Christendom*, (No.13, Sept-Oct, 2007). *Christendom* is a publication of *DICI*, the press bureau of the Society of Saint Pius X (www.dici.org). Bishop Richard Williamson, a convert from Anglicanism, was ordained by Archbishop Lefebvre in 1976. After serving as a seminary professor, he was appointed rector of St. Thomas Aquinas Seminary, then at Ridgefield, Connecticut. He was consecrated bishop in 1988 by Archbishop Lefebvre and Bishop de Castro Mayer. He is currently rector of the Society’s Seminary at La Reja, Argentina. An informative interview with His Excellency was published in the October 2006 issue of *The Angelus* on the occasion of Bishop Williamson’s 30th anniversary of ordination.

¹ *Pascendi Dominici Gregis*, Encyclical letter on the errors of modernism, September 8, 1907.

² In the sense Pascal used the word, *i.e.*, turning us away from the essentials.

B I B I A N A
G A T T O Z Z I

Catholic Artistic Piety in a Motet



Western music, as it is understood today, developed directly from the sacred music of the Catholic Church.

Unfortunately, today, many Catholics are unaware of this wealth of sacred music.

Let the word of Christ dwell in you abundantly, in all wisdom, teaching, and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. (Col. 3:16)

St. Paul's admonition to the Colossians has been heeded by Christians since the Church's earliest days. Some of the oldest surviving musical documents are, in fact, religious compositions. Indeed Western music, as it is understood today, developed directly from the sacred music of the Catholic Church. The treasury of the Catholic liturgical and sacred music tradition includes Gregorian chants, polyphonic motets (vocal compositions involving simultaneous melodies), choral and instrumental Masses, hymns, Oratorii, and much more. Unfortunately, today most Catholics are unaware of this wealth of sacred music, which remains untapped by church choirs.

It would behoove the casual Catholic listener to rediscover and familiarize himself with these "spiritual canticles" which even Protestants respect, admire, study, and perform.

A Catholic desirous to commence a journey towards greater sacred music literacy may wish to begin by listening to the oldest traditional plainchants. However, Catholic sacred music does not represent an evolution from the primitive to the sublime; each century of Catholic music tradition features sincere, awe-inspiring, and uplifting musical contemplations of the Divine. It is therefore equally commendable for one to start exploring the polyphonic motets of the Counter-Reformation period as it is to internalize the oft-performed giants of the genre such as the Requiem Mass of Mozart. Glistening among the gems of the Counter-Reformation period is the little-known

motet for six voices by Tomas Luis de Victoria, *Vidi Speciosam (I Saw the Beautiful One)*, written in 1572 in honor of the Blessed Virgin Mary. An analysis of the text, melody, form, and harmonic structure of Victoria's multifaceted motet reveals musical complexity that resembles and proceeds from a centuries-old polyphonic sacred music tradition, while simultaneously indicating what was at the time innovative use of musical and compositional techniques. Ultimately, all the musical elements of *Vidi Speciosam* combine masterfully to form a touching, beautiful choral piece of Catholic sacred music that aptly glorifies the mystery and wonder of Our Lady's Assumption.

Tomas Luis de Victoria's music is highly reflective of the time period in which he lived and worked, namely, Catholic Spain and Rome in the mid to late 1500s. Spain, having freed itself from Islamic dominion, retained its Catholicism through the turbulent century of Protestant "Reformations" and religious wars; revolving around the Mass and sacred Liturgy, Catholic culture included flourishing sacred music. Victoria's reputation as the most famous Spanish composer of the 16th century¹ is rightly deserved: he was born in Avila in 1548, trained in the Collegium Germanicum in Rome in 1565, and in the following 20 years obtained high positions in Rome as choirmaster and composer. In 1575 he was ordained a priest, and it was at the request of the Empress Maria that he returned to Spain to serve as a chaplain and direct the choir at the Royal Convent of Discalced Clarists.² Victoria's entire life was dedicated to religion and music, and his work reflects this dedication: all of Victoria's compositions are sacred and liturgical, with meaningful, appropriate Latin texts carefully chosen to fit the occasion and yet flow with poetic and musical unity. That a composer and priest could conduct a brilliant and holy career of service while reaching the apex of artistic quality in his field are characteristics that would seem incomprehensible to today's world of false poets with their vapid pop-song lyrics.

Victoria's use of melody and textural variation, especially in his motets, developed from the same tradition of the composer Giovanni Pierluigi da Palestrina, who at the time of the Council of Trent was considered the greatest Catholic composer alive. Indeed, Palestrina's *Missa Papae Marcelli (Pope Marcellus' Mass)* was said to have raised sacred polyphony to such heights as to prevent the Counter-Reformation Council from banning liturgical polyphony altogether. It was feared that the Council

of Trent had considered doing so in an effort to combat widespread abuses of liturgical music. While this may only be the substance of legend, it is true that the Council elevated the standards of reverence for liturgical music and advocated textual clarity in polyphonic compositions, and Pope Pius IV appointed Palestrina as "Composer to the Papal Chapel" due to the quality of his work.³ Therefore music was very much considered in the religious struggles of the century, and it was at this time of scrutiny that Catholic sacred music reached a zenith of craftsmanship and artistry. It is likely that Victoria met Palestrina while studying in Rome, and so may have adopted elements of Palestrina's style.⁴ Indeed, the motivic opening of Victoria's *Vidi Speciosam* closely resembles that of Palestrina's motet *Tu es Petrus*, but it is unlikely that the two composers borrowed from each other's music, as both motets were published in 1572.⁵ However, Victoria's more ambitious harmony, evident in his greater use of chromaticism (notes altered by flats, sharps, or naturals not normally found in the mode or key of the piece), reveals the uniqueness of his works and the extent to which he differed from Palestrina. In so doing, Victoria may have forged a path toward future musical innovations.

First written for the Feast of the Assumption of the Blessed Virgin Mary, *Vidi Speciosam* was later made into an imitation Mass of the same title.⁶ Even though motets themselves may not have been created for performance at Mass, it was fairly common for composers at Victoria's time to take the music of a motet they had written and reuse and adapt it to create a full polyphonic setting for High Mass, complete with a *Kyrie, Gloria, Credo, Sanctus*, and *Agnus Dei*.⁷ The text of the motet *Vidi Speciosam* borrows phrases from the antiphons of lauds of this same feast day, along with those of the second vespers for the Feast of the Holy Rosary. Both texts are from the Song of Songs.⁸ The text, in its entirety, reads:

Vidi speciosam, sicut columbam ascendentem desuper rivos aquarum: cuius inaestimabilis odor erat nimis in vestimentis eius—Et sicut dies verni circumdabant eam flores rosarum et lilia convallium. Quae est ista quae ascendit per desertum,

³ *The Catholic Encyclopedia* (1913), s.v. "Palestrina."

⁴ Peter J. Burkholder, Donald J. Grout, Claude V. Palisca, ed. *A History of Western Music*, 7th ed. (New York: Norton & Company, Inc., 2006), pp. 233.

⁵ Jon Dixon, transcriber and editor, *Tomas Luis de Victoria's "Vidi Speciosam,"* Score for SSATTB chorus (JOED music, 1990), Introduction. *Miserere, Allegrì and works by Palestrina et al.*, Westminster Cathedral Choir, CD format recording (London: Argo, 1983), Track 3.

⁶ *Tomas Luis De Victoria: Missa "Vidi Speciosam,"* David Hill, conductor, Choir of Westminster Cathedral, CD format recording (London: Hyperion, 1984), Tracks 5-10.

⁷ Burkholder et al., *A History of Western Music*, pp. 184-188. *Tomas Luis De Victoria: Missa "Vidi Speciosam,"* Tracks 6-10.

⁸ Dixon, *Tomas Luis De Victoria's "Vidi Speciosam,"* Score for SSATTB chorus, Introduction.

¹ *Grove Encyclopedia of Music Online* (2007) (accessed July 28, 2007), s.v. "Tomas Luis de Victoria."

² Noel O'Regan, "Victoria, Soto and the Spanish Archconfraternity of the Resurrection in Rome," *Early Music*, Vol. 22, No. 2, Iberian Discoveries II. (May, 1994), pp. 279-295.

*sicut virgula fumi, ex aromatibus myrrhae et thuris?—Et sicut dies verni circumdabant eam flores rosarum et lilia convallium—I saw the Beautiful One, rising like a dove above the streams of water: she in whose robes there was a heavenly fragrance—and just as the day of spring, roses in flower and the lilies of the valley surrounded her. Who is she who arises through the wilderness, like pillars of vapor, scented of myrrh and frankincense?—and just as the day of spring, roses in flower and the lilies of the valley surrounded her.*⁹

Thus the text fits the occasion, adds symbolic variety, and is carefully compiled as a didactic and devotional aid to lift the thoughts and hearts of performers and listeners to Heaven, following the Blessed Virgin at her Assumption.

Victoria's use of melody to enhance the text closely resembles Palestrina's style, since it is smooth and flowing, moving from note to note by small intervals and not large leaps. When melodic leaps between two notes do appear in this motet, they are corrected; in other words, an interval leap in one direction in a particular vocal line is immediately followed by a step or leap in the opposite direction. This correction of leaps was an

important compositional rule in the 1500s, and *Vidi Speciosam* illustrates that Victoria adhered closely to the characteristics of sacred polyphony at the time. In addition, the two soprano and the alto parts never leap to an interval higher than a fourth (consecutive notes separated by four steps or tones). The exception to this is when, at the end of the piece, the first soprano leaps an octave (the space between two notes of the same name; there are eight tones or steps between them) at the word "convallium" (the first two notes of the upper line reproduced below **A**).^{10 11}

This may be necessary, however, to continue the descending motion begun on the first syllable of this word and continued in a grand melisma (musical

¹⁰ Victoria, *Vidi Speciosam*, transcribed by Nancho Alvarez (Online score, personal copyright (10/19/2004) http://www.upv.es/coro/victoria/pdf/Vidi_Speciosam.pdf) (accessed July 28, 2007). Dixon, *Victoria's "Vidi Speciosam,"* Score for SSATTB chorus.

¹¹ NOTA BENE: The excerpts reproduced here are taken from the web page of Nancho Alvarez, who transcribed Victoria's motet. The following link may be used to access the pdf version of the motet: http://www.upv.es/coro/victoria/pdf/Vidi_Speciosam.pdf. While a free online version of the motet is available through Rhapsody Online (<http://www.rhapsody.com/regensburgerdomchor/vilectioiiiresponsoriummixmotet-dumcomplementurmotetsurrexitpastorbonus>), the reader is encouraged to refer to a professionally edited, printed score of the motet and one of the many high-quality CD recordings.

⁹ Martyn Imrie, transcriber and editor, "*Vidi Speciosam*," by *Tomas Luis De Victoria*, Score for SSATTB chorus (Vanderbeek & Imrie Ltd., 1997).

Glossary of Musical Terms

Motet—polyphonic musical composition on a sacred Latin text for two or more unaccompanied voices.

Soprano—voice part with the highest pitch range.

Alto—voice part with a pitch range slightly below the soprano.

Tenor—male voice part with a pitch range below the Alto.

Bass—male voice part with the lowest pitch range.

Polyphony—two or more independent melodies that play at the same time, usually fitted together following certain strict compositional rules.

Oratorio—a sacred musical drama in Latin.

Plainchant—a single, unaccompanied vocal melody sung to the Latin words of the Mass or Divine Office (for example, Gregorian chant).

Melody—principal line of music, also known as a "tune"; any single, continuous line of music.

Form—musical or poetic structure of a composition or poem.

Harmony—combinations of sounds; in a typical composition, a few important harmonies repeat throughout, usually in a recognizable progression, and define the piece's character.

Harmonic structure—underlying interactions between notes playing simultaneously and/or proximately that give a composition its aural character and emotional thrust; the progression of sounds that define a piece's key, mode, and character.

Choral—sung by a choir or group of voices.

Texture—in a motet, describes the interface between the different vocal parts; musical texture is thick when several or all voices sing at once, and it is thin when a single voice or few voices sing simultaneously; texture is polyphonic when each of the voices sing independent melodies that do not necessarily match up in pitch or rhythm, and homophonic when all voices sing with the same rhythm simultaneously.

Motivic—describing a characteristic musical idea or gesture taking into account such elements as melody, rhythm, harmony, texture.

Chromaticism—the use of notes altered by flats, sharps, or naturals (which slightly raise or lower the pitch of a given note) not normally found in the prevailing harmonies of a piece.

Interval—the space between two notes, the smallest of which is called a "step."

Cadence—musical ending phrase that usually gives a sense of finality.

Tonic—most stable harmony in a piece.

Melisma—musical passage in which a single syllable of text is accompanied by more than one note in the melody. **Equality of voices**—refers to the fact that each vocal melody is given equal importance and/or prominence in the composition; no vocal line is more important than the other, and all are integral to the unity of the piece.

Octave—space of eight steps or tones between two notes with the same name.

Pedal point—long, held note on a single pitch, usually at a cadence.

Polychoral—involving more than one choir; composition that calls for more than one set of vocal (soprano, alto, tenor, and bass) parts.

Measure—equal metrical (rhythmic) units of music separated from each other by vertical barlines in the score.

Madrigals—compositions for two or more unaccompanied voices, usually in Italian, not Latin, and dealing with secular subjects.

Tempo—speed (fast or slow) at which a piece is performed.

Dynamics—variations in volume (loud and soft).

Tonal—music based on harmony, chords, and key in which the progressions of certain sounds define the musical trajectory.

Modal—music based on the scales used in Gregorian chant in which melody defines musical trajectory.

passage with multiple notes per single syllable of text). The octave leap adds extra grandeur to the final phrase of the composition. In addition, this descending line on the word for “valley” is an instance of text-painting; composers such as Victoria used melody to enhance the meaning of the words, which heightened their emotional pathos and aurally illustrated their meaning so that those who perhaps did not understand Latin would still be aware of the text’s significance. Another instance of melodic text-painting to evoke emotional responses occurs at “ascendentem” with a melismatic, rising line in all six vocal parts **B**:

Again, there is text-painting at the words “*circumdabant eam*,” where all the voices use a skip-step descending pattern of notes that “surround” each other **C**:

Victoria’s melodic lines show his adherence to the polyphonic tradition as well as his artistry in creating vocal parts that illuminate the text, in accordance with the decrees of the Council of Trent.

The form of *Vidi Speciosam* also enhances the meaning of the words. The music, like the text, is written in two sections, with an AB CB structure (see the above translation). The words of the “B” sections are the same, as well as the musical gestures. The two appearances of the “B” section give this motet a form not unlike the characteristic structure of later instrumental sonatas that employed a “ritornello” or refrain, also known as “rondo form.” The second

A

79
val - li-um, et li-li-a, et li-li-a con-val - li-um.
-val - li-um, et li-li-a, et li-li-a con-val - li-um.
-val - li-um, con - val - li-um,
- val - li-um, et li-li-a, et li-li-a con-val - li-um.
val - li-um, con - val - li-um.
- li-um, con-val - li-um, et li-li-a con-val - li-um.

B

8
sic-ut co-lum-bam a-scen - den -
sic - ut co-lum-bam a-scen - den - tem, sic-ut co-
sic-ut co-lum-bam a - scen - den - tem,
ci-o - sam sic-ut co-lum-bam a-scen - den - tem,
- o - sam sic - ut co-lum - bam a -
- o - sam sic - ut co-lum - bam a -
14
tem, sic-ut co-lum - bam a-scen -
lum - bam, sic-ut co-lum - bam a-scen - den -
sic - ut co-lum - bam, sic-ut co-lum - bam a - scen -
sic-ut co-lum- bam a - scen-den -
-scen- den- tem, sic-ut co-lum - bam a - scen-
-scen- den - tem, sic-ut co-lum - bam a - scen-den -

C

cir - cum-da-bant e - am, cir - cum-
es ver - ni cir - cum-da-bant e -
- ni cir - cum-da-bant e - am,
- ni cir - cum-da-bant e - am flo-
cir - cum-da-bant e - am, cir - cum-da-bant
- ni,

part (CB) is marked “secunda pars” in the score and begins on the second sentence of the text. The two sentences of text are aurally separated by a cadence, or musical ending phrase, where the harmony comes to rest on the tonic (home key in which the piece is written, most stable sound of the piece) and all the voices pause after singing a long-held note. The cadence separating the two sections (AB and CB) closely resembles the final cadence of the piece. These full cadences after the “B” sections clarify the fact that a sentence of text is ending **D**:

The final cadences employ heightened repetition of text and music, fuller texture, and a pedal point (long note held on a single pitch) in the alto and one tenor part, which propel the words and music toward the ending and provide the piece with a grand closure. Thus, the form of the music clarifies the form of the poetry in the text: the full cadences in the music correspond to the periods after each sentence of text. Although there are other internal cadences throughout the piece, at least one of the voices always anticipates the beginning of the new phrase by singing through the internal cadence without stopping, which keeps the music moving until the final cadences.

Like Palestrina and the Franco-Flemish composers of the 1400s, Victoria’s motet is characterized by equality of voices and textural variety. In other words, all six voices are equal in importance, at some point carrying an important melodic line, and there is great variation as to when, where, and which voices enter the musical texture. This motet was written for six voices (two sopranos, an alto, two tenors, and bass), a greater number of voices to sing motets than had been used prior to the 1500s. Expansion of the number of voices used in the liturgy later contributed to the use of double and triple choirs and polychoral motets (involving more than one set of voice parts) characteristic of the composer Giovanni Gabrieli and the “Venetian school” of the 1600s.¹² *Vidi Speciosam* begins with the three upper voices introducing the melody, followed by the entrance in exact imitation by the three lower voices five measures later. The motet continues polyphonically in such points of imitation, driving the music forward. Victoria uses different combinations of voices, using all six voices together, sometimes homophonically (where each vocal sings the same syllables of text in the same rhythm at the same time) at highly descriptive sections such as at the words “*ascendentem*,” “*vestimentis*,” “*lilia*,” “*aromatibus myrrhae*,” and at the final cadence.¹³ Homophonic declamation of text within a

polyphonic piece emphasizes important words while providing musical variation.

So far, Victoria’s compositional similarities with Palestrina and earlier composers have been explored within the context of the motet *Vidi Speciosam*. This shows how closely Victoria adhered to the sacred polyphonic tradition of the Catholic Church. At the same time, however, Victoria maintained uniqueness in his composition by differing slightly from Palestrina’s melodic and harmonic style: Victoria’s melodic lines employ more accidentals (sharp, flat, and natural notes), called “*musica ficta*” or “fake music” in the modal harmony of the time. This seemingly disparaging term emphasizes the power of such notes to alter a composition’s dominant harmony. Victoria’s unique compositional style perhaps foreshadows the new trend toward chromaticism for textual expression later employed by the Italian composers of secular madrigals in the 1600s, or a shift towards a tonal conception of harmony theorized by the composer Rameau a century later. Until the 1600s, harmony was based on a limited number of Gregorian chant modes (scales or sets of notes with certain characteristics), and compositions were created by interweaving melodies (*i.e.*, polyphony), but the music of the later Classical and Romantic periods used a new “tonal” (as opposed to “modal”) idiom based on the sounds produced by simultaneous notes or tones (*i.e.*, chords) and the progressions of these sounds.¹⁴ Modern editors score this motet in a Major key (a characteristic of the modern-day tonal idiom, since there was no concept of key signature in the modal harmony of the 1500s), but which key is used depends on the editor, although most scores are written in B-flat Major.¹⁵ Even though the piece is modal, chromaticism is readily apparent. Notice, for instance, the alternation in the first soprano of c-natural followed almost immediately by c-sharp in the next measure, and then c-natural again **E**:

Or when the second soprano, on the last syllable of “*inaestimabilis*,” sings a g-sharp almost directly after the second tenor has sung an f-natural (in the second measure of the following excerpt) **F**. Two measures later, the alto sings d-sharp and c-sharp, and all the voices cadence on a Major chord (in this case, E Major). The frequent use of such altered notes gives the piece a tonal, Major harmonic sound. This chromaticism enhances the harmonic foundation of the piece and highlights the descriptive text, just as it would in the madrigals and

¹⁴ *Grove Encyclopedia of Music Online*, ed. L. Macy (2007), *s.v.* “Tonality” (accessed July 28, 2007), <http://www.grovemusic.com/content.lib.utexas.edu:2048/shared/views/article.html?section=music.28102#music.28102>.

¹⁵ Dixon, *Victoria’s “Vidi Speciosam,”* Score for SSATTB chorus. Imrie, *Victoria’s “Vidi Speciosam,”* Score for SSATTB chorus.

¹² Burkholder et al., *A History of Western Music*, p.282.

¹³ Dixon, *Victoria’s “Vidi Speciosam,”* Score for SSATTB chorus. Imrie, *Victoria’s Vidi Speciosam*, Score for SSATTB chorus. *Tomas Luis De Victoria: Missa ‘Vidi Speciosam,’* David Hill, conductor, Track 5.

D

um, et li-li-a, et li-li-a con-val-li-um.
 um, et li-li-a, et li-li-a con-val-li-um.
 li-um,
 et li-li-a, et li-li-a con-val-li-um.
 val-li-um.
 li-um, et li-li-a con-val-li-um.

SECUNDA PARS

Quae est i -
 Quae
 Quae est i -
 Quae est i - sta,
 Quae est i - sta,
 Quae est i - sta,

E

den -

F

sti-ma-bi-lis o-dor e-rat,
 sti-ma-bi-lis o-dor e-rat,
 sti-ma-bi-lis o-dor e-rat, cu-ius in-ae-sti-ma-bi-lis
 cu-ius in-ae-sti-ma-bi-lis
 sti-ma-bi-lis o-dor e-rat, cu-ius in-ae-sti-ma-bi-lis o-
 cu-ius in-ae-sti-ma-bi-lis



**Tomas Luis de Victoria
(1548-1611)**

sacred music of the 1600s, while foreshadowing later music theory's tonal rather than modal structure.

Several recordings exist of *Vidi Speciosam*. The Choir of Westminster Cathedral conducted by David Hill recorded a CD entitled *Tomas Luis de Victoria: Missa 'Vidi Speciosam'*¹⁶ featuring both the motet and the Mass based on it. The Westminster Cathedral Singers sing the piece slowly without dragging the tempo, and although it is impossible to know what tempo Victoria used in this piece (indeed, Victoria did not even indicate measures or barlines, which still had not come into use in the 1500s), the pace in the recording is reverent, allowing time to reflect

on the words and the harmony. The text is clearly articulated. The Westminster Choir used boys for the alto and soprano parts instead of women, which is not only characteristic of 16th-century liturgical performance practice, but insures equality of voices and smooth blending of musical texture. In addition, the Westminster recording uses an organ very subtly to accompany the singers in the background, which was not unlikely when Victoria's motet was originally performed. Liturgical motets of the 1500s may have been accompanied (improvised, of course) by organ, although not explicitly stated by the composer, especially since they would have been performed in Churches or Cathedrals with large organs.

¹⁶ *Tomas Luis De Victoria: Missa "Vidi Speciosam,"* David Hill, conductor, Choir of Westminster Cathedral, CD format recording (London: Hyperion, 1984), Track 5.

The Cambridge Singers, under the direction of John Rutter, recorded the CD *Ave, Gracia [sic] Plena*¹⁷ in 1992, re-released as *Hail! Queen of Heaven*¹⁸ in 2002, which contains *Vidi Speciosam* among other beautiful Marian hymns. The Cambridge Singers do not offer as much variation in dynamics (loud and soft) as the Westminster Choir; this tends to underemphasize some of the climactic sections of the piece. Also, the female voices on the upper parts tend to protrude above the lower male voices.

differences between them are mostly editorial and adhere closely to older manuscripts. The keys might be different, and some editors may use barlines while other merely use dotted lines to suggest meter, usually in 4-4. Most score editions show the range of each voice at the beginning of the piece. The score of *Vidi Speciosam* transcribed and edited by Martyn Imrie (published by Vanderbeek & Imrie Ltd.) is very good for analysis and performance, as is the score edited by Jon Dixon and published by JOED



However, at “*circumdabant eam*,” the Cambridge Singers insert slight pauses between the syllables, which captures the attention, provides contrast and variety, and enhances the text by making the word “surround” sound circumspect and halting, as if the voices were looking for a place to escape from being “surrounded.”

The CD *Tomas Luis de Victoria: Volume III, The Call of the Beloved*,¹⁹ performed by the Sixteen and directed by Harry Christophers, features a rendition of *Vidi Speciosam* which is performed at a tempo that seems to drag occasionally, and the soprano and alto parts can be shrill at times. The Studio de Musique Ancienne de Montreal, directed by Christopher Jackson, recorded this motet in their CD *Heavenly Spheres: L'Harmonie des Spheres*,²⁰ but there is a very large echo that obscures the words. The lower voices are eclipsed by the sopranos and altos, which causes the music to swell awkwardly at times. La Capella Reial de Catalunya, directed by Jordi Savall, sings *Vidi Speciosam* in the CD *Offertorium*,²¹ adding an ensemble of wind and brass instruments to the vocal part. While this creates a beautifully sonorous sound and enhances the harmony, it tends to obscure the words.

As far as analysis of the score, any modern edition of the motet's score may be consulted, as the

Music, which uses a Roman manuscript of 1583 as its source.²²

However Victoria is rendered by editors and performers nowadays, his motets, including *Vidi Speciosam*, continue to display the order, sentiment, and reverence of the sacred polyphonic tradition of the Renaissance. His compositional techniques emulate the very best composers of the 1500s, placing Victoria at the same level as Palestrina. Victoria's compositional innovations, at the same time, make him unique in music history, a link between older and newer summits of musical expressivity. From this one can conclude that sacred music in the tradition of Victoria and Palestrina (and, therefore, in the tradition of the Catholic Church at large) serves two important purposes: to reflect and explain elements of the Catechism, Church teachings, and sacred Tradition through the text and its setting within the music, and, through precise melodic and harmonic craftsmanship which as a musical whole reveal artistic beauty, to lead the souls of the listeners and performers closer to God. Victoria's motet fulfills these functions and should be regarded, along with the sacred music of Palestrina, the paintings of Michelangelo in the Sistine Chapel, and the sculptures of Bernini adorning many Saints' chapels, as a model of artistic piety to be imitated by Catholic musicians and loved by all. 📄

¹⁷ *Ave Gracia Plena*, John Rutter, director, Cambridge Singers, CD format recording (Omaha: Collegium Records, 1992), Track 19.

¹⁸ *Hail! Queen of Heaven: Music in Honour of the Virgin Mary*, John Rutter, director, Cambridge Singers, CD format recording (Omaha: Collegium Records, 2002), Track 19.

¹⁹ *Tomas Luis de Victoria: Volume III, The Call of the Beloved*, Harry Christophers, director, The Sixteen, CD format recording (London: Collins Classics, 1997), Track 10.

²⁰ *Heavenly Spheres: L'Harmonie des Spheres*, Christopher Jackson, director, Studio de Musique Ancienne de Montreal (Toronto: Les Disques SRC/CBC Records, 1998), Track 10.

²¹ *Offertorium*, Jordi Savall, director, La Capella Reial de Catalunya (France: Auvidis Fontalis, 1997), Track 8.

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²² Tomas Luis Victoria, *Vidi Speciosam*, ed. and transcribed by Jon Dixon, Score for SSATTB chorus (JOED Music, 1990). Tomas Luis Victoria, *Vidi Speciosam*, ed. and transcribed by Martyn Imrie, Score for SSATTB chorus (Vanderbeek & Imrie Ltd, 1997).

DOMINICAN SISTERS OF OUR LADY OF THE ROSARY AND OF ST. CATHERINE OF SIENA WANGANUI, NEW ZEALAND

Traditional Religious Orders



In introducing the Dominican Sisters of Wanganui I intend to write first about our origins. I will also cover some essentials of Dominican life such as the Divine Office, the Ceremonial, the Habit, the Interior Life, the Study, the Enclosure, and the Silence. I will write something about our common life and the Rule and Constitutions, something about formation and our contacts within the Dominican Family. Finally I will write about our gratitude to the Society of St. Pius X and our other benefactors, and our hopes for the future.

The Origins of the Congregation: Although our Congregation is small and situated “at the end of the world,” *i.e.*, in New Zealand, it has a proud history. We can trace our ancestry back to the first convent founded by St. Dominic, as the result of a sign from God, at Prouille in Southern France, in 1206. In 1644, the English being occupied with their own troubles, it was thought a good time to establish a Dominican convent in Ireland. Nuns from Prouille went to Galway and established a flourishing convent. Despite the persecutions of the next few years, the necessity of running away to Spain from time to time, the need to live disguised as widowed school-teachers, and great



poverty, foundations were made elsewhere in Ireland. The convent from which we trace our ancestry was at Sion Hill in Dublin.

Ancient Roots

It was in Dublin that the Sisters, hitherto contemplatives, took up teaching in order to support themselves in a very difficult situation. As a consequence of the Penal Laws in Ireland and the Napoleonic Wars on the Continent, the Dominican Friars were almost extinct, and were of no support to the Nuns. Also the many years of fines and persecution had made the Irish so poor they could not support the nuns, and young Irishwomen who had an education which would fit them for the Dominicans were few. Also, the passing of the Catholic Emancipation Act had led to a pressing need for Catholic schools. From this taking on of school-teaching, and passing for a time under the control of the Bishop of Dublin in the absence of the Friars, arose confusion over whether the nuns of Sion Hill, and their daughter-houses, were Second Order or Third Order Regular. Rome in recent years has dealt with the Sion Hill Nuns as Third Order, but the foundations from Dublin are very proud of their Second Order heritage, and loath to give it up. From this heritage we get our devotion to saying the full Divine Office, our wearing of the *cappa*, our enclosure, our silence, our devotion to study, and other rules and customs I will deal with in their place.





The New Building

A New Beginning Down Under

Sion Hill made foundations in South Africa, the United States, and Dunedin, New Zealand. It is from the Dunedin foundation that the Dominican Sisters of Wanganui come. One of the Dunedin Sisters, Sister M. Micaela, was forced to live at a distance from her congregation because she would not go along with the modernism that was taking over. She spent some months with a conservative group of Dominican Sisters in Australia but realized that more than conservatism was needed. By reading and the influence of friends she moved to the Traditional Mass and then to the SSPX parish in Wanganui, where Fr. Gentili had been praying for a nun to start a secondary school. While teaching in Wanganui, in schools of the Society of St. Pius X, Sister Micaela was joined by two postulants, both Australians. The first postulant had been helping at a school of the Dominican Sisters of Fanjeaux. As the Fanjeaux Sisters had made a policy of not taking girls from far away, except America where they had school, the Fanjeaux Sisters had suggested that the young woman come to New Zealand, to Sister Micaela. The second postulant, who did not stay in the end, heard of the venture and joined too. Bishop Fellay first allowed the group to experiment with common life and then agreed to give the little congregation the status of a congregation of diocesan right with himself as ecclesiastical superior and

the local prior as his representative. The congregation has continued to grow. At the moment there are eight Sisters, five professed, one novice, and two postulants. They come from New Zealand, Australia, and South Africa. Several other young women have signified their interest in joining us, even from the Philippines and the USA.

Second Order Life

The center of our lives is the Divine Office. It is at once our greatest delight and our most strenuous penance. Saying the whole of the Divine Office, according to the Dominican Rite, is part of our Second Order heritage. It means that we pray with the Church her greatest prayer which carries the Mass into the whole day. We echo on earth the great hymn of praise which rises to God from the Angels and Saints. In our convent we start the Divine Office with Lauds at 5:50am. We follow Lauds with Prime and *Pretiosa*, which is the "hour" that follows the reading of the Martyrology and for Dominicans includes listening to a reading from the Holy Rule or the Gospel of the next day, praying for our deceased brothers and sisters in the Order, and praying for deceased Masters General of the Order.

We say Terce in the early morning if we can fit it in, otherwise we say it at the school morning-interval time. We say Sext at lunchtime, None after school and Vespers at 5pm. After tea (the



evening meal in the antipodes) we say Matins. After recreation we say Compline at 8:30.

Most hours of the Office we chant on a rectotone, but we sing Compline to the traditional Dominican tones. We are also gradually learning the tones for other hours starting with Sunday Vespers. At the end of Compline we sing the beautiful *Salve Regina* to the Dominican tone which Blessed Jordan of Saxony asked the members of the Order to sing in honour of Our Lady. During the *Salve* we are sprinkled with holy water before our night's rest. We then return to our seats, having made a procession during the *Salve*, while singing the antiphon *O Lumen* to St. Dominic.

Our singing of the Divine Office is enhanced by the beautiful ceremonial of the Dominican Rite, consisting of profound inclinations, medium inclinations and head inclinations, kneeling, standing in alternate choirs, prostrations, movements to the lectern and away, processions, turning to the altar and back to a choral position, and the simultaneous movements of the Sisters in the choirs. St. Dominic, who preached against the Albigensian heresy which said that the body was evil, chose rather to use the body in prayer as something good.



The beauty of movement is enhanced by the simple lines of the Dominican habit, consisting of a cream tunic and scapular and a black veil, with the *cappa* worn in choir during the *cappa* season, from the Feast of St. Catherine of Siena to the Feast of the Holy Rosary. The tunic is girt with a black leather belt from which hangs a rosary of 15 decades. Professed Sisters wear a black veil and novices wear a white veil. Finally professed Sisters wear a gold ring on the third finger of their right hand as a sign of their total consecration. They wear the ring on the third finger of the right hand as the finger of St. Catherine on which Our Lord placed the ring of her mystical espousals. The outfit is completed by black shoes and white socks or stockings. The white in the habit stands for innocence and the black stands for penance. We particularly prize the scapular and kiss it on putting it on, when we say *Monstra te esse matrem* because Our Lady gave the scapular to Blessed Reginald of Orleans in the early days of the Order. We also kiss the scapular when crossing in front of another Sister or when we have made a minor



cappa (cloak) where the Fanjeaux Sisters wear a really thick *cappa*. This is because the Wanganui Sisters wear theirs in choir during the *cappa* season, which is winter.

Modern religious maintain that the habit is neither important nor appropriate. Our experience proves otherwise. It is an entrée into many situations and gains us respectful greetings from all sides if we go out. It makes poverty easy to live and strikes a chord in the hearts of Dominican ex-pupils who leap to our side. At the netball courts when we are watching our pupils' games it leads to many interesting talks. The older Maori people we meet are particularly glad to see us as they have happy memories of "real" nuns up the River on the Maori Missions. Of course, we also get our share of abuse and ignorance but in this we share the lot of our Saviour and of the missionaries of the past.

Our wearing of the habit and our obligation to say the Divine Office show forth in visible terms our devotion to the interior life. We intensify our interior life by a monthly day of retreat, and also by an annual retreat of eight days. Normally this retreat is preached by a priest of the Society of St. Pius X but we have also, once, been able to bring out to New Zealand a priest from the Dominican Priory at Avrillé in France. This was a rare privilege and we showed our gratitude by taking Father Albert, O.P., up the river on a jet-boat after the retreat, when he was pelted with rain but gained a wonderful view of the bush and mountains of New Zealand.

The interior life is also supported by our study. For, as Dominicans, we are obliged to study all our lives. Of course, those Sisters who do not enter with secular qualifications pursue them as young nuns. This generally means gaining a degree from Massey University in Palmerston North, one hour by car away from Wanganui. This university runs extra-mural courses of which the Sisters take advantage. The Sisters also need to gain a teaching qualification. These qualifications are demanded by the State, but they also give confidence, breadth, and depth to the Sisters' culture and knowledge of their subject and of teaching. In addition several of the Sisters carry on the study of musical instruments. At the moment we have two cellos, a flamenco guitar, and a tenor horn among us.

However, as St. Dominic turned from the study of arts to studying the things of God, so the Sisters, as novices, during their other study, and particularly when they have finished their secular study, turn to the study of philosophy and theology. We do this partly through the lectures of the local SSPX priests, but we have also made an arrangement with Fr. Peter Scott, the rector of the SSPX seminary at Goulburn in Australia, that the Sisters will study the seminary courses by means of tape, computer, and mail. Thus the Sisters will benefit from the seminary courses and from the expertise and talent of the faculty of the Seminary.

The Sisters in formation also study religious life and our Rule and Constitutions with Mother Micaela. This year another Sister is assisting by taking the postulants for lectures on the spirit of the Dominican Order. Another important branch of study is Gregorian chant, which enables the Sisters to render the Office quickly, lightly, and sweetly in the Dominican manner.

mistake in choir. All new scapulars belonging to professed Sisters are blessed with a special blessing.

The Dominican Sisters of Wanganui wear the habit and head-dress as worn by the Dominican Sisters of Fanjeaux. Sister Micaela's old Congregation had modified their habit out of existence and during her wilderness years Sister Micaela herself wore a modified head-dress. When it came time for the first postulants to receive the holy habit, the Dominican Sisters of Fanjeaux, always helpful, graciously allowed the Dominican Sisters of Wanganui to adopt their habit and head-dress in its entirety. The difference between the two habits is that the Sisters in Wanganui kept a lighter



Although we go about when necessary, we keep the spirit and fact of enclosure. There are parts of our convent where neither the girls, our pupils, nor seculars can go. Whenever we go out, we go with a companion and we go only where the Prioress has directed us to go. We also limit our egress from the convent as much as possible, though Sisters from far away are able to visit their families once every three years and local Sisters see their families on visiting Sundays and may visit their homes out of charity when there is need. The enclosure protects us from the gossip and criticism that are the inevitable lot of the school-teacher. We are not disturbed by it because we usually do not hear it! This saves us much worry and heartburning, means that we are free to do our work as God and our superiors see fit, and gives us a tranquil atmosphere for prayer and study. Although we do not do “community work” as some other nuns do, we are zealous in our prayer for the parish and the parishioners know that they can always ask for our prayers.

A companion of our enclosure is the silence within our convent. From a silence bell after Compline until after Mass the next morning we observe the Great Silence in which we do not speak or make any noise. During the day we observe the Mitigated Silence in which we may speak if necessity or our work demands it. Recreation is taken for three quarters of an hour in the evening, and at or after Lunch. Dinner and breakfast are always taken in silence, though at dinner we have reading or a tape. Lately we have been listening to St. Augustine’s *Confessions*, for example. The observance of the silence gives the quiet necessary for prayer and the conditions needed for contemplation, in accord with the second motto of the Dominican Order, “To contemplate and to give to others the fruits of contemplation.” Thus silence is necessary for study and preparation for teaching. It is an antidote to the hurry and bustle of the world which might penetrate even into the cloister if we did not make an effort to keep it out.



Yet, in spite of the silence and enclosure our life is a cheerful and joyous one. The common life is an essential of most forms of religious life, and this sharing of community, though occasionally a source of irritation, is usually a joy and comfort. In our present situation of occupying stage one of our new convent we are rather crowded together, but we do enjoy the spiritual inspiration of living with Sisters who are trying their hardest to live the interior life and the preaching life. We find much help in our teaching and studying from our Sisters in community, and the presence of young and ardent postulants and novices gives us hope for the future, although they are tough on the dishes and ever-ready to block up the waste disposal unit!

Our life in community is regulated by our Rule and Constitutions. The Holy Rule is the Rule of St. Augustine, which St. Dominic chose because a recent Council had forbidden the proliferation of religious rules and he had to choose an existing one. He chose the Rule of St. Augustine, which he had lived himself as a Canon Regular of Osma and experienced its broad and intelligent spirit. To this he added Constitutions which he borrowed partly from the Premonstratensians. Like all Dominican congregations we have our own Constitutions based on the primitive Dominican Constitutions but adapted to our life. We have modified them from the old Constitutions of the Dominican Sisters of New Zealand.



Visit of Fr. Albert, O.P.

To these we add, according to Dominican tradition, a Customary and the Acts of the General Chapter, which we have not had yet. The Rule and Constitutions are read aloud in the refectory, the Holy Rule being read once a week, the Constitutions serially. Our daily common life is regulated by our Horarium. This horarium is relaxed a little in the school holidays and on Sundays with a slightly later time of rising being allowed.

The Teaching Apostolate

A very important part of our life is our preaching. As Dominicans, of course, we pray for the Church and the apostolate of the Dominican Friars and all traditional priests, but for the last 150 years the women of our branch of the Order have taken on teaching as a special form of preaching. This apostolate by preachers of our type, teachers, is badly needed today.

At the moment we teach in the three schools which are under the umbrella of St. Anthony's Parish, Wanganui. Actually in the same building as our convent we have the

DAILY SCHEDULE

- 5:20 AM Rise
- 5:50 AM Office (*Lauds, Prime, Pretiosa*)
- 6:20 AM Meditation
- 7:00 AM Mass, Breakfast
- 8:30 AM School
- 11:00 AM *Terce* if not fitted in earlier.
- 11:20 AM School
- 12:50 PM *Sext*, lunch
- 1:35 PM School
- 3:10 PM School ends
- 4:10 PM *None*
- 5:00 PM *Vespers, Tea, Matins*
- 7:45 PM Recreation
- 8:30 PM *Compline*

classrooms of the St. Dominic's Girls' School. This school accommodates girls from Form 1 (age 11) to Form 7 (age 17). There are 36 of them at the moment gathered in four Form-groups. Happily we have reached the stage where we can have one of the nuns as Form Mistress for each class-group. This creates great unity in the school and gives a continuity of policy, as the nuns are happily united in their philosophy of education and their methods.

In the Boys' Secondary School, boys from Form 1 (11 years) are educated separately from the girls. The nuns teach in this school also and find the boys funny, charming, and gentlemanly, but the Sisters agree that they should be taught by men, and that the schools should be separated when we can get traditional men with the requisite qualifications and when the schools are large enough. The nuns also teach in the primary school, St. Anthony's School, which takes children from five to ten years old in co-educational classes. A Sister will be taking charge of this school next year, under Fr. Laisney's principalship.

Teaching demands study so we naturally follow the Dominican custom of studying all our lives. Some Sisters arrive in the convent with teaching qualifications, but others must devote a good deal of their early years in the congregation to studying for a degree and for teaching qualifications. They all must spend their novitiate year studying religious life and other appropriate subjects to prepare them for taking their vows and for a lifetime of teaching Catechism if need be.

Becoming a Dominican Nun

For all, the stages of religious life are as follows: When a young woman first arrives at the convent she becomes a postulant for six months to a year. Postulants wear their own suitable clothes and do some study as well as taking classes, perhaps of catechism, or of their own subject if they are a qualified teacher. After this comes the novitiate year when the novice may not work in the apostolate and may not study secular subjects, although she may keep up a skill, for example, playing a musical instrument. She wears the full Dominican habit with a white veil.

At the end of the novitiate year, if the novice and the congregation are still of the same mind, the novice is accepted for profession. As other Dominicans do, she makes only a vow of obedience but she understands that she is also binding herself to poverty and chastity. These vows are made for three years at first, then renewed for another two years. During this time the young Sister wears a black veil. At the end of her temporary vows the Sister can make final profession. At this ceremony she is given the gold ring of a Sister with permanent vows.


Our contacts with the Dominican Sisters of Fanjeaux and with the Friars and Nuns of Avrillé are a great comfort to us as it gives us contacts of a like mind within the Dominican Family. Here in Wanganui there is also a group of lay Tertiaries, who pre-date our appearance on the scene, but who now meet in our classrooms and have a lecture from one of the Sisters. We also follow the Dominican tradition of keeping in touch with our ex-pupils, and also ex-pupils of other Dominican schools who naturally gather round us. For example, we will see the Dominican Family in action on St. Dominic's Day, 4 August, this year when the girls of the school will lead the hymns and common of the Mass, the boys will sing the proper, an ex-pupil of the New Zealand Dominican Sisters will play the organ and a young man will make profession as a



tertiary. After the Mass we will have a breakfast in one of our classrooms for our tertiaries, ex-pupils of other Dominican schools and of our own school. We will also exchange greetings with other Dominican convents, traditional and even conservative.

Another expression of the Dominican Family was the recent trip of two of our Sisters to Europe and America to visit traditional Dominican convents. Although we are poor we were able to fund this trip by the generosity of the trust that helps traditional nuns and a personal gift from a benefactor. The Sisters brought back good information about the chant, the ceremonial, and also their impressions from living in larger communities.

As I conclude this introduction to our Congregation I can hear the sound of nail-guns and saws. The builders are working hard on the second stage of our new convent, which we are almost outgrowing as it is being built. For we have two new postulants with us in stage one, which has necessitated some squashing-in, and we expect two or three in January 2008 and two or three in June-July 2008. Some of these may not turn up, of course, but they sound keen at the moment. These numbers may necessitate the building of stage three as soon as the parish can afford it.

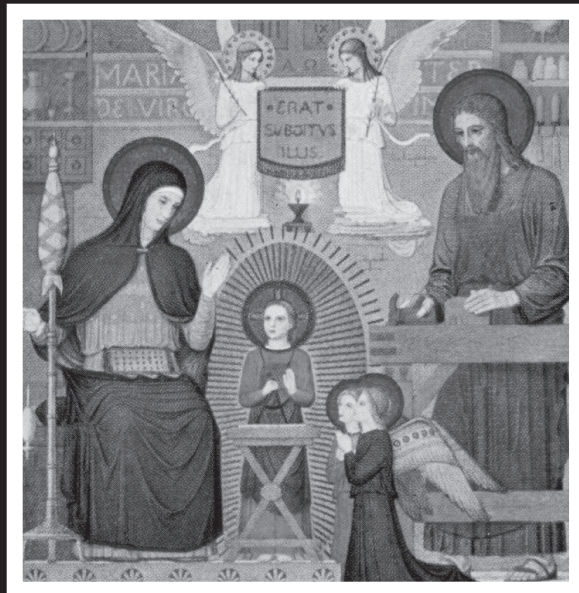
We are indeed grateful to the priests of the SSPX who took Sister Micaela in when all seemed lost and gave her a base to receive postulants. We are also grateful to the Dominican Sisters of Fanjeaux and the Avrillé Friars and Nuns for their continuing friendship. We think we have the best spot in the Traditional Church. That is, we are Dominicans, which we think is best, yet we have a very special relationship with the Society of St. Pius X, which is going to save the modern Church. We also have the best apostolate in Tradition for, "Those who instruct others unto justice shall shine like stars for all eternity." May the Lord, our Spouse, make us faithful to our Dominican heritage and also make us grateful for all the help and kindness we have received. Finally, may He make us grateful for all the charity we have encountered, and the fun we have had, in re-establishing the Dominican Order "Down Under." 

For information:

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The Christian Home

and the Role of the



HOUSEWIFE

F R . H E R V É D E L A T O U R

Dear Ladies,

Tonight I would like to say a few words about the Christian home. First of all, I would like to read to you the following texts, which give an excellent description of what a true Christian home should be like:

The worthy Christian home finds a true Christian family abiding therein and growing in love and care for one another. This home is not constructed in prefabricated fashion in a few weeks or a few years—for *it is not purely material*. Indeed its true character is achieved not through plaster and paint and sanitary plumbing, but through love and sweat and tears. It is a framework trimmed with remembered moments of joy; cemented by hours of suffering. It is a *reflection of the personalities of those who dwell therein*, an expression of their likes and dislikes. The true Christian home is an altar of sacrifice and a theater of comedies and drama; it is a place of work and a haven of rest. (Richard Cardinal Cushing)

If yours is a true Christian home, it is like a little *Church*, where the family daily joins together in beautiful devotions—the family rosary, family night prayers, and the act of consecration to the Sacred Heart. Life is viewed as Christ would have us view it. There is great trust and confidence in His providence. Love, tenderness, and forgiveness you find there, but also a high standard of moral living, obedience, and discipline. Parents and children, whether they be rich or poor, share generously with each other, go without things if necessary, and bear trials and sufferings in patience.

It is a little *School*, where your children learn to live and love as dignified human beings, to work for the good of others, and to serve their fellow man without thought of monetary gain.

It is a little *Recreation Center*, where the family relaxes in peace from outside woes and work. Playing together helps children and parents reconcile differences and adjust to each other's needs, and builds up the affectionate ties that last a lifetime. Most of us remember the starring roles we had at one time or another in our own homemade theater. It is the humorous incidents of the family that help develop pleasant and outgoing personalities—the good fun involving Mother and Dad and all the boys and girls which the uncrowded modern household misses.

You can best live up to this picture of true family life if you keep as your ideal the life led by the Holy Family at Nazareth. For there, as Cardinal Cushing goes on to say:

...one beheld simplicity and purity of conduct, perfect agreement and unbroken harmony, mutual respect and love, not of the false and fleeting kind, but that which found both its life and its charm in devotedness of service. At Nazareth, patient industry provided what was required for food and raiment; there was contentment with little—and a concentration on the diminution of the number of wants rather than on the multiplication of sources of wealth. Better than all else, at Nazareth there was found that supreme peace of mind and gladness of soul which never fails to accompany the possession of a tranquil conscience. At Nazareth, one could witness a continuous series of examples of goodness, of modesty, of humility, of hard-working endurance, of kindness to others, of diligence in the small duties of daily life.

You can imitate this model of the Holy Family only if you set out to make every member of your family more concerned about God and the things of God than about the things of this world. You must live in the awareness that all that is done is done in the presence of God and that genuine happiness results only when we conform to His will. From another text:

By her very nature, a woman has great strength and value. This is especially true in regard to the home she has been given to form. *The home is the extension of the mother's heart.*

A woman remains quite restricted from being able to fulfill her life's fullest role before she has for her own an actual home, a house, in which she welcomes, warms, nourishes, helps in life, those she already cherishes in her heart: her husband, first of all, with whom she shares the setting up of a home; and soon, the children. To her has been given the conception of children and the keeping them for quite a while in the impregnable sanctuary of her body. And it is an essential wish of her being that there be a cradle and a home for continuing her maternal care—feeding her child and fostering its growth comfortably. To be deprived of such essentials would be a most agonizing distress.

So it is in the material world, that *nothing more than having a home, a house, is natural to feminine nature*; and, for this reason, *the home, the house, is sacred*, for whatever has to do with human destiny most vitally, is sacred.

Yet, who most gives to a home its character? On whom does it depend for its sincerity or its empty soulessness; its frivolousness or drab clutter? Who is most importantly responsible concerning the ease or burdensomeness of daily chores; or about well-cooked, good meals or hastily fixed ones; or for interesting and dignified conversations,

or just frivolous ones? A home or house has a soul and carries the imprint of its spirit. What soul or spirit? Those of the husband and wife, undoubtedly. However (and this is evidenced every day), it is in the image of their wives that the homes of most men are established—in the image of her happiness or misfortune, of the nobility or mediocrity of the young girl or young wife. *It is the wife and mother who gives the home its true soul.*

The creative imagination of the man, constructive by nature, tends more in fact toward the exterior world of city work. Even if he had thought about his ideal home, a man is ill-equipped to bring about its realization—all the intimate details that go to create the household climate one enjoys, their rhythm that depends on a continual and silent presence actually escape his capacity almost definitely. It is mainly the woman who either makes home life better or worse, wonderful or dismal, successful or difficult.

How many women, alas, ruin the home they ought to establish, who bring low those to whom they should give wing—either by weighing them down with mollifying comfort, or by treating them with an almost scolding tenderness—giving service minutely to the least elevated whims. Oppositely, a woman who has preferred her true nature and who aspires to live in Christ, will surely sense some ever greater concept of her house like the one of the “Woman blessed among women” at Nazareth....

It is truly the mother, then, who must uplift the souls of those entrusted to her care. By her deep interior life she can hope to maintain all elements of Catholic home life, and thus will be an inspiration to her husband and children.

These texts should help us to understand the importance of the Christian home and how it is through the woman that it will be either Catholic or worldly.

There are several other areas of importance on which I would like to offer you some advice. In some things it is necessary for mothers to be absolutely ruthless. For example: *bad magazines and books, rock music*, the radio and tape players, *etc.* Rock music and similar entertainment should not be tolerated in the Catholic home. I insist on this point because it is so serious and these things endanger the souls of your children. I advise you to educate yourselves on the true nature of rock music by reading several good books on the subject which you can find in our bookstore. In addition, if you remove bad music and books from your children's lives, you must then replace them with something good and uplifting, such as classical music, Gregorian chant, folk songs, good stories, and classic literature. Your children must understand that you love them and their souls are most important to you. You should explain the evils of rock music, *etc.*, to them and help them to understand.

With regard to the TV, I think it is better not to have a TV at all. However, if you are not ready to dispose of it (perhaps after a few more retreats you will be inclined to do so!), at least control what your children watch. Do not allow yourselves or your families to become slaves to TV. This destroys the interior life. Children love to see beautiful pictures and hear good stories. Give them beautiful things to

(continued on p.30)

The Divine Office of the Kitchen

Cecily Hallack

Lord of the pots and pipkins,
since I have no time to be
A saint by doing lovely things
and vigiling with Thee,
By watching in the twilight dawn,
And storming Heaven's gates,
Make me a saint by getting meals,
And washing up the plates!

Lord of the pots and pipkins, please,
I offer Thee for souls
The tiresomeness of tea-leaves
And sticky porridge bowls!
Remind me of the things I need,
Not just to save the stairs,
But so that I may perfectly
Lay tables into prayers.

Accept my roughened hands
Because I made them so for Thee!
Pretend my dish mop is a bow,
Which heavenly harmony
Makes on a fiddle frying pan;
it is so hard to clean,
And oh, so horrid! Hear, dear Lord,
The music that I mean!

Warm all the kitchen with Thy Love,
And light it with Thy peace!
Forgive the worrying and make
The grumbling words to cease.
Lord, Who laid breakfast on the shore,
Forgive the world which saith,
"Can any good thing come to God
Out of poor Nazareth?"

Although I must have Martha hands,
I have a Mary mind,
And when I black the boots,
I try Thy sandals, Lord, to find.
I think of how they trod our earth,
What time I scrub the floor.
Accept this meditation when I
Haven't time for more!

Vespers and Compline come to pass
By washing supper things,
And mostly I am very tired; and
All the heart that sings
About the morning's work is gone
Before me into bed.
Lend me, dear Lord, Thy tireless
Heart, to work in me instead!

My Matins are said over night to
Praise and bless Thy name
Beforehand for tomorrow's work,
Which will be just the same;
So that it seems I go to bed still
In my working dress.
Lord, make Thy Cinderella, soon
A heavenly Princess.

(continued from p.28)

see and listen to, and eventually they will be more likely to turn away from the bad influences of TV and radio.

Another area of concern is the *language and conversations of* your children. All people should speak in a mannerly, refined way, but so many children use terrible, vulgar language. You must never allow your children to speak in this way, and always set a good example yourselves.

Modesty, in dress and in actions, is especially important for girls in particular. During the summer you should not allow your daughters to wear shorts. In fact, pants and jeans, even when they are modest, are not really an appropriate way for girls to dress. I would prefer to see all our girls dressed like ladies. Remember too that, if the girls are modest, pure and chaste, the boys will behave themselves.

We must also teach our children *self-discipline*. For example, they should not be allowed to eat snacks without permission. If they are allowed to eat whenever they please, whether they are hungry or not, they will become used to following their own whims and this will affect other areas of their life. They must learn how to say no to themselves.

In addition, we must encourage our children to be *polite and courteous* towards others. They should exercise thoughtfulness as well, by doing little things for others out of kindness and charity, such as opening doors for their teachers or parents, *etc.* Good table manners are important too. If you ever ate with the Archbishop, you would have noticed how solicitous he was for those around him. He was always concerned that you have enough of everything...that you want for nothing. He was so kind and thoughtful.

Finally, regarding the use of the telephone, it is well not to over-indulge ourselves. The phone is a wonderful invention, but I have observed housewives who have spent perhaps an hour or two at a time in conversations with their friends. This is not good and can upset the peace of the home.

These are just a few ideas on how you can improve the home life of your families. You know that the *Church blesses family life*. If you look at the *Roman Ritual*, you will find many, many blessings for all kinds of things: the house, food, the nuptial

bed, the oratory in the home, and so on. Here is an especially beautiful blessing which illustrates the Church's attitude toward the home:

O Lord Almighty, bless this place, this house. In it may there be health, chastity, victory over sin, strength, humility, goodness of heart and gentleness, full of servants of your law, and gratefulness to God the Father, the Son, and the Holy Ghost, and may this blessing remain upon this house and those who live here forever.

In addition, reprinted here on pages 29 and 30 are two poems which beautifully express the Catholic spirituality of the home.

In conclusion, I encourage you to make serious efforts to increase your spiritual life by making more visits to the Blessed Sacrament; to be more charitable and kind toward one another,

help each other, and be supportive both in your spiritual and family life. Bear in mind the importance of the Catholic home and community. Work together, be of one heart and one soul, instill in your homes the soul of the interior life. If you do this, you will see that not only your homes, but the parish and community will benefit greatly from an increase in God's blessing and graces. I pray for you every day. ☪

Fr. Hervé de la Tour was ordained in 1981. He has held several posts in the US, including headmaster of St. Mary's Academy and College. He was the editor of the popular *Catholic Family* magazine, which he published while serving in Australia. Fr. de la Tour is currently prior of Immaculate Conception Church, Post Falls, Idaho. Several of Father's articles on education have appeared in previous issues of *The Angelus*.

The Housewife's Prayer

Lady, who with tender word
 Didst keep the house of Christ the Lord,
 Who didst set forth the bread and wine
 Before the Living Wheat and Vine,
 Reverently didst make the bed
 Whereon was laid the Holy Head
 That such a cruel pillow prest
 For our behoof, on Calvary's crest;
 Be beside me while I go,
 About my labors to and fro.
 Speed the wheel and speed the loom,
 Guide the needle and the broom,
 Make my bread rise sweet and light,
 Make my cheese come foamy white,
 Yellow may my butter be
 As cowslips blowing on the lea.
 Homely though my tasks and small,
 Be beside me at them all.
 Then when I shall stand to face
 Jesu in the judgment place,
 To me thy gracious help afford,
 Who art the Handmaid of the Lord.

"The Housewife's Prayer" from *The Valley of Vision* by Blanche Mary Kelly, reprinted by permission of the author.

Thirty Minutes with Fr. de Chivré:

Indecision: A Disease of the Will



Indecision is not proper to a nation, to a family, to a race, nor to this man or that woman; we are dealing with a congenital disease of the race, tainted by this infirmity since the Fall. We have two feet to walk through the night in the darkness, and through the desert in the day, but we are incapable of making a decision.

We have two sovereign faculties: the intellect and the will, without which we are not men—the intellect for knowing, the will for daring.

And yet the vast majority of men march in place—when they are not retreating—and the vast majority of leaders, in every domain, camouflage their indecision by half measures. We call it diplomacy, we call it eloquence: we talk as much as we can to keep from having to make a decision.

It is an ingrained condition of the race, in our conscience, in our mind, and in our heart. We talk as much as we can with a great deal of virtue as a way of sidestepping a decision. The result is that we forget that decision is the one real virtue for it imitates God in the clarity of His intellect and the precision of His will. “Let there be light!” and the light *is*. St. Paul got a taste of it on the road to Damascus. When St. Paul asked Him, trembling: “But who are you? What do

you want of me?” the Lord made no speeches: “Get back on your horse, go to Damascus, find the man I will show to you, and start to be an apostle of the truth.”

Even God’s patience arises from His power of decision: God does not punish on purpose, does not strike a people, a world, a nation, a man, as long as His thought holds the possibility of deciding their salvation. His patience arises from a tremendous mercy, determined upon man’s salvation. His interventions always bear the mark of a decision with no regret; for Him, it is always the precise moment of the decision to benefit from light, from grace. He is goodness itself, exquisite, without wishful thinking, without cowardice, without indecision.

His grace is just like Him: it leaves no room for indecision. Its regret is a specific regret. Its enthusiasm is toward a specific goal. Its light illumines without a possible doubt. Its call is toward a specific ideal. Its love is nourished on specific proofs.

Poor creatures that we are, cast into darkness by our original infirmity, by the weakening of the will. What a rectification of the faculties is required to become a son of God! What a trampling underfoot

of modern educational methods, of worldly ways of being, of diplomacies in every domain!

The primary prudence of every one of the sanctified is to draw away from the indecisive formalities all around him, in order to obey the decisions of grace, to listen within himself, to understand within himself, to think for himself. We must firmly settle our souls, our consciences, our lives, once and for all inside that decision which causes order—and order is life.

To free ourselves from stepping in place, from looking backwards, from scruples, from a “wait-and-see” mindset, from liberalism, from cheating with duty, with avowal, with gift of self and with candor; to free ourselves from our half-Catholicism, eager to assume the dispensation of good parishioners and good communists at the same time.

Impose the decision to refuse the petty Catholicism of dispensations without struggles, without crosses, without resurrections—the opposite of Christ.

Indecisiveness prevents us from being entirely free within ourselves. Let’s look a little closer at the problem.

Reason, by its nature, appeals to proof by argument. Reason proves creation by science (reflection) in order to arrive at a certainty. Such is the normal process of the intellect. This is why the dabbler sins against reason, because a dabbler never makes a decision. He believes that reason consists in believing everything, tasting everything, in order to possess everything. A man who is a dabbler is no longer a man. You are *someone* from the moment you discover within yourself the reasons to reveal yourself the man of the hour, capable of deciding for yourself.

The Faith, on the other hand, raises man above proof by argument by appealing to supernatural certainties which arise from the mind’s being so united with God that it leaves no room for doubt. Man touches the divine self-evidence by the certainties which lead him there and which are, so to speak, the shadow of self-evidence, just as the shadow of the house tells you that a bright sun is right behind it.

Consequently, in the domain of thought, voluntary doubt is a sin against the mind of God. In the domain of action, vice—today promoted to the rank of natural virtue—is a veritable slap in the face of the divine will which made us for the true good.

You can see the inhuman influence of lack of decision in modern life. Today people get together to discuss, but not to defend; to discuss according to modern ideas, but not according to the Faith nor according to reason.

The first service you can render to your conscience is to will to decide. Consider your situation without any preconceived ideas in order

to be able to found your judgment on the rock of decision, without dodging the courage of looking over the battlefield with the field glass of prayer, with an independence proper to God. To pray is to participate in the mentality of God who decides to be capable of entering into your life with the life of God. You have already decided before a decision is made if you accept to look at all things in truth. When you start to consider your personal choices every time with this interior gaze, refusing to dodge the truth, a gaze of *simplicity*: “What is, is; what is not, is not”—then you are saved. You become, necessarily, a man of reason and faith.

You need to realize that decisiveness is attained by an interior judgment. It is compromised when you stay on the level of exterior judgments: human respect, opinions, self-interest.

There are plenty of Catholics, yet we have no *believers* capable of forming an interior judgment. How do you expect Catholics to be capable of such an interior judgment? They know nothing; they look to the exterior for everything. How do you expect them to become believers since the Faith begins in the interior, in the substance of a being, to set him in motion above himself, whereas there is nothing inside of them calling for anything higher. Men have become incapable of understanding Jesus Christ. The proof? They look for anything they can find that is better than Jesus Christ.

What more abominable example from history can I give you of a judgment founded on externals than that of Pilate before Jesus? Pilate spent his time stalling, drawing elements of judgment from the exterior, shifting from his own judgment to that of others, by human respect, by self-interest. He had authority, he was the leader, yet he acted as a bureaucrat, and Jesus was the victim of the indecision of a leader.

And you, fathers and mothers of families, before your children, are you capable of deciding? For the Faith? For the good? Whether they like it or not? You play the part of the world just as Pilate played it before the crowds of Jerusalem.

“Are you going to make up your mind?” Psychologically speaking, what does this phrase mean? Are you going to step beyond the sensible mechanism influenced by an exterior that is foreign to reason and faith? Impulsiveness, passions, scruples, laxism, pretensions, self-interest—all of these elements cloud over the objective goal, the goal of the rational reason, the goal of the Faith believing to the point of an ultimate yes.

The first sin of the will is to dodge the goal. How can you fight against it? By a great virtue: obedience, which consists in going in the direction set out by the quality of an intelligence, walking in front of us saying: “That is the way you have to go.”

Accustom the will of your children to understanding that they know nothing, or nearly nothing, not by their fault but on account of their age. May they have the grace to know that they are incapable, all alone, of turning into men.

Obedying is learning how to command yourself; it is forming a will that is free to choose a goal. Whoever wants to be a leader has to begin by obeying; in obedience he will find the reasons to command according to reason and according to the Faith.

Let us take a closer look at the sterility of indecision. There is indecision that comes from the understanding: acting without knowing. The hunter sees moving branches, he shoots, and kills a poacher. There is also indecision that comes from the will: knowing without daring to will. We know we should but we don't dare to risk it.

In moral theology, there can be three different cases: an act without a known goal is not a moral act, a human act; a dangerous act without a goal which qualifies it in spite of the obligatory risk is sinful; an indecisive act abandoned to the hazards of chance ("heads or tails") is immoral in its cause.

In all three cases, neither faith nor reason are satisfied: a goal is lacking. Stepping into the domain of the passions: a good act reinforced by a passion in service of the goodness of the act turns that passion into a marvelous springboard. Passion used in a moral way gives us the courage to take goodness to its absolute limit; it ought to help us conquer our indecision. For example: the child watching a film about the Passion of Christ, who jumps up to crash into the screen where Judas is betraying Christ with a kiss. Another example would be the heroic actions of the saints: St. Catherine of Siena drinking the pus coming out of an ulcer she was bandaging in order to conquer her disgust at the sight of wounds.

The sterility of our faith comes from our lack of courage. We are constantly repeating: "Don't make waves!" We are Catholics, but we are not *believers*. Witness our inertia in face of the pollution of the souls of our children by sexual information.

Christ wanted a Church capable of the most fabulous adventure imaginable: breaking out of indecision in face of sin, evil, error, hell, by force of risks, preferences, fidelities, and interior and exterior decisions.

Where are the believers? Look at the trembling of so-called Catholic souls before the chivalrous gestures of faith; the sterility of indecisive Catholics; the victory of modernism in neutralizing believers by acclimatizing Catholics to false ideas. How can we re-become believers?

Nourish your interior judgment on a faith lived in secret: meditation, adoration, prayer, memories of grace, generosity in sacrifice—all realities that mobilize in your heart the splendid capacities for feeling all of a sudden that you are facing life head on,

with the courage to show the path to those who are looking for it, risking the decision of a Creed lived in a time granted to God before the time granted to the exterior; risking a choice of which the martyrs would be proud; risking fidelity to objective *ideas*, traditional and doctrinal; binding future to past without the slightest fracture of indecision.

Become actualized by the Creed, every day, for ever, in us, around us, without fear of the indecisions of our nature. You see the manner in which you have to prove your capacity to love, the kind of capacity God wants to give back to an age that is no longer capable of loving.

Indecision in the Conscience

My ambition and my desire is to give you the profound conviction that our lives belong to God and to Him alone. Consequently, our lives only have meaning in families, communities, and countries to the extent of our fidelity to God. If you step outside of that fidelity, God has the right to condemn you.

God alone is capable of planting seed in the soil, as He wishes. Ever since the Fall—He said it to Adam—the earth only produces brambles and thorns, especially the earth inside of us. Grace sets out to weed our conscience. And that is where all the difficulties begin.

The reasons are extremely varied: ignorance of the supernatural, fear of the divine seed, terror at the thought of God's taking over, sadness at not knowing how to overcome our helplessness. All of these things prevent our lives from belonging to God.

Hence a feeling of failure, of starting over again indefinitely; a feeling of sadness, in spite of tremendous natural qualities. We feel that between our life and its absolute fecundity, everything is blocked by a state of indecision. Listen to this poem by Marie Noël.¹ She entitled it: *My Weakness*:

My weakness,
When I do wrong,
I am never sure that it is wrong.
When I do good,
I am never sure that it is good.
When I speak, when I affirm,
I am never sure that it is true.
I only have confidence in suffering.
Suffering, enduring, accepting,
alone reassures me by a strength that comes
from beyond and imposes itself upon me.
May Your will be done, not my own,
For I have no will of my own,
nothing but an unquiet oscillation
between true and false,
between good and evil.
But suffering settles me in peace.
Because You have chosen for me.

Yes, but on the condition of adding one theological detail: you have to realize that this original infirmity which prevents the soul from deciding is used by grace to sow the seed that will produce virtues springing up to eternal life. It is the revenge of love against the stain of original evil. For with God, all creation, natural and supernatural, is always full of energy and dynamism.

Listen to what Jesus says: “All you (*you: the whole world*) who labor and are weary (*the infirmity of original sin*), come to Me!” not to others, not to the professor first, to the doctor, to the government, “come to Me, and I will remake you.” Jesus does not say: I am going to remove the difficulty, He says, “I will remake you,” making use of it. It is an invitation to the poor human race to come and rediscover hope.

The indecision of the conscience is a constant weight inflicting a state of heaviness. Jesus says, “Come to Me, My yoke is sweet,” but it remains a yoke. “My burden is light,” but Jesus does not say: I am taking away the burden. He is going to teach us how we can change a yoke into sweetness and a burden into lightness. From this discovery flow all of the great victories within oneself. Make the yoke serve, make the burden serve, with sweetness, with lightness. The Lord does not announce the suppression of our indecision; He is going to lighten it.

How is He going to do so? Indeed, how can you give the contrary of weight to heaviness itself? The natural law of heaviness forces your progress to a halt. “I am exhausted, I set my pack on the side of the road.” And yet, have you noticed that in physics they use heaviness to increase speed? You have only to look at the wheels of a locomotive: there you have a weight that is intended to increase the speed. Indecision in the conscience is the most terrible weight, forcing to a halt the best use that can be made of a weight.

So what are the causes of indecision, first of all?

They are legion: hereditary or developed by a faulty education, too severe or too lax. Sometimes the causes are indefinable: scruple, pride, fear, self-interest, ambition.

The consequences? They are all to the benefit of ease. We do not want to fight. We avoid grappling with interior struggles. We end in a formalistic spirituality, without courage, without a will to commit ourselves with confidence and precision.

At this point, the indecisive realize that every year they are a little more weary of their initial fidelity, and a moment comes when the night only grows darker. Indecision has become a state, a state making them no longer worthy of their baptism.

How is it possible to heal this kind of a conscience? Above all, you have to prove to them that indecision is the first enemy of the soul. To accept it is to run the risk of accepting, in the end, a fictitious sort of peace: “I am at peace.” You know very well it is not true—you have dodged the real problem, you have

cheated with life, which is the worst thing that can happen to the life of the conscience.

Rediscover the principle of a genuine peace. Objective reasoning, with the help of counsels and confidences, preserves the freedom of our reason. The Faith reasons with what characterizes the contrary of indecision: certainties—certainties to the point of a prayer that asks: “You who know all things, You who are light itself, You who have never deceived anyone, You who have always said: ‘I am the Life, I am the Truth, I am the Way,’ won’t You draw me to Yourself?”

In a word, become a conscience enlightened by reason and by faith, which is the first resurrection of the will, the first resurrection of a faith that is truly *acting*.

Brighten the night of indecision in this way—not by full sunlight, because it is not possible since the stain of original sin remains—but, as Corneille says, by “that obscure brightness falling from the stars,” the nebulous brightness which gives enough light to allow the will, the decision, to move forward. Souls who are in a state of indecision are not even in this *brightness*, they are in the night, with all the blackness of the night. That is to say, they have made it impossible to advance or choose. They are not happy, they do not feel oriented toward a night which ends in dawn. When you manage to tell a soul, “There is no night without a dawn,” you save it from despair. You also have to teach him that he must, personally, accept to enter that *brightness* by his efforts and his fidelity. It is precisely what characterizes the indecisive: they do not walk, their steps are no longer oriented toward a decision coming from God, coming from a reason enlightened by faith, coming from acts of belief capable of transforming the night into a night brightened by stars. “Then come to Me, I will build you a path, in spite of the night, because of the night.”

Here is the first conclusion: as long as a soul is capable of walking forward, he is victorious over himself. I can give you no more marvelous example of the will to walk forward than that of the pilgrims of Emmaus, in the Gospel of St. John. Let’s try to analyze what happens between these two men:

Evening falls. Overwhelmed by the events of the last few days, they no longer know what to believe. They are undecided. Where are they going? Toward the night. A stranger comes along, someone they do not know. He joins them. Notice, He does not invite them to sit down on the side of the road. He starts walking next to them. He is going to direct their walking. Night falls, but He already draws forth a certain dawn: “Why are you afraid? Don’t you believe anymore?” “But we were told... But we were promised... And now everything is over.” And yet they feel the presence of this Man next to them and they say to Him: “Stay with us.” And then all of a sudden there is the dawn of the breaking of the bread. Night is made day by the dawn of a consecration. The

breaking of the bread enlightens the men, so much so that when they leave to go back they say to each other: "There was something aflame in our heart." We found hope again, we found charity, we found the Faith, and as He walked at our side, we came back to life!

The truth of God is not a problem of sensibility, but of a truth which walks forward, which walks in spite of indecision, because God needs to put you in a position to produce virtues of patience, humility, hope, confidence, courage, and affirmation of yourself, which you would have been incapable of producing if you had been someone who is decisive. It is the revenge of the love of God on the wound of evil, used by love to force it to produce what by reason alone it cannot produce.

Rationalism is the great criminal in our indecision of conscience. It goes without saying: indecision comes from a reason deprived of elements capable of making it produce an argument. Indecision compares without concluding, reason is not sown with the seeds of supernatural virtues. "I am the one who will heal you"—not psychoanalysis but the Faith. A people deprived of faith is a people demolished, as regards salvific options of life.

Let us pass now to the practical domain.

First of all, for a specific indecision or a specific virtue, where can we find it? That is for each one of us to discern. With intelligence, with reflection, practice the virtue recognized as primary in the leading of your life, the primary effort which is going to dig up the whole garden and sow the seed in spite of itself. All indecision is healed by the practicing of a specific virtue. You know the phrase of Marshal Foch: "What is at stake?" Man is capable of using his indecision to develop capacities of decision, of firmness, of permanence in effort, from which society will be the first to benefit. You parents who are listening to me now, don't you see that this is one of the primary aspects of education? Accustoming the child to decide in view of his conscience, in view of his duty, in view of his family, in view of his education?

Next, have faith. "Give us this day our daily bread": the efforts, the dispositions, the acts of trust, the confidences oriented toward that virtue which I need most. Do not endure life; love, wherever there is a struggle to love.

Indecisions are nights waiting for their stars when the wind of decision, of the Faith, finally sweeps away the clouds of self-love. So many souls lose their taste for the spiritual life by dint of voluntaristic efforts: useless, tiring, and only meant, in their mind, to rid them of their indecision by personal *fiats* erected into programs. On the contrary, the "original night" only exists for the stars it will produce, admirable stars of heroic patience with oneself,

brightening others with our smiles and with a force that recalls the catacombs.

Directing souls has never meant ridding them of their original night by dint of programs, but teaching them on the contrary to plunge into their night, to embrace it, in order to make it yield a new kind of light. "*O beata nox.*" He is risen in my indecision by the light of virtues of faith animating my renewed will.

The method is divine and sure. We begin with fatigue: we are paralyzed, and we end by cherishing our night that produces a glorious Easter day.

But you must not be the accomplice of your indecision, the refusal to know, the fear to present your problem, ignorance of conscience. The Holy Ghost is always ill at ease in a night we prolong on purpose. He cannot send the wind of confidence blowing through it. And when the wind has not chased away the clouds, we cannot see the stars and we become discouraged.

The handsome cry of Marie Noël in her private diary:

Such repose, ah! such a breath of air, in a conflict, when you suddenly realize you were wrong! Everything is suddenly at peace. I was the one who was wrong. Everything comes back into place! Whereas, if you had to depend on someone else for your peace...

Two more ideas:

The obligation of the indecisive is to pray, to reflect in order to thin the clouds of indecision. Then be ready to obey. Obedience is that stone dug into the ground by someone else, to give the earth that solidity which sustains the walk forward. Is it not what Jesus said to good St. Peter: "Get out of the boat, come!" And there is St. Peter walking on water. Everything is fine, it is holding him up, until the moment when he draws near to God and he turns his head: "And what if I sank!" And he sinks... "Man of little faith! That will teach you to doubt. You are right next to Me, I reach out My hand, and you doubt..." The number of men who sink into the bottomless ocean and who once were called... "Come, walk, but according to Me, not according to you; according to the Faith, not according to your feelings; according to My commandments, not according to your personal whims. Go on, try, and you will see that close to Me the ground has become solid."

You can see what this attitude of confidence and decision would bring you. Whatever the year, whatever tomorrow brings, walk forward. The moment you begin walking according to Christ, you are guaranteed of going all the way. ☪

An unpublished conference from the private archives of the Association du R. P. de Chivré. Fr. Bernard-Marie de Chivré, O.P. (say: Sheave-ray¹) was ordained in 1930. He was an ardent Thomist, student of Scripture, retreat master, and friend of Archbishop Lefebvre. He died in 1984.

¹ Pen-name of Marie Rouget (1883-1967), Catholic poet and writer.

A Dinosaur's Collect

Who could not like the 1980's? For the Priestly Society of St. Pius X it was a continuation of its work and the hammering out of its positions for the resistance against the novelties, innovations, and sometimes silliness which had afflicted the Church of God since the Second Vatican Council. It was a decade of "war" as the then Fr. Williamson would have said. And he would like it that way: war, in the realm of ideas, causes one to think or die. It can vitalize the senses and sharpen the wits, or it can cause one to wither into a shell of a man. Clarity of thought can be the result of the conflict of ideas as long as a gentleman's understanding is in place and Christian charity reigns supreme.

In spite of being a decade of conflicts, the 1980's were marvelous years: Archbishop Lefebvre was still alive to interpret, inspire, and assist the Priestly Congregation he had founded. There were also many of the old "troopers" along side the venerable archbishop. These monsignori, canons, and priests would often pass through the seminary in Ecône, and through their conferences and contact with the seminarians they passed on to us a sane, and oftentimes brilliant, heritage. It was a tremendous privilege to be in Ecône in those days. It was a time which can no longer be duplicated. A living tradition was embodied in those men who have now gone to their well-deserved reward. How do you thank someone for fidelity? These priests were the faithful servants of the Gospel and heroes to the young seminarians. We knew that we lived in critical times.

Sedevacantism, liturgical observances, clerical fidelity, political stance, and the shock of the Assisi papal gathering of religions were among the many subjects addressed during that decade, and certainly not the least of the debates centered on the episcopal consecrations of 1988. What a spectrum of topics! The years from the First General Chapter of the Society in 1982 until the episcopal consecrations in 1988 were filled with controversy and conflict. Should I add "vitality?" Though the course was difficult, and many lost their way on the various subjects, it was a time when ideas and the Faith were vigorously debated. The following decade seems to have been afflicted, in comparison, with a sort of malaise of complacency and inert existence: "I have my Mass and the Sacraments. That's enough for me." Many now have been reared and educated exclusively in the ancient Faith of the Church thanks to the work of Archbishop Lefebvre and his priests, and this is an exceptional gift in this day and age.

LETTERS FROM THE RECTOR
OF
ST. THOMAS AQUINAS SEMINARY

VOLUME I
THE RIDGEFIELD LETTERS

FROM "THE NINE"
TO
THE EPISCOPAL CONSECRATIONS OF 1988

FR. RICHARD WILLIAMSON
INTRODUCTION BY DR. PETER CHOJNOWSKI

Bishop Richard
Williamson

Sixty-two letters of then Fr. Richard Williamson from his appointment as Rector of St. Thomas Aquinas Seminary in early 1983 to June 1, 1988—just preceding the episcopal consecrations. Utterly fascinating, the letters break down into three main categories dealing with: Sedevacantism (the split of "the Nine"), relations and contacts between Rome and Archbishop Lefebvre, and the disastrous ecumenical meeting at Assisi and the "build-up" to the 1988 episcopal consecrations. Of course, not all the letters deal with these three topics, but these three topics run as a theme through these ALWAYS entertaining and edifying letters. For example, one letter is on the death of Fr. Williamson's father; another gem is his first impression of the seminary property in Winona. There are many more like it. Yes, this IS one of those books that you can't put down.

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tion of Old Letters

Nevertheless, can it not be asked whether many now, too many, have simply accepted the status quo? Does our Faith not compel us to more? They might assist at Mass, but have too many simply become lukewarm and apathetic?

The letters in this collection deal with the most wide ranging subjects (and conflicts) to be found in the ecclesiastical world of the Society of St. Pius X's apostolate; they are for this reason perhaps even more important for the readers following a somewhat complacent decade, and who are now more than half way through the first decade of another century. We are commemorating during these years the centennial of the pontificate of St. Pius X, but where is our faith in comparison to the beginning of the 20th century? Is ours the zeal of the saintly pontiff, or have we accepted that the world have the upper hand? The letters of Bishop Williamson may once again agitate such questions. "Agitate?" Agree or disagree with them, they are at least thought-provoking. Letters cannot possibly cover all the details and nuances necessary in such an array of subjects, but they are good exposés and they certainly open the debate. They were, and are, matters worthy of discussion.

Discussion must be open and frank. Too many spend their time preoccupied with a "nice" façade. This does not mean that discussions are to be harsh if they involve serious ideas—on the contrary! A conversation, even a debate, can be cordial and balanced. It only requires that one remain a gentleman, honest, and be guided by charity. We can still disagree and remain mutually in the embrace of charity. This has been seen in numerous lives of the saints throughout history; the time of the Great Schism not being the least of the examples. What *is* death to intellectual integrity, is the sort of mealy mouthed protests of "niceness" while all the time planning a covert, and usually backstabbing, attack. This is not the method of a gentleman and certainly not that of one who is meant to be inspired by evangelical charity. Unity is not uniformity. The letters of Bishop Williamson expose to all the world his ideas and by doing so his position is known. This is much to his credit. He knows how to draw the line in the sand, and his is not the method to work "behind the scenes." In re-issuing these letters he has even refused to re-edit or touch them up to fit, perhaps better, the present circumstances. Written in the 1980's they remain the letters, integrally, of the 1980's.

And this brings us to a final consideration. Bishop Williamson has often, dare I say *always*, seen himself as



a provocateur.

Complacency
and wishy-washy
minds are his bane. He

"bends the bar past straight" in order to make the thoughts rest justly straight in the end. When he sees sparks of interest and the wheels of thought begin to turn he is delighted. Those who have lived with him know this to be true. It does not matter who the person might be, whether faithful Catholic, pants-wearing feminist, or Orthodox rabbi, he is one who enjoys a good debate and conversation with substance. These letters would seem to show something of this attitude. In conversation, where grey cells are sparking, the bishop is known to take copious notes in his little green notebooks. God alone knows what these may contain after so many years!

The letters of the first volume cover the years when Fr. Williamson was first vice-rector and then rector of St. Thomas Aquinas Seminary in Ridgefield, Connecticut. Named by Archbishop Lefebvre to these posts, he was certainly a lieutenant for the esteemed prelate. These letters were written during that time of trust and confidence from the founder of the Society of St. Pius X. "Trust" and "confidence" are not too strong of words, as Archbishop Lefebvre, in a sense, confirmed these public writings of 1983-1988 by his choice of Richard Williamson as one of the four men consecrated to carry on his episcopal duties in that fateful year, 1988.

Read them. Appreciate them. Hate them, even. Whatever, as long as the ideas be kept alive and the complacency of so many years be shaken off. ☞

Fr. James Doran was ordained for the Society of Saint Pius X in 1988 and is currently the prior of St. Francis de Sales Priory in Geneva, Switzerland. He is the former vice-rector of St. Thomas Aquinas Seminary (Winona, Minnesota) and editor emeritus of Angelus Press.

Our serialization continues with the next chapter of the Catechism, devoted to questions of civil society. The novel notion of “religious liberty,” introduced at Vatican II, has caused a great deal of confusion in regard to these questions.

Catechism Of the Crisis In the Church

32) Is Jesus Christ the king of civil society?

Jesus Christ is not only king of the Church or of the faithful, but also of all men and of all nations. He said so before His Ascension: “All power is given to me in heaven and in earth” (Mt. 28:18). He is king of the whole world; nothing can escape His rule.

- **What are the foundations of Christ’s kingship?**

Pope Pius XI teaches in the Encyclical *Quas Primas* that Christ has a twofold claim to kingship: **1)** He is king by nature, by an innate right (He is Man-God); and **2)** He is king by conquest, by an acquired right (by redeeming the world, He acquired all men by His blood).

- **Doesn’t Christ’s kingship extend only over the baptized?**

In reply to this objection, Pope Pius XI cites his predecessor Leo XIII:

His empire extends not only over Catholic nations and those who, having been duly washed in the waters of holy baptism, belong of right to the Church...; it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ.¹

- **Why does the current hierarchy put so much stock in Vatican II, since at the same time they acknowledge that it was not an infallible council?**

In fact, from the beginning, Vatican II has been the object of a ruse. During the Council, its pastoral character was emphasized so that the use of precise theological language could be dispensed with; but afterwards, those who insisted upon its pastoral nature ascribed to conciliar teaching an authority equal, if not superior, to that of previous councils. This trick was denounced by one of the participants at the Council, Archbishop Lefebvre, in 1976:

It is imperative, therefore, to shatter the myths which have been built up around Vatican II. This Council had wished to be a pastoral Council because of its instinctive horror for

dogma, and to facilitate the official introduction of liberal ideas into Church texts. By the time it was over, however, they had dogmatized the Council, comparing it with that of Nicaea, and claiming that it was equal, if not superior, to the Councils that had gone before it.²

33) Didn't Jesus Christ say that His kingdom is not of this world?

Christ affirmed before Pilate that His kingdom is not of this world (Jn. 18:36). He meant by this that His kingdom does not originate in this world, and that its nature is superior to that of all earthly kingdoms; but it is exercised on earth. The kingdom of Jesus Christ is not of this world, but it is indeed in this world.

- ***Is this interpretation certain?***

Christ's words are so clear that they scarcely need interpreting. Just as our Lord declared that He was not *of* the world,³ but that He was sent *into* the world by the Father,⁴ He declared before Pilate that His kingdom is not *of* this world, but that, being king, He came *into* the world to give testimony to the truth.⁵

- ***What do the Fathers of the Church say about it?***

The Fathers of the Church point out that our Lord did not say "My kingdom is not here," but rather "My kingdom is not from here."⁶ His kingship indeed has its exercise *in* the world.

- ***Why then did Jesus Christ affirm that His kingdom is not of this world?***

Jesus Christ refused to allow Himself to be proclaimed king (Jn. 6:15) in order to dissociate His kingdom from the false messianic pretensions of the Jews (liberation from the Roman yoke and world dominion). Speaking to a Roman governor, He indicates that His kingdom, essentially supernatural, does not threaten the emperor; it does not compete against the kingdoms of the earth, whose limits, vulnerability, and petty ambitions it does not share. Christ's kingdom encompasses all the world's kingdoms, as the second antiphon of the Vespers for the Feast of Christ the King proclaims: "His kingdom is a kingdom of all ages, and all kings shall serve and obey Him."

- ***Isn't Christ's kingship essentially spiritual?***

Indeed, Pius XI teaches in *Quas Primas* that the kingdom of Christ "is spiritual and is concerned with spiritual things" (§15).

- ***If it is essentially spiritual, does Christ's kingship extend over temporal affairs?***

In the same encyclical, Pius XI continues to say:

It would be a grave error, on the other hand, to say that Christ has no authority whatever in civil affairs, since, by virtue of the absolute empire over all creatures committed to Him by the Father, all things are in His power (§17).

- ***Even if He has this power, didn't our Lord manifest that He is not interested in temporal power and desired to reign only over souls?***

Our Lord desires first and foremost to save souls and to reign in them by His grace. To turn men heavenwards, during His life on earth He refused any exercise of temporal authority. He carefully distinguished the religious society He founded (the holy Catholic Church) from civil society. He left to the kings of the earth their power. But Christ's kingship nonetheless exists, and temporal authorities have the duty to acknowledge it publicly once they become cognizant of it.

- ***Why must rulers recognize Christ's kingship?***

For heads of state, the public recognition of Christ's kingship is first of all a duty in justice *to our Lord* (His kingship is the source of their authority). It is also a duty *to their subjects*, whom they strongly help to save their souls, and upon whom they draw down the Savior's particular blessing. Lastly, it is a duty *to the Church*, which must be sustained in its mission.

- ***Why insist so much upon Christ's social kingship? Isn't it enough to be occupied with the main thing: His reign in souls?***

Man is not a pure spirit. Pope Pius XII teaches: "Souls are affected for better or for worse by the form given to society, depending on whether it is in harmony with divine law or not."⁷

34) Does the State, then, have duties in regard to our Lord Jesus Christ and to religion?

Just as all men have the duty to honor God their Creator, and, in order to do so, to embrace the true faith once they know it (their personal salvation depends upon their acceptance or rejection of Jesus Christ), so too the State.

The happiness of the State flows from no other source than that of individuals, since a city is nothing else than the ensemble of particular individuals living in harmony.⁸

- ***Must political society itself honor God publicly? Isn't it enough that individuals do so?***

Leo XIII teaches:

...the State, constituted as it is, is clearly bound to act up to the manifold and weighty duties linking it to God, by the public profession of religion.⁹

- ***Where does this duty to honor God publicly come from?***

Leo XIII explains:

For men living together in society are under the power of God no less than individuals are, and society, no less than individuals, owes gratitude to God who gave it being.... Since, then, no one is allowed to be remiss in the service

due to God, and since the chief duty of all men is to cling to religion in both its teaching and practice (not such religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the only one true religion), it is a public crime to act as though there were no God. So, too, is it a sin for the State not to have care for religion as something beyond its scope, or as of no practical benefit; or out of many forms of religion to adopt that one which chimes in with the fancy.¹⁰

● ***To honor God publicly, must civil society necessarily profess the Catholic religion?***

Jesus Christ, who is the unique mediator between men and God, is never optional. And the Catholic Church, which is the unique Church of Christ, is not any more so. Leo XIII teaches:

...We are bound absolutely to worship God in that way which He has shown to be His will.¹¹

● ***But is the State competent in religious matters?***

The State is not competent to legislate in religious matters according to its lights. But it is competent to recognize the true religion by certain marks, and to submit to it. Leo XIII affirms:

Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraved upon it. This religion, therefore, the rulers of the State must preserve and protect....¹²

● ***Has the State other religious duties besides the public worship of God?***

Yes, the State, while staying within its own domain, must foster its citizens' eternal salvation.

● ***Isn't it the Church's affair, and not the State's, to aid people to reach eternal happiness?***

God willed to create a specifically religious society (the holy Catholic Church), distinct from civil society. Man, then, must belong to both of these societies, yet man has only one last end. He cannot go in two directions simultaneously: his temporal life is given him to prepare his eternity. The State, whose proper domain is the temporal order, cannot organize society independently of its last end. It is not directly responsible for the eternal happiness of its citizens, but it must contribute to that end indirectly. If the State should neglect to do so, it would be ignoring the most important part of the common good. Such is the teaching of the Fathers of the Church, St. Thomas Aquinas, and the popes.

● ***What do the Fathers of the Church have to say about this?***

St. Augustine asserts:

For a man serves God in one way in that he is man, in another way in that he is also king. In that he is man, he serves Him by living faithfully; but in that he is also king, he serves

Him by enforcing with suitable rigor such laws as ordain what is righteous, and punish what is the reverse. Even as Hezekiah served Him, by destroying the groves and the temples of the idols... (II Kings 18:4), or even as Josiah served Him, by doing the same things in his turn (II Kings 23:4-5..., or as Darius served Him, by giving the idol into the power of Daniel to be broken... (Dan. 3:29). In this way, therefore, kings can serve the Lord, even in so far as they are kings, when they do in His service what they could not do were they not kings.¹³

Elsewhere he teaches:

It is by acting thus that kings serve God in their royal capacity: if in their kingdom they command the good and prohibit evil, not only in the things pertaining to human society, but also in those that pertain to the true religion.¹⁴

And elsewhere:

But we say that [rulers] are happy if they rule justly; ...if they make their power the handmaid of His majesty by using it for the greatest possible extension of His worship; if they fear, love, worship God....¹⁵

● ***What do the other Fathers of the Church say?***

St. Ambrose begins a letter to the Emperor thus:

As all men who live under the Roman sway engage in military service under you, the Emperors and Princes of the world, so too do you yourselves owe service to Almighty God and our holy faith.¹⁶

St. Leo the Great wrote to the Emperor Leo I:

...the kingly power has been conferred on you not for the governance of the world alone but more especially for the guardianship of the Church....¹⁷

St. Gregory the Great affirms that:

For power over all men has been given from heaven to the piety of my lords to this end, that they who aspire to what is good may be helped, and that the way to heaven may be more widely open, so that an earthly kingdom may wait upon the heavenly kingdom.¹⁸

St. John Chrysostom explains:

For there are a duller sort, upon whom things to come have not such a hold as things present. He then who by fear and rewards gives the soul of the majority a preparatory turn towards its becoming more suited for the word of doctrine, is with good reason called "the Minister of God."¹⁹

● ***And what did St. Thomas Aquinas teach?***

In his treatise on politics, the *De Regno*, he wrote:

Since the beatitude of heaven is the end of that virtuous life which we live at present, it pertains to the king's office to promote the good life of the multitude in such a way as to make it suitable for the attainment of heavenly happiness, that is to say, he should command those things which lead to the happiness of Heaven and, as far as possible, forbid the contrary.²⁰

● ***Are the Doctors of the Church unanimous on this point?***

Yes, the Doctors of the Church are unanimous on this point. On the brink of the French Revolution of 1789, the great doctor of moral theology, St. Alphonsus

de Liguori, employed the same language as St. Augustine:

An individual will save his soul by keeping the divine laws; to save his soul, must keep them and make his subjects keep them, that is to say, reform bad morals and uproot scandal. He must fulfill this duty courageously and unflinchingly....He must not hesitate to banish from his realm every preacher of impiety, nor to seize works infected with bad doctrine at the border. This is their imperious duty, and it is for failing to accomplish it that princes have lost their crown.²¹

● *Have recent popes dealt with this question?*

After the Revolution of 1789, when the temporal powers ceased to fulfill their function, the popes had to treat explicitly of the matter at length. Gregory XVI reminded the princes that

their power has been given them, not only for the government of the world, but especially for the support and defence of the Church....let them be convinced that the cause of faith should be far dearer to them than that of their kingdom....Set up as fathers and guardians of their nations, they will secure their true and constant happiness, with peace and plenty, if they make it their principal care to make religion flourish with piety towards God, Who bears written on His thigh: "King of kings, Lord of lords."²²

● *Did Gregory XVI's successors employ the same language?*

All the popes until Vatican II are unanimous. Leo XIII explains:

For one and all are we destined by our birth and adoption to enjoy, when this frail and fleeting life is ended, a supreme and final good in heaven....Hence, civil society, established for the common welfare, should not only safeguard the well-being of the community, but have also at heart the interests of its individual members, in such mode as not in any way to hinder, but in every manner to render as easy as may be, the possession of that highest and unchangeable good for which all should seek. Wherefore, for this purpose, care must especially be taken to preserve unharmed and unimpeded the religion whereof the practice is the link connecting man with God.²³


● *So then, Church and State must not be separated?*

The Church and the State are two distinct societies, but their strict separation is absurd and unnatural. Man is not divided into a Christian and a citizen. He must be a Christian not only in his private life, but in every facet of his life. Thus he must pursue a Christian politics by striving to bring civil laws into accord with the divine laws.

● *Was the separation of Church and State condemned by the popes?*

Pius IX condemned the proposition that "the Church ought to be separated from the State, and the State from the Church,"²⁴ and St. Pius X wrote:

That the State must be separated from the Church is a thesis absolutely false, a most pernicious error. Based, as it is, on the principle that the State must not recognize any religious cult, it is in the first place guilty of a great injustice to God; for the Creator of man is also the Founder of human societies,

and preserves their existence as He preserves our own. We owe Him, therefore, not only a private cult, but a public and social worship to honor Him. Besides, this thesis is an obvious negation of the supernatural order. It limits the action of the State to the pursuit of public prosperity during this life only, which is but the proximate object of political societies; and it occupies itself in no fashion (on the plea that this is foreign to it) with their ultimate object which is man's eternal happiness after this short life shall have run its course.²⁵ 

Translated exclusively for Angelus Press from *Katholischer Katechismus zur kirchlichen Kriese* by Fr. Matthias Gaudron, professor at the Herz Jesu Seminary of the Society of St. Pius X in Zaitzkofen, Germany. The original was published in 1997 by Rex Regum Press, with a preface by the District Superior of Germany, Fr. Franz Schmidberger. This translation is based on the second edition published in 1999 by Rex Regum Verlag, Schloß Jaidhof, Austria. Subdivisions and slight revisions made by the Dominican Fathers of Avrillé have been incorporated into the translation.

¹ Leo XIII, Encyclical *Annum Sacrum* (May 25, 1899), §3, quoted by Leo XI in *Quas Primas* (December 11, 1925). [Except where otherwise noted, English versions of papal writings are taken from the Vatican Web site.—Tr.]

² Archbishop Marcel Lefebvre, *I Accuse the Council* (Angelus Press, 1982), p.v.

³ Jn. 17:16—*Ego non sum de mundo*. In Latin, the preposition *de* indicates origin, point of departure.

⁴ Jn. 17:18—*Tu me misisti in mundum*. The preposition *in* followed by the accusative indicates the destination of a motion.

⁵ Jn. 18:36—*Regnum meum non est de hoc mundo...Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati*.

⁶ Jn. 18:36—*Regnum meum non est hinc*. The Latin adverb *hinc* indicates the provenance (it answers the question *unde*, whence). The adverb *hic* indicates present location. This fact is explicitly underscored by St. Augustine, St. John Chrysostom, and Theophylactus (quoted by St. Thomas in the *Catena Aurea* on Jn. 18).

⁷ Pius XII, Radio Message of June 1, 1941.

⁸ St. Augustine (354-430), Letter 155 to Macedonius, 3, 9, *PL* 33, 670.

⁹ Leo XIII, Encyclical *Immortale Dei* (Nov. 1, 1885) on the Christian Constitution of States, §6.

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² Leo XIII, Encyclical *Libertas* (June 20, 1888), §21. The same teaching is given in *Immortale Dei*.

¹³ St. Augustine, Letter 185, Chap.5, §19, *PL* 33, col. 801 [on line at <http://www.newadvent.org/fathers>].

¹⁴ St. Augustine, "Four Books in Answer to the Grammarian Cresconius," *Retractions*, Chap.51, §56.

¹⁵ St. Augustine, *The City of God*, Book 5, Chap. 24.

¹⁶ St. Ambrose, Letter 17, *PL*, col.961 [online at www.newadvent.org/fathers].

¹⁷ St. Leo the Great (Pope from 440-61), Letter to Leo Augustus, *PL* 54, col.1130 [online at www.catholicculture.org/library/fathers].

¹⁸ St. Gregory the Great (Pope from 590–604), to Mauricius Augustus, *PL* 77, col.663, [online at www.catholicculture.org/library/fathers].

¹⁹ St. John Chrysostom, Homily XXIII on the Epistle to the Romans [online at www.newadvent.org/fathers].

²⁰ St. Thomas Aquinas, *On Kingship*, tr. by Gerald B. Phelan and revised by I. Th. Eschmann, O.P. (Toronto: Institute of Mediaeval Studies, 1949) [online at www.diafrica.org/kenny/CDtexts/DeRegno.htm#0].

²¹ St. Alphonsus de Liguori, *Fedelta dei Vassali* (June 1777), quoted by Augustin Berthe, C.S.S.R., *St. Alphonse de Liguori 1696-1787* (Paris: Reteaux), II, 440-41.

²² Gregory XVI, *Mirari Vos* (Kansas City: Angelus Press, n.d.), §29.

²³ *Immortale Dei*, §6. The Pope develops the same idea in *Libertas*.

²⁴ Condemned Proposition 55 from the Syllabus of Errors (Dec. 8, 1864).

²⁵ St. Pius X, Encyclical *Vehementer Nos*, on the French Law of Separation (Feb. 11, 1906), §3.

Why is it that the reception of Holy Communion does not break the Friday abstinence?

It is certainly true that the Holy Eucharist contains the Body, Blood, Soul, and Divinity of Our Lord Jesus Christ. However, the catechism reminds us that it is under the appearances of bread and wine. This means that when transubstantiation takes place, the substance of the bread no longer remains, and that instead the substance of Christ is present whole and entire. However, the accidents do not change, and remain the accidents of bread and wine. This means that Christ's body is present whole and entire under each particle of the Host, but without all the physical characteristics of the body, namely the height, weight, color, or even the chemical composition. Every aspect of Christ's body that can be measured is absent, for all that man can measure makes up the accidents or external appearances. His body is present in the manner of a substance, the underlying reality behind the appearances.

With this understanding, we can now determine if the Holy Eucharist truly is Christ's flesh, if to partake of it truly is to eat meat, if it really is cannibalism to consume the Holy Eucharist, as the Jews falsely interpreted His words when they cried out: "How can this man give us his flesh to eat?" (Jn. 6:53).

The Blessed Eucharist is most certainly the flesh of Christ, but present in the manner of a substance, as Christ Himself is present, whole and entire, which is what the Holy Eucharist really is. It is not, however, flesh in the common way of understanding, that is with the accidents of flesh, namely its appearance, color, weight, and texture. Consequently it is not cannibalism to consume the Holy Eucharist, nor is it the eating of flesh meat as indicated by the Church's precept of Friday abstinence. It is to be nourished with the entire substance of Christ, His sacred Humanity as well as His Divinity, His human life as one risen from the dead, and His divine life as Son of the Father. It is for this reason that our Divine Savior tells us:

He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up on the last day. For my flesh is meat indeed (*i.e.*, true, substantial nourishment for the eternal life of the soul, as symbolized by meat): and my blood is drink indeed. He that eateth my flesh drinketh my blood, abideth in me, and I in him. (Jn. 6:55-57)

Are prayers made while in the state of mortal sin useless?

It would seem that prayers offered while in mortal sin, that is in rebellion against God and His law, would be ineffective and useless, for the sinner is not a friend of God, and has nothing supernatural in common with Him.

This is, however, by the grace of the Good Lord, entirely false. As St. Thomas Aquinas explains with precision (*Summa Theologica*, IIa IIae, Q.83, a.15), there is a twofold efficacy of our prayers, namely that of meriting and that of impetrating. Prayers offered to God in the state of grace are certainly vastly more powerful because they are meritorious, meriting an effectiveness that is infallible, provided that we are asking for graces necessary for our own salvation, and with piety and perseverance. This is the meaning of the wonderfully consoling words of our Divine Savior: "If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you" (Jn. 15:7), and of St. John: "Dearly beloved, if our hearts do not reprehend us, we have confidence towards God: And whatsoever we shall ask, we shall receive of Him: because we keep His commandments and do those things which are pleasing in His sight" (I Jn. 3:21-22).

Yet even when a man is not in the state of sanctifying grace the second effect of his prayers still remains, the effect that our prayers have as a petition begging God's help and grace. This can only be attributed to the divine Mercy, but is the whole reason for our justification, for if God did not listen to our prayers when we were dead in our sins, how would we receive the actual graces to accomplish His holy will? This is how St. Thomas puts it:

As to its efficacy in impetrating, prayer derives this from the grace of God, to Whom we pray, and Who instigates us to pray. Wherefore Augustine says: "He would not urge us to ask, unless He were willing to give"; and Chrysostom says: "He never refuses to grant our prayers, since in His loving-kindness He urged us not to faint in praying."

St. Thomas further points out that in the soul that is not in the state of grace, this efficacy of petition or begging derives chiefly from faith,

because it is through faith that man comes to know of God's omnipotence and mercy, which are the source whence prayer impetrates what it asks for. (*Ibid.*, ad 3)

This is most evident in the prayers of sinners that Sacred Scripture tells us were heard, by which prayers the sinners attained justification. This is the case of the publican who went home justified after having prayed "O God be merciful to me a sinner" (Lk. 18:13). It is also the case of the thief whom we call "good" because he converted and was justified on the cross, after having prayed: "Lord, remember me when thou shalt come into Thy kingdom" (Lk. 23:42).

We must not, therefore, minimize the extraordinary and divine power of prayer, even that made when in the state of mortal sin. For this is a power that derives entirely from God's mercy, and it has no limit. Such prayers will be heard on account of the faith and the importunity of the soul begging God's help, grace, mercy, and forgiveness, as our Divine Lord Himself promised when He said:

Ask, and it shall be given to you: seek and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. (Lk. 11:9-10)

No greater service can we render to our neighbors and friends than inspiring and encouraging them to pray to Jesus and through Mary, whatever the state of their soul.

How does the Confessor determine the penance to give to his penitent in the confessional?

The Council of Trent, in its decree on the Sacrament of Penance, gives the principle for the determination of the penance to be given by the Confessor:

The priests of the Lord ought, therefore, so far as the spirit and prudence suggest, to enjoin salutary and suitable satisfactions, in keeping with the nature of the crimes and the ability of the penitents. (Session XIV, 8, Dz. 905).

This means in practice that the priest is bound to give a heavy penance when the penitent confesses a mortal sin, unless there is a just reason for not doing so, such as the inability of the penitent to do a heavy penance. A heavy penance is a work that would oblige under pain of mortal sin if commanded by the Church, such as five decades of the Rosary, assistance at Mass, a one-day fast. A Way of the Cross would also be a heavy penance. However, shorter prayers are light penances, unless they are enjoined to be done several times over.

The precise determination of the penance is not an easy thing to do, since prudence demands that it be adapted to the condition of the penitent. In this, two grave dangers are to be avoided. The first is for the Confessor to be too lax in giving a very light penance, “lest,” as the Council of Trent teaches,

if they should connive at sins and deal too leniently with penitents, by the imposition of certain very light works for grave offenses, they might become participators in the crimes of others. (*Ibid.*)


Indeed, excessive mitigation of the penance fails to impress on the penitent the need for a true amendment of life, and can lead to routine confessions and repetition of the same sins. The second danger is to be too harsh and demanding on the penitent, so as to give excessively burdensome penances that make Confession disagreeable, that are not accomplished very willingly, and that can turn penitents away from ready and frequent confession.

In general the Confessor ought to err on the side of giving a lighter penance and of being rather too benign than too harsh, for Confession is the

sacrament of God’s mercy, and he could do much more harm by exceedingly harsh penances than by being too soft. Moreover, it is better that the penitent do a lighter penance more willingly than a heavier penance begrudgingly or with negligence. However, the penitent should want, and can certainly request, a moderately hard penance, providing that he truly is willing to do it, and wants to do it out of a sincere desire to make up for his sins.

One of the great challenges for the Confessor is to avoid routine in the giving of penances. It is an unfortunate but frequent occurrence that the penitent can almost always predict the penance, and that the penance is the same for nearly any sin. In such cases, the penance does not have the full satisfactory value that it could have had. This danger is overcome by the Confessor’s effort to apply a remedial penance, namely one which is at the same time a real atonement for sins and an effective remedy, such as imposing almsgiving on the avaricious or mortification on those who commit sins of sensuality. This is what the Council of Trent has to say:

Let them keep before their eyes that the satisfaction which they impose be not only for the safeguarding of a new life and a remedy against infirmity, but also for the chastisement and atonement of past sins. (*Ibid.*)

The Confessor who is a little creative in this way will think of different ways in which to impose the three chief kinds of penances, or good works, that satisfy for sins. The first kind are works of religion, such as various prayers; the second are works of charity, such as helping the poor and almsgiving; and the third are works of mortification, such as fasting and abstinence. The penitent should not be surprised to receive as a penance some such work. However, he does have the right to say so, if he feels that the penance is too difficult or too demanding for him to accomplish. He can also point out that the priest does not have the right to impose a public penance (which could harm a person’s reputation), nor one that is incongruous, inappropriate, or astonishing. Yet all other things being equal, the penitent should thank God for (and even request) a penance which is a remedy for his fault, as also for a penance which is more difficult to accomplish, for it will be more effective in satisfying for his sins. 

Fr. Peter Scott was ordained by Archbishop Lefebvre in 1988. After assignments as seminary professor and the US District Superior, he is currently the rector of Holy Cross Seminary in Goulburn, Australia. Those wishing answers may please send their questions to Q & A, in care of Angelus Press, 2915 Forest Ave., Kansas City, MO 64109.



The judging panel determined that no entries for the October Monthly Photo Writing Contest were good enough to win the prize.

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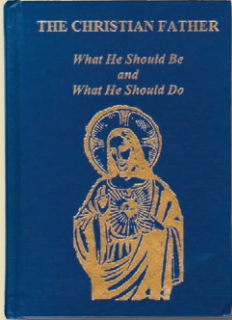
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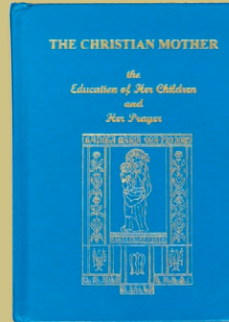
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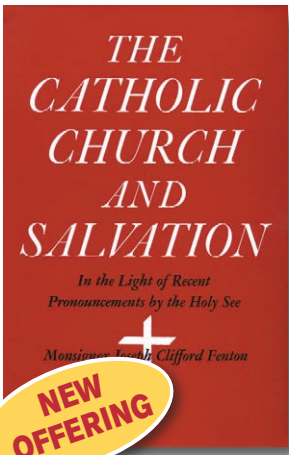
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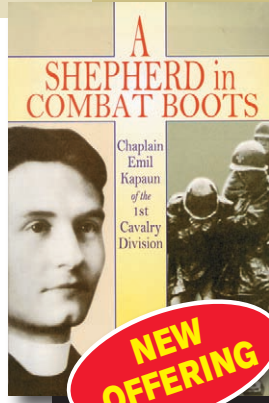
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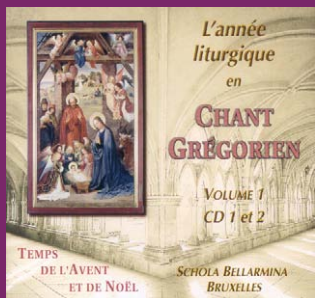
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THE LIFE OF CHRIST

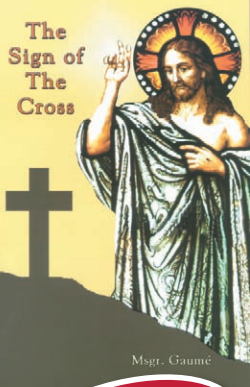
Fr. Robert E. Southard

Originally published by the Catechetical Guild in 1955 (*Imprimatur* Francis Cardinal Spellman), this is the "comic" book companion to *Know Your Mass*. Both illustrated by Addison Burbank in full color. The book presents the life of Our Lord from the Annunciation to His Ascension in a manner easily understood by children. Adults will find the seamless integration of the Gospels informative as well.

An ideal companion to *Know Your Mass*, which presents the unbloody Sacrifice of the Mass...here, children learn to know and love Him Who is the Sacrifice. Even students who excel in religion class often do not KNOW Our Lord: they don't yet understand Scripture, the Gospels do not read like the stories they are used to. *The Life of Christ* introduces them to their Savior in a way they can understand—and love. Great for religion classes, and makes an excellent gift for the Feast of St. Nicholas, Christmas, Epiphany, Easter, First Holy Communion, name days, birthdays, etc. Highly recommended.



#1018



The Sign of the Cross

Msgr. Gaume

The holy Sign of the Cross is the most important prayer and symbol of our Catholic Faith. It is at once the image of Christ's Passion, the sign of the redemption of all mankind, the awesome testament of the destruction of the power of the devil and of his kingdom on earth. The Resurrection is the promise and seal and guarantee of eternal life which consummated the work of the Cross.

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