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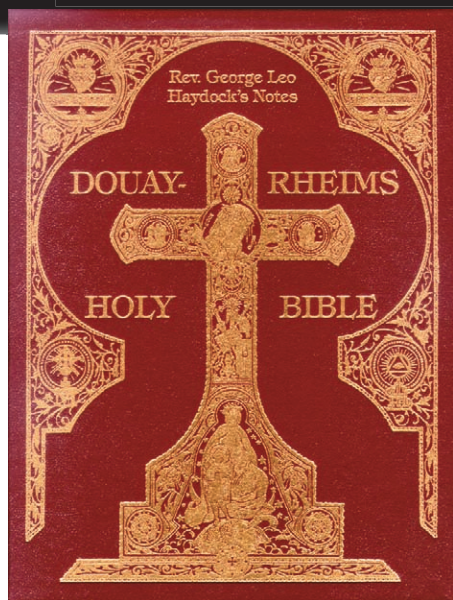
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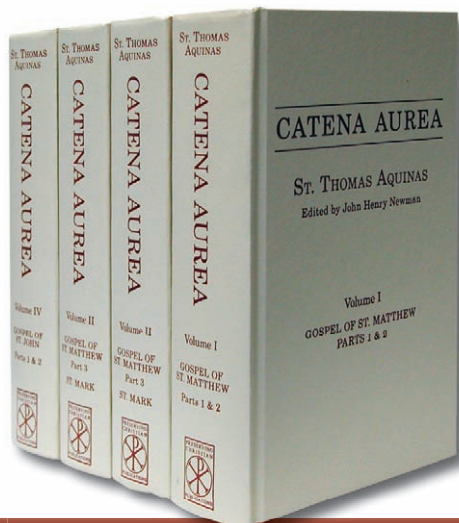
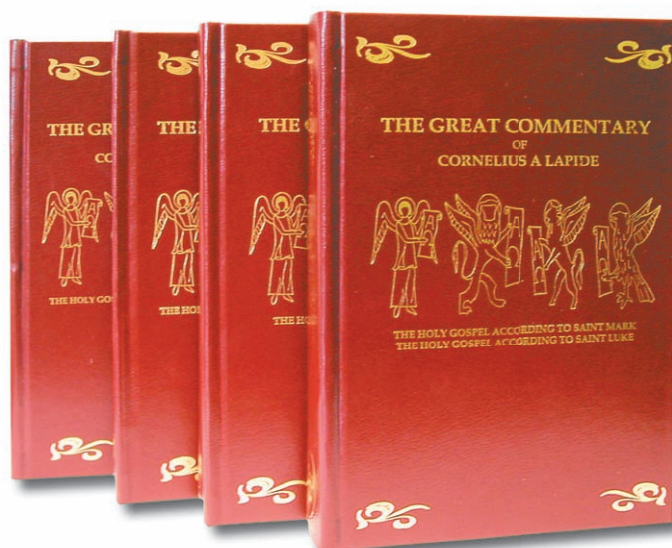
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 Motto of Pope St. Pius X

Contents

2 LETTER FROM THE EDITOR

Fr. Markus Heggenberger, FSSPX

3 EUROPEAN ROOTS OF NATIONAL SOCIALISM PART 1

Norbert Clasen

7 INTERVIEW WITH FR. FRANZ SCHMIDBERGER

Kathnews

9 THE LORD'S PRAYER PART 1

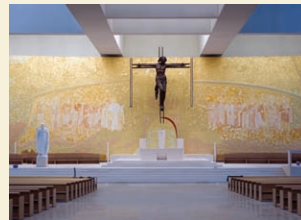
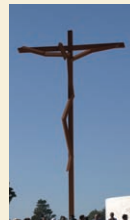
Fr. Thomas Jatzkowski, FSSPX

12 DOCTRINAL DISCUSSIONS IN ROME

Fideliter

16 ON THE WAY TO A UNIFIED WORLD RELIGION: A NEW FATIMA

Frs. Andreas Maehlmann & Daniel Fringeli, FSSPX



22 THE PIRATE'S PRISONER PART 3

Fr. Joseph Spillmann, S.J.

29 DANTE: AN INTRODUCTION

Dr. David Allen White

32 THE AUTHORITY OF VATICAN II QUESTIONED PART 5

Archbishop Marcel Lefebvre

35 TELEVISION: THE SOUL AT RISK PART 6

Isabelle Doré

38 CHURCH AND WORLD

42 QUESTIONS AND ANSWERS

Fr. Peter Scott, FSSPX

ON OUR COVER: Cluny Abbey as it appears today. Cluny played a significant role in the reform of St. Gregory VII. In this issue, the Letter from the Editor and Church and World both mention it.

Letter from the Editor

Pope Gregory VII, canonized by the Church, became known as a pope who made possible a reform of the Catholic Church. One reason was that he fought against the corruption which had taken root in the Church in the form of simony and lay investiture. Immorality among the clergy was a widespread evil as well, but less typical because it seems to be an ever present consequence of deviations from the purpose given to the Church by its founder, Jesus Christ.

The second reason St. Gregory VII is famous is the monastic reform known as the “Cluniac” reform. Cluny was a Benedictine monastery in Burgundy; it became the starting point of a reform movement which spread over all of Europe. This reform was strongly supported by the pope. It is true that all this happened in the Middle Ages, but the problems of the Church today are stunningly similar, so there is good reason to look at this historical model.

It is revealing to compare Cluny with Vatican II. In the first case we know from history that we are dealing with one of the most powerful reforms ever in the Catholic Church. In the case of Vatican II there has been a lot of talk about a “New Church,” about “opening of the windows” in a supposedly moldy institution. The fact is this: In the first we see a change of life from laxity to austerity, but in the latter an adaptation to the world. In the first we had severe discipline and punishment of perpetrators, but now the loss of discipline and the covering up of “embarrassing facts.”

The headlines in the newspapers are full of accusations against the Catholic Church. There seem to be three motives to those.

1.) Many accusations remind us of the famous “Nazi trials.” This type of trial existed in Communist countries as well. Atheistic organizations try to officially denigrate the Church. The Nazis invented scandals, or they tried to exaggerate, or to misinterpret true facts, in order to use them against the Church. The hateful attacks against the mystic Therese Neumann before and during World War II in Germany are one of the most well-known examples.

2.) The second category of accusations stem from ideological motivations; there are, for example, those who want to use the moral misbehavior of individuals as an argument against clerical celibacy. These people seem to be not so much concerned about the victims of abuse, but, rather, they want to exempt themselves from the law.

3.) Finally, there are the true cases. And there is the very serious question of how even a small percentage of those can exist in an institution which claims to teach the law of Christ and to have “holiness” as one of the four marks.

This last category might be the most interesting group, because, on the one hand, it does exist. The Legion of

Christ is a proof of it; many of the female orders in the US, in a different way, are as well; this became evident after the Vatican decided to initiate a visitation last fall.

On the other hand, it is a proof that Vatican II can not rightfully claim to hold the same position as Cluny did in the Middle Ages. If Vatican II intended a “reform,” then it was a complete failure, judging the tree according to the fruits. The Catholic Church is evidently in so much trouble that the survival of the Church is—humanly speaking—impossible, were it not for the prophecy that “the gates of hell shall not prevail against it” (Mt. 16:18).

If the Church were an enterprise which would tackle internal problems in a systematic manner, it would try to analyze the situation and find causes. The most astonishing thing is that nobody makes or names the connection between Vatican II and the present situation. It seems to be a question of common sense to see that relation. But there are obstinate defenders of the Council.

The reason seems to be twofold. First, there are those who are involved in some way and do not want to change their lifestyle or give up their “freedom.” In this way corruption always works. Bad habits create realities which hinder the way to a true reform.

Secondly, there are those who tremble at the thought that the Church has been running after a phantasm since the last council; they try to save something from the general shipwreck. They essentially argue: “The Council was good but the application was bad.” They defend the Second Vatican Council in the same way that John Henry Newman defended the Anglican Church with his theory of a “via media” before he converted and became a Catholic himself.

These “via media Catholics” forget that dogma and morals are two sides of the same coin. You find good morals where actions are rooted in the Catholic Faith. The anticlerical Voltaire said to his astonished friends that all his servants were Catholics. The reason: “They are the only ones who are honest and don’t steal.”

For years Catholics had to put up with new and unorthodox teachings of “Catholic” priests or even bishops. Now there is good evidence that many of them not only had a dogmatic problem but a moral one as well.

Vatican II laid the foundation of doctrinal errors. Moral errors are the natural consequence. Or the other way around: Moral errors are an indicator of dogmatic problems in the Church. Why, after all, should someone live secluded from this world when he is told that he can practice any kind of religion, or that mortal sin does not exist, or simply that there is no punishment after this life?

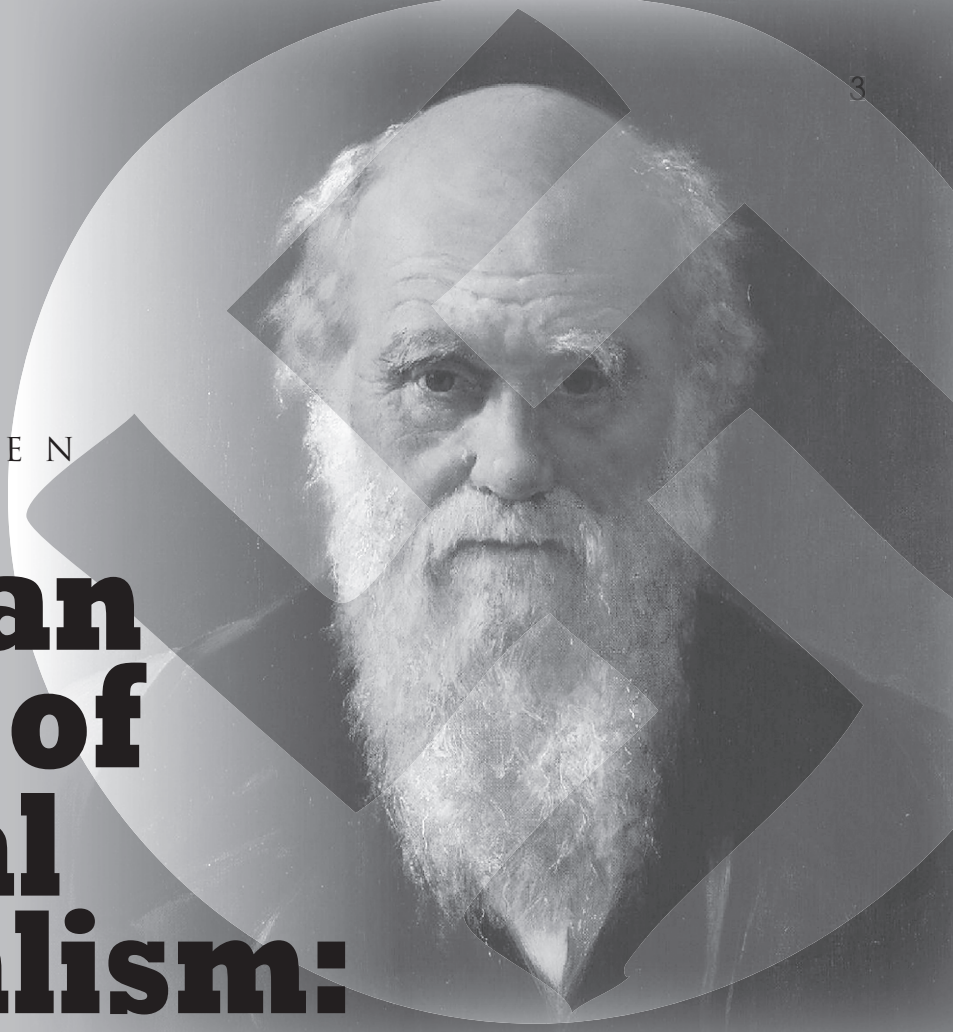
Pope Benedict XVI may have the merit of making some serious moves towards a cleansing of the Church. But he also is suffering from a wrong attachment to the Second Vatican Council as if the Council could be merely theoretical. No, it is clearly connected to consequences in the field of action. That the sacrament of penance has largely disappeared is a consequence of a wrong teaching about sin and of a wrong ecumenism.

But never mind: all true reform has to come from the head. Therefore, let us continue to pray for the Pope.

Instaurare Omnia in Christo,
FR. MARKUS HEGGENBERGER

N O R B E R T C L A S E N

European Roots of National Socialism:



A contribution to the reflection on the Year of Darwin

National Socialism and its crimes undoubtedly constituted a phenomenon without historical precedent. Nevertheless, this inhuman ideology and these crimes did not simply fall from the sky; they have significant roots in the cultural and scientific landscape of Western Europe and America of the 19th and 20th centuries.

The fact is that eugenics and “racial hygiene” represented an essential foundation of the ideology of National Socialism; they were widespread in Western culture and had enthusiastic supporters, especially in Anglo-Saxon countries. From this background National Socialism drew its “scientific” language, through which it formulated its “biological” anti-Semitism. Together with Social Darwinism, eugenics eventually served to justify the war.

Pope Pius XI denounced modern racist anti-Semitism on February 25, 1928, by a decree. One

of the few formal condemnations of eugenics in all its forms was the Encyclical *Casti Connubii*, written in 1930 by Pope Pius XI. The admonitions of the Church against the spirit of the times were not heard.

Pope Pius XII, in his first encyclical in October 1939, condemned racism, calling it a “pernicious error,” in which “the law of human solidarity and charity” is forgotten,

which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross to His heavenly Father on behalf of sinful mankind. In fact, the first page of the Scripture, with magnificent simplicity, tells us how God, as a culmination to His creative work, made man to His own image and likeness (cf. Genesis 1:26-7); and the same Scripture tells us that He enriched man with supernatural gifts and privileges, and destined him to an eternal and ineffable happiness.

It shows us besides how other men took their origin from the first couple, and then goes on, in unsurpassed vividness of language, to recount their division into different groups and their dispersion to various parts of the world. Even when they abandoned their Creator, God did not cease to regard them as His children, who, according to His merciful plan, should one day be reunited once more in His friendship (cf. Genesis 12:3).

The Apostle of the Gentiles later on makes himself the herald of this truth which associates men as brothers in one great family, when he proclaims to the Greek world that God hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God (Acts 17:26-7).

A marvelous vision, which makes us see the human race in the unity of one common origin in God, “one God and Father of all, who is above all, and through all, and in us all” (Eph. 4:6); in the unity of nature which in every man is equally composed of material body and spiritual, immortal soul; in the unity of the immediate end and mission in the world; in the unity of dwelling place, the earth, of whose resources all men can by natural right avail themselves, to sustain and develop life; in the unity of the supernatural end, God Himself, to Whom all should tend; in the unity of means to secure that end.

It is the same Apostle who portrays for us mankind in the unity of its relations with the Son of God, image of the invisible God, in Whom all things have been created: In Him were all things created (Col. 1:16); in the unity of its ransom, effected for all by Christ, Who, through His Holy and most bitter passion, restored the original friendship with God which had been broken, making Himself the Mediator between God and men: “For there is one God, and one Mediator of God and men, the man Christ Jesus” (I Tim. 2:5). (*Summi Pontificatus*, 35-9.)

The Doctrine of the Church against the Mainstream Ideas of the Time

Although Nazism was unique, it nevertheless had a background which is not confined to the geographical borders of Germany and the 20th century. An attempt to understand the persecution of the Jews, therefore, should, on the one hand, not overlook the uniqueness of this event. On the other hand, it should take into account a long-term historical development as well. It is an absolutely ahistorical approach when German history is transformed into an antichamber of Auschwitz (Goldhagen), or the murder of Jews is interpreted as a catastrophe without precedent and without reason, as if the executioners and their actions, their means and ideology, were not a part of their century and the civilization of Europe and the Western world.

Interestingly enough, compared with the rest of Europe, Germany at the beginning of the 20th century seemed to be a kind of island of the blessed for European Jews. France, for example, had its

anti-Semitic outbursts during the Dreyfus Affair; there were numerous pogroms in Czarist Russia, in the Ukraine, and in Bohemia. In the following, therefore, it will be explained how far and how deep National Socialism, with its ideology, its violence, and its massacres, is rooted in modern Western history.

Social Darwinist Racial Theories and Concepts in the 19th Century

Hannah Arendt, an influential German Jewish political theorist who lived from 1906-1975, described European imperialism as a major step in the genesis of Nazism and the colonial rule of the 19th century as a first synthesis of massacres and violence, whose perfect form were the subsequent Nazi camps.¹ From about the second half of the 19th century in Western scholarly circles there were many debates about the “extinction of the lower races.” For example, at the meeting of the Anthropological Society of London in 1864, among other things, the cofounder of the Darwinian theory of natural selection, Alfred Russel Wallace, declared the “extinction of inferior and intellectually less developed populations,” an inevitable consequence of a natural law.² According to the Social Darwinist Thomas Bendyshe it was not only the right of Americans to eradicate the red-skins, but they might have to be given credit for it, because “they have acted as an instrument of Providence, because they started the extermination and defended its law.”³ The elaboration of a supposedly “scientific theory of race” had preceded this some years earlier. The foundations came from Count Gobineau in his *Essay on the Inequality of the Human Races*, which inspired the story of Aryanism and insisted on the supremacy of the Aryan race.⁴ In Anglo-Saxon countries historians like Oxford professor Freeman and Harvard professor Herbert Baxter Adams highlighted especially the “Aryan-Teutonic” origin of the “Anglo-Saxon race.”

The Oxford historian John Seeley based his book *The Expansion of England* (1890) on the idea that the Anglo-Saxons and their empire embodied Anglo-Saxon racial superiority, a thesis which a liberal politician like Lord Rosebery, the head of Liberal Party, endorsed without restraint in a lecture at the “Imperial Institute” in 1898.⁵

The historian Cramb from London wrote in his book *The Origins and Destiny of Imperial Britain* (1900) that among the peoples of the superior Aryan-Teutonic race the first place belonged to the British after a biological selection process because it had the best blood of the Teutonic race. England alone represented humanity, “the ideal and goal of a race.”⁶

In 1901, the mathematician and eugenicist Charles Pearson published *National Life from the Standpoint of Science*, which was widely spread in a short time in the British Empire and the United States. It maintains the existence of an ongoing struggle between the races. All progress is based on the principle of survival of the fittest race. Only the natural method of a cruel but effective selection among the nations and races would lead to a progress:

The path of human progress is littered with rotting bones of ancient nations, everywhere we can see the traces left behind by inferior races, the sacrifice of those who did not find the narrow path to perfection. But these dead nations and races are in reality the steps by which mankind has risen to a higher intellectual level of contemporary life.⁷

The discourse of the British naturalists had its counterpart in France, where the rise of Social Darwinism had a considerable influence on anthropology. So Edmund Perrier wrote in 1888:

The spread of the human race on earth is due to its superiority, in the same way as the animals disappear in the presence of man, that privileged being, likewise disappear the savage in the presence of Europeans, before the civilization could seize him.

As regrettable as this fact may be from a moral standpoint, it seems that civilization all over the world spread more through the destruction of the barbarians than through their subjection to its laws.⁸

An extensive literature in all major Western languages tried to prove scientifically the law of the “disastrous” effects of civilization on the “savage.” “Every losing people,” wrote, for example, the Frenchman M. Marestang in 1892 in the *Revue Scientifique*, “which comes in contact with a superior people is doomed.”⁹

In 1909, E. Caillot drew the same assessment: “There is an inexorable law of nature, against which there is no remedy and which has been confirmed by history countless times: the stronger devours the weaker. Thus, the Polynesian race was unable to climb the ladder of progress. At her death, mankind does not lose anything.”¹⁰

Darwin also in his time shared dominant notions of “inferior races” as living fossils. In his notebook E, we can read in December 1838 an entry that would fit in *Mein Kampf*:

When two races of men meet, they act just as two species of animals: they fight, and one eats the other, they transmit diseases to each other, until the fatal battle; unless one has a better physical organization or the better instincts, she carries off the victory.¹¹

In *Descent of Man* (1871) Darwin described the death of natives in the British colonies as an inevitable consequence of their encounter with civilization. This confirms at the same time the theory of natural selection.¹²

A few years after the release of *Descent of Man* the Austrian economist and lawyer Ludwig Gumplowicz praised the Boers because they “considered the people of the jungle and the Hottentots as beings that we must eradicate like the beasts of the forest.”¹³ In his book, *The Racial Struggle: Sociological Studies* (published in 1883) he called for a “necessary naturalization and biologization of society, which would legitimize the merciless clash of different human races.”¹⁴

Justification for Racial and Social Imperialism and Colonial Rule

A particularly fertile terrain of Social Darwinism, racism, and the theory of natural selection, could be found at the turn of the century in America. Thus, the rise of the United States to a world power was interpreted by eugenicist J. K. Hosmer as confirmation of the mission of the Anglo-Saxon culture. His colleague Joshua Strong announced a new era that should be the “decisive battle between the races,” the natural consequence of American hegemony.¹⁵

One of the leading Social Darwinists among the politicians was the American President Theodore Roosevelt, who in his book *The Winning of the West* saw the Anglo-Saxons as a branch of the Nordic race and interpreted the conquest of the American West as a continuation of the expansion of the Germanic tribes and celebrated the “completion of the historical power of racial development.” His compatriot, the eugenicist Madison Grant, who was venerated by the Nazis, propagated a biological determinism in which “natural selection” should be replaced by an artificial breeding selection. According to Grant (*The Passing of the Great Race; or The Racial Basis of European History*, 1916) the extermination of the Indians was the model because it showed that an effective policy of extermination of the weak, incapable of civilization, makes it finally possible to get rid of these undesirables, “who populate our prisons, our hospitals, and our asylums.”¹⁶

To Western eyes, especially during the 19th century, Africa was seen as a place of “primitive” and “wild” mankind which drew the attention of scientists, writers, and politicians. In 1863, the British explorer William Winwood Reade published the travel narrative *Savage Africa*, which closed with a chapter that was devoted to the “redemption” of that continent. Under colonial rule of the European countries the Africans would transform their continent into a kind of garden. However, it is possible that they would be finally destroyed in the process. “We have to face it with tranquility. It but

illustrates the beneficent law of nature that the weak have to be swallowed up by the strong.”¹⁷


The debate over the “extinction of inferior races,” which were considered doomed in order to make place for Western civilization, was characteristic of the entire second half of the 19th century. Ultimately, it justified imperialist conquest and colonization. Their theoretical concepts also influenced deeply the political language of the era. For example, in 1898 the British Prime Minister Lord Salisbury divided the world into two categories: living and dying nations; two years later, Emperor Wilhelm II, in a vehement speech, called upon the German soldiers, who were leaving for China in order to fight the Boxer Rebellion, to destroy their enemies like the Huns. Such prose was quite in line with the usual imperialist rhetoric and practices applied by the colonial powers.¹⁸ Thus, during the conquest of the Philippines in 1898, the soldiers were asked by their general: “I don’t want to see any prisoners. I wish you to kill them and burn down their huts.”¹⁹ Ultimately, this was the “inevitable” war among the races, whether against the “yellow peril,” the “Slav flood,” or simply the whites against the colored races.

Colonialism and Colonial Wars

The disastrous consequence of colonialism was primarily the decline of certain populations; it can be described in some cases only as genocide. Thus, the population count of what is now Sri Lanka before colonization was about four to ten million. By 1920 it had fallen to about one million. In the Congo, where King Leopold II had begun exploiting the copper mines, things had assumed the form of destruction through labor; the population fell by half from 1880 to 1920, from 20 to 10 million. In Sudan, the drop from 1882 to 1903 was 75 percent; in Tahiti and New Caledonia even 90 percent. According to reliable estimates, the number of victims of Europe’s conquests in Asia and Africa during the second half of the 19th century was anywhere from 50 to 60 million. The Germans had delivered their contribution; the German colonial wars in South Africa in the early 20th century may be considered extermination campaigns. The German General von Trotha later justified the extermination of the Herero as a racial struggle which had been led against a decaying, even dying people. In this struggle, he said, they had focused more on Darwinian law than on international right. There were debates in the Reichstag (Parliament), where, in contrast to the Social Democrats and the Center Party (the Catholic party), the National Socialists openly supported the destruction of the insurgent “savages.” This shows that terms like “race war,” “extermination,” and “subhuman” were perfectly well known in Germany before World War I as a result of its colonial policy.²⁰

The Nazis kept this in their memories during that period: in 1941, shortly before the start of the “war of extermination” against the Soviet Union, there were two films about the colonial period in the German cinemas, *Carl Peters* and *Ohm Krüger*; their importance was underscored by Propaganda Minister Goebbels, who was present at the premiere at the Berlin UFA-Palast.²¹

The war in Ethiopia by the Italian Fascists was the last colonial conquest; it was a kind of bridge between the European imperialism of the 19th century and the Nazi war for the German “Lebensraum [living space] in the East.” In June 1936, Mussolini had given the order to start a “systematic policy of terror and extermination against the rebels and their allies.” Between 1935 and 1939, the Ethiopian opposition was broken by a war in which chemical weapons were used. The Italians dreamed of an Ethiopia without the Ethiopians, which would be occupied by Italians and kept under conditions of apartheid. Several historians saw this colonial war of Italian Fascism as a kind of genocide.²²

The description of the negative side of colonialism does not intend to deny the positive aspects of this historical phenomenon, especially the blessed work of the Catholic missions. We are dealing here with the roots of a false ideology which had in the Catholic Church its greatest ideological enemy. 

(To be continued.)

This article originally appeared in the November 2009 issue of *Kirchliche Umschau*. Translated by Angelus Press. Norbert Clasen is president of *Initiativkreis Eichstätt*, a group dedicated to promoting the traditional Latin Mass.

¹ Cf. Hannah Arendt, *The Origins of Totalitarianism* (Munich 1986), pp. 273-626.

² Enzo Traverso, *Modernity and Violence* (Cologne, 2003), p. 58.

³ *Ibid.*, p. 59.

⁴ Hanns Joachim W. Koch, *Social Darwinism* (Munich, 1973), p. 115.

⁵ *Ibid.*, pp. 116-118.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ Traverso, *Modernity and Violence*, pp. 61-64.

⁹ *Ibid.*

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² *Ibid.*

¹³ *Ibid.*

¹⁴ Jean-Claude Guillebaud, *The Principle of Man: End of a Western Utopia?* (Munich, 2004), p. 333.

¹⁵ Traverso, *Modernity and Violence*, pp. 65-67.

¹⁶ *Ibid.*

¹⁷ *Ibid.*

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰ *Ibid.*, pp. 69-78.

²¹ *Ibid.*

²² *Ibid.*



Interview with **FR. FRANZ SCHMIDBERGER**

Benjamin Greschner, the editor of *Kathnews* in Germany, interviews Fr. Franz Schmidberger, FSSPX.

Stuttgart (*Kathnews* exclusive). The theological discussions between representatives of the Congregation for the Doctrine of the Faith and the Priestly Fraternity of Saint Pius X (FSSPX) are under way. More than 20 years after the episcopal consecrations by Archbishop Marcel Lefebvre there is some movement in the difficult relationship between the Holy See and the Society. *Kathnews* Editor-in-Chief Benjamin Greschner spoke with Father Franz Schmidberger, Superior of the German District of the Society. The main topics were the current status of the discussions with Rome, the liturgy, and the pontificate of Pope Benedict XVI.

Fr. Franz Schmidberger was born on October 19, 1946, in Riedlingen. After studying mathematics at the University of Munich, he entered the seminary of the Priestly Fraternity of Saint Pius X at Ecône. There, in 1975, he was ordained to the priesthood by Archbishop Marcel Lefebvre. In 1979, Fr. Schmidberger became Superior of the German District of the Society and, in 1982, became Superior General. From 1994-2003, he was active in the leadership of the Society. In 2003 he was appointed Rector of the seminary in Zaitzkofen. In 2006 he again became Superior of the German District.

Father, what is your assessment of the current status of the theological discussions between representatives of the Society of St. Pius X and the Holy See?

According to the rather meager available information, the theological discussions of

clarification have begun well. For the first time we are able to unhurriedly bring our reservations about the statements of the Second Vatican Council and developments after the Council to the competent authority. These discussions will certainly continue for a lengthy time, perhaps years. But maybe our partners in discussion will be able to quickly determine that it is not possible to deny that the Priestly Fraternity of St. Pius X is Catholic, even though there may be areas of disagreement. That would represent enormous progress. The very discreet nature of the discussions is absolutely necessary for success; nothing good causes an uproar and nothing good comes from an uproar.

Recently, in a video interview, Bishop Richard Williamson commented about the discussions. He expressed himself rather negatively and was obviously unconvinced that they would result in an agreement. What do you think about his comments? Do they represent the official position of the Society?

Bishop Williamson's opinion of the discussions in Rome are regrettable, because they certainly do not represent the position of the Society. On the other hand, meanwhile, it is necessary to clearly warn against exaggerated optimism with respect to the discussions. Bishop Fellay has said it would be a miracle if they were to conclude truly successfully.



“An agreement between the Holy See and the Society could only mean one thing: that Rome accepts the voice of the preconciliar Magisterium....Since 1988, the situation has changed to the extent that Rome now takes our objections seriously and is looking for answers.”

In your judgment, how realistic is an agreement between the Holy See and the Society of St. Pius X? In 1988, as Superior General, you were previously involved in similar discussions. Has the situation changed since then?

An agreement between the Holy See and the Society could only mean one thing: that Rome accepts the voice of the preconciliar Magisterium. The Society has never developed a unique position of its own, but has instead made itself a mouthpiece of the Popes, especially those from the time of the French Revolution up to the Second Vatican Council. Since 1988, the situation has changed to the extent that Rome now takes our objections seriously and is looking for answers.

In your opinion, which are especially in need of clarification and discussion on theological or magisterial grounds? Are there any topics that you would describe as “hot potatoes”?

The question of the new liturgy is doubtless a point of discussion, but then so is ecumenism, the role of other religions, and the relationship of the Church to the world. As “hot potatoes” I would especially describe the question of religious liberty and also the question of doctrine.

A year ago, Pope Benedict XVI lifted the excommunication of your Society’s four bishops. Has this decision of the Holy Father had a positive effect on the work of the Society?

The lifting of the decree of excommunication removed barriers and brought more Catholic faithful to us. On the other hand, the uproar in the press has raised some new barriers. I believe, however, that this courageous decision made by the Pope has positively affected not only the Society and its work, but in fact the entire Church.

How do you assess the current mood in your priories and establishments? What do the faithful and the priests think about the discussions with the Holy See?

As far as I can tell, the mood in our priories and establishments is generally quite good, and in general, our members welcome the discussions with the Holy See. However, none of us are under any delusions.

In April 2005, with Joseph Cardinal Ratzinger, a prince of the Church was elected to the throne of Peter who represented a gleam of hope for many “traditional” Catholics. Already now, Benedict XVI has ruled the Church for almost five years. How do you assess these first five years of his pontificate?

The Church has entered calmer waters with Benedict XVI. The rehabilitation of the Holy Sacrifice of the Mass in the traditional form, the lifting of the decree of excommunication, and the doctrinal discussions with the Holy See are very positive acts of this pontificate. On the other hand we regret the visit to the Roman synagogue and especially the statement of the Pope that we and the Jews pray to the same God.

We Christians worship the most holy Trinity and adore our Lord Jesus Christ as the Son of God, consubstantial with the Father. The Jews of today, in contrast, do not accept either of these fundamental truths of our holy religion. Since there is no other God than the most holy Trinity, no other Lord than Jesus Christ, we do not worship the same God as the Jews.

Things were different with the righteous of the Old Testament. They were open to the truth of the Trinity and the divine sonship of the promised messiah. The Pope has distanced himself alarmingly from those words of the first pope, St. Peter: “Neither is there salvation in any other [than Jesus Christ]” (Acts 4:12). This goes for every person, for Jews and Muslims also. ☩

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“THE LORD’S PRAYER”

Although the Our Father is the most known and popular prayer in Christianity, it is rarely used in preaching and meditation. The Lord’s Prayer is simply not a commonplace prayer. How easily this prayer, which comes from our Lord Jesus Christ Himself, is taken for granted by us! The Lord’s Prayer, however, is a veritable treasure trove; this seemingly short prayer is absolutely perfect and contains a mysterious depth.

The question of the most ancient age of the Lord’s Prayer is relatively easy to answer. The Lord’s Prayer has been handed down to us in Greek in two different forms: those of Matthew (6:9-13) and Luke (11:2-4). The text in Matthew is longer than the text in Luke. In addition, the *Didache* (also known as *The Doctrine of the Apostles*, from the first half of the second century), includes a version (8:2) of this prayer which is very close to the text of Matthew’s Gospel.

Whereas the short version of St. Luke contains only five petitions, the fuller version of St. Matthew has seven petitions. The liturgical tradition of the Church has adopted the version from the Gospel of St. Matthew, which has been retained to this day.

The Structure of the Lord’s Prayer

The Lord’s Prayer is a common prayer which consists of seven petitions. These can be divided into two parts: petitions directed to God and requests related to ourselves.

While the first petitions are directed to God, such as “Thy Name,” “Thy kingdom,” and “Thy will,” the requests from the second half refer to us and our needs, such as “Give us,” “forgive us,” “lead us,” and “deliver us.” Note that God comes first and then ourselves; not vice versa! This sequence is the correct model of praying correctly and it shows the absurdity of spontaneous prayer. How easily man believes he is the center of the world. How easily the worshipper believes he must make God a “fulfiller of wishes” who has to work off of man’s personal list of concerns, needs, and desires. Our Lord Jesus Christ teaches us through the Lord’s Prayer, paying less attention to ourselves and more to God. God does not need our prayers and our praise, but God is God. Through the structure of the Lord’s Prayer, prayer is brought back again and again to the reality of heaven and earth, of God and man. Proper prayer is therefore always an education, placing itself into reality, in the right order of existence created by God.



Part 1 of 10

- 1) **Introduction**
- 2) Our Father
who art in heaven,
- 3) hallowed be
Thy name;
- 4) Thy kingdom come;
- 5) Thy will be done,
on earth as it is
in heaven!
- 6) Give us this day
our daily bread
- 7) and forgive us
our trespasses,
- 8) as we forgive those
who trespass
against us,
- 9) and lead us not into
temptation, but
deliver us from evil.
- 10) Amen.

The Lord's Prayer as a Measure of Prayer and Life

We have to rediscover the Lord's Prayer as a model and program of prayer and Christian life. We follow in this the tradition of the great Father and Doctor of the Eastern Church, St. John Chrysostom (+407) and the Angelic Doctor of the Church, St. Thomas Aquinas (+1274). St. John Chrysostom describes the Lord's Prayer, interestingly, as a "yardstick of prayer." For him, the Lord's Prayer is something like the standard measure of prayer in general. Any prayer must be judged by the Lord's Prayer. Each praying soul has to learn how to pray using the Lord's Prayer.

We find a similar idea in St. Thomas Aquinas when he writes:

The Lord's Prayer is the most perfect....In it we ask not only for everything that we can reasonably ask for, but we do it also in that order in which we should ask for it; this prayer teaches us not only to pray in the right way, but it also shapes our whole heart. (II-II, Q. 83, 9)

St. Thomas clarifies and expands the thesis of the model character of the Lord's Prayer with St. John Chrysostom, given that not only the correct form of prayer is used, but also the correct order of the prayers, and the shaping of the mind of the petitioner made possible by the Lord's Prayer.

Is It Necessary to Learn to Pray?

The Lord's Prayer in Matthew's Gospel follows the admonition of the Lord not to "uselessly babble like the pagans" and not to say "many words." The Lord's Prayer is the answer to the prayer, "Lord, teach us to pray." This request of the disciples is in St. Luke's Gospel in the following context: "And it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples" (Lk. 11:1). Just as the disciples knew that praying has to be learned, we all must learn to pray. This is the only correct attitude for proper prayer.

Of course, this view of a necessary training in prayer is in contrast to the excessively propagated spontaneous and totally baseless "prayer" of modern man, who is, on the one hand, supposed to have an unbelievable number of skills and expertise in many areas of everyday life, but, on the other hand, a conversation with God, the Almighty, should be spontaneous and without any effort. It is a common error nowadays, as if every man with a "heart" could pray. This is a momentous and almost fatal mistake of confusing sighing, complaints, and rejoicing with real prayer. Praying is often misunderstood by modern man to be an emotional discharge, as

St. Matthew's Gospel (Douay-Rheims)

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen.

St. Luke's Gospel (Douay-Rheims)

Father, hallowed be thy name. Thy kingdom come. Give us this day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.

Didache

Our Father who art in heaven, hallowed be Your name. Your kingdom come. Your will be done, as in heaven, so on earth. Give us today our daily (needful) bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one (or, evil); for Yours is the power and the glory for ever.

a spontaneous outpouring of the heart. The great masters of Christian spirituality and prayer teach us something else: praying does not mean letting our emotions run wild, but inwardly freeing our hearts and opening them to God. To pray means not to take ourselves too seriously, but to lay everything, including ourselves, in the hands of God.

For this reason, the disciples turn for help to our Lord Jesus Christ: "Lord, teach us to pray" (Lk. 11:1). Talking to God has to be guided. True humility is always in a state of learning. True worshippers have never finished learning!

The Traditional Character of the Lord's Prayer

It is easy to overlook and neglect a very important aspect of the Lord's Prayer—perhaps because it is not in the context of today's doctrines of ecumenical and pluralistic spiritualities. Anyone who prays the Lord's Prayer enters into the larger context of the transmission of faith through the 2,000-year-old history of Christianity. Every person who prays this takes traditional, predefined words from tradition. Anyone who prays the Lord's Prayer is linked to every generation before him that recited the Lord's Prayer in the same way.

Tradition today is in a particularly difficult position because it is the antithesis of the creativity and spontaneity of modern man with his patchwork spirituality. It is considered modern to create your own private, unique concept of spirituality; under no circumstances should you accept formulated

prayers from a tradition that breathes the spirit of a long-outdated theology! Only “free prayer” must be given preference from the perspective of the progressive faithful because supposedly everything is right there: your own language, feelings, spontaneity, uniqueness, creativity, *etc.* But this exclusivity of “free prayer” (the importance of which is not meant to be denied) is in stark contrast to the spirituality of all the great masters of the Christian West. All of Christian spirituality thrives on the repetition of certain biblical words—and rightly so, when the worshipper should be shaped by prayer itself, in order to come closer to God in small increments. The whole tradition of Christian spirituality stresses the high intrinsic value of “free prayer,” but always in conjunction with traditional, pre-formulated prayer; never do we find one or the other exclusively.

Lex Orandi, Lex Credendi

It is precisely because prayer and faith go together, because the propriety of our prayer depends on the lawfulness of the Christian life, that the Lord’s Prayer is such a beautiful and eternal model for the right way to pray.

Lex orandi, lex credendi is an old principle from the time of St. Augustine (+430), which means that the way to pray in any community should reflect faith itself in the prayer of the Christian communities. The law of prayer (*lex orandi*) corresponds to the law of belief (*lex credendi*). The rule of prayer determines the rule of faith. Liturgy and common prayer are significant sources of theological knowledge because they show us the standard of the truth of Christian faith from their practice in life.

That the hard-line modernists of the sixties rose up in arms against this principle is not surprising at all. Herbert Vorgrimler, a pupil of Rahner, for example, writes disdainingly in his *New Dictionary of Theology* (2000)—which is, of course, written in “correct language”—about this fundamental principle: “The wordings [including the liturgical prayers!] often show little theological expertise of their authors. Liturgical practice does not provide security for historic religious exercises.” The principle of *lex orandi, lex credendi* as a basic principle and fundamental vehicle of Tradition means two things: First, that what is believed can also be reflected and expressed in worship in a Christian community. Secondly, Christian prayer has an influence on what is believed in a community. This principle of Tradition on the one hand guarantees the unified transfer (handing down) of the Faith; and it also allows for the discovering and teaching of traditional truths from 2,000 years of living Tradition.

Advantages of Traditional Prayer

One advantage of traditional prayer consists in an introduction to the treasure of religious Tradition. We should also not neglect the possibility of common prayer by using traditional wordings. Traditional prayer frees the worshipper from narrow self-centeredness. Traditional prayer is a relief from so-called creativity and spontaneity; the worshipper may profit from traditional prayers and gain spiritual nourishment for his soul. The praying individual learns by using traditional prayer that, in praying, the point has nothing to do with theatricality and pathos, but that other values are important: humility and knowledge of one’s sinfulness, *etc.*

The Five Characteristics of True Prayer in the Lord’s Prayer (St. Thomas Aquinas)

St. Thomas appreciates the Lord’s Prayer especially because the five requirements of any real prayer are met; it should be confident, honest, orderly, reverent, and humble (II-II, Q. 83).

1) The worshipper should bring a healthy dose of confidence when he prays: “But let him ask in faith without doubting” (Jn. 2:1). The confidence is nourished not from arrogance, but from the fact that a sinner who is praying has in our Lord Jesus Christ an advocate with God.

2) The prayer should be sincere, *i.e.*, be done with the right intention, including, according to Thomas, the contents of the prayer. St. Augustine, therefore, concerning the content of prayer, always recommends shaping it on the prayer of the Lord; then one is always on the right side and does not run the risk of asking for useless things that God cannot grant because of their foolishness.

3) Prayer should reflect the divine order of the Creator, according to which heavenly things are always preferred to earthly things according to the saying: “Seek ye therefore first the kingdom of God and his justice, and all these things shall be added unto you” (Mt. 6:33).

4) Prayer should breathe the spirit of devotion. Enemies of devotion are the length of the formulations and lack of charity towards God and neighbor. Conductive to devotion is the repetition of invocations.

5) Finally, prayer has to be performed in a spirit of humility—just think of the parable of the Pharisee and the publican. True humility does not rely on one’s own ability, but knows its dependency in all things on the grace of God. 🙏

(To be continued.)

Fr. Thomas Jatzkowski, FSSPX, was ordained in 2004, and is currently prior of St. Theresa of Avilla Priory, Hamburg, Germany.

DOCTRINAL DISCUSSIONS IN ROME

Although many know that doctrinal discussions are currently underway between the Holy See and the Society of St. Pius X, the characters involved are not well known, especially in America. As a remedy, we here provide some brief biographical information which will grant some insight into the individuals involved.

THE DELEGATES FROM THE SOCIETY OF SAINT PIUS X

Bishop Alfonso de Galarreta

His Excellency Bishop Alfonso de Galarreta is probably the most discreet and least known of the four bishops of the Society of Saint Pius X. At the time of the lifting of the so-called “excommunications,” the famous Spanish daily *El País* devoted an article to the “youngest Spanish bishop.” He was born on January 14, 1957, in Torrelavega, in the northern part of the country, but his parents emigrated to Argentina when he was four years old. Their son entered the diocesan seminary of La Plata in 1975. The crisis in the Church was raging, and those who wanted to maintain Tradition were particularly persecuted. Alfonso de Galarreta was one of them. Recognizing that his training did not conform to the ideal of the priesthood which the Church had always taught, he felt compelled to leave the seminary after two years. He entered the seminary in Ecône in 1978 and was ordained priest by Archbishop Lefebvre in Buenos Aires in August 1980.

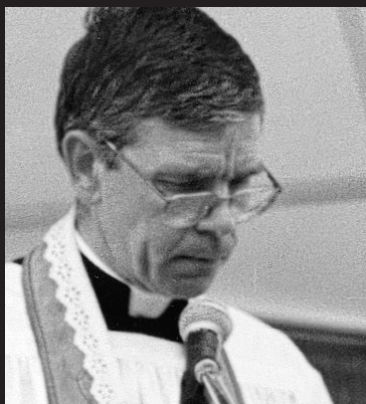
He taught for five years at the seminary of La Reja, which the Society of Saint Pius X opened near Buenos Aires. Then, from 1985 to 1988, he worked nearby as the District Superior of South America, overseeing the expanding work on the young continent. He was one of the very first priests that Archbishop Lefebvre considered for the episcopate, even if he was informed of this late by telephone. On June 30, 1988, he was consecrated at Ecône and traveled around the whole world to confer the

sacraments, bless churches, and receive religious vows. From that date, he was appointed rector of the seminary of La Reja, which he left in 1994 when the new superior, Bishop Fellay, appointed him as head of the autonomous House [similar to a District] of Spain and Portugal. Since 2002, his role in the leadership of the Society has increased as he was named second assistant to the Superior General of the Society of Saint Pius X. Finally, in early 2009, he returned to the direction of the seminary at La Reja following the departure of Bishop Richard Williamson. At the same time, he is responsible for ensuring in a particular way the needs of religious communities who are friends of the Society. As such, for example, he celebrated the funeral of Fr. Angel at the Benedictine monastery of Bellaigue in March 2008.

Of a simple, cheerful and tactful manner, Bishop de Galarreta is very measured in his reactions while being firm on principles. He has always insisted on the futility of a purely practical agreement. His qualities have earned him a great respect within the Society, and his measured, prudent opinions are particularly listened to.

Fr. Benoit de Jorna

The eldest son of four, Fr. Benedict de Jorna was born on September 1, 1951. He entered the seminary at Ecône in October 1978. He was ordained on June 29, 1984, by Archbishop Lefebvre. He then became

**Bp. Alfonso de Galarreta****Fr. Benoît de Jorna****Fr. Jean-Michel Gleize****Fr. Patrick de La Rocque**

director of St. Bernard's School in Paris. Three years later he was appointed to the seminary at Flavigny-sur-Ozerain, where his classes included metaphysics and logic. He also traveled regularly to the Institute of St. Pius X in Paris and for the apostolate at St. Nicolas du Chardonnet.

On August 15, 1994, he was appointed superior of the District of France, taking over from Fr. Paul Aulagnier.

Two years later, he became rector of the seminary at Ecône, succeeding Fr. Michel Simoulin. In this post he holds the record for longevity as he has held this post for nearly 14 years. His mandates have been renewed without difficulty even though the smooth running of the seminary was publicly questioned in the summer of 2004 by priests who then left the Society. Fr. de Jorna, however, received throughout this crisis the full support of his superiors.

This reserved priest deftly employs humor in private and is a tireless walker in the mountains. In 1999, after hitting it off with Fr. Guy Gilbert, the "hoodlums' priest," who had come to visit Ecône, he posed for photographers after their arm wrestling match. Recently, after the accidental death of three seminarians in the mountains, he comforted his students in this trial.

A professor of philosophy and dogma and a great lover of books, Fr. de Jorna is a staunch defender of St. Thomas Aquinas and he smites the modern philosophers in his classes. He has also worked to refute the Cassisiacum thesis which was introduced

by Fr. Guerard des Lauriers (a view very close to the sedevacantist theory which argues that the Church is currently without a pope).

In his teaching, this obscure laborer likes to use analogies and parables. However, he is always plain-spoken when the subject is Vatican II and its applications, of which he rejects the "new ecclesiology." At the last symposium organized by the Society of Saint Pius X in Paris, he contributed a paper on the implementation of the Council, which has been published.

Fr. de Jorna, while very lucid and firm about the distance between Tradition and Modernism, nonetheless considers as possible the doctrinal discussions, which must rise above mere diplomacy. About the "Romanitas" of Archbishop Lefebvre, he writes: "His sons, his disciples, his successors, are of the same mind: it would be easier to take away our souls than our love of Rome." This time he goes to Rome to discuss...

Fr. Jean-Michel Gleize

Fr. Jean-Michel Gleize was born on July 16, 1966. A graduate of the prestigious *École Nationale des Chartes*, he has been a paleographic archivist since 1991, when he defended his thesis on the "Édition critique des oeuvres de François Le Roy pour servir d'introduction à l'étude de la spiritualité fontevriste au moment de la réforme de l'ordre: 1470-1530." He entered Ecône the same year and was ordained on June 29, 1996. He was appointed professor at the seminary and placed in charge of, among others, the apologetics course and the theology of the Church.

His studies led him to write a book about the founder of Protestantism (*The True Face of Luther*). In 2004, relying on his formation in Latin, he translated from the language of Cicero *The Divine Institution of the Sovereign Pontificate of the Bishop of Rome* by Cajetan and, in 2008, *Tradition* by Cardinal Franzelin.

Fr. Gleize is still professor of ecclesiology at the seminary of Ecône. He has published many articles and given several lectures in France, particularly on problems related to the current crisis of the Church.

By nature discreet, this learned priest, whose meekness is appreciated, goes regularly to St. Nicolas du Chardonnet in order to assist the priests assigned to this church in the ministry there. For him, the conduct of the pastoral ministry should flow from the principles governing being and action, which serves to make him adhere all the more earnestly to the unaltered teaching of the Magisterium prior to the last Council and to be circumspect amid the doctrinal

deviations that have infiltrated the holy Church throughout the 20th century.

His long years at the seminary in Ecône have strengthened his appreciation of the greatness of the priesthood.

Fr. Patrick de La Rocque

Fr. Patrick de La Rocque was born on November 20, 1968. He entered the seminary in Ecône in 1985. He was ordained a priest, like his classmate Fr. Regis de Cacqueray-Valmenier—today the Superior of the

French District of the Society of Saint Pius X—on June 29, 1992, by the Brazilian Bishop Licinio Rangel.

He began his ministry as a teacher of philosophy at St. Mary's School before joining, in 1994, St. Joseph des Carmes School in Aude, along with Fr. de Cacqueray. Starting in 1996, he prepared students for the priesthood at the seminary in Flavigny-sur-Ozerain. In 2002, he was again assigned to parish ministry, becoming prior at Toulouse and then, in 2008, at Nantes.

Along with his pastoral activities, he was entrusted with several tasks by the French District of the Society of Saint Pius X and the General House.

THE DELEGATES FROM THE HOLY SEE

Msgr. Guido Pozzo

Born in Trieste on December 26, 1951, and ordained for his diocese on September 24, 1977. He was professor of theology at the Pontifical Lateran University and assistant secretary of the International Theological Commission until July 8, 2009. This man, close to the Pope, contributed to the work of Cardinal Joseph Ratzinger at the time when he was prefect of the Congregation for the Doctrine of the Faith. While he was still a member of this commission, following the lifting of the so-called “censures” of the bishops of the Society, in 2009 he was entrusted with the secretariat of the Pontifical Commission *Ecclesia Dei*, responsible for organizing the doctrinal discussions with Archbishop Lefebvre's organization.

Anxious to remain discreet, Monsignor Pozzo is interested in the traditional Mass. He also says that he is concerned about doctrinal issues: “I have always expressed an interest in and spiritual sensitivity toward the Gregorian liturgy, just as I am aware of the problems and theological controversies related to the interpretation of Vatican II—it did not start today—and the need to restore and strengthen Tradition and the Catholic identity in our civilization” (Interview with *L'Homme Nouveau*, November 18, 2009).

Archbishop Francisco Luis Ladaria Ferrer

Archbishop Francisco Luis Ladaria Ferrer was born in Manacor on the island of Majorca, Spain, April 19, 1944. He joined the Jesuits in 1966 and was ordained on July 29, 1973. Two years later, he submitted his thesis on the Holy Spirit in the writings of St. Hilary of Poitiers at the Pontifical Gregorian University and became professor of dogmatic theology at the Pontifical University of Comillas in Spain and then at the Gregorian University, where

he became vice-rector in 1986. A member of the International Theological Commission since 1992, he knew Cardinal Joseph Ratzinger before he became secretary general of it in 2004. On July 9, 2008, he was appointed by him who had been elected under the name of Benedict XVI as secretary of the Congregation for the Doctrine of the Faith and promoted to the rank archbishop.

At the International Theological Commission, he particularly worked on the text of *Limbo*, which appeared in 2007 (which says that children who die unbaptized would be destined to paradise). He has published books on various topics like the Trinity (2002) and original sin and grace (2005).

Fr. Karl Josef Becker

Fr. Karl Josef Becker, a Jesuit, was born in Cologne, Germany, on April 18, 1928. A professor of dogmatic theology, this man close to the Pope has long taught at the School of Theology at the Gregorian University. Of the same nationality and generation as the Pope (they are just one year apart), he has been at the Congregation for the Doctrine of the Faith even longer than Cardinal Ratzinger, as he began working as a consultor on September 15, 1977. He has thus worked for over 25 years alongside the man who became Benedict XVI. He has particularly delved into the question of “*subsistit in*,” which says, according to the pernicious doctrine from the conciliar Constitution *Lumen Gentium*, that the church founded by Jesus Christ “subsists in the Catholic Church.” He has attempted to give a traditional reading of this passage (which is not possible). Finally, he worked on the note condemning the work of the French Jesuit Jacques Dupuis on religious pluralism.

These included in particular the publication of the *Letter to Our Fellow-Priests*, which established links with the official French clergy, and, in the year 2006, the development of a DVD for learning to celebrate the traditional Mass.

He is a productive theologian who combines the analysis of modern theories with flexibility of mind; he does not hesitate to withdraw to think over his subjects. He coauthored some studies published under the name of the SSPX, including *The Problem of the Liturgical Reform* in 2001, and *From Ecumenism to Silent Apostasy: Twenty-five Years of Pontificate* in 2004, presented in Rome by Bishop Fellay. On the official

web site of the District of France (*La Porte Latine*), he has recently published studies on the Roman document on Limbo and the Encyclical *Spe Salvi*.

Smiling and affable, for several years he has been exchanging correspondence with prelates of the Curia on the thorny issues that separate the Holy See and the Society. He has also maintained contacts with the Swiss Cardinal Georges Cottier and the Dominican Charles Morerod. On January 9 of this year, he participated in the theological congress in Paris sponsored by *Courrier de Rome* [French counterpart of the Italian periodical *SiSiNoNo*].

Fr. Charles Morerod

Fr. Charles Morerod is a Swiss Dominican, born in Riaz, in the Vaud Canton on October 28, 1961. Admitted to the order in 1983, he was ordained in 1988. A professor of dogmatic theology and dean of theology at the Angelicum in Rome, he was appointed by Benedict XVI secretary general of the Pontifical Theological Commission and consultor of the Congregation for the Doctrine of the Faith. A doctor of law, he presented to the Faculty of Theology at the University of Freiburg a thesis on Cajetan, master general of his order and commentator on St. Thomas. In 1994, he also published a work, *Cajetan and Luther in 1518*, then one on the Protestant John Hick, in 2006.

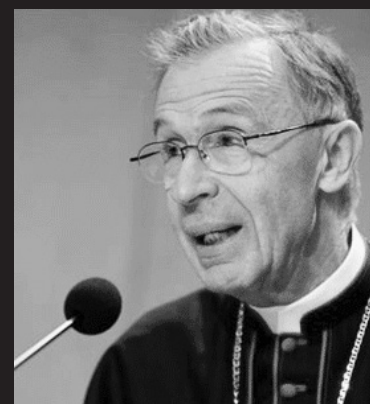
Heir of Cardinal Charles Journet and close to Cardinal Georges Cottier, he made many contributions to the journal *Nova et Vetera*, of which he was editor for the French edition. A specialist in ecumenism, he argues, paradoxically, that it is made possible by dogma! This idea he develops in his book, published in 2005, *Tradition and Christian Unity: Doctrine as a Condition of the Possibility of Ecumenism*.

Msgr. Fernando Ocariz Brana

Msgr. Fernando Ocariz Brana was born in Paris on October 27, 1944. After studying physical sciences in Barcelona, he was ordained priest in 1971 and obtained his doctorate in theology the same year. A member of Opus Dei, of which he has been Vicar General since April 23, 1994, he taught at the University of the Holy Cross in Rome, which is run by his religious society. In 1986 he was summoned to the Curia as adviser to the Congregation for the Doctrine of the Faith, where he became a collaborator of Cardinal Ratzinger. Three years later,



Msgr. Guido Pozzo



Abp. Ferrer




Fr. Charles Morerod



Msgr. Brana

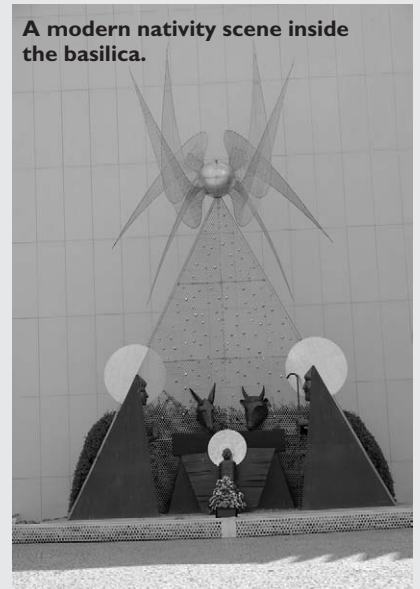
he was also appointed to the Pontifical Theological Academy. In his numerous theological and philosophical works he has worked on the concepts of Tradition, the Magisterium, and the refutation of Marxism. He maintains that the conciliar document *Dignitatis Humanae* is homogeneous with Tradition.

According to the American Vaticanist John Allen, he played an important role in the drafting of the Roman Declaration *Dominus Iesus*, on the question of salvation in Jesus Christ. 

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The interior of the Basilica of the Holy Trinity.



A modern nativity scene inside the basilica.

On the Way to the Unified World Religion:

A New

FR. ANDREAS
MAEHLMANN
& FR. DANIEL
FRINGELI
FSSPX





(Above) A lay woman distributes Communion.
(Right) Directions to pilgrims on how to receive Communion in the hand.

COMUNHÃO NA MÃO

1 - «Jesus abençoou o pão, partiu-o e deu-o aos seus discípulos, dizendo: Tomai todos e comei; isto é o meu corpo, que será entregue por vós»
(Da narração do Última Ceia de Jesus cf. Mt 26,26ss)



2 - «Os fiéis têm a possibilidade de comungar na boca ou na mão. Mas a Igreja pede-lhes, quer escolham um modo ou outro, o façam sempre com dignidade».

(Cf. Nota Pastoral do Conselho Permanente de Conferência Episcopal Portuguesa)

3 - Quando se aproximar para comungar, coloque a mão direita como trono da esquerda, que vai receber o Rei.

- No côncavo da mão esquerda receba o corpo de Cristo e responda: AMEN.

Com todo o cuidado pegue-lhe com a mão direita e leve-o à boca, procurando nada perder.

- Depois dê graças a Deus que o fez digno de tão grandes mistérios.



4 - Leve a hóstia à boca ainda voltado para o ministro da Comunhão.

- Não estenda a mão sobre o ombro dos outros.
- Se reparar que um comungante não levou a hóstia à boca, procure saber porquê, com caridade e discrição.



Retireira do Santuário de Fátima



Modern crucifix standing besides the new basilica.

Fatima

The new “Basilica of the Holy Trinity” was consecrated on October 13, 2007. That was the final day of the 90th anniversary celebrations that had already begun in 2006. The announced plan of the responsible ecclesiastical authorities in Portugal is to transform Fatima into an interreligious center; it must then be feared that the inauguration of this new building is meant to bury the “old Fatima” once and for all. For this new “church” displays not only no Christian symbols (let alone a cross), but rather embodies a Masonic and occult anti-theology.

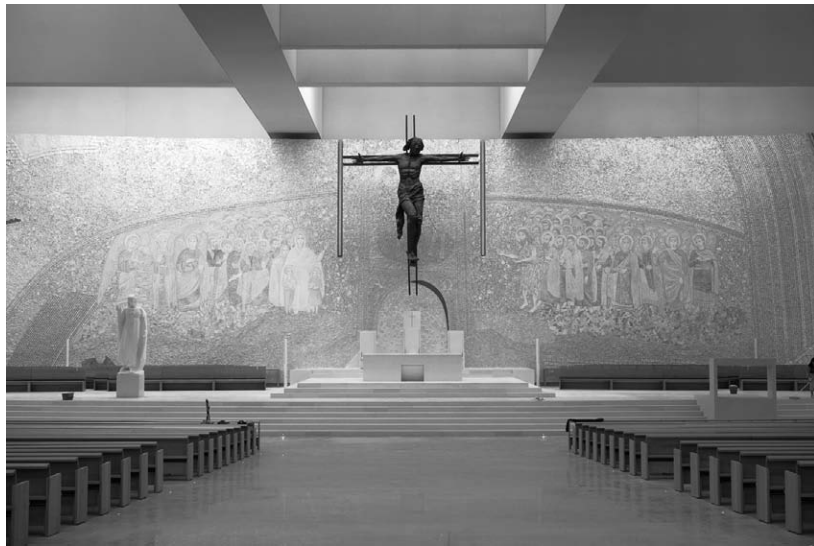
A Brief Look Backward

On March 9, 2004, the then Bishop of Fatima-Leiria, D. Serafim de Sousa Ferreira e Silva, consecrated the cornerstone of the new building: a stone from the grave of St. Peter, which Pope John Paul II had presented personally to the Rector of the Shrine, Msgr. Guerra. On this occasion the Bishop of Fatima expressed the wish that the new sanctuary should be a permanent invitation to “reconciliation and peace.” Who is to be reconciled here? Between what groups would peace be made?

The key to understanding this statement is given by the interreligious conference held in Fatima October 10-12, 2003. The symbol of this conference alone speaks volumes: At the center is a glowing circle, the border of which consists of silhouetted buildings. At the top of the circle is the old Fatima basilica. Around the rest of the circle one recognizes other places of worship, including pagan temples, all coexisting peacefully with one another. The circle represents the earth, the surface of which is blended in around and below the circle. Upon it stands a man who looks up at the circle with a gesture of enthusiasm. In the center of the circle the glowing sun is rising. Obviously all this depicts the dawn of a new age and of a “new Fatima” as well. Is it not reasonable to suppose that the circle of the conference logo also represents the new circular church, of which the cornerstone was laid five months later?

This appears to be a thoroughly realistic interpretation, if one keeps in mind the final declaration of the interreligious conference: “No religion may make itself great by belittling the others. An open dialogue is the way to build bridges and demolish the walls of centuries-old hatred. What is necessary is that each religion remain true to its integral beliefs and recognize that every other religion is equally valid....”

The Rector of the Shrine sang the same tune when he said at the conference: “The future of Fatima or the veneration of God and his Mother in this shrine must be transformed into a shrine where the various religions can come together. The interreligious dialogue in Portugal and in the Catholic Church is still in its onic stage, but the Shrine of Fatima accepts its universalist calling.” Furthermore: “The fact that Fatima is a Moslem name shows that the shrine must be opened to a convergence of various religions.”¹



A Masonic lodge (above) and the newly designed altar area in Fatima: similar in many respects! In the 2,000 years of Christian architectural tradition, perfectly circular churches are extremely rare. The Pantheon, temple of all the gods of ancient Rome, was a circular structure, as was also the Tower of Babel, left an unfinished stump by divine intervention and always depicted as a circular plan.

The Masonic World Religion

With the above quotes the Masonic vision of a unified world religion acquires very concrete features. The words of the French Freemason Yves Marsaudon confirm this vision: according to him, one may say that ecumenism is the “legitimate son” of Freemasonry. He declared:

In our time our Br[other] Franklin Roosevelt demanded for all men the right to worship God in accordance with their own principles and according to their own convictions! That means tolerance and also ecumenism. We Freemasons of tradition will allow ourselves to clarify and revise these words of a famous statesman as follows: Catholic, Orthodox, Protestant, Israelite,

the structure and placed to one side, so that the exterior appears “religiously neutral.” But it is not! The architecture itself conveys a message, just as did that of our old Christian churches with their wealth of architectural symbols. Here, however, the message is an occult and esoteric anti-theology.

What Is the Key to Understanding This Building?

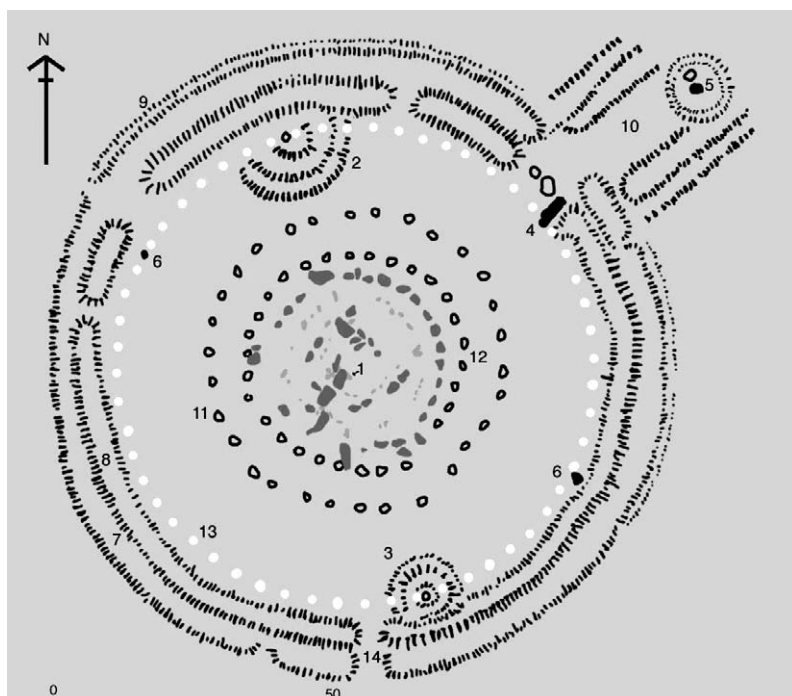
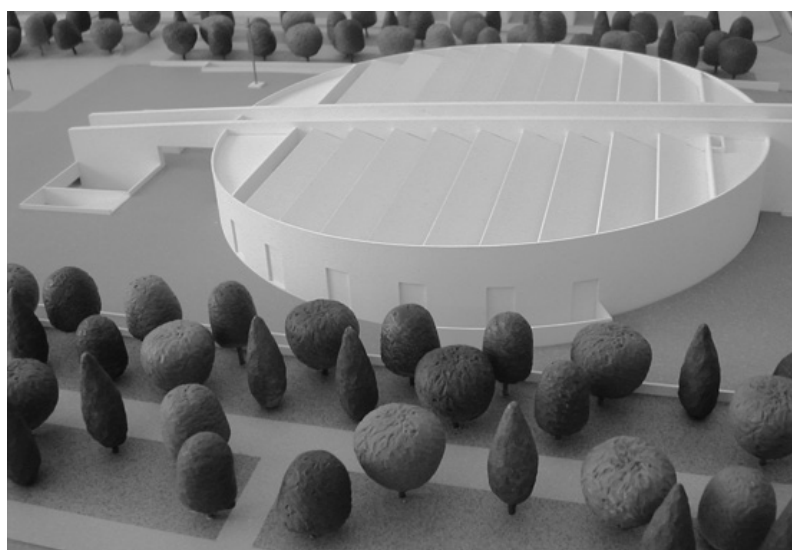
In Southwest England stands a 3,000-year-old structure which New Age groups have invested with meaning as they have done with the Pyramids: Stonehenge.

To this day the purpose of Stonehenge has not been fully explained, but it is highly probable that this construction, a double stone ring with its several concentric earthen ramparts, served the rites of a religious cult. It measures over 115 meters in diameter. This is a very significant number, for if the circumference is calculated by multiplying the diameter by pi, the result is slightly more than 360, *i.e.* the number of days required for the earth to orbit the sun. (This is the origin of the division of a circle into 360 degrees!) In other words, the Stonehenge structure was built so precisely that for every day of the year there is a corresponding segment of its outer surface measuring one meter. It happens, therefore, that every year on the day of the summer solstice (June 21) the sun’s rays pass through a pair of upright monoliths outside the circle in the center of the site.

Although the precise meaning of this arrangement has not yet been fully explained, one may safely assume that it represents the harmony of the annual cycle of the earth, and with it human life, with the cosmos, the world of the pagan gods. The stars of the heavens were worshipped as deities by the heathens, especially the sun and the moon. It is thus understandable that the solstices had a special meaning for them (see below).

The New Church as Stonehenge II?

While a bird’s-eye view of the new church in Fatima shows some similarity to Stonehenge, one could still assume from this viewpoint that the likeness could be pure coincidence. However, such an assumption breaks down under the analysis of the ground plan of the new church. To begin with, it measures 115 meters in diameter! It also corresponds geocentrically with the sun’s orbit. A further parallel is obvious



Fascinating similarity: The Celtic-Druid ring of Stonehenge (above) and the model of the new temple in Fatima. A new religion needs a new place of worship. Even the cross has been removed from the peak.

Moslem, Hindu, free-thinker, free-believer—these words are for us only first names. Our family name is: Freemason.²

Behind This Architecture Is No Christian Concept

If, in 2003, one could still ask how all this would come about, the answer is clear today when one takes a close look at the new “basilica.” It is only logical that a new religion needs a “new style” for a house of worship. Such a temple already stands before us in Fatima. At first glance it is evident that the architectural concept is not Christian. The cross has been removed from the top of

from the fact that as the sun shines into the heart of the Stonehenge circle, so it does in Fatima. A glass beam pierces the roof across the diameter line of the circular church. It resembles an upward-slanting staircase following the sloping roof from front to back. By means of this “light beam” the interior of the church, especially the altar area toward which it points, is illuminated. It is of further interest that within the church is a smaller concentric circle (105 meters in diameter), just as there is a second, smaller circle in Stonehenge. Mere coincidence?

An Attempt at Interpretation

In order to supply an exact interpretation of this architecture, one must become familiar with the occult language of symbols used by the Freemasons and the esoteric sects. It is apparently possible even for an outsider to identify the “rough outlines” on the basis of what is generally known about Masonic symbolism and the beliefs of New Age neopaganism.

At the present time we are witnessing a rebirth of the ancient heathen cult of witchcraft, called “Wicca,”³ in relation to the New Age movement. Each year at the summer solstice tens of thousands of Druids and witches come together at Stonehenge to await the “Beginning of the Sun.” On June 21, 2003, there were 30,000 people there! The name Wicca comes from the Anglo-Saxon word for a “practitioner of witchcraft,” *wicca* (masculine) or *wicce* (feminine). This phenomenon is directly connected to the rise of feminism as a social force since the 1960’s. The modern cult of witchcraft is essentially a nature religion with the Great Goddess as principal deity. Her symbol is the moon. The witches honor the natural lunar and solar cycles. The solar cycles are divided into eight “Sabbaths,” which together comprise the “Wheel of the Year.”

The Witches’ Sabbaths are the two solstices, the two equinoxes, and the four seasons in between. The Wheel of the Year represents not only the cycle of the seasons, but also concretely the fertility cycle in nature. This is reflected in the great Wicca initiations, which climax with the marriage of the god and the goddess, whose union brings forth new life.

Halloween or Samhain (October 31) is the traditional pagan New Year. Samhain means “summer’s end.” According to the myth, the dying god goes to sleep in the underworld and awaits his rebirth. In the womb of the Great Mother, the Queen of Darkness, the seed of new life ripens.

Imbolc (February 2) is the awakening of the year, the first onic movements of spring in the womb of Mother Earth. Imbolc means “in the [mother’s] belly.” The myth tells that the goddess becomes a virgin.

Walpurgis Night or Beltane (April 30) may have its second name from the Celtic deity Bell or Balor, god of light and fire. Beltane is the celebration of the meeting of the sun god with the fertile earth goddess, who now becomes pregnant.

Lammas or Lughnasad (August 1) marks the beginning of autumn and harvest time. Lughnasad brings, in the myth, the beginning of the death of the sun god, but also celebrates fulfillment and maturity.

Wicca is thus first and foremost a goddess-religion, but it is clearly recognizable that the role of the sun god in the mythical cycle of the great Sabbaths is no less important. The Celts recognized that the sun god goes through the phases of death and rebirth in the same way that the moon goddess has, in the course of her lunar cycles, ascending and descending phases.

Conformity of These Pagan Notions with Masonic Symbolism

Among the obligatory furnishings of a Masonic temple are three floor lamps that stand on three of the four diagonal points of the square platform on which rests the altar like a stone cube dominating the center of the room. These lamps signify the sun and the moon (!), and the Master of the Chair, who sits enthroned at the end of the room (where in a Catholic church the high altar with the tabernacle normally stands). Here again we find the heathen sun-moon principle of the deities. These two cosmic bodies represent, in Freemasonry as in heathenism, the “incarnation of the creative primeval forces.” The president of the lodge, bearing the title of “Master of the Chair,” represents the “Son” (thus aping the Logos), who emanates the spiritual light.⁴ It is completely obvious that this is a demonic mimicry of Catholic teaching, as Lucifer (which, in Latin, means “Lightbearer”) places himself upon the throne of the Incarnate Word (Logos), our Lord Jesus Christ. Here is the devil’s antithesis to the true Church of God.

A comparison of the altar area of the new Fatima church and the Scottish Rite temple in Washington, D.C., shows astonishing similarities: As in the Masonic temple, the candles do not rest on the altar, as customary in Catholic churches, but instead on freestanding candleholders diagonally to the altar. And in that place where the tabernacle ought to be, a large throne flanked by two seats stands on a platform several steps higher than the altar—precisely as in the Masonic temple!

The Vertical View of the New Church

The new “basilica” is like a short stump of a column sawed off at an angle, bearing a sloping upper surface. At the lowest point its outer wall measures nine meters high; the average height is 15 meters and the maximum height (behind the throne) measures 20 meters. The glass beam admitting daylight follows the roof slant in the middle. If one looks toward the new church from the vantage point of the old basilica, this beam looks like an ascending stairway or ladder leading away from the old church in exactly the opposite direction!

The sawed-off column strongly suggests the unfinished Tower of Babel. Babel stands for the attempt to build a world independent of God. The only dogma of Liberalism is: “Nothing is true, everything is allowed.” (Motto of the Masonic Illuminist Movement.) The tower is intended to reach up to heaven; in other words, man is to reach his goal on his own strength. He climbs upward, *i.e.* he achieves self-redemption. This is the pivotal point around which Freemasonry, New Age, and occultism in general revolve: self-redemption, not redemption through Christ. It is therefore no wonder that the ladder to heaven and the Tower of Babel are popular symbols in occultism. A placard on which this was used as an illustration was distributed some years ago by the European Council on Cultural Cooperation. In the new church at Fatima, the building of the tower is to be achieved via the “ascending ladder.”

The Pantheon

The circular form of this church, which we have already examined from a variety of aspects, finds a further correspondence to paganism in the Pantheon of Rome. This temple was also circular and received its light through an opening in its dome. As the name signifies, the Pantheon was dedicated to all the gods of the Roman Empire. After Christianity gained the upper hand, Pope Boniface IV had the temple transformed into a church in honor of the Mother of God and of all martyrs. It was dedicated on May 13 (!), 609 or 610. That is the origin of our feast of All Saints. With the unified world religion which is the goal of Freemasonry, this Christian development is to be thrown into reverse. Whereas previously Christ alone was king, He is now to be reduced to one among many deities of the Age of Religious Liberty and Ecumenism.

There is another reason for the circular plan: With the exception of grave-churches (usually of martyrs) patterned after the Church of the Holy Sepulcher in Jerusalem, the traditional Catholic church building is almost never a perfect circle

without an apse. This is because the Catholic church is oriented toward Christ in the tabernacle, whereas a church with a circular floor plan has no distinct orientation. An additional internal and symbolic problem lies in the dimension of the new Fatima church, which has a circumference of almost exactly 360 meters: If one adds successively each of the numbers from 1 to 36 to the next (1+2+3...etc.), the sum is 666.

Conclusion

Even if one does not accept every detail of this interpretation of the new “basilica” of Fatima, it is certain beyond the shadow of a doubt that behind this architectural concept lurks the antithesis of tradition. The devil apes God and the Church, imitating everything in order to turn it into its opposite. He opposes the Mother of God and her Son with a pair of pagan gods; he opposes the Redemption through Jesus Christ with self-redemption; he replaces the Church, outside of which there is no salvation, with the Masonic pantheon of all religions. These three contradictions to that which the “old Fatima” represents are embodied in the architecture of the “new Fatima.” Thus the twelfth chapter of the Apocalypse, which describes the decisive battle between the Woman and the Dragon, the Mother of God and the devil, is visibly confirmed here. Today this battle has become reality. It is raging worldwide. Each person must make his decision, either to accept Liberalism and conform to its adage that “nothing is true, everything is allowed”—or to submit in humble obedience to the commandments of God.

For our part, we have already decided. We take refuge in the Immaculate Heart of Mary, revealed to us at Fatima as our last means of attaining salvation. It will be our refuge and the way that leads us to God. ☩

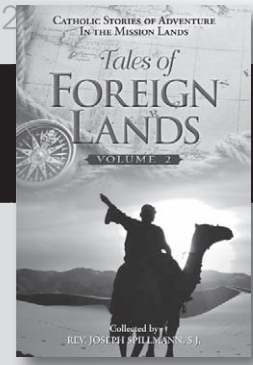
Fr. Maehlmann is an SSPX priest in Germany, ordained in 2001. Since 2006 he has been involved in various campaigns of the German District of the SSPX, providing information nationwide to Catholic priests about the celebration of the Traditional Latin Mass, *etc.* Fr. Daniel Fringeli was ordained in 2005 and is a priest in the German District of the SSPX.

¹ See www.streitpunkt.fatima.de.

² Yves Mersaudon, *L'œcuménisme vu par un franc-maçon de tradition*, p. 126, in: Daniel le Roux, *Peter, Lovest Thou Me?*, German transl. *Petrus, liebst du mich? Johannes Paul II., Papst der Tradition oder Papst der Revolution?* (Stuttgart: SSPX, 1990), p. 206.

³ The following description is from Nevill Drury, *Magie: Vom Schamanismus und Hexenkult bis zu den Technoheiden* (Baden, Switzerland, 2003), pp. 162-165.

⁴ See Manfred Lurker, ed., *Wörterbuch der Symbolik*, 5th edition (Stuttgart, 1991), s.v. “Freimaurerische Symbole.”



Catholic Stories of Adventure in the Mission Lands

Tales of Foreign Lands

FR. JOSEPH SPILLMANN, S.J.

The Pirate's Prisoner

(From *Tales of Foreign Lands*, Volume 2)
Continued from the February 2010 issue.



IX Sorrow and Suffering

The days seemed as months for Francesco in the lonesome desert. The pirates' oasis was, indeed, a beautiful little place, but alas, it only constantly reminded the boy of the cozy little villa at Catania where he spent all his happy, peaceful years under the watchful eyes of his loving parents.

It was now the third day after their arrival in the desert. The sun was sinking to rest behind the western sand hills; a light evening breeze passed leisurely over the wide expanse, and found resistance only in the branches and leaves of a few

scattered trees. Francesco sat beneath one of the high palm trees, and the tears flowed freely over his youthful cheeks as the renegade pirate came from a near-by hut and approached him. His eye twinkled with satanical joy as he saw the boy. But soon he changed his frowning brow and with seeming friendliness sat upon the ground beside the boy.

The little captive drew back shyly from his enemy; the latter, however, took hold of the boy's hand and said, as flatteringly as his uncouth nature would permit: "Look at me, dear Cecco; I mean well with you, you must not weep. Come with me into the house: there you shall see the fine clothes which Achmed, your good master, has sent here for you from Tunis."

“I do not want to buy clothes. I do not care to be a Turk. Bring me back to my good parents, as you have promised me you would.”

“Oho, young sir,” Zaki grinned sarcastically, “how well you can give commands; but wait, we shall break that stubborn little head of yours.”

“If you keep me here, you have lied; and whoever lies, will go to hell.”

“Yes, if I only could let you go,” said the overseer, trying to appear sad; “how quickly would I give you your freedom! For, see, it grieves me very much that you should think a man of my high standing would try to lie to you. Now come, Cecco, tell me you will not say that again, for, the way through the desert is very long, and alone you would be lost and die on the road.”

“But you could go along with me, Zaki; that bad man who stole me also stole you. My father will give you much gold when you bring me home to him, and I, too, would never forget you when I grow up; in the meantime I will pray very earnestly to the Madonna for you.”

“Come into the house now,” the renegade broke off abruptly; “it is growing dark, and the wild animals will soon be leaving their hiding-places, and you will not be safe here.”

This was the beginning of a new trial for the sorrowful lad, which, perhaps, was to last for a long time.

Hardly a day passed on which Achmed’s servant did not devise some new means to torture the boy. Indeed, the pirate captain had given orders to treat the young captive with kindness and friendliness; but alas, Zaki soon became tired of acting contrary to his nature. The tears and entreaties of the innocent child had awakened his own conscience again; the consciousness of his own wickedness let him no rest, and consequently he allowed his anger to rage freely at the expense and discomfort of the innocent little boy. The most cruel treatment that had to be experienced by Francesco, or Abdallah, as he was now generally called by the men on the oasis, was the occasion when the renegade caught him at prayer.

The helpless child had to allow himself to be stepped upon and knocked about by his raging inhuman master, who ruthlessly abused his authority over the fearing, timid boy. Yet, with all this, the former fisherman, Antonio, was by no means satisfied. Above all, he was set upon shattering the faith of the child in the true God and breaking his trust in the Blessed Mother, the most powerful Virgin. Francesco trembled in every limb whenever the terrible blasphemies and curses of the wretched man fell upon his ears—those ears that were accustomed only to words of kindness and prayer. At first the child dared to remind the unfortunate

sinner of his grievous offense; but alas, the repeated lashes and blows soon brought him to silence.

One day Zaki seemed to be in better humor. He sought the boy out from the rest of the slaves and heaped an untold amount of flattery upon him; but Francesco would not allow himself to be misled, and as the renegade became impatient and dared again to burst forth in shocking blasphemies against Christ and His Virgin Mother, the boy became enraged with holy indignation. “Stop, you unfortunate wretch!” he shouted with fiery stare at the speaker; and as the latter tried to continue in his slanderous language, the boy struck a heavy blow upon the unholy lips that uttered pious words so impiously.

“You shall pay for this,” shouted the renegade in raging anger; “wait, I will teach you how to act towards your master!” He reached for his long whip, jerked the boy by his long curly hair, so that he sprawled headlong over the ground, and unmercifully cut loose with the sharp lash over the tender shoulders of his little victim. Like a worm, the poor boy squirmed under the fearful blows; his entreaties and groans were of no avail; the tyrannical master would not cease from this inhuman treatment until his arms grew tired. For many days afterward the mistreated child could only drag himself painfully through his daily services.

It may have been about a month after this painful suffering when Achmed, entirely unhopd for and unexpected, came to visit his fisherman in the desert. Because of the unpleasant situation of the little boy, Zaki Khirallah was much disturbed by the approach of his master. Indeed, Francesco understood very little of the Arabian language, so that it was impossible for him to bring his complaints before the pirate; yet, among all the rest of the slaves there was a feeling of dissatisfaction towards their overlord, so that one of them might easily be moved to make unpleasant revelations to his master. Secretly, therefore, he called all the slaves before him and threatened them with the severest punishment if any one among them dared to report to Achmed other than that Zaki had constantly showed the greatest patience, kindness, and friendliness toward the little boy captive. However, already on the first day Achmed’s sharp eyes and keen observance did not fail to notice how timidly Francesco acted in the presence of his overseer. The deep lines that destroyed the youthful vigor of his face, and the pale, lifeless glare of his eyes soon proved to Achmed that the assurances the renegade had given him, that the boy was perfectly contented and was gradually becoming accustomed to his new place in life, were but lies and exaggerations. This only made Achmed more firm in his plans to take the boy along back with

him to Tunis, where he himself would rear him as a Moslem.

“The man with the warrant from the dey of the city will in the meantime have left Tunis without having accomplished his work,” he said to himself. “At most, they will make one more attempt, and that, to visit my estate here in the desert. If I keep the boy hidden in my house, there will be no danger any longer. During that time he will become a Moslem, and after he has once given up his Christian belief, he will remain in Tunis for the rest of his life.”

So thought Achmed, and after another day of rest he broke up camp and departed with Francesco for Tunis.

Francesco heartily rejoiced that Achmed had saved him from the hands of his most fearful torturer. True, the rough pirate did not handle his young slave with great kindness, but the boy at least did not have to fear that any minute he might be struck down and roughly beaten; nor did he have to listen any more to the terrible blasphemies and curses, such as only a fallen Christian understands how to utter.

The journey progressed monotonously, without mishap, until noon of the second day. The midday sun stood in the heavens directly above them. In benediction it fell upon the poor travelers below. The camels dragged themselves on with great effort over the burning sand and seemed to show a peculiar unrest. The loud shouts of Achmed’s servants, urging their camels to greater speed in the intense heat, gradually died down to a mumbling of timid voices; then the awful suspense closed the complete caravan in mysterious silence. The expression of the greatest anxiety rested on every face. Achmed and his servants suffered untold thirst in the pressing sulky atmosphere, for their provision of water had become warm and undrinkable. The sun was growing darker and darker. The travelers appeared like mysteriously white-mantled ghosts in their light garments, against the darkened sky. Suddenly Faiek, who up to this time was riding ahead of the caravan, turned his horse about and galloped toward Achmed. “Sir,” he gasped, as he came to a sudden halt before his master, “may Allah take under his mighty protection all his faithful who may be found traveling through the desert! We shall encounter an angry storm.”

“So it seems; let us hurry so that we can get behind those sand dunes ahead; there we shall be protected,” the pirate gave as ready answer.

“Too late, sir; do you not hear how the shrill wind is howling yonder, like mysterious spirits through the midnight air? It is a whirlwind! See there, how the sand winds itself into strings and twists into the air: Quick, down from your camels, and lie flat on the sand!”

In a moment all the brawny comrades were stretched out headlong upon the ground. The camels had let themselves down upon their knees and sought to protect their heads with their bodies. Francesco crawled next to one of the slaves and covered his head with his mantle. The storm rushed on from the south with insane madness. The wind threw the yellow sands of the desert through the air as if at play with feathers. The shrill whistling and howling of the wind struck unharmonious chords with which the dull rumbling thunder and the sudden flashes of lightning through the dark clouds made the whole atmosphere unpleasant.

Francesco had never prayed with greater fervor than he did right now. Half covered with sand, he feared, at each flash of lightning and blast of thunder, that his last moment had come, and that he never would see his dear father and mother or old Ignatius again.

Finally the raging storm calmed, and a heavy rainfall followed. The travelers rose from their floor of safety, still shivering from fright, and brushed the fine sand from their faces, that had become very painful. Achmed immediately ordered that the leather buckets be emptied of the stale water and refilled with the refreshing waters from the heavens. After all had quenched their thirst, the march proceeded. When the sun appeared again through the clouds, it was barely above the hilltops, and the caravan halted for the night at the side of the next sand hill.

Seven days later they came to Tunis. On the return trip Francesco did not suffer so much from the hardships of traveling as he did on his way to the desert. Achmed did not urge his camels to constant march, as Zaki had done; and furthermore, Francesco was consoled by the hope that he might possibly find some evidence of his parents when he came to the city. Had the child only known how close he was to a faithful friend on this last day of his journey!

It may have been about six o’clock in the morning. The caravan of pirates had traveled practically two hours from their last night’s camp, when all of a sudden Faiek, who was again in the lead of the march, reported a contingent of riders coming from the direction of Tunis. At once Achmed gave the command to make ready for battle; for, it was not a rare occasion when a band of greedy Beduins of the desert would attack a small group of travelers and completely rob them. The riders grasped their spears tighter and held them threateningly over their heads; two of the men who carried guns loaded with fresh powder and death-dealing bullets set their weapons in readiness. Faiek in the meantime had dashed to the next mound; he left Mizra, his horse, below, and carefully crawled on his hands and feet to the top of the elevation.

There he fell flat to the ground; shielding his eyes with his hand, he stared steadily at the approaching horsemen. At intervals between the rising clouds of dust he could clearly distinguish the glitter of pointed lances and the flashes reflected from unshielded guns. Suddenly he slid down the incline from his post of advantage, swung himself upon his horse, and dashed at top speed towards Achmed. He swung his lance high in the air and directed the fleeing caravan to the right. In a second the marching herd turned its course, the horses galloped to the right, the camels ran as fast as they could and, like the wind, they raised the loose sand into clouds of dust and soon the train disappeared in the distance.

There was no reason whatever why the pirates should have so greatly feared the approaching riders; for they were no Beduins but were soldiers of the dey from Tunis, who were given orders from their ruler to visit the various oases of the desert and gather the customary tribute. The French priest with one of the guards given him by the dey had joined the group on their official visit to the desert. The zealous missionary left no stone unturned in order to find the trail that might lead to the lost boy, even after the unhappy father had departed. They thoroughly searched through the city and its entire surroundings. The influence of the French consul gained admission for him everywhere, but in spite of this advantage all his efforts remained without success. He had been near giving up his search when new clues, given by the soldiers in the desert, spurred him on to further efforts. From Don Isidore, to whom he had already secretly brought Holy Communion, he learned that the pirate had most likely kept the boy for his own servant. So it did not seem unlikely to him that Achmed would keep Francesco at his stronghold in the desert for the time being, for greater safety's sake. The untiring priest set out on this difficult journey, prepared with the necessary warrants; however, this, too, like all previous efforts, was without result.

X

New Dangers Lurking

Thus Francesco was back again in Tunis. His lot had thereby improved somewhat. For the present, at least, he would not be exposed to any abusive treatment. Yet, if the captivity would last too long, the boy would be placed in the wake of a still greater misfortune. How would a twelve-year-old boy, left entirely to himself, without any

outside support, successfully preserve his faith and innocence? Indeed, Francesco found much strength in prayer; but alas, this powerful safeguard, too, could be wiped from his memory if he remained too long in the company of these unbelievers. Clearly, Achmed's efforts were bent upon bringing the unexperienced boy over to the Mohammedan religion in an underhand way. Above all, he must not fail to have his young captive learn the Arabic language.

Next to his house stood the dwelling of the old merchant Nagib Abuchakra. From the back door one could easily cross over the little yard that separated his house from Nagib's modest store. One day the pirate paid a visit to his neighbor about noontime, as then practically all the stores of the city were closed. Old Abuchakra sat with crossed legs in a corner of his little room, the floor of which was covered with a rather threadbare carpet, and leisurely smoked his long pipe. Without rising, he greeted the new arrival by touching the floor with his right hand, and passing it in a long sweeping gesture to his forehead.

"Salaam Aleikum, noble Achmed by Khalil-el-Fathallah; may the deity bless your entrance into my dwelling, may he increase the number of your days, and let your good fortune have no end."

"Salaam, Nagib, you crown of all merchants of Tunis; may Allah fill your shelves with the richest wares, and may he fill your coffers with gold and silver," the pirate answered with a bit of sarcasm, in reply to the long address of the old shopkeeper.

"Sir, I thank you for your good wishes, may Allah grant them fulfillment; but, what brings you here? The goods of your last piracy have not yet been sold."

"Very well, very well," interrupted Achmed. "I know your zeal for our common business; today I have come because of a different matter. From my last trip—Allah punish the unbelieving dogs from Spain, who spoiled it for me—I still have a little boy left. The deity knows, I could have sold him for a nice piece of gold. Now it is too late; I cannot put him on the public market any longer without running the risk of losing the boy, and money, too. What do you think of taking this young fellow under your roof and care? You know, old friend, that I am not stingy in repaying favors."

"Do not feel offended, noble Achmed," answered Nagib; "but that does not enter into our business agreement. I have promised to place your wares before the best selling opportunities for one fifth of the selling price, but this transaction of yours would be too dangerous; for, I do not care to have the dey of the city and these unbelieving Christians fall upon my neck."

"You do not understand, clever Abuchakra; the sale I will easily manage myself; but you understand,

though, that the greater the ability of the boy, the more glittering will be the profits of his sale. Up to now, Allah's holy law is still unknown to him. If I am not mistaken, your son Hares attends the school of the wise sage Raschid; how would it be, then, if he would teach my little one the sayings and prayers of the Koran together with our mother tongue?

There would be no danger whatsoever for you; but it shall be as you wish. After his Salatal-Masa (evening prayers) you could easily bring your boy daily to my house through the rear door, across the yard; I will see to it that he is secretly brought to the little unbeliever. If our plans are successful, all that remains for me is to pay your reward."

"Good, sir! And when shall my son report to you for the first time?"

"If possible, today."

"One thing more. Guard well that not a word, not even an echo of our secret conversation, may fall upon the ears of any one, not even your dearest friend."

"Sir, did you ever hear a deaf and dumb one speak? Your interests have sealed my mouth, and your interests alone can liberate my tongue." With these words Nagib rose from his crouched position and accompanied his visitor through the dusty counters to the street.

For the rest of the afternoon Achmed leisurely strolled up and down the business streets of the city. Here and there he would step in to visit one of his friends and ask how business was progressing and then pass on indefinitely on his way again. As evening approached, and the narrow dark streets grew darker, the pirate retraced his steps homeward; for soon it would be time for evening prayers, which he, as faithful Moslem, would not dare to miss. Hardly had Achmed entered the inner room of his dwelling and reclined comfortably upon his soft divan, when the voice of the minaret sounded through the house, warning the members of the household for prayer:

"Rise for prayer! Praise the living king, who neither sleeps nor dies! I Lord, Thou everlasting one, God, Thou great one! There is no God except the Great Allah, and Mohammed is his prophet!"

As soon as Achmed heard the summons to prayer, he spread a mat out on the floor, and solemnly and ceremoniously knelt down, and bowed his head to touch the floor seven times; then he spread his arms out as for prayer, and turning towards Mecca, mumbled the prescribed sayings from the sacred Koran, the official prayer book. The pirate was not a pious man, or he would not carry on his criminal robberies on the high seas; but in spite of all, like all Turks, he clung firmly to the detailed regulations of the false prophet. Many of our Catholic children can be put to shame by these unfortunate, blinded Mohammedans, when they

unwillingly say their morning and night prayers, or even, perhaps, at times neglect them entirely.

Achmed had hardly taken his place again upon the cozy couch when one of his servants entered and approached him. With hands crossed upon his breast, he bowed deeply before his master and said:

"May Allah's blessing rest upon you, sir! Hares, the son of the merchant Nagib Abuchakra, is waiting in the hallway and begs to appear in your presence. What is your wish, that he be sent on his way, or shall his foot cross the threshold of your sacred privacy?"

"Bring him in!"

Silently the slave retreated to call the boy in.

The youth was about three years older than Francesco. Apparently he was resolved to carry out Achmed's plans; for he already had the thick leather-bound volume of the Koran from the school of Raschid under his arm. Hares bowed profoundly before the pirate and addressed him majestically:

"Salaam (greeting), noble Achmed, your word has brought me here before you; speak, your servant heareth."

"Hares! You go to the school of the learned Raschid, near the great mosque, do you not?"

"Yes, sir. And may all the evil spirits grievously repay him for all the whippings he has wasted on me; the prophet knows, were my father not continually after me, I would have said farewell to the old gentleman long ago."

"Ha, ha!" laughed Achmed. "Splendid, Hares, you are a clever boy; you have the makings of a great man. It is only too bad that you must waste your good talents amongst the stuffy shelves of Nagib's store; really too bad. I really believe we could make something out of you."

"Do you think so, sir! Well, a merchant—that will never do, noble Achmed, but if you really want to make something out of me, I'm willing."

"Later. Now you have a new task to undertake; tell me, do you understand the language of the Franks?"

"Oh, just enough to be able to fool any giaour."

"That is enough. You will not have any great difficulty with my little slave."

"I hope not, noble Achmed; but if the reward will be big enough, my efforts will never become wearisome or discouraging."

"Well, how high do you place your demands, Hares?" asked the pirate.

"That is difficult to determine just now, clever Achmed," was the boy's prudent answer. "To begin with, I would feel satisfied with a glittering pistol and a good dagger. But, as far as tinkling coins are concerned, well, it is a pleasure for me as well as an honor to have you for my master—so I would ask you only for half the amount that you give my father."

The conditions laid down by the lad of barely fifteen years brought a hearty laugh from the sturdy pirate.

“So; then it is for me to state the price. Nagib has likely told you that you are to teach my little slave our language and help him to learn the prayers of the holy Koran. Evidently, you do not take a great pleasure in exercising your worthy talents over the dusty pages of the learned books; however, we shall not take the matter too seriously. The important matter at stake is that the boy learn the great Salavat-formula of prayers.”

“Must I be a very kind and patient schoolmaster over this little fellow? The prophet knows! I believe I have assimilated the stern teaching methods of the old Raschid.”

“What do you mean?” asked Achmed.

“Oh, you can not believe how much easier it is to remember your lesson under the force of a few painful reminders. Whips make more lasting impressions than words.”

“Do not misunderstand me, you rascal! I usually do not become worried and nervous over the well-being of my slaves; but remember, I still have some money to make out of this youngster; therefore, be careful in the choice of your methods.”

“Good, I shall be as meek as a lamb,” Hares said jokingly. If you command, I will instruct my pupil under your observation.”

“Bah, that would be too tiresome, but I may perhaps surprise you from time to time; come now, I will introduce you to your pupil, Abdallah.”

Both left the room together to begin their unholy work of destruction of the precious heritage which the parents had given the boy through many sacrifices. Francesco was stored safely in the last room in the rear of the house. The boy had just knelt beside the hard couch to say his night prayers, when Achmed, with his new master, entered the lonely dwelling. At a nod from the pirate, Hares approached the boy and addressed him with a hypocritical friendliness in the so-called *Lingua Franca*—a mixture of the French and Arabic languages.

“Salaam, Abdallah, I want to be your new friend because you are so lonely.”

Francesco became much astonished at the sight of the new visitor. He did not understand the language, but when he saw the young Arab before him, he believed that he, too, was one of Achmed’s captives, and therefore in a friendly manner grasped his hand in sympathetic greeting. The young Turk became impatient as he noticed that the new victim could not understand him, for he feared that the pirate might withdraw from him his profitable office and look for another teacher for the boy. Achmed, on the contrary, did not seem to notice this circumstance at all. He rather grinned pleasantly at Hares. “Well, you

chatterer, have you lost your speech? You stand there like a dumb ox.”

“No, sir,” replied the merchant’s son; “but by the prophet! you sure made a good catch when you picked up this fellow. I was just consulting with myself as to how I might make myself most useful in helping you to get as much out of him as possible.”

“Hold your tongue and do not mix in my business affairs, which do not concern you,” threatened Achmed.

“Good, as you wish,” murmured Hares with determination; and both left the room together, leaving the boy pondering alone over the significance of this mysterious visit. So Francesco was all alone in his lonesome little room. What a sad picture he presents for our observation. The bare wall disclosed the rough thick stone, out of which the whole house was built as a special protection against the intense heat. Without a window, without an opening, the walls rose to a height of over ten feet and then converged together at the top, making a domelike ceiling over the little prison. In the center there was a round opening about a yard in diameter, which served as a means of admitting light and air. Not even a table or a chair was in the room. To make his abode more homelike and comfortable, only an old dusty mat covered a portion of the hard stone floor before a wooden bench which served as his couch during the day and his bed for the night. In the corner across from his bed a few old boxes and barrels had been thrown together in a disorderly heap, for this room formerly had been used as a storehouse, wherein Achmed kept some of his wares that he brought along from his trips of piracy, to hold them for a profitable bargain. In the back of the pile there was a rattling and rustling of uncanny noises, and it seemed as if all the rats and mice of the building had gathered there for their Olympic games and for the pleasure or displeasure of the young spectator. Night was gradually closing off the last bit of light that entered through a round opening above the darkened cell. The boy sought out his water jug from among the rubbish to quench his thirst; then he took a little medal of the Virgin of Loretto from under his jacket, kissed it devoutly, and placed it carefully again in its place of security. Good old Brother Christopher had given it to him on the occasion of his last nameday and told him of the interesting story, how the gracious abbot, on his last pilgrimage to the House of Loretto, touched the treasured relic to the remains of the little plate from which our Lord ate during His holy childhood. Thereupon he recommended himself once more to his guardian angel and laid himself to rest upon his hard bench. In this manner Francesco passed week after week in his sad desolation. Every evening when the bells announced the time for evening prayer from the tower, Hares came from his father’s house, crossed over the backyard, and

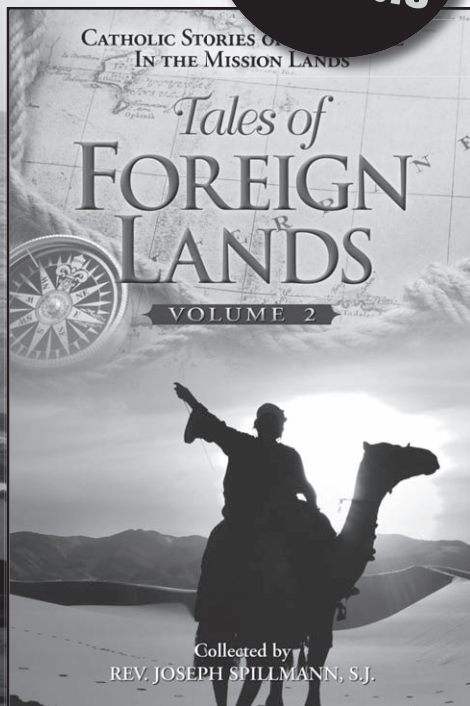
entered through the rear narrow gate. Gradually Francesco became more and more acquainted with the Arabic language, and soon the young instructor began to teach him to read the prescribed verses of the sacred Koran. More than once Achmed was present at these hours of instruction, and each time when he noticed the rapid progress of the little captive, he rubbed his hands with miserly glee. The more Francesco became acquainted with the Arabic language, the better also became his condition in Achmed's house. Now whenever he asked the pirate for any favor, the latter willingly granted it; however, in his petitions to be allowed to go out into the open yard, he was unsuccessful up to the present time; but to make up for this defect, his master presented him with many other conveniences and comforts. First of all, the room had been cleaned of all the dirty rubbish that destroyed every bit of freshness that might have entered through the little opening in the ceiling. On one side, behind a rather artistic table, stood a softer cot to replace the former hard bench which served as his bed. Even the food

which the youngster now received was often very choice and palatable. Clearly, Achmed was trying to soften the child, and thereby more easily bring him to his downfall. Occasionally Hares brought a little sorbet along and allowed the young pupil to taste the sweet drink, and when he saw that it pleased the boy, offered also intoxicating drinks, even though the sacred Koran strictly forbids such action.

So it happened that Francesco more than once omitted saying his evening prayers. Had his guardian angel not watched over him so carefully, he undoubtedly would have succumbed to the force of increasing dangers. One night as he kissed the medal in the customary way, before he fell asleep, it seemed to impress him more than ever, that he had been negligent in his prayers; and he recalled the parting words of his respected friend, Don Isidore: "My child, keep God and the Blessed Virgin ever in your mind, and do not forget your prayers." Immediately he made the resolution never again to taste the intoxicating drinks.

...to be continued.

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“Dante and Shakespeare divide the world between them; there is no third.”

–*T.S. Eliot*

PART 1

DANTE

AN INTRODUCTION

DR. DAVID ALLEN WHITE

T. S. Eliot once said, “Dante and Shakespeare divide the world between them; there is no third.” This is an astonishing statement, but I am absolutely convinced of its truth. In the sphere of literature, these two men loom above all others. As a result, they deserve our time; we cannot but benefit by spending our time studying them.

Shakespeare was lucky in one sense. This “luck,” as I call it, is partially explained by the fact that he comes nearly 300 years later. Dante sets *The Divine Comedy* in the year 1300. It begins on Good Friday. Chaucer dies in 1400 and leaves *The Canterbury Tales* uncompleted. Shakespeare writes *Hamlet* in 1601. From these dates, one gets a sense of sequence.

I say Shakespeare was “lucky” because he had a foot in the modern world. Dante was a poet who wrote an extraordinary epic poem about a voyage through the afterlife and he wrote in a Catholic world; Shakespeare was a dramatist who wrote in a very different world. His great dramas were created out of the clash of two different worldviews—the medieval and the modern. Drama is conflict, and Shakespeare lived in a time that was nothing but conflict.

Because Shakespeare was partially modern, because he wrote in a Protestant nation, and because he had to veil much of his Catholic thought (since it would have meant the end of his public and social ambition to do otherwise), the modern world still studies him. He remains popular because he allows the drama to act out his thoughts. As more

scholars research his Catholic connections and as this religious dimension of his work becomes more recognized, the tide may well shift against him. But today he is still well known and his works are acted on the stage and studied in the classroom. He is one of our last links with literary tradition and the riches of the literary past.

Dante is only a name today. Educated people may know who he was, but few have read him. For those who have read him, they have read only the *Inferno*. They stop there (and there are reasons for that). The fact of the matter is that he is more respected as a great writer than actually read.

I found myself in graduate school, working on my doctorate, about to begin teaching, before I had read a word of Dante. This means I had gone through 13 years of public schooling, 4 years as an undergraduate as a literary major at the University of Minnesota, and had not read Dante at all; I had received a master’s degree in literature from the University of Wisconsin, but had not read Dante. I had a sense of the name and knew vaguely what he did, but knew nothing directly.

As I was preparing to teach for the first time, one of my first classes was on modern poetry: Ezra Pound, T. S. Eliot, and William Butler Yeats. When I started reading Pound and Eliot, I realized that Dante was hugely important. Suddenly I realized that I needed to read Dante himself. Then the next semester, I was fortunate to be a teaching assistant to a professor teaching a class on the epic, a course

which included the *Inferno*. So I finally read it. Thus my introduction to Dante came late in my post-graduate work. And that was nothing but a fluke.

When I finally began to read Dante, I was stunned. It was overwhelming. I then realized I had to read the entire *Divine Comedy*. I was mystified. At this point, I was not yet a Catholic and knew virtually nothing about the Faith other than the old horror stories I was given as a young Protestant: Catholics adore graven images, they don't read the Bible, they worship wafers, *etc.* My knowledge of Catholicism resided in a bundle of prejudices. Without solid Catholic formation, I could not understand a good bit of the *Inferno*. Nevertheless, despite my ignorance, I was pretending to teach a great masterpiece that I neither knew well nor understood. I was paid to do this; young students had paid to listen to me talk about something about which I knew little. This was over 30 years ago. It is worse now. But it is a clear example of the fraud called Modern Education. May God forgive me for my part in this scam. I have spent the remainder of my career trying to make up for this great wrong. At any rate, at that time I was baffled and mystified by the *Divine Comedy*.

After I converted, I re-read it. Coming to it as a Catholic, having just been instructed in the Faith, I was entranced by the *Purgatorio*. For the first time, I got a sense of what purgatory meant. Dante's depiction is a fascinating lesson for Catholics. It helps explain things which too often are merely abstract ideas. The *Paradiso*, however, still baffled me. I found it interesting, but unapproachable.

I eventually did something that I had done in graduate school, and that I had not done since: I went and consulted the great commentaries. I was absolutely overwhelmed by the volumes of material. I realized that Dante is a world unto himself. Given the fact that he has been around for so long, and given the greatness of the poem, almost anything

you bring towards the poem lights up. As I began sorting through the commentaries, I realized much of it was crazy: Marxist, feminist, and Freudian interpretations abounded. What struck me the most, however, was that the heavy volume of commentary actually discouraged reading the text itself.

I was overwhelmed. Anyone setting out to read a great work needs to be aware of this. In a way, this is what modern scholarship is all about: to make people think that it is impossible to understand or comprehend a text without an enormous investment in "scholarship."

When it comes to the great poets, we have Homer, Virgil, and then Dante. These are the major figures. And yet they are not taught. It is likely that you will today go through the educational process without encountering any of these figures. If you decide to read something like the *Divine Comedy* on your own, however, you can be overwhelmed by a sense of inadequacy. It is 700 years old, clearly set in a time period so remote that historical knowledge is absolutely necessary for the reader. It is filled with theological concepts and dense religious vocabulary. In a way, it is a summation of medieval thought in poetic form. It is also a personal vision, one man's journey through the three spheres of the after-life. Further, it is an internal journey on the part of Dante. But if you want help, you find 40 shelves of books on every possible related topic, most of them more obscure than the poem itself. At this point, one is reluctant to attempt to read it at all.

Do not be afraid of it. It is something you must read. This is the case even if no one else reads it. Dante has been buried, but he has been buried alive; he is still breathing. The poem lives. It is essential reading. I cannot encourage you enough to read all three canticles. It is long: 100 cantos total. But it is not difficult reading. Much of it may on occasion be obscure, and there is an enormous cast of characters—Dante meets hundreds and hundreds

of people. Commentary may help but footnotes can often kill it. If this latter is the case, read it without footnotes first. The most important thing to keep in mind is that it was the first great poem written in the vernacular.

Dante began his life writing Latin verse. That was what an educated poet did. When he sat down to write the *Divine Comedy*, he considered writing it in Latin as scholarly verse. He chose to write it in Italian so as to reach a wider audience. It is not meant to be intellectually intimidating. This is still the case 700 years later. It is still readable.

A decent translation is critical. There are some out there. If you have a little knowledge of Italian, you should be able to make your way through the original and get some sense of the music of the verse. Poetry is, of course, very difficult to translate. Dante was a great verbal musician and his poetry reflects that. As you read it, you will get a sense of the truth the man is telling. His vision is extraordinary. It is thoroughly Catholic. And that is why it is gone. That is why you have not read it; it is unequivocally Catholic and loaded with Catholic theology. The modern world hates all things Catholic so the modern world secretly despises Dante. They will praise him but go out of their way to insure that few ever read him.

I can think of few better ways to introduce intelligent young people to the Faith than to sit them down with Dante and go through it, line by line, canto by canto. The awe and wonder of what is being explored, and the vision of Dante, is a powerful thing. Reading the poem is something of a personal journey. Virgil and Beatrice may be leading Dante through his journey, but Dante is leading us through the epic. He takes us by the hand.

Along with *Don Quixote*, that greatest of all novels, so much of our Catholic literary heritage has been jettisoned. Nobody reads these texts anymore. I am convinced that most professors simply try to

scare people away from reading these: "They're long, they're intimidating, they're confusing. You need 40 reading guides." These men wrote for normal people. It is demanding, but it's eminently readable.

Do not be overwhelmed. There is much to be read, an abundance of fine books. But there are certain things that you must read. The great Catholic poet, Dante, must be read. The great Catholic novelist, Cervantes, must be read. Shakespeare, the great Catholic dramatist, also must be read. The giants must be read; that is what defines them as giants. They speak such profound, timeless truths that they are the greatest writers of every age.

I have read many English translations. Some of them are awful, usually the ones by modern poets who are highly praised by other modern poets. Some translations are competent. I only know one in English that gets to the core of Dante's verse and thought. It is in the Penguin paperback series; the translator's name is Mark Musa. Do not launch onto these boundless waters in any other vessel. The Mark Musa translation is both readable and beautiful, and his notes are excellent, clear, concise, and never overwhelming. There are other good translations, including that done by Dorothy Sayers (who attempted to maintain the rhyme scheme in English and in doing so often goes awry; her introductions are wonderful).

Do not be intimidated. If you have eyes and a brain, you can read it. We have a duty to know the great Catholic writers and artists; Dante looms large at the top of the list. 📖

(To be continued.)

Dr. David Allen White taught World Literature at the Naval Academy in Annapolis, Maryland, for the better part of three decades. He gave many seminars at St. Thomas Aquinas Seminary in Winona, Minnesota, including one on which this article is based. He is the author of *The Mouth of the Lion* and *The Horn of the Unicorn*. Illustrations by Gustave Doré.



ARCHBISHOP MARCEL LEFEBVRE

THE AUTHORITY OF VATICAN II QUESTIONED

PART 5



Fr. Gleize is a professor of ecclesiology at the seminary of the SSPX in Ecône and now a member of the commission involved in the doctrinal discussions with the Holy See.

In 2006, he compiled and organized Archbishop Lefebvre's thinking about Vatican II. It was published by the Institute of St. Pius X, the university run by the SSPX in Paris, France.

The Faith Is the Foundation of Legality in the Church

In this spiritual conference given to the seminarians of Ecône on February 27, 1976, Archbishop Lefebvre once again explains why the Society cannot be taxed with disobedience for its attitude. Obedience to laws is subordinate to the transmission of the Faith.—Fr. Gleize

This shall be a bit of a repeat of what I already told you on September 14, but I think that there are still some who are a bit worried. I do understand them, and I am the first to be concerned about these things: the legality of ordinations, the legality of incardinations, the legality of our situation. We ought to be ready, I think, to accept living in a state of illegality so as to live truly the life of the Church. For legality as it is being employed currently in regard to our situation, such as it is being used quite often even in the Church, no longer exists when it comes to the people who are destroying the Church. For them, legality is not applied, and they are left completely free to do as they like. At that point, there is no longer any law; there is no longer any authority for them; they are given complete freedom.

As for those who would like to keep the life of the Church, to keep the works of the Church, to keep the Church's priesthood, the Mass and the sacraments—they have the right to have the law applied to them in a wholly unjust, illegal manner. Consequently, what matters in a situation like the one in which we find ourselves is for us to seek in earnest the purpose for which these laws have been made. What is the purpose for which canon law was made? Canon law was made for preserving the Faith and for the application of the Faith for the sake of our sanctification and the life of perfection. That's why. But now the laws are being used, on the contrary, to

hinder and, as it were, to prevent us from keeping the faith; to prevent us from observing the laws of sanctification.

For example, let us take the destruction of the liturgy: it is clear that it makes people lose their faith and that it does not help them at all in their sanctification; far from it. So must we say: “Well, well, the superiors are ordering it, and so we must submit”? Should we say, as have some progressivist priests who have written me: “As for me, in a choice between the Pope and Archbishop Lefebvre, I choose the Pope”? I told them: “Of course, choose the Pope, agreed. I also choose the Pope, but that is not what is at stake; that is not the question. The question is whether we choose 20 centuries of the Church, 20 centuries of Tradition, 20 centuries of faith, or 15 years of the Church’s self-destruction.”

That is the problem. It is not Archbishop Lefebvre and the Pope; it is 20 centuries of the Church’s Tradition and now the Church’s self-destruction—the Pope himself says so; I am not making it up. So it is a matter of knowing whether we really want to join this current and lend a hand to those who are in the process of destroying the Church, or whether we say no to those who want to oblige us to do so by force of law and the compulsion of obedience.

“You are going to obey; you must obey.” So, they say it is the Pope, the bishops, the cardinals; it’s Rome. “You have to obey; you have to join the movement demolishing the Church.”

So we say: “No, that is impossible; it goes against all the laws of the Church. All the laws of the Church exist for the Church’s edification, not its destruction. You want to make us join in the demolition—contribute to the demolition of the Church. We refuse. We want no part of it; we want to continue building up the Church as the Church has always done.”

But then, you are going to find yourselves outlaws. They may apply penalties to you—perhaps suspension, perhaps excommunication, or what have you. It is very serious; you see the kind of situation in which you are going to find yourselves. You are going to find yourselves in the situation of people who are unjustly persecuted—there’s no getting around it. While we desire to keep the faith, we do not want to become Protestants. People tell us: you must become Protestant, you must be ecumenical, you must join in this movement. Well, no; because by this movement we lose the faith and we become Protestants. We do not want to lose the faith, and we do not want to become Protestants.

We have adopted a line of conduct that is the Church’s: to uphold what the Church has done for 20 centuries. Canon law was the result of what was asked by St. Pius X, and this body of laws is the result of 20 centuries of customs, traditions, Church

laws, and the faith of the Church—all of that is in canon law. So suddenly now, I do not know what is going to emerge with the new Code of Canon Law, what laws they will give us. If it is to say that all the religions have the same rights, then we are not in agreement. That is not possible.

Today, it seems that everything has changed, everything is new; the provisions concerning all the religions—Freemasons, Protestants, Muslims, Buddhists—all of that has changed; now we are all brothers. These are serious illusions, and that is why we cannot enter into this sort of indifferentism nor fail to put our Lord before all as King of society, King of individuals, and King of families. We have only one God, our Lord Jesus Christ, in whom dwell the Father and the Holy Spirit. And so there is no question of our changing. Obviously, we find ourselves at loggerheads with those currently occupying the Church and who wish, once again, to make use of these laws contrary to the reason for which the laws were made.

“But, after all, it is pride for you to resist the Church like that; you are the only ones to step outside the mainstream of the Church!”

We are not the only ones; we are with Tradition; we are with 20 centuries of Tradition. That is not pride. Is it pride to say that the Catholic religion is the only true religion? Then evidently truth is synonymous with pride. Then God is proud because God is truth. There is no truth outside of God. When our Lord said “I am the Truth, I am the Way and the Life,” He committed an act of pride! Yes, that is what they are telling us, after all is said and done.

We are saying nothing else. We are saying that we believe in the truth and in the one true Catholic Church, the only way of salvation. That is what our Lord said; that is what the Apostles taught us, and what the Church has always taught. We are not prideful. By proclaiming [these truths], on the contrary, it is we who are practicing charity, it is we who are charitable, it is we who are the true missionaries. Because it is deceiving people to tell them the opposite. It is deceiving people to make them think that one can be saved in any religion; it is deceiving them; consequently, it is to lack charity; it is to leave them in the way that leads to hell.


You shouldn’t have any qualms about this, I think. You should think it over and rely upon this constant Tradition in which one cannot be deceived. Or else the Church is wrong, and the Church is no longer infallible.

“But the pope is infallible today as he was yesterday.” I concede that the pope is infallible when the pope really declares that he is saying things in such wise as to make a definition. But the Pope, on the contrary, has been careful almost every time to say that he did not intend to define; he said it in

several documents: I do not want to exercise my infallibility.

And then, what is the pope's infallibility? Why does the infallibility of the pope exist? Why did our Lord give him this infallibility? To confirm his brethren in the faith. That is the very purpose of infallibility. Therefore it is impossible for the pope to use his infallibility in order not to confirm his brethren in the faith, in order not to confirm us in the faith, the faith of 20 centuries—to which we are attached above all else, you see.

What is the criterion of infallibility, for example, in the ordinary magisterium? If there is an act of the extraordinary magisterium, and the pope speaks *ex cathedra*, it is clear; he acts in a way that is absolutely infallible; he declares it: he canonizes someone, for example. It is clear. He proclaims a dogma like that of the Assumption, for example: It's clear; it is *ex cathedra*. But there is also an ordinary magisterium; you must believe in the ordinary magisterium. And

just what is the criterion of the pope's infallibility for the ordinary magisterium? It is that he confirms a truth of faith that has also been proclaimed by all his predecessors. That is it. He repeats; he says, "Such a pope, such a pope, such a pope, said this, and I confirm what the popes have said and what 20 or 30 popes have said; I confirm, *etc.*" Then he is infallible; that is the criterion of infallibility. But if he does not confirm what has come before, what the faith of old proclaimed, the faith of all time, then he does not exercise his infallibility, what he says is not the object of infallibility. 

(To be continued.)

Fr. Gleize is a professor of ecclesiology at the seminary of the SSPX in Ecône and now a member of the commission involved in the doctrinal discussions with the Holy See. In 2006, he compiled and organized Archbishop Lefebvre's thinking about Vatican II. It was published by the Institute of St. Pius X, the university run by the SSPX in Paris, France. Although slightly edited, the spoken style has been preserved.

IOTA UNUM

4 I. REJECTION OF THE COUNCIL PREPARATIONS. THE BREAKING OF THE COUNCIL RULES.

As we have said, a distinctive feature of Vatican II is its paradoxical outcome, by which all the preparatory work that usually directs the debates, marks the outlook and foreshadows the results of a council, was nullified and rejected from the first session onward, as successive spirits and tendencies followed one upon another. This departure from the original plan did not happen as a result of a decision made by the council itself, operating within its duly established rules, but by an act breaking the council's legal framework, which although not prominent in accounts given of these events, is now certain in its main outlines.

When the schema on the sources of revelation which the preparatory commission had drawn up came under discussion at the thirty-third session, the doctrine it propounded aroused a lively difference of opinion, although it had already been sifted by numerous meetings of bishops and experts. Those Fathers who were more attached to the Tridentine formula stating that revelation is contained in *libris scriptis et sine scripto traditionibus*, ("In written books and in unwritten traditions." Session IV of the Council of Trent.) taken as two sources, found themselves at odds with those who were keen to reaffirm Catholic doctrine in terms less unpalatable to those separated brethren who reject tradition. The very lively disagree-

ment between the two groups led to a proposal on 21 November that discussion should be discontinued and the schema entirely redrafted. (One must admit that the official account given in the O.R. has a comical flavor to it: "all the Fathers recognize the schema has been studied with the greatest care, being the fruit of the work of theologians and bishops from a great variety of nations." How then could it be decided that it was unfit to be advanced?) When the votes had been collected, it was discovered that the move to suspend discussion did not have the two-thirds majority that the council's rules required on all procedural questions. The secretary general therefore reported that: "The results of the voting mean that the examination of individual chapters of the schema under discussion will be continued in the coming days." However, at the opening of the 34th session on the following day, it was announced in four languages as well as Latin that, in view of the prolonged and laborious debate which might be expected, the Holy Father had decided to have the schema recast by a new commission, in order to shorten it and to make the general principles defined by Trent and Vatican I stand out better.

This intervention, which at one blow reversed the council's decision and departed from the regulations governing the gathering, certainly constituted a

breaking of the legal framework and a move from a collegial to a monarchical method of proceeding. I do not go so far as to say this breaking of procedure marked the beginning of a new doctrine, but it did signify the beginning of a new doctrinal orientation. The behind the scenes activity which led to this sudden change in papal policy is today public knowledge, but it is considerably less important than the exercise of power superimposing itself on the due legal structure of the council. The result of the vote could have been challenged by the Pope if there had been a fault in procedure, or if a change in the rules had been introduced, as in fact happened under Paul VI, who decreed a simple majority would do. In the circumstances in which it happened, however, this intervention constituted a classic case of a Pope imposing his authority on a council, and is all the more remarkable in that the Pope was at that time portrayed as a protector of the council's freedom. The exercise of authority was not, however, something the Pope did on his own initiative, but the result of complaints and demands by those who treated the two-thirds majority required by the council rules as a "legal fiction" and ignored it in order to get the Pope to accept the rule of a bare majority.—**Romano Amerio, *Iota Unum*, pp.82-83. [Available from Angelus Press. Price: \$23.95]**



TELEVISION

THE SOUL AT RISK

PART 6

I S A B E L L E D O R É

This is the sixth installment of a series on television.

It was originally published as a book by Clovis in France (Clovis is the publishing house of the French district of the SSPX).

The series will continue every month in *The Angelus*.

In some cases, the TV watcher is so dependent on television that he is reduced to a zombie-like state: his will, his capacity for loving the good, is annihilated, like that of the millionaire American Howard Hughes (or his double), deceased in 1974,

who spent the last fifteen years of his life...watching television! Installed in luxurious hotel suites, surrounded by an escort of Mormon guards and domestics who isolated him from the outside world, Hughes spent his days all alone in a room with the curtains drawn, stretched out on his bed all day long. Before him: a television turned on fifteen hours a day. He would rapidly consume some sandwiches or canned food without taking his eyes off the screen. He even refused to cut his fingernails or have his hair cut. Solitary, half mad, thus died Howard Hughes, consumed by television.

Not every television watcher under the sway of television has reached that point; even if the will is blocked or turned away from the good, it is not completely so. Just as television is an obstacle between the real and us in the order of knowledge, it is also an obstacle between the real and us, between our neighbor and us, between God and us, in the order of charity. The real, God, our neighbor, are mediatized. The audiovisual may incite to evil by its impious or immoral content, like the spectacles of the Renaissance or the time of the Roman Empire (and denounced as scandals by St. John Chrysostom and Bossuet). But before it incites to sin or evil, television paralyzes the will. We do not know if Howard Hughes watched pernicious spectacles: he was not harming his neighbor's life, he was not committing adultery; he contented himself with doing nothing.

The audiovisual is dangerous firstly because it turns us away from our real neighbor in favor of some remote abstraction. It also turns us away from an alternate activity that might draw us closer to the good and to our neighbor. To set one's hand to something, the Church reminds us, is the first degree of contemplation. Our Lord began by being a carpenter.

TELEVISION AND THE VIRTUE OF RELIGION

One sometimes hears a surprising statement when Catholics speak about their faith: "I believe that there's something." How can our God,

living and true, be reduced to “something”? This is surely an effect of television, where God, the neighbor, the real, lose their consistency for a habitual viewer. How can one be devout—as St. Francis de Sales defines it—when one is “hooked” on television? St. Francis defined devotion as “promptness and diligence in the observance of the commandments and the accomplishment of inspired or counseled good works.”

Can the inspiration to accomplish good works come through television? Is there not a contradiction between promptness and diligence in keeping the commandments and the habit of relaxing in one’s armchair to follow programs designed to hold us in front of the set? How can a Christian apply himself to God while his soul is encumbered with scandals, phantasms, and foolishness?

A missionary to India a few years ago related:

In the places where television has not yet come, the children preserve the purity of their souls until the age of 18 or 20. In the villages where television has spread, the souls of the children are sullied by seven or eight. In the towns, relentless advertising urges people to buy a set for every room so they don’t have to depend on anyone else in their choice of programs.

Yet it is the pure of heart that will see God.

What become of faith and religious practice among habitual viewers? We observe that faith (like religious practice) is rather inconsistent and vague. The proclamation “I believe in something” as one’s Creed is an indicator of a failing faith.

In a diocesan parish bulletin, some young confirmands were interviewed about the reception of the sacrament: not once did they speak of God, the Holy Ghost, or His gifts. They spoke of encounters and discussions about love and films. They told about the big moments of their preparation: the meeting with the bishop, the day of the ceremony, their friends, the relatives who came; they speak about themselves and their pride, their emotions, their joy, the banquet after the ceremony... They completely left out God, the Christian life, the apostolate, and their vocation as apostles.

The Parable of the Sower

The Christian life and religious practice amount to little, by the avowal of practicing Catholics and their priests. The pastor responsible for our area designates practicing Catholics as “the visible individuals in our human and ecclesial community.” That means that religious practice consists merely in being visible in the human and church community.

Lukewarmness and false devotion have always existed, but what should be rare and abnormal becomes current and normal. Does television

play a part in this refusal of the Christian life, in the difficulties with being prompt and diligent in the observance of the commandments and the accomplishment of counseled or inspired good works? The parable of the Sower can give us some keys if indeed we allow that, in spite of the novelties sown since Vatican II, the Good News is still being sown to a certain extent in the Church today since passages from the Old and New Testaments are read in the churches.

“[The seed] was trodden down; and the fowls of the air devoured it.” The Church instructs us that this designates superficial souls or hardened hearts that will not open to teaching or grace. Television certainly plays a leading part in the fabrication of shallow souls and hardened hearts, with its fare of silly programs and horrible scenes. The people who spend a lot of time in front of the TV set and who rarely go to church (for family occasions) resemble the superficial souls and hardened hearts of the parable: they receive the seed, but in vain: the noise of the world prevents the good tidings from taking root.

“And some other fell upon a rock. And as soon as it was sprung up, it withered away”: The Church teaches us that this passage designates passionate, enthusiastic, generous souls living in the excitement and agitation of feelings and emotion. These souls can be touched by grace; they can have been moved, they can be drawn by someone, but it does not last. They let go of the Christian life once desolation, trials, or renouncement comes.

Television sustains this excitation of the feelings and emotions. We still find many of these Christians in the Church, like the young confirmands who speak of their emotions, their feelings, but not at all of the sacrament that makes apostles. We meet, especially in charismatic circles, many Christians who are looking for intense experiences. But the Christian life does not consist only in felt experiences, and all the spiritual writers agree that for advancement in the spiritual life, periods of trial and desolation are most fruitful. This group of Christians watches television less avidly than the first: their hearts are not hardened because they do not care for the spectacle of violence and evil, but the seed scarcely sprouts.

“And other some fell among thorns. And the thorns growing up with it, choked it”: The Church teaches us that the thorns represent the smothering exterior world: pride, money, vanity. The seed begins to grow but finally it is choked by the world. These are the people who have talents, but the world comes to them through television, and their talents are spoiled. We recognize in the Church such people among “involved practicing

Catholics,” the members of parish leadership teams, the “vicaresses” who like to take the priest’s place, the ladies who take advantage of every opportunity (readings, announcements, songs) to make an exhibition of themselves.

While our ancestors used to hear Mass turned towards the Lord, making their own these words of the hymn: “Let all efface themselves here, for Jesus on the altar appears,” in many churches we get the exact opposite impression. Those who attend the New Mass are turned towards ladies who, by their conduct at least, seem almost to proclaim: “Let the Lord efface Himself while we at the altar appear.”

Here too, a link with television can be established: these liturgical “shows,” as Cardinal Ratzinger called them (before being elected pope), are inspired by televised spectacles and variety shows. The talent of these Christians consists first of all in modeling the Church on the world and then putting the Church at the service of their social ambitions.

Churchmen in charge of parishes continually make use of the vocabulary from the world of entertainment: they speak of the parish leadership team or the liturgical leadership team. For many Christians, attending Mass means paying attention to the extras. In another recent issue of our diocesan bulletin, the priest invited the leaders of the local team to make the Mass livelier so that children would attend more willingly.

One wonders by what means these Christians will one day be able to be oriented towards the Tridentine Mass!

Active Catholics often designate themselves as “actors”: “I belong to the liturgical leadership team because I want to be an actor in the Church,” one often reads in their testimonials. One gathers that the non-actors are spectators. Moreover, these active Catholics are suffering, like priests, from an identity crisis. They do not appreciate, perhaps more often than they confusedly express, being lumped together with the passive spectators by the “actors.” In the parish bulletins, thanks and congratulations are invariably addressed to the “actors” of the liturgical leadership team, who liven up the Mass and who make the parish run.

Applause is now common among the official parish staff; yet St. Pius X forbade it. “One does not applaud the servant in the Master’s house.” But there are no more servants, only actors!

A priest of the diocese explained that he had to command silence during the Offertory because the parishioners were taking the Offertory for an intermission and would begin to chat.


Of course, the parable of the Sower was taught well before the existence of television. The souls

displaying these defects have always existed in the Church, and we may recognize ourselves in each one of these descriptions, but by its effects television contributes to the transformation of souls into a terrain that is hardly apt to bring forth a fruitful harvest, and Christendom now resembles a ground in which the good seed does not grow very often. One finds very many hard, shallow souls, very many souls on the look out for intense experiences, very many actors and actresses and leaders, but few Christians. The good word sown during the Mass is unfortunately often stripped of its meaning, and it seems that the media are not extraneous to this misappropriation.

In some parish bulletins one finds an inversion of the steps of the Ignatian method: Memory, Understanding, Will. Memory: one systematically chooses something that is not supernatural. Understanding: instead of clarifying the mystery or parable in light of the faith, one obscures it with considerations of contemporary issues. Will or resolution: the act of the will is always turned towards the world, towards others—not towards one’s neighbor, but towards a vague, distant object.

For instance, in a parish bulletin, the parish pastor presents the Holy Family: the father, the mother, the child (memory); he explains that there are new models of families... (understanding); he invites us to welcome these new models and to be attentive to others (will). Now, in this parish, the practicing Catholics are still, overall, normal families. Where then did the priest-editor of this editorial draw his inspiration?

Another example: Jesus sends forth the apostles two by two without gold, silver, sandals, purse, or staff (Mt. 10:10) (memory). At present, we dispose of a number of means of modern communications like the Internet (understanding). Let us know how to make use of these new means of communication (will).

Behind all these considerations one surmises the deleterious influence of the media, a refusal of realities both natural and supernatural, a desire to pattern oneself on the world, a total submission to the world as it is shown, transformed, and fashioned by the media. Instead of transmitting the things of God, our preachers have transmitted the media, especially television, the principal vector of hidden persuasion: they have made a god of their TV. 

(To be continued.)

Translated from *La Télévision, ou le péril de l’esprit* (copyright Clovis, 2009).



The Catholic Church at the Crossroads: Decline or Reform?

It is difficult to talk about the Catholic Church without mentioning the present crisis which is published in every newspaper. In this documentary section we want to make known some of the facts as well as the essential solution: The Church needs a reform “in the head and members” (an expression from the time of the *Gregorian Reform* in the Church during the Middle Ages).

Document 1

Attacks against Clerical Celibacy

The scandal of pedophile priests that has shaken the Church for several years is providing the secular media with an opportunity to accuse the Pope himself of wrongdoing and to call for the abolition of clerical celibacy. The Parisian daily newspaper *Le Monde* offers a selection of these attacks, in which one finds insinuations aimed at discrediting Benedict XVI personally, alongside an implicit demand for married priests. The readers may judge for themselves:

- A forthcoming Roman document on pedophile priests “will not remove the questions about what Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith for more than twenty years, knew about all those scandals” (page 6).

- “Of all the monotheistic religions, the Roman Catholic Church is the only one faithful to this dis-

cipline (of clerical celibacy). Such a widespread phenomenon [as the recent scandal] has never been observed in religions where the pastors are married. The Church ought to re-examine its view of sexuality instead of fostering immaturity in its clerics. In Austria, the Most Reverend **Aloïs Kothgasser**, Archbishop of Salzburg, deemed that ‘the Church must ask itself whether it can keep up this way of life or whether it must change it.’ In 2008 the head of the German Church, the Most Reverend **Robert Zollitsch**, asserted that ‘the connection between the priesthood and celibacy is not a theological imperative.’ The Church is not out of the world. If it wants to espouse contemporary humanity, it would do well to put an end to this anachronism.”

The journalists who faithfully relay and amplify the theses of progressives [within the Church] sound surly, and no wonder: on March 12, during an audience granted to the participants in a meeting organized by the Congregation for the Clergy, Benedict XVI clearly reaffirmed “the value of sacred celibacy, which is a charism required for ordination in the Latin Church and is held in very high esteem in the Eastern Churches.”

Concerning the media campaign against the Pope, Fr. **Federico Lombardi**, spokesman for the Holy See, issued a press release dated March 13: “[T]he archdiocese of Munich has replied, with a long and detailed communiqué, to questions concerning the case of a priest who moved from Essen to Munich at the time in which

Cardinal Ratzinger was archbishop of that city, a priest who subsequently committed abuses. The communiqué highlights how the then archbishop was completely unconnected with the decisions in the wake of which the abuses took place. Rather, it is evident that over recent days some people have sought—with considerable persistence, in Regensburg and Munich—elements that could personally involve the Holy Father in questions of abuse. To any objective observer, it is clear that these efforts have failed.”

On the same day, March 13, *L’Avenire*, the daily newspaper of the Italian Bishops’ Conference, printed an interview with Msgr. **Charles J. Scicluna**, promoter of justice of the Congregation for the Doctrine of the Faith, whose job it is, among other things, to investigate members of the clergy who are accused of abusing minors. The most illuminating excerpts from this interview follow:

Nonetheless, that document (a Roman document establishing norms to follow in cases of solicitation during Confession and of other “particularly serious crimes” of a sexual nature, such as the abuse of minors—Editor’s note) is periodically cited to accuse the current Pontiff of having been—when he was prefect of the former Holy Office—objectively responsible for a Holy See policy of covering up the facts....

That accusation is false and calumnious. On this subject I would like to highlight a number of facts. Between 1975 and 1985 I do not believe that any cases of pedophilia committed by priests were



brought to the attention of our Congregation. Moreover, following the promulgation of the 1983 Code of Canon Law, there was a period of uncertainty as to which of the *“delicta graviora”* [“particularly serious crimes”] were reserved to the competency of this dicastery. Only with the 2001 “Motu Proprio” did the crime of pedophilia again become our exclusive province. From that moment Cardinal Ratzinger displayed great wisdom and firmness in handling those cases, also demonstrating great courage in facing some of the most difficult and thorny cases, *“sine acceptione personarum”* [“without regard to persons,” *i.e.* without favoritism or human respect]. Therefore, to accuse the current Pontiff of a cover-up is, I repeat, false and calumnious.

What happens when a priest is accused of a *“delictum gravius”*?

If the accusation is well-founded, the bishop has the obligation to investigate both the soundness and the subject of the accusation. If the outcome of this initial investigation is consistent [with the accusation], he no longer has any power to act in the matter and must refer the case to our Congregation, where it is dealt with by the disciplinary office.

Who staffs that office?

Being one of the superiors of the dicastery, I’m on that staff, along with a bureau chief, Fr. Pedro Miguel Funes Diaz, seven other priests, and a lay lawyer who follow these cases. Other officials of the Congregation also collaborate, depending on the language and specific requirements of each case.

That office has been accused of working little and slowly....

Those are unjustified comments. In 2003 and 2004 a great wave of cases flooded over our



Cardinal Joseph Ratzinger

desks. Many of them came from the United States....In recent years, thank God, the phenomenon has waned, and we now try to deal with new cases as they arise.

How many have you dealt with so far?

Overall in the last nine years (2001-2010) we have considered accusations concerning around 3,000 cases of diocesan and religious priests, which refer to crimes committed over the last fifty years.

Of the 3,000 accused, then, how many have been tried and condemned?

Currently we can say that a full trial, penal or administrative, has taken place in 20 percent of cases in the diocese of origin—always under our supervision. Only very rarely is there a trial here at the Vatican, which allows us to speed up the process. In 60 percent of cases there has been no trial, above all because of the advanced age of the accused; administrative and disciplinary measures have been taken against them instead: they may be prohibited from celebrating Mass in public or from hearing confessions, or obliged to live a penitential life in seclusion. It must be made absolutely clear that in these

cases, some of which are particularly sensational and have caught the attention of the media, there has been no acquittal. It’s true that there has been no formal condemnation, but if a person is obliged to a life of silence and prayer, then there must be a reason....

That still leaves 20 percent of cases...

We can say that in 10 percent of cases, the particularly serious ones in which the proof is overwhelming, the Holy Father has assumed the painful responsibility of authorizing a decree of dismissal from the clerical state. [For those priests, “laicization”] is an extreme but unavoidable measure. In the remaining 10% of the cases, the accused priests themselves requested dispensation from their priestly duties, requests which were promptly accepted. Among these were priests who had been sentenced by the civil authorities for that crime.

Where do these 3,000 cases come from?

Mostly from the United States, which, in the years 2003-2004, represented around 80 percent of the total number of cases. In 2009 the United States’ “share” had dropped to around 25 percent of the 223 new cases from all over the world. In recent years (2007-2009), the annual average of cases reported to the Congregation has been 250. Many countries report only one or two cases; although a growing number of countries are involved, the phenomenon itself is much reduced. Recall that there are 400,000 diocesan and religious priests in the world—a statistic that does not correspond to the perception that is created when these sad cases occupy the front pages of the newspapers.

(*DICI*, 3/22/2010)



Document 2

Pope Sends Letter to Irish Bishops

On March 19, 2010, Pope Benedict XVI sent an open letter to the bishops of Ireland in the wake of the recent scandals. Here are some excerpts:

“Dear Brothers and Sisters of the Church in Ireland, it is with great concern that I write to you as Pastor of the universal Church. Like yourselves, I have been deeply disturbed by the information which has come to light regarding the abuse of children and vulnerable young people by members of the Church in Ireland, particularly by priests and religious. I can only share in the dismay and the sense of betrayal that so many of you have experienced on learning of these sinful and criminal acts and the way Church authorities in Ireland dealt with them....

“In recent decades, however, the Church in your country has had to confront new and serious challenges to the faith arising from the rapid transformation and secularization of Irish society. Fast-paced social change has occurred, often adversely affecting people’s traditional adherence to Catholic teaching and values. All too often, the sacramental and devotional practices that sustain faith and enable it to grow, such as frequent confession, daily prayer and annual retreats, were neglected. Significant too was the tendency during this period, also on the part of priests and religious, to adopt ways of thinking and assessing secular realities without sufficient reference to the Gospel. The programme of renewal proposed by the Second Vatican Council was sometimes



misinterpreted and indeed, in the light of the profound social changes that were taking place, it was far from easy to know how best to implement it. In particular, there was a well-intentioned but misguided tendency to avoid penal approaches to canonically irregular situations. It is in this overall context that we must try to understand the disturbing problem of child sexual abuse, which has contributed in no small measure to the weakening of faith and the loss of respect for the Church and her teachings....

“It cannot be denied that some of you and your predecessors failed, at times grievously, to apply the long-established norms of canon law to the crime of child abuse. Serious mistakes were made in responding to allegations. I recognize how difficult it was to grasp the extent and complexity of the problem, to obtain reliable information and to make the right decisions in the light of conflicting expert advice. Nevertheless, it must be admitted that grave errors of judgement were

made and failures of leadership occurred....

“I encourage you to discover anew the sacrament of Reconciliation and to avail yourselves more frequently of the transforming power of its grace. Particular attention should also be given to Eucharistic adoration, and in every diocese there should be churches or chapels specifically devoted to this purpose. I ask parishes, seminaries, religious houses and monasteries to organize periods of Eucharistic adoration, so that all have an opportunity to take part. Through intense prayer before the real presence of the Lord, you can make reparation for the sins of abuse that have done so much harm, at the same time imploring the grace of renewed strength and a deeper sense of mission on the part of all bishops, priests, religious and lay faithful.”



Document 3

Prominent Jewish Businessman Comes to Defense of the Church

Sam Miller, a prominent businessman in the Cleveland area, had these words to say in 2008 in the May/June edition of the *Buckeye Bulletin*:

“I’m going to say things here today that many Catholics should have said 18 months ago. Maybe it’s easier for me to say because I am not Catholic, but I have had enough, more than enough, disgustingly enough.

“During my entire life I’ve never seen a greater vindictive, more scurrilous, biased campaign against the Catholic Church as I have seen in the last 18 months....

“The Church today, and when I say the Church keep in mind I am talking about the Catholic Church, is bleeding from self-inflicted wounds. The agony that Catholics have felt and suffered is not necessarily the fault of the Church. You have been hurt by an infinitesimally small number of wayward priests that, I feel, have probably been totally weeded out by now.

“You see, the Catholic Church is much too viable to be put down by the *New York Times*, the *Los Angeles Times*, the *Cleveland Plain Dealer* take your choice, they can’t do

it, they’re not going to do it and sooner or later they are going to give up. But you’ve got to make sure that you don’t give up first....

“Walk with your shoulders high and your head higher. Be a proud member of the most important non-governmental agency today in the United States. Then remember what Jeremiah said: ‘Stand by the roads, and look, and ask for the ancient paths, where the good way is and walk in it, and find rest for your souls.’ And be proud, speak up for your faith with pride and reverence and learn what your Church does for all other religions. Be proud that you’re a Catholic.”

(Source: Angelus Press)

Document 4

British Newspaper Features Striking Editorial

The *Daily Telegraph*, one of England’s most popular newspapers, featured an editorial by Gerald Warner on March 22 entitled “Catholic Sex Abuse Scandal: Time to Sack Trendy Bishops and Restore the Faith.” In it, Mr. Warner argues:

“It has become fashionable to claim that the sex abuse scandal currently afflicting the Catholic Church is ‘its biggest crisis since the Reformation’. Oh, really? Tell me about it. The abuse issue is just a small part of the much larger crisis that has engulfed the Church since the Second Vatican Catastrophe and which is more serious than the Reformation...

“Should bishops be forced to resign? Oh yes—approximately 95 per cent of them worldwide. These clowns in their pseudo-ethnic mitres and polyester vestments with faux-naïve Christian symbols, spouting their ecumaniac episcobabble, have presided over more than sexual abuse: they have all but extinguished the Catholic faith with their modernist fatuities. They should be retired to monasteries to spend their remaining years considering how to account to their Maker for a failed stewardship that has lost countless millions of souls.

“Benedict XVI should take advantage of a popular wave of revulsion against the failed episcopate to sack every 1960s flared-trousered hippy who is obstructing *Summorum Pontificum*. It is a unique opportunity to cull the hireling shepherds and clear away the dead wood of the Second Vatican Catastrophe. It is time to stop the apologies and reinstate apologetics; to rebuild all that has been destroyed in the past 40 years; to square up to liberals and secularists as so many generations of Catholics did in the past; to proclaim again the immutable truths of the One True Church that, in the glory of the Resurrection, can have no legitimate posture other than triumphalism.”

(Source: *The Daily Telegraph*/Angelus Press)

Having no choice, I went to a *Novus Ordo* priest for Confession, who gave me absolution saying “I bless and forgive you all your sins, in the name of the Father and of the Son and of the Holy Spirit.” Was it valid?

Penance is one of those sacraments in which Christ instituted the form according to the signification of the words, rather than in the precise words themselves. It is for this reason that the different rites of the Church use different expressions, and historically the precise words of the form were somewhat different in the Latin rite of the first ten centuries than they are now. All these forms, however, indicate the direct remission of sins by the priest, as was the power entrusted by Our Lord to the Apostles: “Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained” (Jn. 20:23).

Consequently, the only words of the sacramental form of Confession necessary for validity are “I absolve you from your sins.” The expression “in the name of the Father and of the Son and of the Holy Ghost,” although necessary for the validity of the sacrament of baptism, is not necessary for the validity of the sacrament of penance. If the Church has included this in the formula of absolution, it is to express that it is only by the power of the Most Holy Trinity, of God Himself, that sins can be absolved. The word “absolve” is used rather than forgive, to indicate that the power to forgive is delegated by Our Lord, who being God properly has the power to forgive sins. However, the term “forgive” is still valid, for it indicates the personal remission of the fault by the minister, standing in Christ’s place. Consequently the absolution received was certainly valid.

However, the importance of this question remains. How can it be that a Catholic can be placed in front of a crisis of conscience as to whether a sacrament is invalid or not, because a priest changes the words of the form of absolution according to his own liking? This is unheard of in the Church, and is a sacrilegious and grave disrespect for the sacrament to which Christ gave a divine efficacy, even when it does not invalidate the sacrament. It is an immediate consequence of the novelties introduced since Vatican II, which, by modifying the rites of the Church and the form of all the sacraments, has taken away the sacredness of what was once treated as the sacred, timeless prayer of the Church. The problem is in fact the

Second Vatican Council, which stated: “The rite and formulae of Penance are to be revised...” (*Sacrosanctum Concilium*, §72).

These doubts, created by the post-conciliar revolution, threaten not only the validity of the sacraments, but also, and much more frequently, their licitness. Once the Council laid down the principle of changing the formulae, why would a priest not think that he could do likewise? Thus it comes about that highly illicit personal improvisations, undermining the sacredness of the Church’s action through the sacraments, have become common place. The only solution to these doubts, which a regular layperson is generally unable to resolve, is to receive the sacraments only in the traditional rite. Nothing else will stop these abuses.

Am I obliged to make restitution, although I have not gained anything by my action harming another’s property?

Restitution is the making up for the harm done to another. It is owed in justice, as can easily be understood in the case of theft. There can be no true contrition, nor valid sacramental absolution, without the determination to return the stolen item or to make up for its value to the owner, as soon as possible.

However, it is not so clear in the case in which one has harmed another person’s property in some way without profiting in any way. Very frequently the excuse is given that the person who does this does not even have the means to make restitution. Is he really bound?

This is what the moral theologians call unjust damnification, and it takes place either deliberately, such as the case of vandalism, or accidentally as in the case of a vehicle accident that destroys another person’s vehicle. When the damage done to another person’s property is voluntary and deliberate and truly the result of his personal action, then he is personally responsible for the damage and is morally bound to make it good, even if nobody knows about it, and even if he has not profited by it in any way and does not presently have the means to do so. He must have at least the determination to make restitution over time, as he becomes capable of doing so, and the priest must require this as a condition for giving absolution.

However, most frequently the damage to another’s property is not intended nor deliberate, but happens on account of imprudence or negligence that is not intentional. This is the case

ND ANSWERS

of at-fault motor vehicle accidents. In such cases, there is harm to another's property, but a person is not necessarily responsible for all the damage, since he did not want it or intend it. In this second case, which is called material damnification, civil law is to be followed. If a just law requires that a person make restitution for the damage thus caused and imposes it upon him, then he is also morally bound to do so. Likewise, if he has a civilly valid contract, such as a worker or builder who through negligence produces a defective building (*e.g.*, by imprudently using defective materials). Although the defect was not intentional, yet on account of the valid contract, he is bound in conscience to correct the defect that his negligence or professional fault caused.

May Catholics patronize thrift stores owned by and benefiting false religions (*e.g.*, the Salvation Army)?

This is a case of material cooperation with a false religion and is really an application of the principle of double effect, otherwise known as the indirect voluntary. This is permissible for as long as the act is not in itself evil, as would be the active promotion of a false religion, and provided that there is a sufficiently grave reason to justify the material help that such patronage would give to a false religion. The sufficiently grave reason would be the need of poor people to obtain cheap clothing.

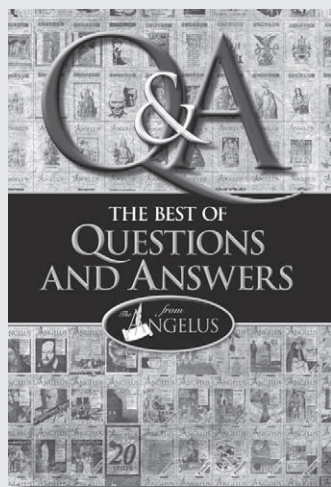
In effect, the act of purchasing cheap clothes to provide for one's family is a good act, done with an upright intention. The help that the organization receives from this is not willed in itself. It is true that a Catholic cannot directly will to benefit such an organization. However, the duty to prevent any possible profit to such an organization does not bind under pain of grave inconvenience. It would be unreasonable to expect this, especially in items of small value, in which no one stands to

make much profit. Consequently, although it would be preferable to support a Catholic organization, such as the Society of St. Vincent de Paul, a person would not be bound to do so under pain of grave inconvenience, such as a long drive to the other side of town.

Consequently, a person ought not to have a scruple about taking advantage of such thrift stores. Moreover, the desire to help the poor could be a sufficient reason to donate items to them, provided that there was no other practical way to help the poor and no Catholic charity readily available to take them and perform the same acts of mercy. The act of charity is good, and the support of the false religion not directly willed; but since there is a much closer material cooperation in donating items, a much greater effort would have to be made to find a Catholic charity than if one were simply purchasing items for one's own family. Hence the real need for Catholics to organize their own works of charity so as to avoid, as much as possible, material cooperation with false religions.

The same principles apply to yard sales and fundraisers that are organized to benefit a false religion. Formal cooperation is sinful, as in the case in which one would actively participate in making it a success—for example, by working a stall or seeking out donated items. However, the fact of simply purchasing cheaply some items of which one is in need is in itself only material cooperation, and is permissible provided that there is a proportionate reason (*e.g.*, a real need for these items) and that they are not conveniently available from another source that does not support a false religion. ☩

Fr. Peter Scott was ordained by Archbishop Lefebvre in 1988. After assignments as seminary professor, US District Superior, and Rector of Holy Cross Seminary in Goulburn, Australia, he is presently Headmaster of Our Lady of Mount Carmel Academy in Wilmot, Ontario, Canada. Those wishing answers may please send their questions to Q&A in care of Angelus Press, 2915 Forest Ave., Kansas City, MO 64109.



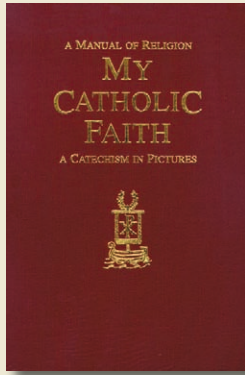
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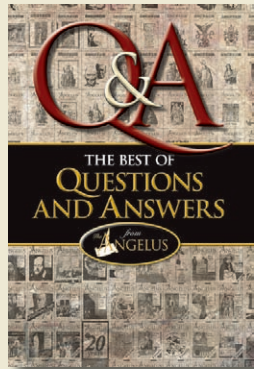
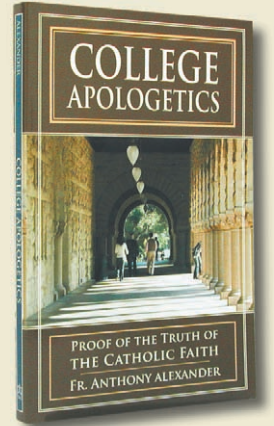
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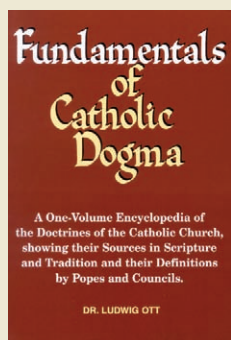
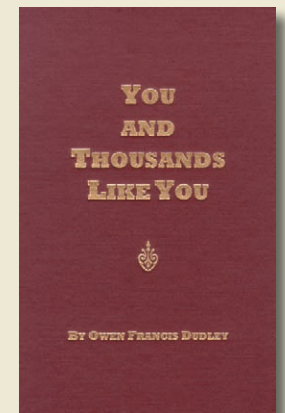
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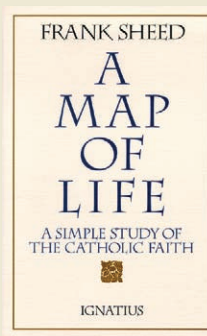


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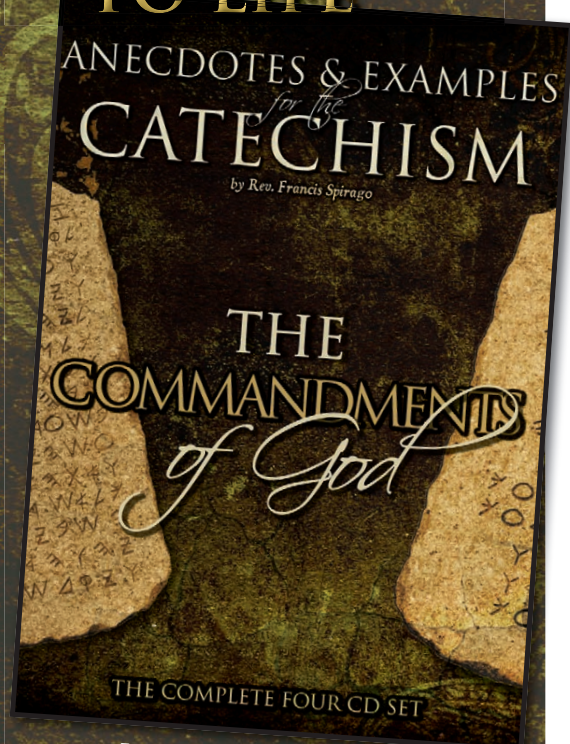
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