



S S P X



# The Angelus

“Instaurare omnia in Christo”

## Digital Dependence

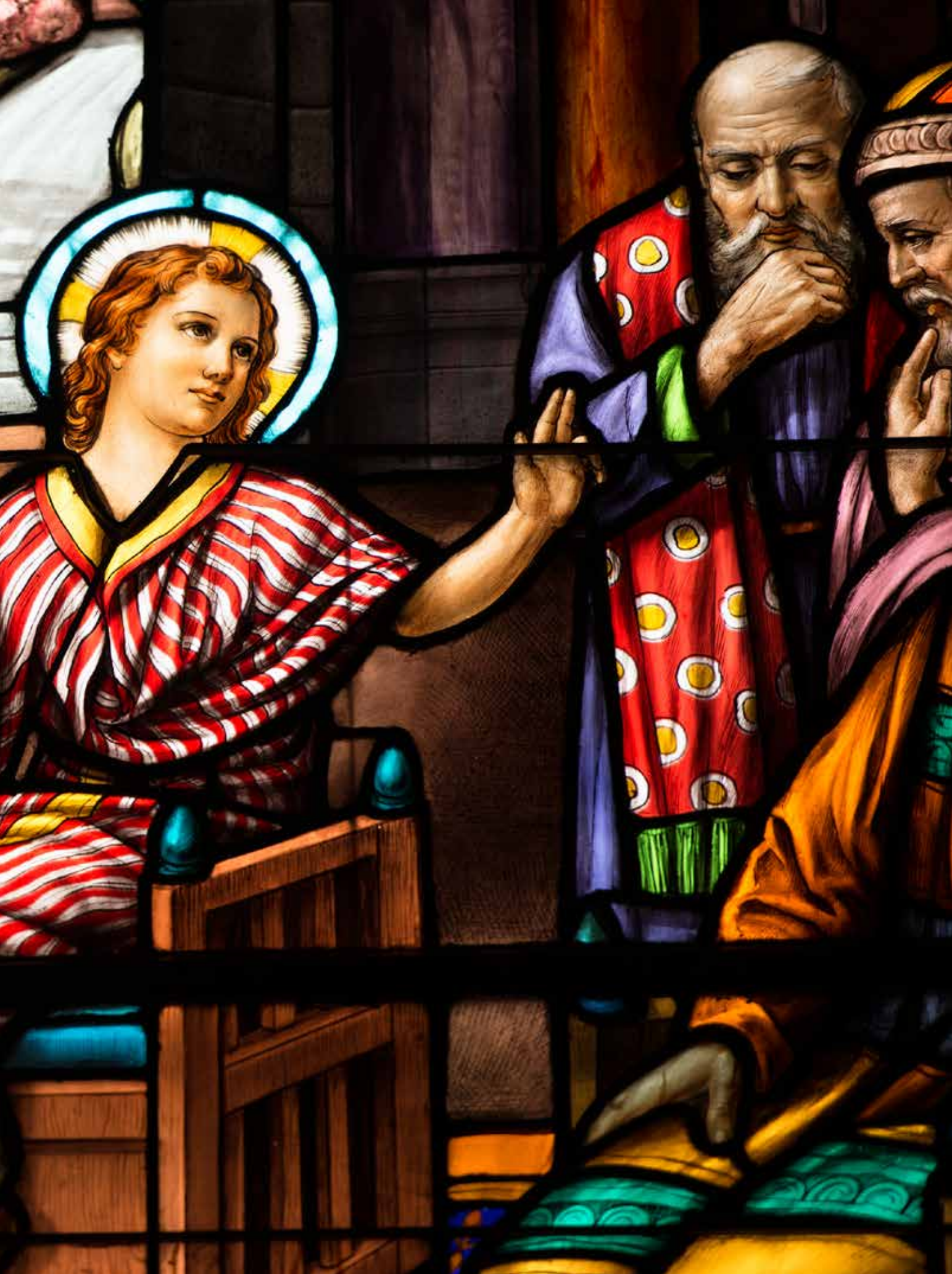
A Harmful Dependence

The Birth of the Digital

Smartphones



It is common knowledge that civilization adapts to technology and that modern inventions deeply affect human behaviors. It is easy indeed to see the change in culture produced by the various modifications of human language alone—that vital vehicle of thought. Man's mind has certainly gone through new modes of thinking; He processes words as the human language becomes fixed, perfected, and multiplied indefinitely.



# Letter from the Publisher

Dear Reader,

The present issue of *The Angelus* deals with technology and communication. This year, we are celebrating the 40th anniversary of Angelus Press, the central instrument of communication of the Society of Saint Pius X (SSPX) in America. Originally founded to defend the Faith and provide the public with the proper teaching of Archbishop Lefebvre, we are proud to say that, today more than ever, we are still dedicated to this purpose with the SSPX extending far and wide within the continent and even spreading the message of Tradition to the whole English-speaking world.

Technology is a very pertinent topic in this issue. Few of you will be surprised that we are addressing this theme after a study of social media in January 2016. Most of us acknowledge how encroaching the screen devices have been to public and private life. Need we make illustrations? Google's top leaders define man simply as a computer machine, reduced to zeroes and ones. Silicon Valley had told us time and again "Privacy is dead. Get over it!" Mark Zuckerberg, the guru of Facebook, is facing scrutiny before Congress.

The giants of the Web world possess human data, communication means, monetary power and intrusion into countries in ways that an enemy army could never have dreamed of before. A worldwide revolution has taken place and politicians are only waking up to the threats these foreigners are bringing over their country. China is spanned by its Great Wall, but Google knows no border. And no web giant fears local courts which operate at a snail's pace when they are already light years ahead treading other laws under foot; The lion is out of the cage.

Yet, it is within our own sphere of influence that we can act. Modern technology needs to be assessed properly within our human existence. Is it a rhetorical question to ask who, between man and the machine, is the master and who is the slave? Whether we like it or not, the Web with its multiple tentacles is here to stay. We are confronted in all walks of life with a new and invasive lifestyle and we need to appreciate its interests and pitfalls. Thus forewarned, it should help us to inform our mind and form our conscience as well as those entrusted to us.

Fr. Jürgen Wegner  
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# The Angelus

“Instaurare omnia in Christo”

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# 40th Anniversary

Angelus Press

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Interview with James Vogel, Editor-in-Chief of Angelus Press

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*Editor's Note:* The following is an interview with James Vogel, Editor of Angelus Press and Communications Director for the U.S. District of the Society of Saint Pius X.

**Let's start from the beginning. When was Angelus Press founded and for what purpose?**

Angelus Press was founded in 1978 in Dickinson, Texas, by Fr. Carl Pulvermacher, OFM. We began as an apostolate of the Society of Saint Pius X to provide traditional Catholic literature and doctrine to Americans confused by the changes in the Church after the Second Vatican Council and the introduction of the New Mass. Although run almost entirely by volunteers, Fr. Carl Pulvermacher and his small band of faithful helpers ensured that, in the whirlwind of changes happening in the 1970's, faithful Catholics could find reliable, traditional Catholic

teaching. Shortly after this humble beginning, Archbishop Lefebvre gave us the mandate to be the official publisher of his works in English. He wanted to be sure that Americans and other English-speaking Catholics would know of his work and that of the Society of Saint Pius X.

**Was Angelus Press intended to only be the publishing apostolate for the U.S. District?**

The history is a bit complicated since there were technically two separate U.S. Districts at the time. Once the Districts were united to form a single U.S. District, we gradually became the publishing arm of the whole SSPX in America.



**You have referred to Angelus Press as an apostolate. What do you mean by that? Because I think many think of the Press as a publishing business.**

There is no doubt that there is a financial or business aspect to what we do: we have lights to keep on, websites to run, and employees to pay. But we don't exist to make money as such; when we have, for instance, our yearly production planning meetings, the first question is never "Which books will make the most money?" The questions are: what do the priests want the faithful to have? What will help people restore all things in Christ in the modern world? And, of course, this is something that applies not just to our books, but our videos, our annual conference, and so on.

**What would you identify as some of the main challenges to running and maintaining this specific apostolate of the Society of Saint Pius X?**

I would say there is one "internal" and one "external." Internally, so to speak, I don't think

most followers of the SSPX realize how Angelus Press has grown to be more than just a publishing house. Essentially, we are the communications department for the District: we publish all the newsletters, run the websites, handle e-mails and calls from priests and faithful, *etc.*

Externally, we are trying to find the best way to reach souls in 2018. We just finished a huge survey to see how people can be reached most efficiently: the written word? Videos? Audio products like podcasts? With limited time and resources, it's a challenge to know how the voice of Tradition can resonate as loudly as possible.

**Finally, for those out there who wish to assist Angelus Press's apostolate, what can they do to help?**

First and foremost, to pray for the apostolate. One of the most encouraging things, every week, is seeing that there are souls out there looking for the truth. When a priest calls wanting to learn the Old Mass, or someone has finally found a "safe haven" in one of our chapels, it makes >



# Theme Digital Dependence

everything we do worth it. With the way things are in the Church and the world, it's easy to despair. More than most, though, we see these little signs of hope on a daily basis.

Second, perhaps, is to take a look at our website or call us to learn about some of the other apostolates we do: our prison outreach program has been growing, and we would love to do more to help the missions. As an SSPX publishing house, we try to help priests and seminarians above all.

Finally, to play the mendicant, we always have underwriting opportunities for our books, sponsorships for priests and religious who want to attend our conference, and apostolates we could expand or initiate with more funds. If there's something dear to your heart—getting the right books to priests outside our circles or helping prisoners or our News site—we can always use help. Without the support of all of you, we would be able to do nothing.

The fact that we're celebrating 40 years is nothing short of miraculous. On a human level, Angelus Press should have been swallowed up by the crisis in the Church or hampered by the general decline in reading. Instead, we're growing and reaching more souls than ever. Everyone here realizes this is due to Our Lady. May she guard and assist us for another 40 years!







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# Tilting at Windmills

A Warning from 1605

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by Andrew J. Clarendon

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The primal curse of Genesis remains: “with labour and toil shalt thou eat thereof all the days of thy life...In the sweat of thy face shalt thou eat bread till thou return to the earth of which thou wast taken.” All attempts to fabricate a new paradise on earth have failed, with the experiments of 20th century atheistic materialism standing as particularly deadly examples. Nevertheless, man has employed the gift of the intellect to develop ways to try to make life easier or to at least solve certain problems in our fallen world. From the most primitive tools to today’s supercomputers, technology is, in a wide sense, both “applied science [and] the things people make and use”; the word itself comes from the Greek for “art” or “skill.” Dante and Shakespeare among others, write eloquently about how it is natural to man to imitate the

Creator by using or even improving upon what is found in nature. In *The Winter’s Tale*, for example, Shakespeare cites cross-breeding flowers as “an art / Which does mend nature—change it, rather—but / The art itself is nature.” Today, in the midst of rapid developments in technology that were recently the stuff of science fiction, mankind is faced with a Pandora’s box of future advancements with at least partially unknown consequences. We are at—or perhaps beyond—a crossroads, one that involves both the individual and the planet as a whole. Interestingly, the poets have not only sounded warnings today and as the Industrial Revolution was beginning, but also centuries earlier. One of the earliest examples pointing to this ambivalent relationship between man and the machine is the famous windmill episode in Miguel Cervantes’ >

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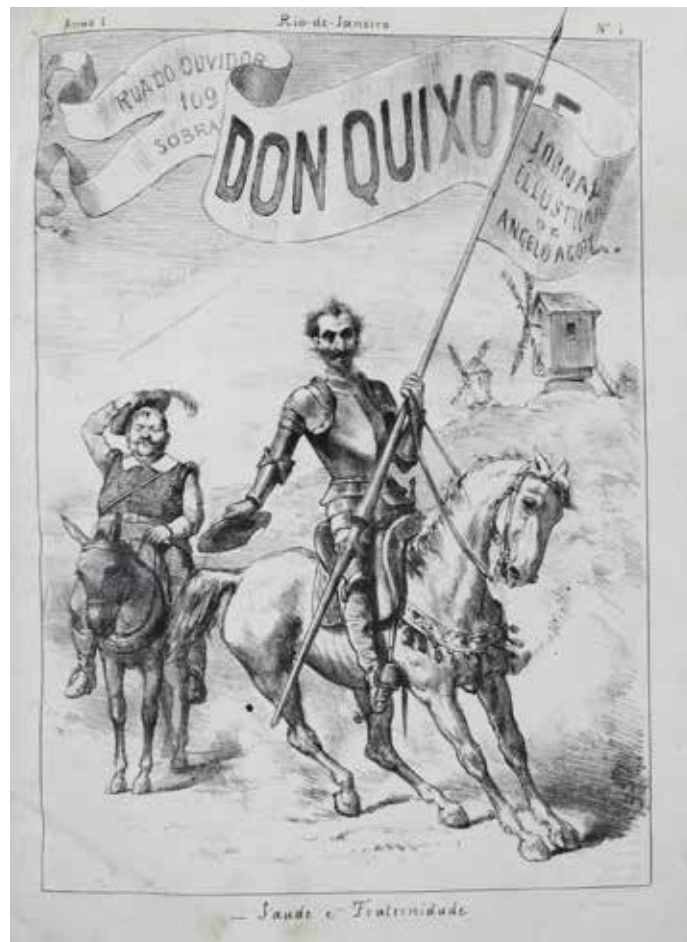
1605 comic masterpiece *Don Quixote*.

## The Shift to Modernity

Occurring early in the novel, this iconic moment illustrates central concerns of the work itself as well as the great cultural shift from the medieval to the early modern period. Quixote is an *hidalgo*, a minor nobleman, who spends his time reading chivalric romances—knights in shining armor, damsels in distress, fantastic magical adventures, and the like—until one day his wits turn, and he decides that it is his mission in life to become a knight errant, riding out to seek adventure. After an initial sally, Quixote convinces his neighbor, Sancho Panza, “a peasant and an honest man...but not very smart” to join him as his squire. So, the greatest comic odd

couple in literature sets out on the dusty roads of La Mancha to right wrongs and battle foes. The episode with the windmills is, appropriately, the first adventure the two encounter and is a type for all the rest. Seeing “30 or 40 windmills” on a plain before them, Quixote’s crazy imagination turns them into what he calls “monstrous giants.” He goes on to tell Sancho that he plans to “take all their lives, and with their spoils we’ll start to get rich. This is righteous warfare, and it’s a great service to God to rid the earth of such wicked seed.” Although Sancho tries to warn him, Quixote attacks; after his lance gets stuck in one of the sails, he is lifted into the air and thrown to the earth, with his horse on top of him.

At the most basic level, this is slapstick comedy: the proud man is literally brought down to earth—an image of humility. The core of Cervantes’ genius, however, is to include a





deeper, philosophical point within the comedy. At this profound level, Quixote is right: the windmills are giants. This machine grinds wheat much faster than a human being and so man can quickly become dependent upon it. In his crazy yet noble imagination, Quixote has realized an important point: man can become a slave to the machine, even to the point that he can hardly imagine life without this or that gadget. It is disturbing to contemplate what would happen, particularly in the big cities, if electricity—the most fundamental modern technology—were to disappear; indications of the consequences have already been seen after hurricanes. What is more, it is interesting to note that the first time the Pilgrim sees Satan in Dante's *Inferno*—a work Cervantes must have known—the fallen angel of light's wings are compared to the sails of a windmill. Brilliantly extending the point, in his unfinished film version of *Don Quixote*, the great director Orson Welles has a scene in which Quixote and Sancho ride into contemporary Barcelona. They make their way into a movie theater and in a moment that recalls the windmills and other moments in the novel, Quixote attacks the movie screen to the anger of the adults and the cheers of the children in the theater. To fight for the right while crazily fighting against the machine is the original quixotic adventure.

## A Word About Warfare

As Quixote chooses the profession of arms, a word must be said about warfare. Later in the novel, Quixote notes that technology is very often used in combat where the same concerns are present. Speaking to a group of young nobles at an inn, he says, "happy and blessed were those ages that lacked the dreaded fury of those devilish instruments of artillery—whose inventor I'm convinced must be in hell as a reward for his diabolical invention—with which it's possible for a despicable and cowardly arm to take the life of a brave knight." Modern industrial warfare has shown Quixote to again have a valid argument. While it is part of Quixote's noble insanity to react against the monstrous machine, even the

last of the knights is easily brushed aside by the giant windmill just as he could easily be shot and killed. It is enough that he stands up to it. In later centuries, authors like Jonathan Swift and Charles Dickens take up the warning in wider social terms, arguing against thinking of people as only useful products or as cogs in the industrial machine. In our own age, it is not accidental that the dystopian novel has continued to grow as authors explore the possible effects of our technological times in war and in uneasy peace.

## A Question of Balance

Of course, even Quixote cannot do entirely without machines: swords and armor do not grow in nature. The question therefore is one of balance. Clearly, our environment has been severely impacted over the decades and the effects on the individual are only really beginning to be understood. One need not be a video game or smart phone addict to feel disturbed by the near ubiquity of modern machines in one's life. Surely the answer is something along the lines of the appropriate technology movement associated with E. F. Schumacher and the various bio-conservative movements that seek to at least put a check on our rapid development. As G. K. Chesterton puts in *The Outline of Sanity*, "The best and shortest way of saying it is that instead of the machine being a giant to which the man is a pygmy, we must at least reverse the proportions until man is a giant to whom the machine is a toy." Anyway, after a day of staring at a screen, there is hardly anything more pleasant than to work outside in the garden, handling real soil, water, and living things. Not only does our age need to again affirm the divine order, but also, in a world of so-called virtual reality, even the natural order needs to be championed. Even now, in the 21st century, we declare with Hopkins, "for all this, nature is never spent; / There lives the dearest freshness deep down things; /.../ Because the Holy Ghost over the bent / World broods with warm breast and with ah! bright wings."



# A Harmful Dependence

for the Mind of the Youth

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by Fr. Philippe Bourrat

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Screens and digital devices, which have taken hold on the lives of people, are not just useful machines. They transform the human universe, simulating behaviors. What is their effect on the human mind and upon social behavior?

The constant connection of man to the machine, with the occurrence of the smartphone, is one of the most visible manifestations of the digital and social revolution that has occurred in developed countries since the beginning of the new millennium. In 2013, 21 million French people owned a smartphone. The numbers would then jump to 40 million within a year. While waiting to increase the power of the human mind by the widespread implantation of digital devices, everything is done in order that dependence on this pocket computer becomes irreversible. Applications of all types have invaded every aspect of daily life, thus drawing up the priorities

and the outlines imposed upon a contemporary human life: games, videos, services, commerce, health, leisure, culture, information and security; everything passes by the mobile screen. In addition to the initial function of communication: telephony is now social networks.

The result is another life, traced by technology itself: that which consists in relying essentially on the data of the smartphone, the constant consultation of the machine distances more and more from real life, from the persons and realities which surround us. A new happiness is drawn up through the expression of one's tastes, the publication of one's least sentiments,



humors, and favorites. The machine analyzes what is good for you and seeks to anticipate the activity or purchases that you should complete. As the trans-humanists predict, who swear by the artificial intelligence whose exponential capacities suggest a war between biological humanity and augmented humanity, that is to say transformed by the potentialities of NBIC technologies (Nanotechnology, Biotechnology, Internet and Cognitive Sciences), a simply natural life will not be more envisioned in the upcoming year than would be the return to candles as the ordinary way of lighting.

## The Transformation of Man

This transformation of man into an informed human reposes upon a promethean faith without limit in the technological capacity to surpass the physical and temporal limits of his nature: his intelligence and the acquisition of his knowledge, the brevity and fragility of his life could see its constraints diminished or suppressed. That which the theatres formerly envisioned in the scenarios of science fiction, the digital giants (Google, Apple, Facebook, Amazon, Microsoft, without forgetting certain Chinese giants), already realize. More than a race of obvious financial issues, this revolution would like to reform man integrally, by making a creature of science and technology. Ultimately, man becomes god, an immortal and omniscient god.

The dazzling progress made in the knowledge of the functioning of the human brain and in nanotechnology opens the horizons to men of power that are digital and internet giants. Their materialistic presuppositions and the scientific ambition that animates them oppose any idea of a moral limit, (*a fortiori*) let alone any respect for natural or divine law. For them, there is no earthly happiness, no dignified human life except that which will benefit from the ever-increasing potential of digital progress. All genetic failure, all physical weakness, all intellectual incompetence must be repaired in order that human life be judged compatible with the standards of the time. Eugenics (or a good birth) and euthanasia (a good death), become the two

cornerstones of modern life. They are now the great business of the digital devisors, who spend billions of dollars on research in these fields.

## A Return to Order

While with these technological transformations loom strong hints of totalitarianism, we must remember that human life is not reduced to good health, to the satisfaction of one's body, or to the removal of all limitations. The happiness of man does not consist in a knowledge worthy of an online encyclopedia or in the abilities of analytic or calculation software that has in fact, for quite awhile, gone beyond human intelligence. It is not by increasing the intellectual quotient of the world population that one will make it continually happy. The happiness of man rests in God and in the participation of His life that has been offered to us since the redemptive Incarnation, not by the conquest by man himself of a digital earthly life.

Man is made to know and to love, and ultimately to know and love God who created him. He may be dispensed from learning and desire, or may lessen suffering and many physical limitations by technology. It may even prevent him from taking risks or giving his life in a heroic gesture, however, it may not replace in him the desire to love and be loved, to invent, to express in art his reflections on life, death, love, or on the natural world which surrounds him. There is not a philosophical robot nor a software that replaces artistic genius, nor a love to share coming from a machine, nor courage, virtue, nor liberty in a machine no matter how sophisticated it is. Any counterfeit in these domains would itself be the fruit of human inventions, which would simulate in algorithms potentialities properly and exclusively human. A machine may speak and dialogue, but in this, it is merely developing the potentialities of its programming, including when it acquires for itself new competencies (artificial intelligence.)

Natural human life should still be able to exist, unless we wish to renounce the humanity desired and created by God. This human >

# Theme Digital Dependence

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life is put in danger by the omnipresence of technology. Before, the machine aided man in the accomplishment or the facilitation of tasks necessary for his life, though often arduous, which mitigated his time for contemplation and properly cultural and human activity. Since then, the smartphone—and all that it represents—constitutes the center of his life. It dictates his actions, his thoughts, his knowledge, his tastes, his purchases, his deportment, his morals, and his virtual social life. Thus, the slave consents to depend solely on his control screen to which he surrenders his body and soul. To give this up would already be for him a taste of death. This dependence is really dehumanizing. For, by dint of relying on software programming, we adopt the binary mode of operation and its inhumanity.

Hence comes the importance of understanding the moral and existential issues of this technological and social revolution. However, these should not make us forget the nuisances that are easier to spot, which many medical and educational specialists have denounced for many years and which many have found in their entourage.

## Why Do We Become Dependent on Devices?

Dopamine is a biochemical molecule that permits communication of information between the neurons and certain parts of the brain. It provokes a sensation of pleasure that is communicated from the brain to other parts of the body, following the accomplishment of various acts. Whether is it the chemical drug or the stimulation of curiosity or well-being linked to the attainment and the satisfaction of the act of playing a game, of consulting a digital device, of the surprise linked to an alarm, *etc.*, everything is in favor of a system of recompense which engenders a dependence.

The designers of the software for social media, games, and online shopping multiply the modalities linked to the repetition of acts which give a recompense and notably favor the production of dopamine. The dependence thus created pushes users to come back repeatedly to

the use of an application or the software which procures for him this form of pleasure that requires a continual renewal.

However, the dependence on video games, games on the smartphone, following and using social media and news sites neutralize the mental capacities linked to judgment and reflection. Like any drug, it necessitates a continual renewal of stimulation in order to provoke a pleasure of the same caliber as the former one. It renders one even more dependent as the reason and will find themselves weakened in the face of the strength of the physiological addiction thus created.

## Screens and Academic Results

It is popular to affirm that the recourse to technology at school and at home is favorable to academic progress. In 2016, however, a report of the Organization for Economic Cooperation and Development (OECD) observed that in countries where students used computers moderately in class, they performed better academically. On average, 72% of students from countries in the OECD use a computer or a tablet at school. There is only 42% in Korea and 28% in Shanghai, two places with a reputation of high academic achievement. In the countries of the East, where it is more common to use the Internet at school, academic performance declined between the years 2000 and 2012.

The use of screens by small children is the source of deficiencies in numerous domains. Dr. Anne-Lise Ducanda, Doctor of the Protection Maternelle et Infantile (PMI) of Essonne, made known in the Spring of 2017 the striking increase of autistic behaviors in children that she received for consultation. The frequent usage of screens was the diagnosed cause for the most part—parents having given over to tablets and other screens for their educative mission. Trouble maintaining attention and concentrating, using language, behavioral problems, sleep difficulties and thus academic struggles were the most visible consequences of this new slavery.

With eyes fixed for 5-6 hours a day on a screen (2016), these children are incapable of responding to a question that is asked them, to put the pieces



of a game together, or even less to hold a pencil. Their language is not structured and has a grave deficiency of syntax and vocabulary. The child who is left in front of screens cannot participate in a veritable exchange of conversation. This is because it is in speaking that one progresses most in mastering a language. It will be the beginning of a heavy deficiency in the capacity of abstraction for these children and an even greater difficulty in handling the language. This follows, as a deficiency of language, a deficiency of thought and reflection. It is an obstacle for good socialization, for exchanging with their surroundings and simply expressing themselves. Words, now too rare, place those who are lacking them in situations of inferiority, that which favors

a series of obstacles in their scholastic years where the expression and comprehensions of language is indispensable.

## A Disturbed Social Department

In a more advanced age, one also notices the anxious and perturbed character of social media: the regard that one has towards themselves causes narcissistic behavior, a desire to be conformed to social standards, a sickening concern to please and make themselves important, a culture of self which dries up the quality and authenticity of human ties. Furthermore, the mania of judging everything >



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without competence, to give one's advice and to express one's sentiments and one's tastes to a crowd of anonymous connections and "friends" convinces minds of the reign and superiority of opinion over the truth, or the perceived and sensed over the intelligence. In its natural derivative, the media solicits the anonymous demolition and lynching solidarity that fuels unreasonable group psychological mechanisms. Sheep bleating on the same tone, yet claiming originality. They react by order and live their indignant lives in the digital markets that know how to exploit them financially.

From the point of view of character, the regular use of screens, of video games, and of the internet is favorable to the disorder of passions and the weakening of the will submitted to an incessant incitement to curiosity, impulsivity, and the expansion and valorization of man's ego. Without moral limits, the virtual world is open to all forms of violence, all possibilities of voyeurism and immorality, and to a life ruled by the basest instincts of man wounded by original sin.

## The Children of Bill Gates

The intelligence and the memory are the great victims of the machine, which dispenses from knowledge and reflection. This is because a man without an active memory, without the capacity to reflect at length, is no longer apt at judging and comprehending. He is content to sense, as a simple animal. One can manipulate him without effort; one can domesticate him.

This is without a doubt the same consideration that pushes parents who work in the digital sector to protect their children from the dangers of the machines that they develop.

Bill Gates, the founder of Microsoft, forbids his children to have a smartphone before they are 14 years old. Steve Jobs, deceased co-founder of Apple, did not give digital devices to his children, but spoke with them about books and history. Chamath Palihapitiya, former vice-president charged with the growth of Facebook users, forbids his children to use social media. Chris Anderson, the ancient Editor-in-Chief of the

American magazine *Wired* and actual PDG of 3D Robotics, limits the use of technological devices and gadgets by his children. For his family, a rule of life: no screens allowed in bedrooms. Even more symptomatic, in southern San Francisco, the Waldorf School of the Peninsula, a private charter school, attracts its students through teaching methods that do not use any technological devices. Numerous children of employees from eBay, Google, Apple, and Yahoo! are educated there. Can this show an indication that a good academic formation and a healthy education can overlook digital devices and the dependence on the smartphone?

We have not finished discovering the consequences of the digital revolution, which are becoming a reality before our eyes, and the department and social life of connected individuals. Those who have been identified are designing a new man who prepares the robotic man, which the trans-humanists announce. In an insidious manner, the spirit of enjoyment, of immediacy, of incapacity to engage and judge according to principals, are also the bitter fruits of these contemporary technologies, no matter the practical advantages, which render them so attractive. Choosing to live as a man presupposes knowing what man is and what the machine is, even when this surpasses human capacities. In this consists the survival of true humanity and the relationship of man with God.





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# Knowing Who We Are

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by Fr. Dominique Bourmaud, SSPX

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Lately, journalists have picked their brains about a new social trend. It is the trend made of a long list of scandals perpetrated by middle-age highly successful leaders. The journalists are quite correct in asking the question: how is it that such powerful figures of the modern age, involved with the young, could go down the path of violence over powerless victims? No doubt, this is because they did not respect them but, most of all, they did not respect themselves. In other words, they had difficulty coming to grips with their true size and role in life, in a word, with who they are.

From a different angle, we now have social media gurus facing Congress and mega moral issues, like Mark Zuckerberg, but they too ignore who they are and their role in life. Zuckerberg, for one, appears to have difficulties knowing who

he is, with his cool look, unpretentious, dressing with clothes which appeal to kindergarten children rather than adults. But he is not a child, he is a giant and one of the richest men on the planet ever. His virtual empire and colossal fortune seemed to have made him forget the sense of responsibility and duty to society. Like Prometheus, he is playing at god on behalf of fallen men.

## A Different Type of Life

Like many of my readers, I have lived in an era when nothing was taken for granted: no free lunch, no easy way out of homework and chores, no nonsense allowed by our parents. We knew life was meant to be hard lived, ploughing >

## Theme Digital Dependence



Cardinal Michael Browne and Archbishop Marcel Lefebvre at the Centenary of Rockwell College, Ireland, 1964

our field with sweat long before we could reap its fruit. We instinctively understood too that each action had consequences, for better or for worse, and that we fully deserved the merit or the blame for them and there was no point arguing about it. This too was essential to our bringing up and making men out of us. More so, in the old country, abundance and wealth were virtually unknown and only seen as a remote planet occasionally seen on the screens. They told us of an Eldorado in the Americas, profusely portrayed as the land of plenty and of the free, but we were wiser. It sounded all too hollow and artificial and we did not believe this fantastic fairyland could do justice to its golden promise of happiness.

Europe had, at that time at least, a sense of depth, of history, of one's position in life where no one took the revolutionary mottos of "liberty" and "equality" seriously. It was a place where there was orderly behavior because there was order and authority. In the old country, we knew that some people and places and attitudes had more relief than others: from casual to proper to sacred. And if teenagers were still uncomfortable navigating the etiquette which suited each situation, they were on the whole quick enough to

accept the remonstrance of their stern parents, to imitate prudently the mass of people, and to follow their inner sense of propriety inculcated at a very young age. They knew there was a time to play and a time to be serious; there was relaxation and there was decorum; there was chit-chat and there was articulate conversation even in chance occasions. No adult would debase himself by screaming or proffering rough language in company: some things were simply not done! Ideas were taken seriously and life was seen as meaningful and worth struggling for, especially for Catholic families.

### Some Illustrative Examples

Perhaps a couple of examples could help delineate the concept of knowing who you are and how to dress and act in company. I recall this youth in uniform at a small Swiss railroad station. He must not have been more than 22, and yet, his demeanor, his professionalism, all betrayed the man in total control of himself and of the importance of his function as the station manager with important responsibilities fully



assumed. On another occasion, in Rome, you could also see this old restaurant's waiter acting with the grace and seriousness of ages past. He was serving with the gusto and effervescence proper to the Romans, and yet, with such grace and punctiliousness you thought he was tending to Julius Cesar himself. You felt that he was carrying 2,000 years of Latin culture on his shoulders and it exuded from the slightest movement. This I think is what Shakespeare portrayed as he described King Lear being "Every inch a king."

I'd be impious if I were not to bring out some example from my father in the priesthood, Archbishop Lefebvre. Here was a man of stature who had held important roles under Pius XII, as he was heading all of French Africa with 60 bishops under his jurisdiction. Later on, he became Superior General of the world's largest missionary congregation, the Holy Ghost Fathers, before heading the *Coetus* at Vatican II to offset the liberal attacks. And, because he had wisdom coupled with a profound experience, he was at ease in every circumstance imaginable. He did not seem to feel the pressure from the media or the attacks coming from Rome or other episcopal denunciations, as I witnessed time and again. But more remarkably, he was most affable and patient with obnoxious youth or the shy young priests that we were. To us, he was the father listening attentively to his sons and, while adroitly redressing our awkward views, he was gauging our worth and purity of heart. In all this, he was not getting out of his role of founder and father. He was ever the same smiling, effaced, humble man who dealt with all things, in season and out of season. In hindsight, I think that, if he was somewhat detached from contingent events and troubles of life, it was because his soul was anchored in faith and prayer, which gave him the strong convictions and sound principles that guided his every action.

The habit does not make the monk. This truth does not quite hide the other side of the coin that the deliberate absence of the habit would greatly damage the monk. In ages past, adults dressed and acted in ways demanded by their stature and class in life, and were honored accordingly. Anyone would have been rightly scandalized

to witness a young woman misbehaving at a bar or a city mayor spewing swear words out of anger. Why were they scandalized by such misbehavior? Simply because these people were acting in contradiction with who they were and with what authority or status in life they had to uphold; because there was an accepted order and hierarchy and these were being transgressed.

## Where Are We Now?

What of today? Going through the busy city streets in daytime or through a crowded airport hub, the way people talk, dress and act, a visitor from a remote island would think he was at a bazaar or a circus, or by the beach. Yet, nobody takes notice of the scandal anymore. Why is this? It is because we have lost the sense of propriety, we have lost the sense of place, of decorum. Yet, more profoundly, it is because we have lost the sense of our own identity of reasonable men and children of God. We behave as children in the school yard where it is all up for grabs: all equal and free in the muck of society.

A last word on this issue of who we are. The ancient Greeks had a horror of the *hubris*: the hybrid monster. The good and beautiful, *kaloskagathos*, was cultivated by the Greeks, who had the cult of beauty, meaning propriety with due order and measure. Each item and person had to have the due proportions, neither too small nor too large. Each had its place in the universe which was called the "kosmos", from which came our "cosmetics", because it was beautiful and ordered. Moving on to the supernatural plane, we have a properly Christian virtue, humility, which consists in keeping one's place in life. And, hereafter, faith teaches us that the city of the devil is where chaos and confusion reigns. By contrast, the city of God, as described in Dante's *Paradiso*, is set in order with the nine choirs of angels and the corresponding planes of the elect. In the divine ordering and hierarchy, there is ample room for the liberty of God's children. So, when all is said and done, we may conclude that, on both the natural and supernatural plane, knowing our place in society is key to success.

# The Birth of the Digital

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by Fr. Jean-Dominique, O.P.

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Screens have been invited into human relationships; they modify interactions between men and affect their sociability. Ultimately, their impact is even political. Using imagery in language, here are some observations on this phenomenon.

Humanity is rich in imagination. It has invented the most unbelievable mythological creatures, the Loch Ness monster, the blue Smurfs, and the green two-legged aliens surging upon earth in UFO's.

It has succeeded still more in the current day. It has placed in focus a bizarre creature: cold, metallic, omnipresent, though invisible, all-powerful and yet so fragile, an octopus with a thousand tentacles, and soft as a newborn lamb. What a marvel! It is so cheerful that it dispenses you from smiling, so admirable that it frees you from admiring, so serviceable that it doesn't oblige you to serve, so prudent that you don't have to look ahead, so intelligent that no thought is necessary,

so lively that it doesn't require you to live.

You have guessed it; it is Mr. Digital.

Let us see to what degree this extra-terrestrial of a new genre has visited the earth, our life, our heart, and above all, our social life. Because it is not nothing for a man to be a "social animal"! It is in the common life, in the innumerable relations who make the family, the village, and the community in which one will be fully human and fully Christian. What has become of social life and the beautiful Christian society since the debarkment of Mr. Digital?

Let us consider it in relief, in situations that have, in reality, all existed.



## Frequent Electronics

Cecilia is engaged and she is so happy. However, there is something that causes her chagrin. For professional reasons, her fiancé Vincent has left the country. Six months away, an emptiness ensues that a few rare visits will not satisfy. Alas, Cecilia confides to a friend: “We console ourselves. Every day, we send each other emails.”

Excuse me, Cecilia? You write kind words to your fiancé, you open your heart, you express your affections and your mutual plans in the same way one buys a train ticket, with this cold and conventional means of communication, open to indiscreet glances! You give Digital a right to see your heart, which God alone visits! You deprive your fiancé of the beautiful stationary with your favorite designs that you love, which he will then love, and your own beautiful handwriting. What would you say if your good Vincent would offer you instead of beautiful, freshly opened roses, delightful in both color and scent, plastic flowers? A false support soon engenders a false love.

## A Screen Between People

Mrs. Simone is a mother of a family. She and her husband were inspired numerous years ago to adopt the Traditional Mass, sacraments, and doctrine. Their children were educated and instructed in good schools. God gave them six children. Six children and a husband, not counting numerous relationships with neighbors, ought to suffice to satisfy the talent of a woman for communication. But no, they crudely invite Digital to their home.

—Come in, make yourself at home!

And Mr. Digital accepts the invitation. With calculation, there are now 20 screens in their home, counting the smartphone (pocket Digital) of the older children!

The saddest part of this affair is the fate of the youngest. As all children, he goes to see his mother often to receive a kind word, a smile, for a hug, or some other necessity. He thus approaches his mother, who is ironing. But, horror of horrors, what does he see behind the ironing board? The

indispensable Digital. Mrs. Simone irons while watching tv. The child finds the heart and mind of his mother plunged into a screen. Poor orphan!



## A New Genre of Friendships

We were invited on Saturday night to the home of some good friends. With good Christians, a good meal and selection of wine, it is always a joy to see them again. We arrive on time, though not too soon to be a nuisance. Mrs. Boitsansoif, that’s their name, opens the door for us precipitously. “Excuse me, I was delayed.”

The noise of the microwave, which comes from the kitchen, foretells of reheated leftovers. It is not a problem; the friendship overlooks all. The father of this large family is a balanced, cultivated man, competent in his profession.

“Would you like to drink something?”

“Very much so; homesickness has already made me thirsty.”

We sit down, happy to be able to converse >

# Theme Digital Dependence

on subjects that unite us. But suddenly, my friend Boitsansoif gets up, opens his computer and consults Mr. Google (an accomplice of Digital). His favorite player won the tennis tournament! He sits down to celebrate the victory. Then my friend takes out his pocket Digital. Look what I saw yesterday! He displays before our eyes 20 photos of an antique car that passed in front of his house yesterday—the same one that my neighbor shines on Saturdays. And we took advantage of this to look at some photos of a mutual friend and his last vacation, without forgetting to look at the last messages that his friend Digital spattered on his device (for everything is urgent). Politeness kept us from revealing our thoughts: If I am a bother to you, I can leave!

But something strange held our attention. Besides some noise from the kitchen, a profound

But this evening, nothing such as this is occurring in the Boitsansoif household. And we shared our amazement with our friend:

“Your children are perhaps out tonight?”

“No, they are all upstairs in their bedrooms.”

“Well, congratulations! They are truly well behaved.”

“Oh yes, they leave us be. They each have their games, according to their age: tablets with innumerable video games for the smallest viewers so that the older children can watch movies (of which perhaps there is 1 in 100 which does not wound purity?), or they exchange messages on Twitter or Facebook. Mr. Digital has brought peace to our home.”

Thank you, Digital, but it is the peace of a cemetery. And when the children leave their tomb, when, constrained by their parents or obliged by hunger, they condescend to come to the table, it is with glassy eyes, the faces of beaten dogs in a dinosaur-like approach. And in the course of the meal, they bring only empty words, reflections on the poorly-cooked quiche, exchanges of words without sentences, and sentences without heads or tails.

Truly, this visit to the house of Mr. Digital was splendid!

## Concrete Friendships

Let us leave the family circle now. Our friend Bricolo recently established himself in a small village of the province. He plans to construct a garage to shelter his car. Around here, winters are rugged, people have told him. Before raising the framework, he must pour a concrete slab. It is not very complicated, but the young Bricolo is inexperienced. What would you do in his place? Nothing is simpler! I ask Mr. Digital. I sit down in front of my computer, I open the empty screen of Mr. Google, I type “concrete screed” and that’s it: the preparation of the ground, the width of the slab, the quantity of sand, of cement, of gravel and water for the intended area, everything is explained, the menu is served, click to order.

Very good, but my friend Bricolo has had another idea, you can compare.

The newcomer crossed the street (a dead end). Across the street lives an elderly man of the



silence reigns in the house. And yet our good friends have eight children. At our house, when everyone is home, we laugh, we cry, we invent games that end in a fray; the children are alive!



village. His wife was born on the outskirts of the suburb, and he a few miles away. And then, guess what, this worthy man is a mason by trade. All his life, he has enriched the region with fine houses. He has poured concrete slabs; he knows what to do. And since his retirement, he thinks again and again about the buildings he has constructed.

“Sir, my neighbor, I have just moved into the village. I would like to build a garage, over there, in the corner of my garden. Would you perhaps know how to help me?”

The luminous smile of the old man would have sufficed to repay Bricolo for his trouble.

“Why of course I can help you, young man! I will pour your concrete footing. We will do it together. We can begin right away.”

Then they measure, they count, and they leave to purchase the material. The garage is born. It only cost Bricolo the price of the supplies: the sand, the gravel, the cement, the wood, the tresses, and some good beers! Above all, he has created a true social relationship, an exchange of service and joy, a complementarity. And what a consolation for the wife of the old man, to receive the visit of Mrs. Bricolo to introduce her first-born child!

Mr. Digital would not have thought of this!

## Old Friendships, New Friendships

One of the most beautiful elements of our human life is that of friendship. There, you say, Mr. Digital is unbeatable. He promises me, by his social media, to give a host of friends! Think then, Facebook users have on average 130-150 friends, some having up to 1,000 relations!

But what are these Facebook friendships founded on? People pose—often in groups—while eating, at work, when angry, merry after a party, or in immodest clothing. Each time, it is the same message that is sent to the community:

“I have an amazing life; I go out frequently, I know how to have a good time, I know so many people and I invite you to be just like me.”

They seek to show others that they are young, beautiful, “cool”, and thus purchase their friendship.

One of the proofs that the self-image people give here is false, is that they never show sadness. In all the photos, they smile, they stick out their tongue, they have their arms around the shoulders of friends, they toast, but they never shed tears. They never reveal themselves totally; the identity presented there is artificial.



And the friendship that flows from that will be so, likewise.

Definitively, it is totally oriented towards self, towards the image that one creates of themselves, towards the illusion to be the center of their own little world. In fact, as for friendship, it is a narcissistic dream.

Ask the friends of Mr. Digital what this showcase friendship is worth.

—I have 100 friends on Facebook, writes one of them, but I eat alone at the cafeteria.

“I have 257 friends on Facebook, complains another, but not a single one to help me move.”

On Facebook, one is paid for their friendship by a “click” which costs nothing, by some coarse >

# Theme Digital Dependence

pleasantries, by some news which falls under the heading of road kill cats (what one man has eaten for lunch, how another lady is dressed this morning, and all with photos to reference). Above all, the relations with Facebook correspondents fall under voyeurism. As I recall, it certainly arouses a curiosity on the part of my friends. What good is it to play hide and go seek if nobody is looking for me. Thanks to Facebook, no one has the need to look through the hole in the fence any longer, my life and that of its members of my social media are exposed to the daylight. Where is this “have you seen me?” lifestyle leading? To the destruction of true friendship.



It would be necessary now to visit the various domains and the economic life to attest to the stranglehold of Mr. Digital: the control of banks, the purely utilitarian authority of the new leaders and the feeling of the inferior classes of being manipulated, the intrusions upon economic, political, and private life. The arrival of Digital has also transformed the rapports of medicine to

the sick, of the professor to his students. Armies are not exempt from these denigrations. A few years ago, an unhappy virus was introduced in electronic media of the French marines. This was the occasion of a breakdown and a general panic during 48 hours. We resumed to write slowly with pen and ink!

## A New World

Each person will enrich their observations with their proper experience. Three characteristics that define well enough the “club” of the friends, or the slaves of Mr. Digital.

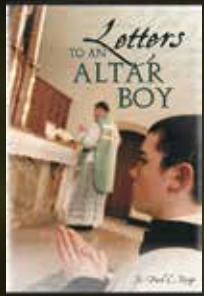
The first is the artificiality of human relations. It is in his nature, even so, that man live in society. The relationships that unite him to others and help him contribute to the well-being of the whole body of which he is a member, are natural relations—those which are frank, full of ease, joyful. Mr. Digital has rendered them false, overrated, and full of self-interest. The other (the individual or the community in question) is no longer anything other than an instrument in the service of self, an additional Digital.

The second characteristic trait of the Society of Digital is the turning towards self. Digital devices permit everyone to construct a cozy world in which he is the only master, alone with his sentiments and his emotions, absorbed by a fictitious realm from which it is painful to leave. Recognizing his shortcomings, receiving a reprimand, greeting strangers, confronting a thought that is different than one’s own, working together as a team which requires listening, respect, and understanding of the thoughts of others; everything becomes a torment. How then can we undertake real social relations, which ought to help us grow in enriching others?

Finally, the usage of electronic devices, if it is not moderated by a severe asceticism, independently of the assault against intelligence and virtue, this usage has a political dimension, contributes to the formation of a mass of slaves, of drops of water lost in a vast ocean, of robots in the service of a worldwide collectivism.



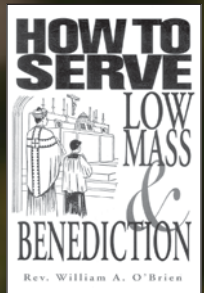
There is no better way to instill a love of God in your sons than by teaching them to serve the Holy Sacrifice of the Mass.



## Letters to an Altar Boy

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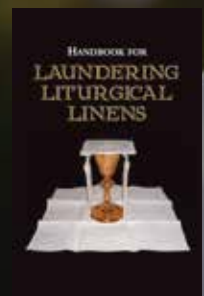
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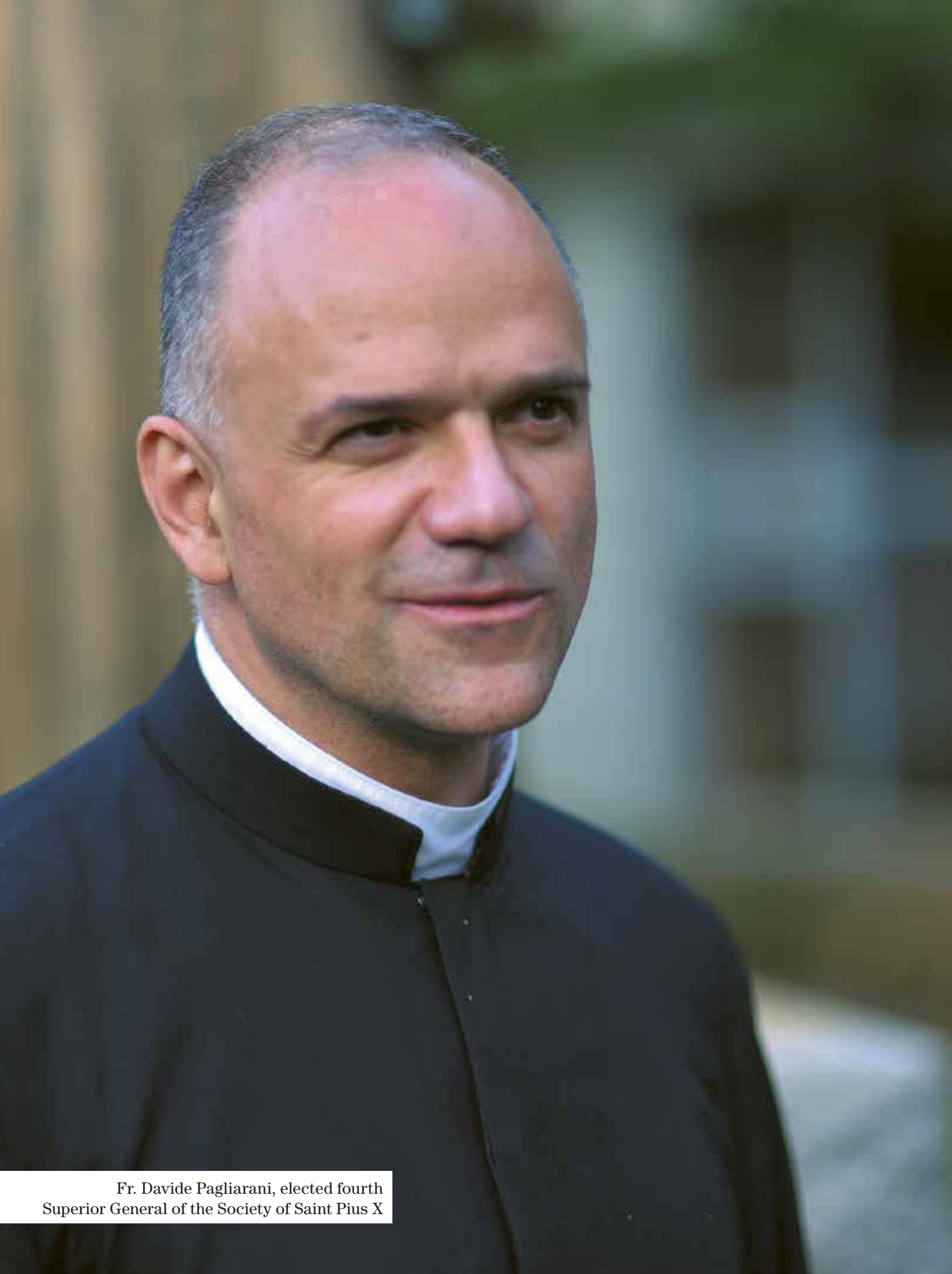
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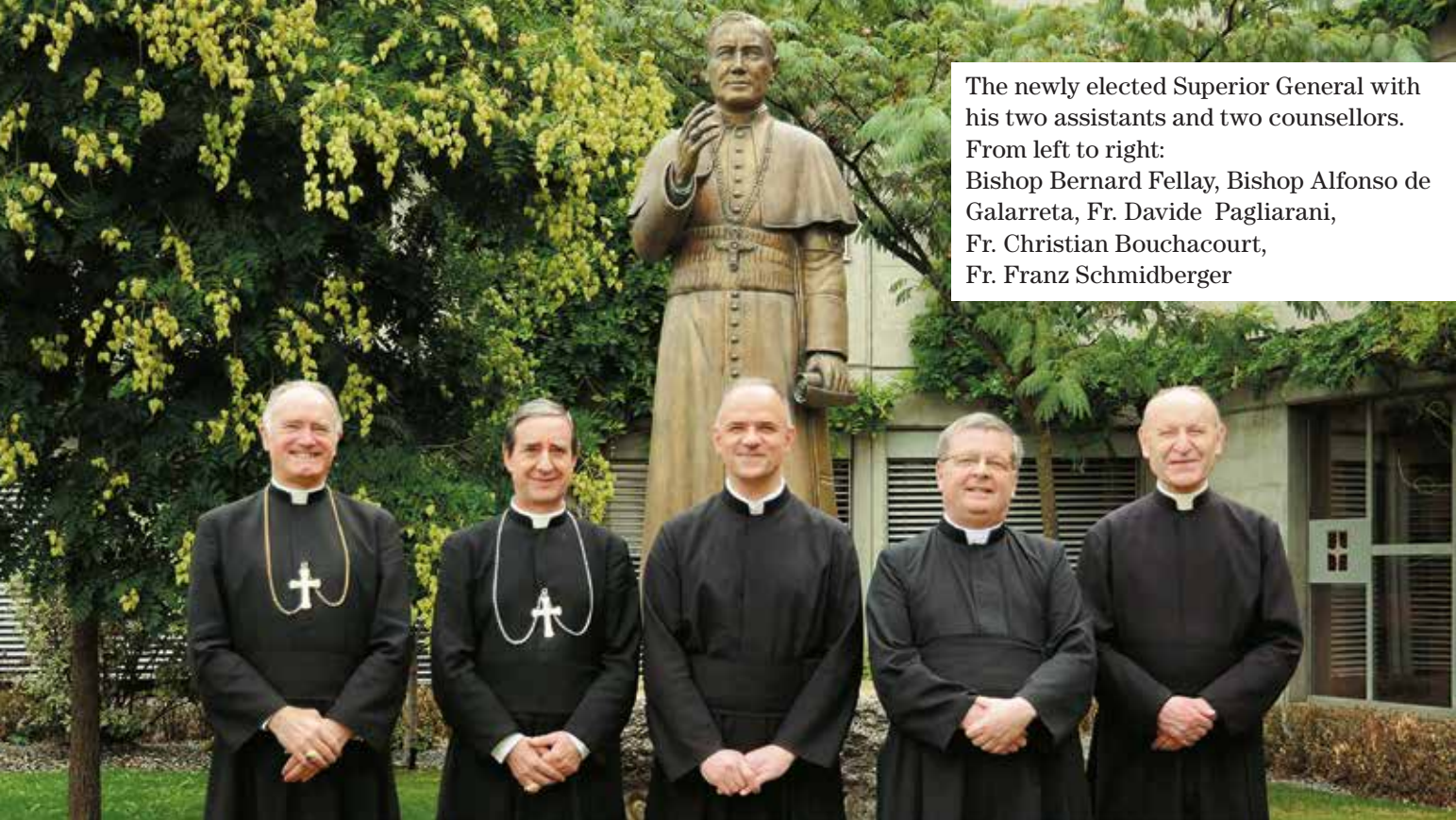
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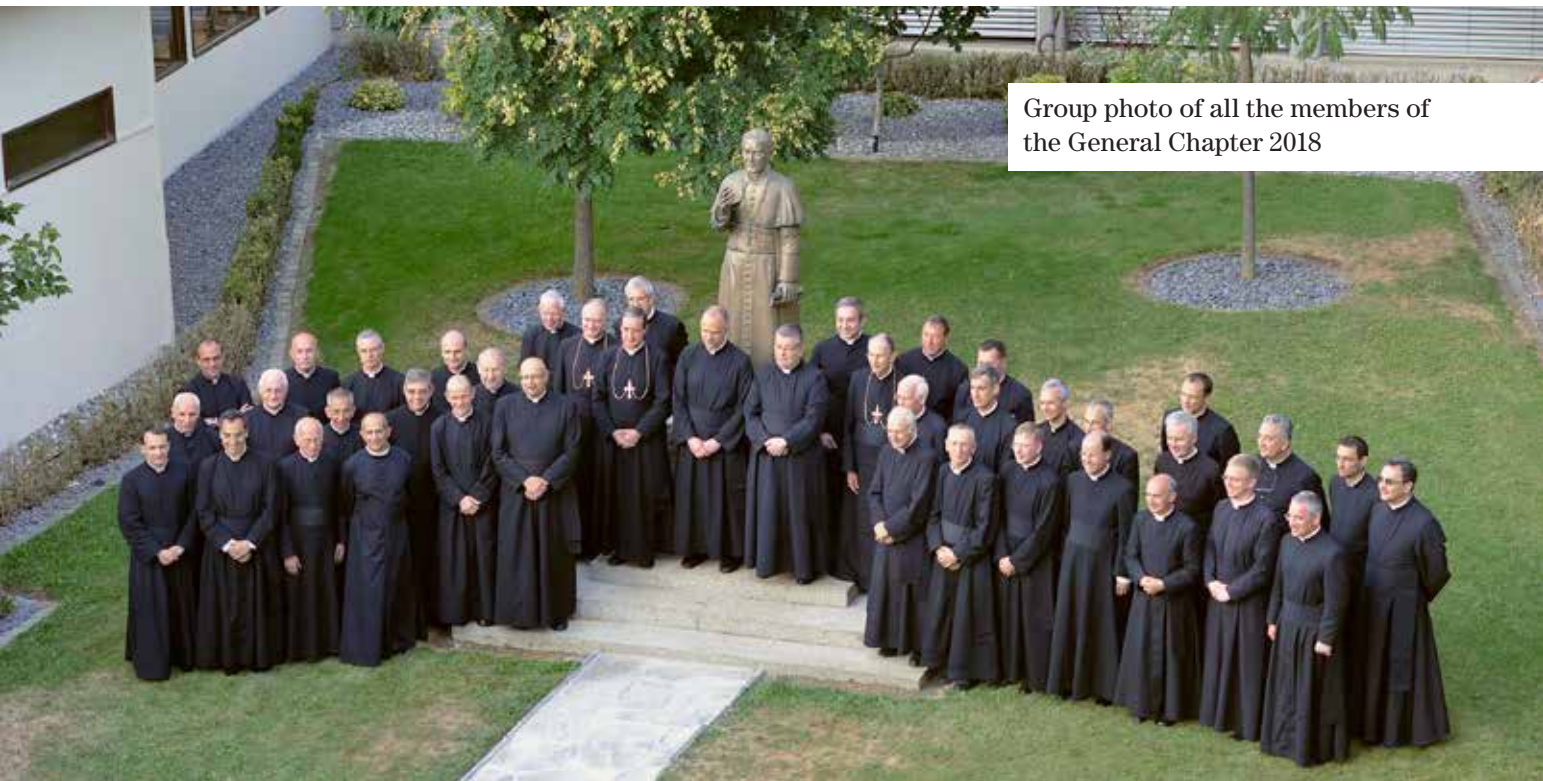


Fr. Davide Pagliarani, elected fourth  
Superior General of the Society of Saint Pius X



The newly elected Superior General with his two assistants and two counsellors. From left to right: Bishop Bernard Fellay, Bishop Alfonso de Galarreta, Fr. Davide Pagliarani, Fr. Christian Bouchacourt, Fr. Franz Schmidberger

# General Chapter 2018



Group photo of all the members of the General Chapter 2018

# Smartphones

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by Fr. Alvaro Calderon, SSPX

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## The Means of Communication

*Communication* is a matter of paramount importance for a human being, because he is by nature social. Without communication in neither family nor society, there is no education and man does not develop his personality. And communication is even more important for the Christian, because Jesus Christ has willed that between Himself and His faithful there should be a union so great that it should be like that which is in the bosom of the Holy Trinity: "I do not ask only for these (the Apostles), but also for those who, through their word, shall believe in me, that they shall all be one. As Thou, Father, are in me and I in Thee, that they shall also be one in Us, so that the world believe that Thou hast sent me" (Jn. 17). From thence, this brings

about communication and union with God, which likewise brings about communication and union with our fellow men: charity, the divine love which has as its object both God and our neighbor. Without communication there is neither Church nor salvation.

For this reason is there also a fundamental importance to the *means of communication*. Yes, we are using this expression on purpose, since there is so much talk nowadays about the *media of communication*. What is the principal means of Christian communication? The principal means of Christian communication is the *Eucharist*. Men have always united themselves to God through sacrifice and have communicated with one another by sharing a supper, and the Eucharist is both: divine sacrifice and divine supper, by which the



Christian unites himself to God and to his brethren, becoming a member of the mystical body, whose head is Jesus Christ. The Eucharist is the *Sacrament of ecclesiastical unity*, the means that engenders, increases, and strengthens the divine society which is the Church. A pure and simple sign, capable of being understood by the simplest of intellects, and at the same time most efficacious, for under the sacred species of bread and wine are the true Body and Blood of Christ present. And, by way of explanation of this sign of divine love, by which Jesus Christ gives Himself to the Father as victim and gives Himself to us as our food, the Church sets the jewel of the double consecration in the liturgy of the Holy Mass, by which we are formed in true Catholicism, and from which flows all of that most rich Christian culture. *The means of Christian communication is truly the Eucharist.*

But there are also the means of human communication, which insofar as they are not used in a Christian way, deserve to be called *means of worldly communication*, and which in these latter times have been perfected in a truly astonishing manner. Now, then, these have been integrating men in a society which is also universal—it is now possible to say so—which constitutes a true *anti-Church*, whose invisible head we can already guess: Satan. And today, the principal means of communication is the *smartphone* (in English, which is the sacred language of the worldly *anti-liturgy*), the cunning little telephone which constitutes a sort of *anti-eucharist* by which people communicate in this inverted society. This is today, because perhaps tomorrow everyone will already have a chip in their brains and 666 on their foreheads. This is an *anti-traditional* society in which everything changes at an ever-increasing pace.

You are perhaps ingenuous enough to be taken aback by the exaggerated antagonism that we make between the cell phone and the Eucharist. Do you perchance not notice how these little devices trap and captivate, tearing away from prayer, the family, good friendship? How many times is not a conversation interrupted by the sly little voice of the cell, or we see a person speaking alone into space in the middle of a

gathering? It is not for nothing that we ask that cell phones be turned off upon entering church: it is in opposition to Our Lord. And much more than what one is wont to recognize.

## The Anti-Christian Revolution

*The link between the progress of the means of communication and the advance of the anti-Christian revolution are very clear.*

The process we are living began in 1300 with the ill-named *humanist Renaissance*, when so many Christians left off putting God in the center of their lives and began to put themselves there. But it is a recognized historical fact that this anthropocentric movement was decisively influenced by the invention of paper and the printing press, and the consequent reduction of the price of books. Cultured men no longer wanted to have as their teachers the priests and theologians, but to gain access to the fountains of wisdom by themselves: to the Bible and the ancient philosophers.

Two centuries later, in 1500, the propagation of translations of the Bible and of easy books by self-styled theologians provoked the ill-named *Protestant Reformation* (the names of this history has been given by the revolutionaries), all of which could not have occurred without the systems of paper manufacture and the printing of texts. The same and more must be said of the *French Revolution*, which took place in another 200 years, in 1700 (now the historians began to call things by their names, although good Frenchmen do not like the adjective). It was made possible by the flood of magazines and very simple little pamphlets, which denigrated the Christian order without bothering with so much argumentation as even the Lutheran heresiarchs still did. *Notice that the greater the richness of the means of communication, the greater the poverty of the content being communicated.*

Two centuries later we come to the Second Vatican Council, in 1900, through which the modernist revolution infected the very hierarchy of the Church. Well then, this was the *Council of the press*, in which the council Fathers paid more attention to the journals than to the Holy >

## Theme Digital Dependence

Ghost. It is a plain fact of the conciliar reform—which is no more than the infection in the Church of the anti-Christian revolution—could not have been possible without the modern means of communication: the rotary printing press, which vomits millions of newspapers every day; radio, which aturde with its incessant chatter; and television, which maddens the imagination with its vertigo. Newspapers knocked at the door, the radio entered the home, and the television placed its smoke chair at the head of the family’s dining room table. Catholics, were then no longer able to think.

But the means of communications on which

we rely today are vastly more powerful and they are not merely at home, but they have entered our pockets! Today, not only are the libraries of the world in available in the cell, but everyone is called to be an author; not only may one listen to the incessant voice of the radio, but all are encouraged to become channels that talk without a pause; and not only is the mouth foolishly open before the television show, but everyone is a star invited to act. If we leave naivete behind, what shall we expect will happen when we see how powerful are the instruments with which Satan can rely to possess the minds of men?



### Eight Disquietudes of Smartphones

We priests never cease to be astonished by the manifold injuries caused by these little demonic devices. We are astonished, frightened, and moreover, if we are not horrified as we should it is because they have occurred little by little and one ends by getting used to it. Let us try to make a list of the evils, which are sometimes so grave that it becomes awkward to describe them, but

we believe that we must be quite clear.

*The disquietude of impurity,* One carries in one’s pocket a vast print-audio-video library with an almost infinite selection of pornography to access, which it is not necessary to go through the embarrassment of standing in line at a movie theater of ill-repute, nor to show one’s sad face before a cashier at a kiosk that draws money from the misfortune of others—it suffices to press a button. One lives in a perpetual occasion,



with a bag of dirty gasoline in one's hand, ready to burn with the spark of the first temptation. What virtue is not needed not to end up on fire?

*The disquietude of immodesty.* In the male there is more of the temptation to see; in the female, of being seen. To be seen but not touched. And in her pride, the young lady wants to be seen without it being noticed that she is showing herself, as if by chance. Well, then, the little screen offers her the most calibrated and systematic way to build up vanity and scale down shame, because it permits her to manage her image and seems to her to be a protective fence. There are some that are still shocked by the filth of the reality shows, and who knows what else, while there are millions of tiny video cameras that record everything, the entire society is showing itself in the same way. The parents are unconcerned when the boyfriend has an open window into their daughter's room.

*The disquietude of seduction.* A seducer has at his disposal the best means to access his prey. The young lady values herself enough not to stand and talk to a stranger, but who can restrain herself from reading a text? Nobody allows just anyone to approach their daughter to whisper into her ear—or into their husband's or their wife's—but the cell phone manages to do so. Worse still are all the anonymous conversations, because it is alluring to deal with the pervert or the prostitute; just as Eve was allured by the knowledge of good and evil. And these little devices allow one to enter into these infernal regions with the apparent certainty that one can leave in an instant, by the tap of a finger. But one regularly hears how, like a young mouse hypnotized by a snake, a girl walks to the house of her strangler.

*The disquietude of greed.* The desire for things grows infinitely. Already, the credit card was an occasion of unrestrained expenses that few can control, for which one had to keep compulsive shoppers at home. But now, there is no need to go to the stores to go shopping, the cell phone is a showcase of everything that is for sale in the universe, to be bought in installments with a click. And the minimum expenditure for

communication itself. Poor Traditional Catholics with their numerous children, how can they pay for a cell phone for each of them? In times past, children begged for a quarter for candy or for trading cards; now they beg for a cell phone.

*The disquietude of irreality.* Humanity has by nature always suffered from the conflict between appearance and reality, because faces do not always manifest what is in the soul, and almost all cover their real personality with the mask of an artificial persona. How hard it is to get to know one's own brother! But now, the virtual stage in which the entire society is acting, intensifies the problem to a true collective madness, a mass drug addiction, or worse, a type of social diabolical possession. After thorough consideration, we do not believe that we exaggerate. The sophisticated virtual appearance creates illusions that are very difficult to dispel. Today, even our good faithful believe to have virtual friends, virtual apostolates, virtual charity, and the distance to the reality can be enormous (we only warn, not condemn). A sad confidential fact: we are sure that a great part of the priests that have left the Society in recent times, did so having allowed themselves to be trapped by an illusory virtual brotherhood. If this happens to us in our priestly family, it happens no less to you, dear faithful, in your own families. Or is it not so?

*The disquietude of thoughtlessness.* We have already shown how, with the increase of the means of communication, thinking diminishes. He who reads a little reflects a lot, and he who reads a lot ponders little. (Let it be understood that we are not against the habit of reading good books!) And if the letter exhausts the spirit, how much more does the talking and moving picture! Today, one has 1,000 movie theaters in one's pocket, carries on 1,000 conversations, has 1,000 breaking news stories bombarding the brain. There is not a second left, no longer to contemplate, but to think. The boiling over of imaginary activity becomes obsessive and tends to suppress all properly intellectual activities. Demonic possession does not take place differently.

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# Theme Digital Dependence

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*The disquietude of spiel.* There are some who wish for the intellectual life and discover the virtual university environment. But to the irreality that ails them is added another sin: it does not know authority [disregard for authority]. It does not matter who knows something; everyone has a right to teach. It is like an immense town square, the Agora of the new Athens, where anyone brings his soapbox. Hundreds of thousands speak and millions listen (because there is no blog without visitors), but nothing is taught and nothing is learned, because whatever true things might be said are scattered in an ocean of nonsense, and nobody trusts anything.

*The disquietude of freedom.* The internet is the illusory triumph of freedom of expression. We have even heard it from a priest, “Newspapers and television are controlled, but on the internet one may speak.” What a false illusion! The enemy of man knows how to lose ten to gain a million: Let the little traditional Padre say whatever he wants, I’ll just take care that he has 1,000 others all speaking at once, for and against Tradition. Let everyone go to the Agora of Athens to learn the truth!

Let us stop here, but know well that the list of evils could be much longer.

## If Our Justice is No Greater

Our dear families live, at this point, a certain Pharisaical hypocrisy, of which we priests are not totally exempt. The attachment to cell phones is so great, and the evils that it brings are so shameful, that what is certainly recognized in the confessional, is not mentioned at the family dinner table and it becomes difficult to treat from the pulpit. But Our Lord warns us, “If your justice is not greater than that of the scribes and pharisees, you shall not enter into the kingdom of Heaven (Mt. 5).” Let us not act like the ostrich, closing our eyes before the disease that ails us. If the press opened the door for the Protestant Reformation, if radio and television made the conciliar revolution possible, what new epoch is the internet and the smartphone ushering in? We must do something.

The truth is that the Catholic attitude before the world and its things is not one of physical separation, as in the Old Testament, or as do the Menonites today. Our Lord said it, “I do not ask you that you remove them from the world, but that you deliver them from evil” (Jn. 17). The saints printed books and pamphlets, and today they will use those little devices, because the evil is not in electronic circuits, but in the use that is made of them. It is a matter of using the things of this world with Christian virtue, taking the good and eschewing the evil. It is not a universal solution to resolve never to use a computer or a cell phone; that is a material remedy that generally makes things worse.

But the humility to acknowledge that one is inclined to evil due to original sin is also very Catholic. We have but little virtue, for which one should not propose behaviors that can only be kept up with heroic virtue. We need to avoid occasions of sin as much as possible, and behold, that is what the cell phone is.

What to do? The same measures are not prudent for everyone, not everyone is capable of the same, for which it may even be counterproductive to give a general formula.

There is a false illusion of safety by having a cell phone, when, in fact, people are more often assaulted so as to steal them—place your trust in your guardian angel, who is not virtual reality.

When it is necessary to use them? It is useful not to have personal cell phones, but family cell phones that one takes when necessary.

Don’t use them at home, but when going out, leaving them at the entrance, like the umbrella.

Block wi-fi connection in the home.

Ah! Why go on, no measures taken are enough if one does not detest the source of so much evil! *One should speak evil of it, give it the reputation it deserves, fight against the spell under which it casts us.* The Eucharist or the smartphone. The one draws us upward, the other sinks us into the base: that is the real opposition. If we do not turn it off, we lose Our Lord.





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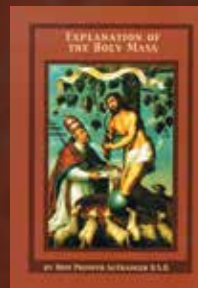


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The Holy Sacrifice of the Mass

# The Introit

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by Fr. Christopher Danel

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“The *Introit* strikes the tone and note proper for the ecclesiastical day and Mass: the chord thus struck sounds again after shorter or longer intervals, in the Gradual as well as in the Offertory and Communion. As the variable prayers and didactical readings also harmonize with these pieces of chant, there pervades throughout the whole Mass a uniform fundamental tone, namely, the idea of the feast or the thought of the day.”  
—Monsignor Nicholas Gihl

## Introduction

In this article, we examine the *Introit*, presenting the work of Monsignor Nicholas Gihl in his fundamental liturgical commentary *The Holy Sacrifice of the Mass: Dogmatically, Liturgically,*

*and Ascetically Explained*. Monsignor Gihl was a priest of the Archdiocese of Freiburg in Breisgau whose work of liturgical research took place during the time frame spanning the pontificates of Popes Pius IX to Pius XI, including that of Pope St. Pius X. The early years of his work were contemporaneous with the last years in the work of the eminent Benedictine liturgist Dom Prosper Guéranger of Solesmes. The English translation of his study appeared in 1902; the original is: Gihl, Nikolaus. *Messopfer dogmatisch, liturgisch und aszetisch erklärt* (Herder: Freiburg im Breisgau, 1877).

## The *Introit* as Keynote

While at all times the unchangeable prayers at



the foot of the altar form the general introduction to the whole celebration of the Mass, the variable *Introit* begins, in a special manner, the principal changeable part of its liturgy. This part does not directly touch upon the *sacrificia*, but serves merely to prepare the way for the actual sacrifice by infusing into the minds of those present such holy thoughts, devout affections, and good resolutions, as dispose them for the worthy celebration of the divine mysteries. Accordingly, it consists, on one hand, of reading and instruction calculated to enliven and strengthen the faith; and, on the other hand, of prayer and chant to awaken and nourish devotion: for faith and devotion are, above all, required to derive fruit from the celebration of the holy mysteries. These prayers, Psalms and readings of the *Introit* vary principally according to the course and character of the ecclesiastical year; for they are intended to give suitable expression to the idea of the ecclesiastical

celebration of the day or feast, which principally induces the offering of the Holy Sacrifice and is intimately connected therewith.

In its present form, the *Introit* (meaning entrance, entering, introduction) is a Psalm abbreviated as much as possible; it consists of Psalm verses with a *Gloria Patri*, which (like entire Psalms usually are) is introduced and concluded with an *antiphon*. The *antiphon* is generally taken from the Psalter (the book of Psalms), often too from other books of the Old or New Testament, and only rarely is it composed expressly by the Church herself. The *antiphon* is, as a rule, though not in every case, followed by the beginning (the first verse) of a Psalm. During the joyful Eastertide, generally two or occasionally three *Alleluias* are added to the *antiphon*. In those Masses which do not have the Psalm *Judica*, the *Gloria Patri* is omitted after the verse of the Psalm. In the *Gloria Patri*, this solemn praise >

of the Blessed Trinity, there resounds an air of joy; hence, it is omitted in the Masses of Passiontide and of Holy Week as well as in the Masses for the dead, in order to indicate the profound sorrow, affliction, and grief of the Church.

The Mass of Holy Saturday and the principal Mass of the vigil of Pentecost, that is, the one which is preceded by the Prophecies (with or without the blessing of baptismal water) have no *Introit*. The reason for this may be that the foregoing chants, prayers, and lessons were regarded as taking the place of the usual introductory Psalm, and consequently, a further introductory chant could well be omitted. On these days, the preliminary solemnities constituted a whole or joint service with the Mass; hence, the ordinance of the Church laid down that one and the same celebrant should discharge the entire function, namely, the Mass together with the blessings.

Whilst the priest is saying the first words of the *Introit*, he makes the sign of the Cross, because the *Introit* forms the beginning of the variable Mass formula, that is, of the particular day or festal celebration. In Requiem Masses, the celebrant does not make the sign of the Cross on himself, but over the Missal, at the same time imploring from the Lord eternal rest and perpetual light for the departed souls; this sign of the Cross is, without doubt, not intended for the book, but for the suffering souls, that is, it would indicate that the fullness of the blessing of the Sacrifice may fall to their share. The *Introit* is read on the Epistle side, namely, on the right side of the altar, and with the hands joined before the breast, to signify and to manifest the priest's prayerful disposition.

## Liturgical Purpose

As it is the introduction to the celebration of the particular feast or day, the *Introit* belongs to the variable component parts of the Mass-Rite, and is to be considered under the same aspect as the Gradual, Offertory and Communion verse.

These four pieces belong to the chants, with which the choir, in the name of the people, accompany the sublime, divine tragedy of the Eucharistic sacrifice. In their present form, they

are but brief remnants of longer chants, which consisted of whole Psalms or of an indefinite number of verses of the Psalms, and which were rendered while the priest was going to the altar (*Introitus*), or after the reading of the Epistle (*Graduale*), or while the faithful were presenting their offerings (*Offertorium*), or while they received Holy Communion (*Communio*). At the beginning of the fifth century, these chants were already introduced into the Roman Church, but not all at the same time: the Communion chant was probably the most ancient, while the *Introit* Psalm was the latest. St. Gregory the Great had already abridged these choral chants, as may be seen from his *Antiphonarium*; they were later on simplified still more, such as they are at present to be found in the Missal.

## The Church's Selection

Evidently these Psalms, or passages from the Psalms, did not find their way into each of the Mass formulas by chance or by mere fancy, but were inserted after judicious selection. The ecclesiastical year with its feasts and holy seasons, or the special, extraordinary occasion or intention of the Mass, suggested and determined their adoption. The celebration of Mass is most intimately connected and interwoven with the mystical, marvelously arranged cycle of the holy year: *Sacrificium et Officium*, Missal and Breviary, mutually harmonize and complete each other, and both together make up the entire and perfect liturgical celebration of the holy days and seasons. Like the Breviary of the priest, the formula of the Mass is also intended to impress and represent from all sides the idea of the feast or the fundamental thoughts of the Sundays and week days. Hence, it follows that the changeable chants of the Mass formulas were selected with a view to the appropriate celebration of the feast or day; this should always be had in mind as a guiding principle, in ascribing a natural, suitable and edifying liturgical relation and meaning to the choral chants taken from Scripture.

What has just been said is especially applicable to the *Introit*. Throughout its contents, it is as full and varied as the liturgical year of the Church: joy,



jubilation, sadness, sorrow, lamentation, hope, longing of the soul, fear, praise, thanksgiving, petition, deprecation, in short, every religious sentiment with which the soul should be filled in the course of the ecclesiastical year, finds in the *Introit* brief and forcible expression. The *Introit* “seems intended to be the key-note to the whole service; which being one in its essence, yet adapts itself to all our wants, whether of propitiation or of thanksgiving, whether of evils to be averted or of blessings to be gained. Sometimes this introductory verse is loud and joyous—*Gaudeamus omnes in Domino*; sometimes low and plaintive—*Miserere mihi, Domine, quoniam tribulor*; in the Paschal solemnity the *Alleluia* rings through it all, like a peal of cheerful bells; in Passiontide, even the *Gloria Patri* is silent, and it falls melancholy and dull; when a saint is commemorated, the nature of his virtues and triumphs is at once proclaimed; if it be a festival of Our Lord, the mystery which it celebrates is solemnly announced” (Wiseman).

## Seasonal Specimens

That the *Introit* introduces the theme of the Mass is easily seen in a few examples taken from the seasons of Advent and Eastertide. The ecclesiastical year begins with Advent; the time of the expectation of salvation, the time of preparation for the coming of the Lord and His redemption. As the season of Advent advances, the sentiments of the Church go on increasing in joy and longing, and thus find their corresponding expression in the *Introits* of the four Sunday Masses.

On the 1st Sunday of Advent the Church prays: *Ad te levavi animam meam; Deus meus, in te confido, non erubescam* (To Thee have I lifted up my soul; in Thee, O my God, I put my trust: let me not be ashamed). We raise our hearts and minds above the perishable things of this world and look up to God, our last end, and to Christ, “the eternal light of the faithful” (*aeterna lux credentium*); thus on the 2nd Sunday of Advent we have: *Populus Sion: ecce Dominus veniet ad salvandum gentes: et auditam faciet Dominus gloriam vocis suae in laetitia cordis vestri* (People of Sion, behold the Lord will come to save

the Gentiles: and the Lord will make the glory of His voice heard to the joy of your hearts). Joy increases with the promise made that the Lord Himself will come to redeem us; thus, on the 3rd Sunday of Advent, the *Introit* is: *Gaudete in Domino semper: iterum dico, gaudete* (Rejoice in the Lord always; again, I say, rejoice). Finally, the *Introit* for the 4th Sunday of Advent runs thus: *Rorate coeli desuper, et nubes pluant justum: aperiatur terra et germinet Salvatorem* (Drop down dew, ye heavens, from above and let the clouds rain the just: let the earth be opened and bud forth a Savior). The longing for the Savior, who is to come, reaches the highest point. On the Vigil of Christmas, the Church announces to us: *Hodie scietis, quia veniet Dominus, et salvabit nos: et mane videbitis gloriam ejus* (This day you shall know that the Lord will come and save us: and in the morning you shall see His glory).

The *Introit* of the feast of Easter places the glory and the beauty of the risen Savior before our eyes: *Resurrexi et adhuc tecum sum, Alleluia* (I have arisen, and am still with thee, *Alleluia*). The *Introits* of Easter Week present in picturesque language to the contemplation of the soul the blessed effects and graces of holy baptism; on Low Sunday, the *Introit* is taken from the first Epistle of St. Peter: *Quasi modo geniti infantes, alleluia: rationabiles, sine dolo lac concupiscite. Alleluia, alleluia, alleluia* (As newborn babes, *alleluia*, desire the rational milk without guile, *etc.*). The above admonition of the Prince of the Apostles applies not only to the newly baptized, the first Communicants, and the newly-converted, but in general to all Christians who have been regenerated by the holy sacrament of baptism.

## Conclusion

In his Exposition of the Mass, the Belgian monk Denis the Carthusian (+1471) explains succinctly the essence of the *Introit*: “The *Introit* contains the praise of God, and with a measured pace is sung to the honor of the Most High, so that the hearts of all the faithful present are excited and inflamed with the charity of God, and holy devotion; by this means, they may attend the whole following office with fervor and lively delight.”

# Thoughts of God

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by a Benedictine monk

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We can choose to have bad or good thoughts. We choose the object of our thoughts which becomes our love. In the latin word *diligere* (to love) there is the word *eligere* (to elect or choose). We truly choose what we love as Our Lord says “Where your heart is, there is your treasure.” We can choose to read very good material or very bad. Our thoughts really depend upon the chosen treasure of our heart. The ultimate goal of any Catholic magazine is to supply the human mind with good thoughts. Today’s technology does the contrary by using pornography to enflame the passions of man for financial gain. The human mind is left to try and satisfy itself with the world, the flesh and the devil.

The word pornography is of Greek origin: *pornographos* (writing about prostitutes). Forty years ago, pornography was only available in

the printed form or in films labeled with their appropriate ratings. Today’s modern society is drowning in sensuality. Images of immodest dress and behavior are essentially virtual prostitutes presented on-line. This sensuality is presented as the only means to happiness. Today’s technology makes these ideas available for the human mind via “smart-phones” found in almost everyone’s pocket including teenagers and children. The very strong passion of sensuality enslaves the soul with these images by dulling the intellect and weakening the will.

About 2,500 years ago, the prophet Zacharias seemed to explain to his readers in chapter 5 of his prophecy the dangers of today’s internet.

“...I turned and lifted up my eyes: and behold a volume flying.” A volume is a type of book containing information and this volume is



flying through the air. This seems to be a good description of the information contained in today's cyberspace.

"...and he said to me: This is the curse that goeth forth over the face of the earth..." This information contains a curse within it.

"...And I said: What is it? And he said: This is a vessel going forth...this is their eye in all the earth."

In today's technology, we have the possibility to Skype with correspondents around the globe and with a webcam, there seems to be an eye that can penetrate even the most private places of our homes. Detailed satellite images seem to be able to see everything on the planet.

"...and behold a woman sitting in the midst of the vessel. And he said this is wickedness. And he cast her into the midst of the vessel, and he cast the weight of lead upon the mouth thereof." Could this vessel be a type of space vessel or satellite? A woman called wickedness sitting in a satellite seems to be a type of a prostitute mentioned in the book of the Apocalypse as well. She is called wickedness because by the God-given gift of her beauty, she chooses to lead others away from God for financial gain. She received something good and chooses to use it for evil.

"...and they lifted up the vessel between the earth and the heaven." Could this be the way that the prophet explains a satellite in orbit between heaven and earth?

This modern system of communicating information seems to be explained by Zacharias. We know that the information that we receive from the internet depends upon our choice. Although we can choose good information found on the internet, the choice of the vast majority of users is pornography. The mind is saturated with bad images and thoughts.

The greatest battle of the Catholic life is to learn to choose good thoughts. John Cassian in one of his conferences, speaking of the Desert Fathers, compares our thoughts to a water mill. The paddle is always turning by the flowing river. Our thoughts, like a turning wheel are always active. The miller puts clean wheat to be ground into flour and with the flour he bakes bread in order to sustain his life. If he put poisonous seeds into the mill, he would make flour that

would be baked into dangerous bread and that would indeed, if eaten, end his life. It is the same with our thoughts. If we think of noble and good thoughts, we will have good desires and accomplish good deeds. If we are occupied with an impure or any type of evil thought, our desire would be impure and as a consequence so would our actions be evil. What we think of is what we desire and what we desire is what we do.

Pornography and any other type of impure, heretical or evil literature would be like that poisonous seed of which we choose to think. As we think of that poison we finally end up desiring to do what we think. Immodesty becomes like a second nature both in dress and behavior. Like a slave addicted to these sensual thoughts, our lives are bound to our way of thinking. This is why *The Angelus* magazine and any other good publications are such important apostolates for the Church today. Good books and magazines furnish the Catholic mind with good thinking material. The thought forms the desire, which is put into action. May *The Angelus* magazine always publish good Catholic thought in order to feed our souls with the thoughts of God.





# The Cathedral of Chartres

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by Dr. Marie-France Hilgar

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The cathedral of Chartres represents the high point in the development of Gothic style. The vicissitudes of time and the depredations of man have affected Chartres far less than other cathedrals and it is here as nowhere else where one can experience the spiritual enchantment that the medieval cathedrals were intended to evoke in man. The stained-glass is almost intact, and on the portals one can follow the entire development of Gothic sculpture. The cathedral is 426 feet long, 108 feet wide and a height of 121 feet. The north tower is 377 feet high.

## The History of the Cathedral

On the site of the present cathedral, in heathen times, it was a grotto with a fountain which was

dedicated to the mother goddess. According to an old source, the picture of a virgin who was to give birth was venerated there. The Christian missionaries believed this cult to be prophetic of Mary, and ever since, the Madonna has been honored in that place. The celebrated miraculous image in the crypt, *Notre-Dame-sous-terre*, is still visited by pilgrims today. The statue has repeatedly been restored over the centuries with the least possible departure from the original. The bones of the Christian martyrs, who had been cast into the fountain, rendered it holy and endowed it with miraculous powers. In the Middle Ages, the sick gathered near the fountain seeking to be healed. In the crypt, remnants of a building of the 9th century are still preserved. After a fire in 1020, a church of the same dimensions of the present cathedral >



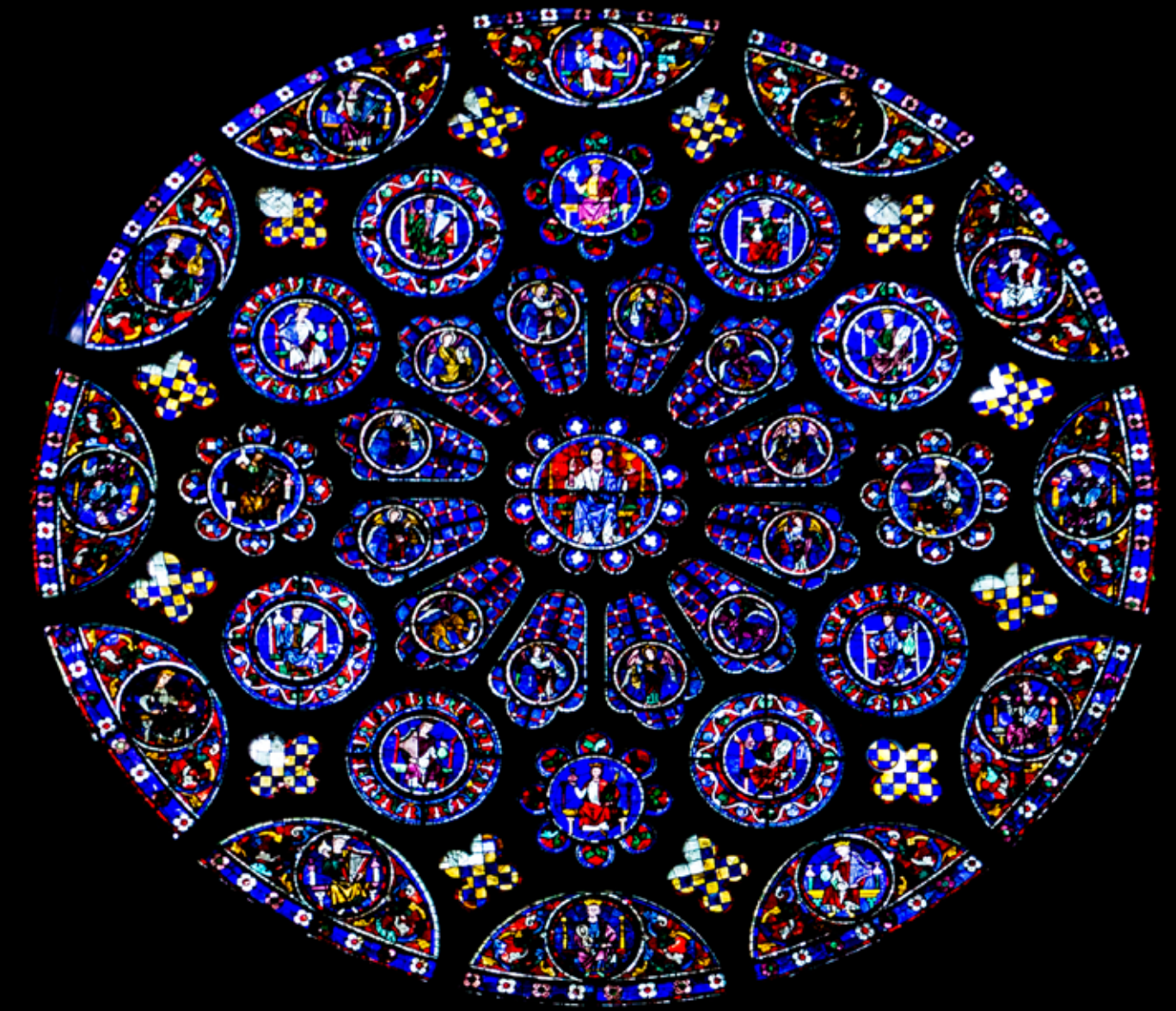


was built. Chartres became the most famous shrine to the Virgin in northern France. The veil of the Madonna, which had come from Constantinople, was presented to Chartres by Charles the Bold. Its renown was greatly enhanced when the liberation of the town from the Normans, in 911, was attributed to its miraculous powers. The precious shrine was plundered during the Revolution and the relic torn to pieces and dispersed. In the 19th century, the pieces were re-collected and returned to the cathedral. It consists of fine antique silk wrapped in an oriental cloth. Scholars agree it could very well date from the time of Christ. The crypt is extended beneath the entire length of the upper structure. Two towers were built during the first half of the 12th century, and a little later the present façade, to the height of the rose window, was erected between them. The sculpture of this façade, the famous Kings' portal of Chartres is a production of the 3rd quarter of the 12th century. This period of building, to which also belongs the three large stained-glass windows of the facade, had a decisive influence on the development of the Gothic style. In 1194, the church burned to the ground. Only the crypt, the towers and façade were preserved. Many people mourned the disaster. Kings, princes and the lowly-born made donations and even worked side by side on the actual reconstruction of the edifice. Within 20 years, the entire cathedral was rebuilt. By the time of the consecration in 1260, the transept portals with their sculptures, as well as the glass windows, had also been finished. In the 14th and 15th centuries a few chapels were added. In the beginning of the 16th century, the delicate spire of the north tower, as well as the clock pavilion on the north side of the church were built. In the 18th century, before the Revolution, the beautiful 13th century choir screen was destroyed. In 1793, the treasury of the church was plundered and the lead covering of the roof of the church melted down for cannon balls. Overall, however, as stated before, the venerable cathedral survived the storms of the Revolution without much damage. The roof of the cathedral with its numerous wooden beams, was destroyed by a fire in 1836 and the was replaced by the government by a roof of iron. In recent years, we from the

SSPX, make a pilgrimage. Our pilgrims go on foot from Chartres starting on Saturday and walk into Paris on Monday. A Mass is then celebrated in the afternoon. It used to take place on the steps of the Sacré-Cœur, but now is in front of the Invalides plaza.

## The Cathedral's Unique Façade

The façade of the cathedral has no uniform structure. Its three parts: towers, middle section with portals and windows, and the great rose window, 23 feet in diameter. Each has its own particular beauty. Both towers are essentially identical in structure to the level of the upper gallery. The moss-colored roof of the south tower, however, has an unforgettable patina, while the slender spire of the north shows the refined elegance of the late Gothic. The independence of those towers from the rest of the building is emphasized by the absence of portals in their lower stories. The three doors are grouped together in the middle section of the façade, forming the famous *portail royal*. The jambs, tympanums and archivolts are decorated with sculptures from the 12th century. Here, the fervent faith of the early Gothic can be seen most clearly. The figures on the jambs are not yet detached from the columns behind them as will be the case in the Gothic style of a few decades later. Their arms are pressed to their bodies, just as are their rigidly folded garments. Their faces are serene and contained. Yet, the clear purity of this "archaic" early stage of sculpture is by no means inferior to the full unfolding of the human figure in the "classical" stage of Gothic sculpture on the transept façades. In every artistic development, innovations are achieved only at the expense of some of the most vital characteristics of old. The sense of the divine in these severe early figures is much more convincing than in the freely developed human forms of a half century later, as one can see most clearly in the Christ Triumphant on the central tympanum. In this representation, there is no action. Christ appears to us enthroned, as on the day of His second coming. He is framed by a mandorla and surrounded by the symbols of >





the four Evangelists.

An undulating band encloses the entire scene, while above it, from the keystones of the archivolts, angels hold the celestial crown over the divine majesty. Directly below it, the twelve apostles are seated. The three portals, both in their structure and their symbolism, constitute a magnificent unity. In the lower region are the kings and queens of the Old Law, the ancestors of Christ. The Ascension of the left tympanum is rendered in the same solemn manner as the Christ Triumphant in the center. On the right we find, for the first time on a portal tympanum, Our Lady in her celestial majesty. On the archivolts of the central portals, angels and the elders of the Apocalypse surround the Christ Triumphant. The archivolts of the side portals, however, are devoted to secular subjects. The large rose window and the Kings' gallery above it date from the 13th century, the same period as the nave. The transept portals, with their porches, also date from the 13th century. Their sculpture forms a unity with that of the west portals. The poses of the Apostles, Martyrs and Confessors of the south portal are more relaxed and the figures possess a greater sense of corporeal reality than it is the case with the kings of the western façade. The figures still have a certain degree of rigidity in their gestures, yet beneath the folds of their garments, one is aware of the human body. Christ, on the trumeau of the central portal, is the serene and beautiful Son of God who dwells on earth.

The sculptures on the north portal portrays those personages of the Old Testament whose significance is revealed only after the coming of Christ, in which event, their prophecies are fulfilled. Thus, on the jamb of the left portal, Isaiah stands next to the Annunciation and Daniel next to the Visitation. The Mother of God is the last link in a long chain of progenitors. She belongs to both worlds, the old and the new. Hence her principal place in these representations: she is seated, on the center pier, enthroned in the arms of her mother Anne, and farther up on the tympanum, she appears transfigured, in the act of being crowned by her divine Son. The figures of the prophets are more varied in pose and more strongly individualized

than are those of the confessors on the south portal. Expressive figures such as Abraham with his son Isaac or John the Baptist with the Divine Lamb are full of humanity. Those figures represent the latest period of medieval sculpture in Chartres (from 1230).

## An Interior Like No Other

The incomparable beauty of the interior is due not only to the red and blue light that fill the space like a delicately colored mist, but also to the perfect harmony of its proportions. The plan is cruciform. A two-bay narthex at the western end opens into a seven-bay nave leading from the crossing, from which wide transepts extend three more bays each to the north and south. East of the crossing are four rectangular bays terminating in a semi-circular apse. The nave and transepts are flanked by single aisles, broadening to a double-aisled ambulatory around the choir's apse. From the ambulatory radiate three deep semi-circular chapels and three that are more shallow. The elevation, which has three stories, arcade, triforium, clerestory, is uniform and compact. The gallery has been eliminated and the vaults are no longer sexpartite. By eschewing the gallery level, the architects were able to make the richly-glazed arcade and clerestory levels larger and almost equal in height, with just a narrow dark triforium in between. Chartres was perhaps the first example to make a success of this design and to use it consistently throughout. Round and hexagonal pillars alternate, each of which has four attached half-columns at the cardinal points, two of which support the arches of the arcade. This acts as the springing for the aisle vault and supports the cluster of shafts that rise through the triforium and clerestory to support the high vault ribs. This pier design gives the space a sense of rhythmic progression. The result was a far greater area of window openings. Increasing the size of the windows meant reducing the wall area considerably, something which was made possible only by the extensive use of flying buttresses on the outside. The buttresses supported the heavy lateral thrusts resulting from the 34 meter high stone >

# Christian Culture

vaults, higher and wider than any attempted before. The vaults are quadripartite, each bay split into four webs by two diagonally crossing ribs. Another architectural breakthrough was a resolution of how to attach columns or shafts around a pier in a way that worked aesthetically. A labyrinth, 42 feet in diameter, is set in the floor stones in the nave of the cathedral. It may be the world's most recognized and famous path, yet it is surrounded in mystery. There have been many theories and elaborate mythology surrounding the original construction of the labyrinth. It was most likely constructed in the first decade of the 13th century. An excavation in 2001 claimed that its center was the site of a memorial or tomb but no evidence was found to back up such claims. Pilgrims have been coming for some 1,000 years and the tide shows no sign of slowing. It is uncovered, free from chairs, every Friday from 10:00 am to 5:00 pm from Ash Wednesday to All Saints' Day.

## Our Lady of the Pillar

At the north end of the ambulatory is another much-venerated image of the Madonna, Our Lady of the Pillar. It dates from the 15th century. The choir walls, begun in 1514, but not completed until 200 years later, mirror the development of sculpture from the 16th to the 18th centuries.

In no other cathedral are the windows so well preserved. Almost all of the windows date from the same time as the architecture, the first half of the 13th century. The three large windows in the west are contemporary with the façade, from the 12th century. After accumulating some 800 years of grime, the French government decided it was time to get them cleaned. It took some ten years, and a lot of money...It would be rather tedious to give the a of the 124 stained-glass windows, so we will concentrate on just a few of them.

1. The most famous window seems to be that of the Belle Verrière, in the south ambulatory, dating from the 12th century and having escaped the 1194 fire which destroyed the Roman cathedral. A set of angels frame the Virgin on each side. The ones on the upper part hold



censers. The Virgin is dressed in luminous blue which outlines the darker blues around her. She is sitting on a throne supported by angels. From the dove of the Holy Ghost fall rays of light. The baby Jesus is holding an open book.

2. In an oculus close by, the Virgin is seen breastfeeding the baby Jesus who blesses her. Again, two angels swing two censers. The crown worn by the Virgin signifies that she is a queen because she is the mother of Christ and nourishes Him with her milk.

3. On the southern aisle is found the Creation of Eve. God, looking like Christ, looks at Eve whom he has just created. Adam is sleeping, his head resting on his bent arm. Eve is taken out of Adam's side. The careful drawing shows one pair of legs only, which can be attributed to the woman as to the man.

4. In an absidal chapel, the stained-glass window of St. Cheron details the work of masons, stone cutters and sculptors. On the left, a mason verifies the verticality of a tower, a handyman chops a large stone with a hammer that also cuts. Other stone cutters work on other big blocks of



stones. On the right is the sculptors workshop. One of them is drinking water during a pause. His co-worker is wearing some kind of bonnet that ties under the chin.

5. In the central northern part is, on the left, David and beneath, the suicide of king Saul. On the right is Salomon and beneath, king Jeroboam kneeling in front of golden calves. In the center is St. Anne holding in her arms the child Mary.

6. In the northern side of the transept is a young Salomon, looking somewhat like Louis IX. His scepter displays a *fleur-de-lys* and the blue coat lined with ermine fur is, of course, the coat worn by French kings.

7. In the south façade of the transept are four lancets where the great prophets carry the evangelists on their shoulders. The idea is that the New testament rests on the Old.

8. The Virgin with the seven gifts is found on the north side of the nave. Six doves with halos, presented around the Virgin symbolize six of the

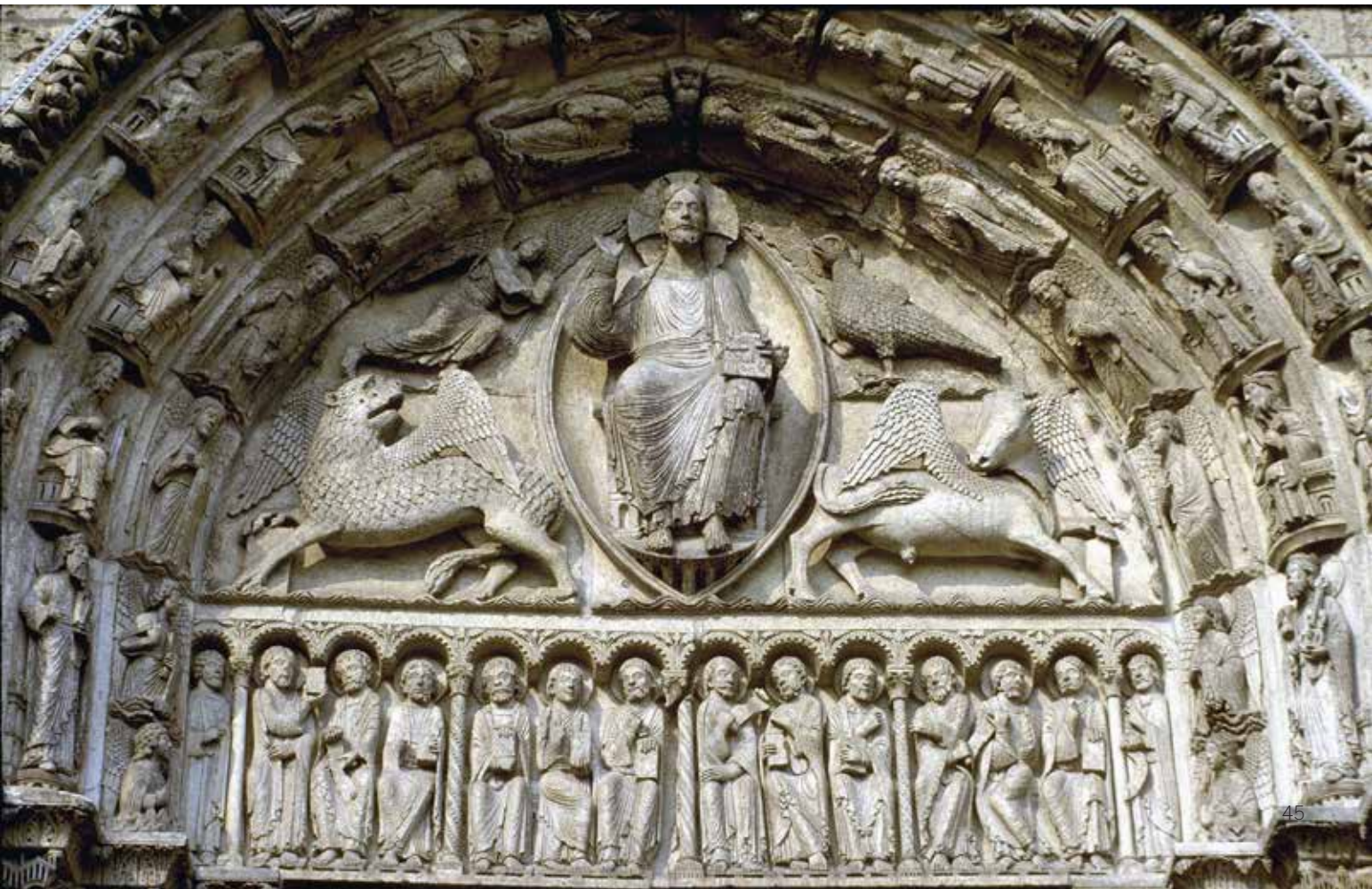
seven gifts from the Holy Ghost. The seventh, the Child Jesus, is in a halo at the level of the Virgin's womb. He represents, symbolically, Wisdom.

9. In the stained-glass of the Assumption, in the southern lower side is the Dormition of the Virgin. Mary, lying in bed is surrounded by the Apostles. They show great sadness, but with restraint.

10. The last one of the stained-glass windows we will discuss is that of St. Nicolas and the three children. It dates from the 13th century and shows the three children in a salting keg. One can appreciate how much the art of stained-glass has evolved, including more details, using yellow, silver and colored enamels.

In one of the southern chapels, there is a window of the late Middle Ages. Thus, in Chartres, one can follow the development of Gothic stained-glass through the 12th, 13th and 14th centuries.

Christ in Majesty with symbols of the Four Evangelists; tympanum of C. door of West front, "Royal Portals," ca. 1145-1170



Chartres Cathedral presents outstanding authenticity, both through its structure and its decor, notably the portals and their sculptured decoration having undergone little alteration. Chartres has an exceptional ensemble of stained-glass from the 13th century, which are the object of constant conservation measures and even today they remain in a remarkable state of conservation. The only important alterations undergone by the edifice are the demolition of the rood screen in the 17th century and the roof fire of 1836.

Choir screen (shutterstock.com)





## Book Review

# Half-Life: The Decay of Reality

By Fr. Jean-Pierre Boubée, SSPX (Angelus Press, 2018)

At long last, a balanced and easy to read booklet about the cyber world!

Many a parent is at a loss before the tsunami of screen devices which confronts them and their loved ones. These tools are designed to facilitate life, to offer information ready at our fingertips, to communicate with anyone all the time and everywhere. Yet, after the first inebriating sense of this nectar of the gods, adults realize quickly the hypnotizing effect of these powerful machines: information overload; loss of rest; loss of thoughtful time to digest things; lack of privacy and control over their children.

After 40 years spent educating the youth, Fr. Boubée starts with the way man is naturally meant to think and act. This is a healthy start before delving into the problems created by the world of screens.

“Man is wonderfully structured to attain the highest forms of understanding. His senses allow him direct contact with the world around him, and the intellect is thereby able to grasp the nature of things. Grappling with that reality, he can then assemble his ideas, compose them, and link them together. These ideas lead him to make practical and prudent judgments. The role of man’s will is then to move toward the good, which leads to proper love. The will is meant to regulate the emotions or passions in order to keep them from being as disordered as they would otherwise be. Being so structured, man aims at his own perfection, all in respecting that order willed by the Creator which is called morality; what is noblest in morality is in fact a form of love which is called charity. That is how man functions.”

From this vantage point, the author is in a position to survey the new trend. He needs only confront man’s normal action with the person who sees through a screen. Without being altogether negative, the reality imposes itself to us all. Our age is fast losing the sense of reality and the sense of personality. Teens are

## HALF-LIFE

THE DECAY OF REALITY



disengaged from properly human activity. Ours is a “click, copy and paste” age, not the age of thinking and memorizing. The social media feeds the acting and character creating at the expense of serious and lasting friendship.

There are multiple reasons—I mean excuses—for the older generation to adopt the *laissez faire* attitude in this regard: powerlessness, fear of being a control-freak, naiveté or discouragement. Yet, nothing is reason enough to surrender the battleground of your children’s souls to the enemy. This is why every head of family, every educator, every adult needs to read this short study of Cyberman.

—Fr. Dominique Bourmaud, SSPX





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# The Quest of Literature to Define the Child

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by Jane Spencer

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“All children, except one, grow up,” wrote J.M. Barry of his young hero, Peter Pan. The child’s transformation into an adult—which Peter cleverly sidestepped—is usually unavoidable. In the past two hundred years, children’s authors influenced by the philosophies of their eras have treated the process of “growing up” from widely differing standpoints. Their work reflects evolving and often bitterly contending opinions regarding the adult that the child is meant to become; what does it *mean* to mature, and what is the child in relation to the adult? The Catholic answers that maturing is the development of a “sound mind in a sound body,” sound because the whole child is being trained to achieve Heaven. This article will examine a few opposing philosophies about growing up which arose around the critical time of the 18th century, and how these were manifest in children’s literature.

The early Puritan would emphasize (often morbidly) that the child must be trained to fight against his inherently sinful nature; the adult is the guardian angel who guides him in this spiritual purification. Later Enlightenment thinkers, however, rejected the supernatural, focusing instead on training the child to think

and act rationally. Following the Enlightenment, late 18th century children’s literature began to glorify the child’s own natural freedom and imagination. Rejecting the idea of original sin, it often portrayed the child as a pure being untouched by corrupt society who should, in fact, be imitated by adults instead of instructed >

# Christian Culture

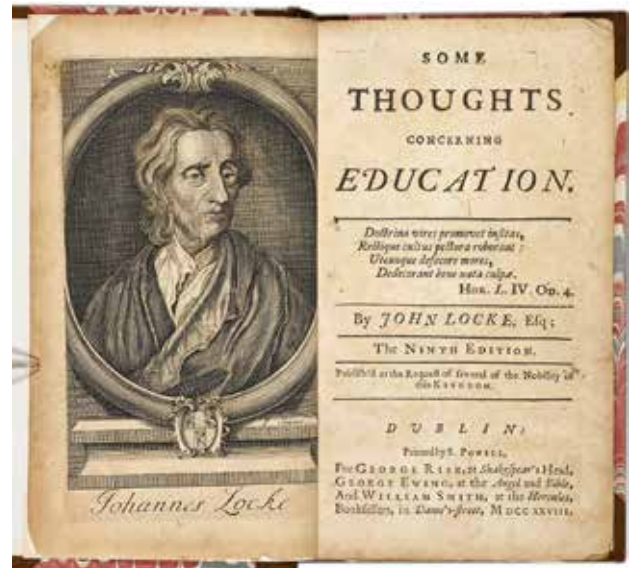
by them. Children's literature as a medium of education reflects this evolving concept of childhood, becoming less an authoritative guidance for the child, and more a celebration of his innocence.

## The Puritan Child

For the puritan parent of the late 17th to early 18th century, to celebrate the child's innocence would be to ignore the glaring reality of his original sin. In her *Critical History of Children's Literature*, Cornelia Meigs describes the puritanical influence on children's schoolbooks, which urged the young student to "be sensitive to [his] Original corruption...[and] groan under it and bewail it as Paul did." The saintly young heroine of one story says before her premature death: "Who am I but poor dust and ashes?"; Meigs claims that the era's high rate of child mortality coupled with the puritan emphasis on original sin produced an urgent atmosphere of religious training. Keenly (and often morbidly) aware both of the child's mortality and inherent sinfulness, Puritans plainly warned their children of death and its eternal consequences. Literary critic Peter Hunt summarizes "children's duties as Puritans saw it—to read their Bibles, think on death and hell, avoid idleness and evil company, and obey their parents." Conversely, one preacher described hell as the dark abode of children who "make light of their parents." The child could save his soul only if he obediently respected authority.

In her article, "Nurseries of Good and Wise Men," Stacy Nall describes that it was the task of education to write carefully upon this slate so that "the child, through learning to control his own desires, would become a self-regulating, selfless citizen." Nall claims that late 18th century American children's primers, while encouraging the virtues of obedience and industry, did so for both "moral and political" reasons; "the ultimate goal of eternal life through obedience to God is replaced with a hybrid goal consisting of religious, economic, and political consequences."

Locke claimed that the good of the nation depended on training children to respect their



## The Child as a Future Citizen

Protestant children's literature influenced by John Locke, however, reveals a less spiritual motive for inspiring the child to respect authority. Locke, whose *Some Thoughts Concerning Education* strongly impacted both British and early American children's literature, emphasizes the training of the child not only as a safeguard of the child's soul, but also as a benefit to the state. Locke saw the child's soul as a *tabula rasa*, or a blank slate, in contrast to the Puritan belief that the soul was stained by sin even at birth.

parents, who were "their Lords, their Absolute Governors." Strong parental guidance would strengthen the State by planting habits of rational thought and action in young future citizens. Locke focused on the need for an authority to train the child because without it, the child is "guided more by self-love, than by reason or reflection," and makes a poor addition to society.



## The Child as a Rational Animal

This is suggestive of a belief which Darren Howard claims was widely accepted in the 18th century: that the child was close to an animal, and required education to replace animalistic passions with cultivated reason. In his essay, *Talking Animals and Reading Children*, Howard describes a new movement in children's literature: animal stories which impressed on the child the similarities and differences between himself and beasts without reason. In a story written in 1749, a child whose cat has passed away is instructed by her mother: "consider, my child, that you are not meant to give way to any passions that interfere with your duty; for whenever there is any contention between your duty and your inclinations, you must conquer the latter, or become most wicked and contemptible."

Howard comments: "an excess of feeling for animals, the mother implies, renders the child more like an animal." These books taught the child to appreciate a natural hierarchy in which man is more noble than beasts because of his unique intellectual powers. Reasonable behavior—including devotion to duty, industry, obedience to authority and charity towards inferiors—was seen as the virtue that defined the child as distinctly human. To sum up the confusion that followed, Howard claims that "children's literature...develops into a site for exploring the identity crisis of the Enlightenment, which defines the human as an animal whose difference from other animals lies in its self-definition as not-animal." In other words, Rationalist philosophers cheapened the human soul by valuing it only because of its natural power to reason. Replacing the supernatural language of sin and grace with the natural language of rationality or brutishness, they rejected original sin as the child's fundamental flaw only to replace it with the "sin" of irrationality.

## The Child: Naturally Pure?

In France, Locke's successor Rousseau also taught that fostering reason was paramount in a child's education. Completely rejecting the

idea of original sin, Rousseau further claimed however, that the child was naturally pure, and most perfectly educated by learning from his own experiences. Rousseau deemed *Robinson Crusoe* the best children's book because, as Meigs states, it "showed man reduced to a state of nature and gradually building up out of his own spirit and ingenuity a workable scheme of living and security." This suggests a more individualistic approach to education, and a lessened presence of a guiding authority.

Rousseau's theories, however, are strangely incongruous with his own work for children, *Emile*. Emile is a boy supposedly given the freedom to learn through experience, guided by his intrinsic morality; still, in practice the freedom is "illusory." Rousseau as the author "seeks to control the child's experiences invisibly in order to inculcate specific patterns of thought...Emile learns the lessons of self-denial and self-control through a circumscribed physical freedom and staged social interactions." While in theory Rousseau might have meant to free the child from supposedly overbearing adults, in practice he didn't hesitate to exercise his own authority.

John Bewick's popular illustrations of children's books such as *The Oracles* exemplify this strange phenomenon; These depict a mother and father hang speaking pictures, or oracles, in the nursery to which their children can turn "for advice and moral guidance...illustration and text show images of children controlled by strings and enclosed by clothing, curtains, walls, and then frames," according to researcher Hilary Thompson. Bewick's strict use of constraints and borders in his illustrations of *The Oracles* exemplifies that in some cases, a restrictive, heavy decorum and the constant presence of a guiding adult resulted from Rousseau's efforts to weed out anything hinting of irrationality in the child.

## Romanticizing Children

The child's freedom from constraint that Rousseau had advocated in theory if not in practice was achieved more successfully, however, by romantic writers who reacted against the heavily correctional approach

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of the rationalists. In his article, “Politicizing the Nursery,” Matthew Grenby claims that the Romantics saw in the child “a state of natural innocence that should be protected from contamination by adult issues.” Like Rousseau, romantics rejected the doctrine of original sin and saw the child as a pure being; however, they scorned the rationalist method of education and emphasized instead the child’s imagination.

Romantic poets often believed that the most profound truths were experienced within the human soul through its own individual reflections. The child, with his artlessness and impulsive imagination, seemed to express these truths more purely than the adult. Years of maturity elevate a person by increasing his power to reason as the rationalists believed, instead lessened his original purity and weighed him down with contamination from corrupt society. Grenby claims that poets like Wordsworth “argued that childhood should not be seen merely as a preparation for adulthood, which was essentially still Rousseau’s position, but that it was a state to be valued in itself...from which adults could derive their spiritual and moral values.”

The Romantic poet William Blake expresses a similar sentiment in his *Songs of Innocence* and *Songs of Experience*, two sets of poems which contrast childhood and experienced maturity. Rather than portray this change in the positive light of acquiring reason, as Rousseau might have done, Blake’s poems about growing up are heavy with a sense of lost innocence. While the *Songs of Innocence* begin with the laughter of a happy child listening to a song about a Lamb, the *Songs of Experience* begin with weeping, and the desire to renew a “fallen light;” the imagery throughout darkly depicts the cruelty and selfishness of men and ends by lamenting the “clouds of reason, dark disputes and artful teasing. Folly is an endless maze...” Innocence, Blake implies, is too often lost with experience, and reason can become a mere tangle of folly. Thompson’s claim that illustrations in more Romantic children’s books “appeal [partly] to the adult’s nostalgia for lost innocence and lost freedom” applies also to the Romantic philosophy that childhood was a treasure that should be protected from the evil of “growing up.”

Hunt suggests that Blake’s *Songs of Innocence*

foreshadowed the direction that children’s literature would take. Over time, the Romantic emphasis on imagination flourished, resulting in the popularity of fairy tales and fanciful stories. He summarizes, “Wordsworth...saw childhood as characterized by freedom and vitality of imagination...only too often, growing up diminished this capacity, and conventional education frequently hastened the process of loss. Writing that stretched the imagination—fairy tales of the *Arabian Nights*—was thus more nourishing for the child than facts or tracts.” A shifted perception of the relation between the adult and the child led Wordsworth to famously call the child “father to the man” in his *Intimations on Immortality*, a poem which urges adults to keep close to the innocence of their childhood. The Romantics’ often cynical disenchantment with adulthood is perhaps a reaction against the Rationalists’ re-definition of what it meant to grow up.

The early Protestants held the Christian view that the child’s maturing was a process of spiritual growth towards God; nevertheless, their morbid emphasis on sin destroyed the attractiveness of religion. Enlightenment philosophers rejected spirituality, worshipping instead the goddess Reason. To them, the purpose of a child’s education—and thus his literature—was not sanctification, but rationalization. Romantic poets sensed that reasonability alone could not be the essence of adulthood; they tried to re-connect with the spiritual by glorifying the innocence and imagination of the child, the person least contaminated by a society which had rejected faith. While they reach for spirituality sadly in the wrong direction, the sense of wonder and beauty which fills many of their works is true, and no child could truly mature without absorbing it. Going through many warped attempts to understand the process of growing up, we are reminded of the wisdom of G.K. Chesterton: “Take away the supernatural, and what remains is the unnatural.”



# Fatima 1917-2017

By Fr. Bertrand Labouche, SSPX (Angelus Press, 2017)

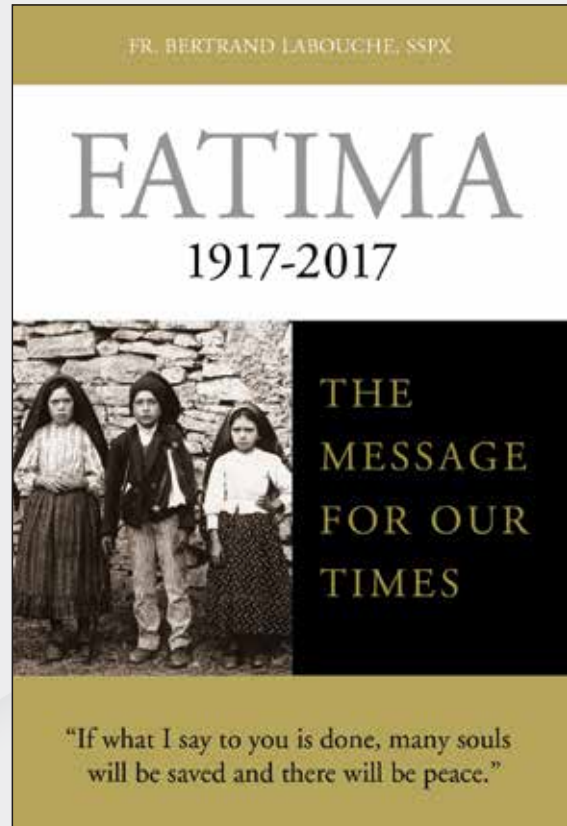
In his book, *Fatima 1917-2017*, Father Labouche gives an account of the apparition from the perspective of one who is in a unique position to do so: he has not only lived in Fatima for 10 years, but also studied the Faith that paints its landscape in vivid colors. He presents first-hand insight into the children's characters alongside details such as "the why" behind the First Saturday devotions, which correspond to the five offenses against the Immaculate Heart of Mary.

Father also addresses a hot-button topic in today's Vatican: the Third Secret. We learn the key to it in all its simplicity: keeping the Faith, come what may!

Echoing her message at Lourdes, Our Lady explains to the little seers: "Many souls go to hell because there is no one to pray and do penance for them." Not only this, but she also shows them hell, the place where poor sinners go. The children, consoled with the promise that they would go to heaven, nonetheless courageously took on the means to ensure that they would not be going there alone! Jacinta would add many sacrifices to her prayers and—when the time came—consent to die in a hospital alone. As for Francisco, his main concern was to console Our Lord, to spend time with *Jesus Escondido*, the "hidden Jesus."

What, then, is the cost of a life without penance? The loss of souls. What is the gain for the Christian? Everything. It is Father's unique perspective that will make the reader rethink and remodel his own life according to this very spirit. From the Rosary Crusade called for by Bishop Fellay in 2016 to the threats to society posed by ISIS, extremist groups, and an ever-growing interest in Satanism, Father presents these very different pieces as of a puzzle, fitting together to give us a clear picture of our battle lines. As Sister Lucy said, we are either fighting with Christ or for the enemy. There is no middle ground.

Yes, Our Lord is much offended, but Our Lady



has come to save sinners, whose conversion is "the theme which comes back most often in Fatima, after that of the Immaculate Heart of Mary."

Let us take for our models, then, the three shepherds who hearkened to her message and lived the timeless one: "Unless you become as little children, you shall not enter the Kingdom of Heaven."

—Christina Kochanoswki



S S P X

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# Blessing Your Children

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Anonymous

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Can anything in a Christian family equal in beauty to the sight of children who, from the youngest to the oldest, present themselves each night with reverence before their father and mother to receive their blessing before retiring to rest? This touching ceremony enobles a family and consecrates authority; natural affection infuses a spark of the love of God, and the domestic hearth becomes a threshold of Heaven! God grant that this pious custom may be ever maintained where it already exists, and be adopted where, either through neglect, or the chilling effect of a Protestant atmosphere, it has hitherto not been practiced!

A blessing imparted in the name of God is more than a good wish: it is also a prayer. Such a solemn invocation of the authority of God, made by a parent for his children, cannot

fail to be efficacious. The Holy Ghost Himself makes Ecclesiasticus say: The father's blessing establisheth the houses of the children (Ecclus. 2:11).

The sign of the Cross was still unknown in the time of the Patriarchs. The day had not yet dawned when the Man-God, by dying the ignominious death on the Cross, was thereby to change that sign of foolishness into one in which the great St. Paul, and all Christians after him, were to glory. The Patriarchs of old, in blessing their children, extended their hands over their heads. With such a rite did Abraham bless Isaac, and Isaac his son Jacob, and Jacob his twelve sons. Under the Old Law, only the fathers seemingly had the privilege of giving their blessing to their children; but under the New Law—ever since, through Mary, women have >

been raised to a loftier condition: and ever since one of their sex “blessed among all women” (Lk. 1:28) was found worthy to become the Mother of God, the right of blessing their children has been conferred also upon mothers.

The history of parental blessings presents many edifying examples, for our admiration and imitation. The fathers and mothers of the martyrs used to give their blessings to their sons and daughters as they lay in chains in their prisons; and these blessings filled them with a renewed courage to suffer more for Christ.

In the history of the Fathers of the Church, we read that the saintly Macrina daily blessed her grandsons: one lived to become the great St. Basil and the other St. Gregory of Nyssa. Norma, the mother of St. Gregory of Nazianzus, also blessed her son; and since his childhood she consecrated him to Jesus Christ, by placing his little hands on the sacred Scriptures.

St. Louis, King of France, when about to die on the African coast, addressed the following words to his son who stood by his deathbed: “My dear son, I give you all the blessings which a good father can give to his son.”

St. Francis de Sales reverently knelt every night at the feet of his parents to receive their blessing; until the day, when, having received the episcopal consecration, these Christian parents knelt in their turn before their son, to receive his blessing.

The historian of St. Jane Frances de Chantal, speaking about the manner in which she educated her children, proceeds thus: “Shortly after supper, this pious mother used to withdraw with her children to make them say their night prayers, of which a *De Profundis* for the soul of the late Baron, their father, formed a part that was never omitted. After a few moments devoted to the examination of conscience, she made them say aloud and all together the short prayer: “*In manus tuas commendo spiritum meum*”—Into thy hands I commend my spirit (Lk. 23:46)—after which she blessed each with holy water and the sign of the Cross, and made them undress with modesty.”

The writer of the life of Saint Thomas More makes the following remark: “In our country, children are wont to ask on their knees, at

morning and at night, the blessing of their fathers and mothers. This is the common usage in England. But I must confess that when grown up, married, or raised to some high dignity in the Church or in the State, children generally give up this pious practice, or at least it is retained by but few.” The more remarkable in this respect was the faithfulness of Sir Thomas himself. During the whole of his father’s lifetime, and even when he was holding the office of Chancellor of England, Sir Thomas never failed to come every night to ask him reverently for his blessing.

In monasteries, at night at the hour of Compline when the monks are dismissed to their cells, the Abbot, who stands to his subjects as a true father, making the sign of the Cross over them, pronounces the words: ‘May the Almighty and merciful God, Father, Son, and Holy Ghost, bless and guard us.’ And in like manner, in the morning at the hour of Prime: “May the Lord bless us and defend us from all evil and lead us to eternal life.”

This parental blessing instils into the hearts of children a greater and purer love for their parents. Their filial affection daily grows by this impressive rite, in which the parent stands before the eyes of his children as the representative of God, and as the minister of His divine blessing. He performs essentially an act of authority. This Cross which you have traced on the forehead of your children, O fathers and mothers! changes their natural love for you into a more spiritual dutifulness, and helps to ensure forever their respect and veneration for you.

Under the influence of your blessing, the child will also learn to treat his body with respect. May it not suggest, in a critical moment of temptation, that it would ill-become this brow, which but this morning, or this night, was blessed with the sign of the Cross, to have reason to blush under the silent, but scrutinizing look of a father or mother, when the time for the next blessing has come round? The time of this blessing is also a most favorable time for acknowledgement of faults, for pardon, for solemn and serious advice; the blessing should be withheld in case no signs of repentance are shown for some fault committed in the course of the day.

Finally, the blessing is not without its





beneficial effects upon him who confers it, for it must needs make him better, more Christian-like, more holy. When a parent sees his children bowing down before him, it brings home to him the great fact that he, also, as well as the Bishop of his diocese, or the Priest of his parish, has in a certain sense the care of souls, and that he owes his family the good example of a lively and practical Faith, and that he must be to them the pattern of all Christian virtues; for it is written: "The just that walketh in his simplicity shall leave behind him blessed children" (Prov. 20:7).

Let, then, this blessing recover the place of honour it held in all Christian times! Fathers and mothers! Confer it in the simplicity of the rite of old, and of better days. When after night prayers,

or before retiring to their rest, your children are come to you to wish you a good night, place for an instant your left hand upon their heads, and with the thumb of the right hand trace the sign of the Cross upon each forehead either silently, or saying: "May God bless you, my child;" or, "In the name of the Father, and of the Son, and of the Holy Ghost."

It is the "Goodnight" of the Christian, a goodnight eminently religious, which brings to their minds the wholesome thought of eternity!

Perhaps you are not rich; it may be you have no great fortune to bequeath to your children; but what you have at least to bestow upon them is the inheritance of your blessing; and far more profitable than riches is eternal salvation.



# Teaching Little Ones Devotion to Mary

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by SSPX Sisters

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## Mom or Mommy? Dad or Daddy?

“Oh Mommy, I love you so much I can’t even tell you how much!” What mother would not be touched by such words from her little four year old daughter? They are a child’s way of expressing his gratitude. Of course, the greatness of a mother’s sacrifice and her great love remain partially hidden. But a child, even a small child, feels the love in his mother’s heart. He sees—or rather he knows—that Mom is always there... for him. If he falls down while playing, he runs to Mom. If his sleep is interrupted by nightmares, he cries for Mom. If he is thirsty or sick, without even thinking about it, he knows that Mom can help him.

Yes, even in the eyes of a small child, a

mother’s heart is indispensable and unlimited. In his own way, he tries to show his love in return. The flowers with no stems picked with so much affection for Mom! “Dad does that for Mom, I’m going to do it too.” When Mom is sick or tired, her child comes to her with a glass of water and a kiss. “Mom does that when I am sick; I’m going to do it too.”

You know well, dear mothers, that your child has another mother, the Mother of God Himself. Your greatest desire is for him to learn to know this excellent Mother who, without being visibly present in your house, pours out her motherly affection on each one of her children. During the inevitable separations that occur here below between mother and child, what a consolation to know that this same Mother will watch over him!

How to put this truth into practice, how to



teach our child to know and love our heavenly Mother? Is he capable of understanding even though he is still so young?

## Pictures and Bouquets

From the earliest age, little ears listen to what Dad and Mom are saying. A baby quickly recognizes the voice of his parents and it does not take long for him to recognize the faces around him. Do we not speak to him even before he is able to say “Mommy”...“Daddy”? These names are repeated to him thousands of times before the day he pronounces them himself. Why not add the holy Names of “Jesus” and “Mary” to the list of his first words? Take the time to show him pictures of his heavenly family: it will not take him long to recognize them.

At each step in his soul’s awakening, there are opportunities to introduce songs, beautiful stories or little books that speak to him of Mary. And if the statues or pictures of the Blessed Virgin are given a place of honor in the living room, the child’s thoughts will naturally turn to the queen of the family. Every word, every act inspired by Dad and Mom’s love for the Blessed Virgin will be noticed. A baptized child will find them normal and imitate them.

The opportunities to direct the hearts of little ones are countless: Mom puts the bouquet Dad or one of the children offered her in front of the picture of Our Lady; Dad says his thanksgiving in front of the statue of Our Lady after Mass on Sunday; the entire family goes to the processions and ceremonies in honor of Our Lady.

And the Rosary...What is a good age to start? And how? Is it too much to ask of children? Let us consider these questions.

## The Rosary for Little Ones

The Rosary is made up of the basic prayers that every Catholic should know by heart. What better way for a child to learn these prayers than by repeating them in the Rosary?

A child is never too young to begin saying his morning and evening prayers and to get into the

habit of thinking often of God throughout the day. The family Rosary can only help him to do so.

As soon as we see that a child is capable of learning the *Hail Mary*, we can let him take a turn reciting the beginning of a decade. Of course, it takes great patience at first, to let him say every word with Dad and Mom. If they are encouraging, the child will learn more quickly and willingly.

The Rosary! What an excellent lesson for our little one to have a book in which he can follow the life of Jesus and Mary with the mysteries of the Rosary! After the prayer is over, what a joy for the little ones to take turns blowing out the candle that was lit before the picture of Our Lady, and the older ones will take the privilege of lighting it before family prayers most seriously!

We have to admit; family Rosary requires a lot of effort at first. The timing needs to be practical; it needs to be at a time when everyone can participate (but not when everyone is tired!). God gives us the grace to be faithful to this practice, and little by little, it becomes a habit. Is 20 minutes a day really too much time to spend with a Mother we truly love?

Our Lady herself asked the three children of Fatima to pray the Rosary, and although they were quite young, they were already in the habit of doing so.

To conclude, let us admire the religious education Madame Vianney gave her children. As a small child, the holy Curé listened to his mother who spoke to him of Heaven and the Blessed Virgin Mary as she tucked him in for the night. As soon as little Jean-Marie was able to—at the age of three—he learned the *Hail Mary*, the prayer, he would say, that never tires God. Years later, he would say: “The Blessed Virgin is my earliest affection; I loved her before I even knew her... After God, this was my mother’s doing; she was so wise!”

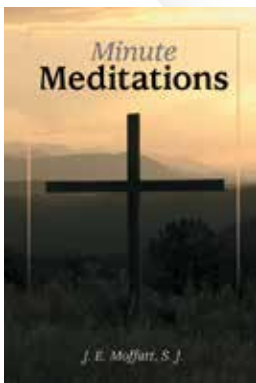
Fr. Giuseppe Sarto, after many successive ecclesiastical functions, was elected to the papacy in 1903. His chief care as the Vicar of Christ was for the priestly formation in seminaries, the fight against Modernism, and the promotion of the frequent reception of the Eucharist by young children and among the faithful against the heresy of Jansenism. He also taught dogmatic and moral theology wherein he implemented the doctrine and methodology of St. Thomas in seminaries and restored Gregorian Chant in the liturgy.





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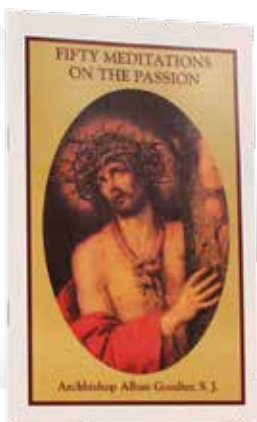
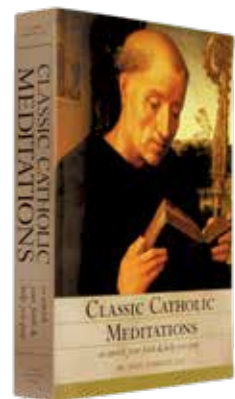
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# Sacred Art

Woven Into the Canvas of the Catholic Faith

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by Brian M. Fahlstrom

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From the holy card used to mark our place in the missal, to an ancient fresco of the Good Shepherd in the catacombs, artistic images have been woven into our daily lives of faith as Catholics from the beginning of the Church to the present day. Is art worth thinking about during this time of crisis, decline, and spiritual warfare? Yes, as we can see that sacred images have always been with us, no matter the state of the Church or world. Christ Himself made an image on the veil of St. Veronica during the hours of His Passion.

The suffering face left impressed upon the cloth of Veronica has long been considered the ultimate image of faith. Medieval scholars, taking the name of Veronica, connected the Latin *Vera* (true) with the Greek *Eikon* (image)—making a “true image” of Christ. Veronica showed

great faith, pity, and charity extending her soul towards Jesus. This act resulted in Our Lord giving an image of Himself in return. There is also the Shroud of Turin, and the tilma of Juan Diego, miraculously “painted” by the Blessed Virgin—an image which led to the conversion of a nation. These types of miraculous images are called in the Greek, *Acheiropoieta*, “Icons made without hands.” Following from these examples given to us by supernatural means, men of faith have in turn attempted to use raw material like stone, mineral, fiber and wood to create images which may in turn help us look towards Heaven, leading us through our senses to contemplate things which are not of the senses, but of faith.

The making of images and their use for prayer and meditation is inherently Catholic, and deeply woven into the faith. We can see >



the rejection of sacred images by Judaism, Islam, and Protestantism. The Revolution in France, the Reformation in England, and the Iconoclastic movements in the East of the 8th and 9th centuries, as well as the modernists of the Church have all sought to suppress and destroy sacred art, as it is so thoroughly redolent of the true practice of the Faith. It is an inherent tendency of the Church to make images. God grants us talents and intellect to create material objects which serve to contemplate and worship Him. The aforementioned religions have rejected these gifts given to man, while the Catholic Church embraces and has sought throughout her history to develop these gifts and talents to supreme heights, far exceeding the visual arts of any previous culture of the West, as well as pagan and tribal art traditions throughout the world.



## Meditative dimension of art

Besides the prayerful and meditative dimensions of art, there are the more earthly, material aspects for a viewer to consider. There is great satisfaction one may experience in simply looking, taking time to drink in an object, absorbing it through the sense of sight. This is a different kind of sensing than when we listen to music, an art which exists and unfolds in time. A painting or sculpture is completely in front of us, all at once—wholly in the present moment. We can take in the overall composition of the picture, admiring the manner in which the artist has chosen to depict his subject, the touch of the hand, and the skillful manipulation of materials. We may also observe the individual artist's philosophical approach to his subject, and in the





case of sacred art, the theological message, as well as the emotional tone of the image.

The Church in her wisdom has always granted artists a wide latitude in their approach to sacred subjects, recognizing the God-given gifts of human inventiveness and the individuality of the soul. This individuality is best expressed when it is aligned with our inherent need to follow tradition and models that precede us. The “relentless cult of novelty”<sup>1</sup> in the arts of the last century is a modern affliction, leading to the complete collapse of artistic work and thought. The great artists of the past knew that invention and renewal of their craft came naturally through following tradition and the emulation of what came before them. The apprentice artisan would learn alongside his master for many years before establishing his own workshop. And so, ideas and craft were handed down for centuries, at times changing quickly, at times slowly, always allowing for new pictorial and technical developments (for example the widespread use of oil paint in the 15th century), along with developments in regional stylistic taste. The common glue, so to speak, of the entire Catholic world was the clergy commissioning the art, acting as the guiding hand to keep sacred art spiritually and theologically true. Artists of the past rarely had interest in being radicals, but rather sought to use their talent in the service of the Church or lay patrons in a way that would lead naturally to technical and pictorial innovation.

## Tangible treasure of the Church on earth

The variety of form and technique utilized throughout the history of Catholic art is astonishing: The boldly colored force of Romanesque frescoes, the fantastical sculptural flights of Cluny, the grandeur of Giotto and later the mystical beauty of Fra Angelico, the technical sublimity of the Northern Renaissance, the Baroque intensity of Rubens in the North and Zurbaran in Spain, onwards to the pious academic mastery of Bouguereau in the 19th century.<sup>2</sup> This wide and deep wellspring of art

is a tangible treasure of the Church on earth and though material and made by man, it has in many times and places led to prayer and the conversion of souls. Some may say that many of these paintings and sculptures of the distant past look quite radical, even crude or grotesque to our eyes. This aversion that many may have to pre-renaissance and pre-baroque art is most likely an inherited cultural prejudice, and in fact it is a prejudice of the neo-paganism and classicism of the late renaissance, and the naturalism, realism, and scientism of post-revolutionary times. All of these movements in artistic and philosophical thought tended to exclude that which made art so great in the Age of Faith—the mystical feeling of religion with which artists were able to imbue their works. Think of the stained-glass windows of Notre-Dame de Chartres Cathedral, and the sculpture of its portals. Realism, naturalism, and classical ideals are nowhere to be found in their forms. These works of the 12th and 13th centuries carry with them an intense power of religious expression and a sophistication of imagery that has rarely been exceeded. The intellectual and academic discipline of art history and aesthetic philosophy as we know it today was developed primarily by Protestants and atheists in the 18th and 19th centuries.<sup>3</sup> These Enlightenment-minded writers labeled most Pre-Renaissance artworks as primitive, being that they were not based on ancient classical art. Therefore, we got the idea of the Italian Primitives, the Flemish Primitives, the Gothic (read: barbarian) and so on, privileging pagan and humanist ideals while slyly undervaluing nearly a thousand years of Catholic art and architecture of the broader Medieval era.

## One example

One such “primitive” artist is Dieric Bouts, who lived in the Netherlands in the middle of the 15th century. His painting of the Resurrection was originally part of a five panel altarpiece, which included depictions of the Annunciation, the Crucifixion, and the burial of Christ. Bouts’ painting speaks to a culture of great >

sophistication and to a talent of the highest degree. Primitive he was not. The Western Schism, with at least three claimants to the papacy, ended near the beginning of Bouts' lifetime at the Council of Constance. Saint Joan of Arc's victories, trial and execution took place when Bouts was 11 years old. By the time he was born, half of Europe's population had died from the plague. Various wars throughout the continent dragged on for years. The Protestant revolt boiled up only several decades after his death. Despite the time and place of its making, Bouts' work is a vision of absolute serenity, certitude and hope.

Within a blossoming green landscape of the breaking dawn, Christ steps out of the tomb at the center of the picture, supremely radiant with confidence. He is clothed in a red cloak symbolizing His divinity. Serious yet gentle, His expression greets us with a direct gaze. His concealed left hand carries a staff with a triumphal cross, and His right hand is raised in blessing us, the viewers. We can see the fresh wounds of the crucifixion and the lance, red with blood. The sarcophagus that He steps out of is not just a tomb, but an altar and a cross. An angel cloaked in billowing white stands atop the stone lid seemingly just alighted, gazing at Christ with devotion while awaiting the women disciples, seen approaching in the distance. Two of the three guards are still sleeping, their heads turned away from Christ, perhaps an allusion to the disbelief of the Jews. One has just awoken, confused and uncertain as he raises his arm as if to protect himself, astonished at the graceful majesty of Christ. The entire picture is composed in a manner that elicits a stilled sense of awe. This painting was made with a form of tempera paint using animal hide glue and powdered pigment from the earth. It is an exceedingly fragile technique and not many works made in this manner have survived from the era. These materials imbue the painting with a soft and radiant glow, mimicking the way light looks in the early dawn—mysterious, quiet, and intensely spiritual. When this painting was originally seen as part of an altar, the Holy Eucharist would have been elevated and held aloft by the priest just

inches away. Picturing this, one may begin to contemplate the profound importance of sacred images in the Catholic liturgy. It is a time to seriously think about a resurrection of Catholic sacred art, which has been impoverished and nearly left for dead by two centuries of revolution. Without question, one must first look to the past, wherein lies the way forward. This is a monumental task of rebuilding starting from almost nothing. If artists such as Bouts, and the patrons which supported him were able to produce and provide such rich works for the aid of worship during times of extreme turmoil in the world, should we not be able to do the same now in our time? There is most certainly a power in images whether they be made miraculously through God, or by the hands of man. Bouts' painting of the Resurrection is compelling and alive now as it was when first installed upon an altar in Northern Europe 500 years ago. After the Crucifixion, the apostles had nowhere to turn, seemingly nothing left and no way forward. The Resurrection changed this. Catholic sacred art has and will continue to resurrect itself, as long as the Church and her artisans choose to embrace the artistic traditions of the past in all of their diversity and richness, while rejecting those formal approaches and aesthetic philosophies which are incompatible with Catholic sensibility and antithetical to the arts, which the Church has birthed over its many centuries.

<sup>1</sup> See Alexander Solzhenitsyn's essay, "The Relentless Cult of Novelty and How It Wrecked The Century".

<sup>2</sup> It is worth mentioning the work of the Nazarene School painters of the 19th century (primarily Johann Friedrich Overbeck). These German artists sought to renew Catholic art by looking back to art of the Middle Ages and early Renaissance. Rejecting classical and humanist ideals being propagated by the intellectual establishment of the time, they attempted to develop a historically informed Catholic approach to art. Ironically, this was possibly the first *avant-garde* art movement of the modern era. A Catholic movement, where the path forward was found in following tradition. Similar attention is due to the work of the same era in Paris of Delacroix's murals at Saint-Sulpice, and Corot's altar painting of the Baptism of Christ at Saint-Nicolas-du-Chardonnet.

<sup>3</sup> However, Johann Winckelmann (1717-1768), the pillar of modern art history did in fact convert—at least initially, as a career move to gain access to the antiquities held at the Vatican. See also, Kant, Goethe, Hegel, Schiller, *et al.*





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Keep Learning ∴ Keep Growing ∴ Keep the Faith



# Q&A

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by Fr. Juan-Carlos Iscara, SSPX

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*Editor's Note:* The intent of this recurring series is not to write an academic paper on the matters covered, but simply to provide our reader with some basic information. Therefore, to avoid burdening these answers with an excess of footnotes, some of the sources lightly used in our research are not properly acknowledged.

## What is “addiction”?

Until recently, medical literature defined

“addiction” only in reference to compulsive drug abuse despite detrimental consequences. Thus, the World Health Organization defined it as “the state of periodic or chronic intoxication detrimental to the individual and to society, produced by the repeated consumption of a drug. Its characteristics include an overpowering desire or need (compulsion) to continue taking the drug and to obtain it by any means, a tendency to increase the dosage, and a psychological, and sometimes physical, dependence on the effects of the drug.”

>

But now many researchers are re-defining “addiction” as a chronic disease, affecting the reward, reinforcement, motivation, and memory systems of the brain, and which is manifested in an individual’s pathological pursuit of gratification and/or relief by substance use and other behaviors. While previous definitions were focused on the substances associated with addiction, such as alcohol or drugs, this new definition is extended so as to include *compulsive behaviors* that are gratifying.

We know that, in creating human nature, God has established certain operations as necessary for the survival and well-being of the individual and for the perpetuation of the human race. God has also established the physical mechanism—the chemistry and neural pathways of our brain—that gives us a sense of pleasure and contentment when those actions are performed, in order to help us to perform them and to remember the experience, thus providing a compelling incentive to repeat them as often as necessary to attain the ends intended by God. Unfortunately, we are also capable of abusing our free will and the physical faculties with which God has endowed us by seeking that pleasure in a disordered manner, that is, in a manner contrary to God’s design.

It is well known that drug abuse causes real, demonstrable physiological effects that make it harder and harder for a person to stop using the drug, even though he knows it is harmful. As the recent change in the definition of “addiction” reflects, scientific research is now showing that when some individuals are engrossed in a particular behavior, they are physically affected in the same direct and intense way that a drug addict is affected by a particular substance. The drug addict’s cycle of preoccupation/anticipation (craving), binge/intoxication, and withdrawal/negative effect stages are reproduced in behaviors such as compulsive gambling, compulsive shopping, compulsive eating, compulsive sexual behavior, and compulsive exercise.

These behavioral addictions are recognizable in the following: first, *inability to consistently abstain from a disordered action*, that is, the *impairment of the control of one’s behavior*; second, an *increased “hunger” for gratifying*

*experiences of pleasure or relief*, to the extent that even when negative consequences occur, this behavior continues or escalates; finally, a *diminished recognition of the serious alteration of one’s behaviors and relationships*, due to the fact that the disordered behavior takes precedence over other activities, thus leading to *significant distress and damage in personal, family, social, academic or occupational functioning*.



## Is there any element of personal responsibility in an addiction?

The medical research quoted is rightly focused on the neurobiological effects (*i.e.* brain chemistry) of drug abuse or addictive behaviors. It is for us, as Catholics, to draw its implications for personal morality and the social common good.

Scientific studies are conclusively showing that addiction, not only to drugs but also to certain behaviors, severely alters the brain’s chemistry and pathways, slowly eroding a person’s ability to choose otherwise to the point that he becomes a helpless victim of forces beyond his control. There are some biological factors and even particular and social circumstances that may contribute to the acquisition of an addiction, removing or seriously diminishing the personal responsibility of he who has now become an addict. In that sense, then, both in its origin and at its present stage, it is an illness requiring professional attention.

But in most of the cases that come to the attention of a confessor, *the now addictive behavior began with the free, conscious choice*



of a *morally disordered action*—that is, an action contrary to the design of God for our lives, and thus, forbidden by His law.

Many who are now addicted to some morally disordered behavior have, in the past, freely chosen to perform a sinful action, and have persisted in seeking its gratifying effect by repeatedly making the same morally disordered choices, while at the same time being aware that such repetition of acts may create a habit, leading to further sinful actions, which, in turn, may have seriously damaging consequences for their lives and relationships.

At that stage, the disordered behavior becomes part of the moral activity of the individual: the inclination towards the moral good is relegated to a lower level and replaced by the inclination towards the addictive object. The person's moral conscience is thus transformed. His personal responsibility and the moral gravity of his actions may be diminished by the now addictive character of the behavior, but he is not exempt from sin.



## Is there something like an “Internet addiction”?

It is a fact that the internet has invaded our daily lives. It is available everywhere—in our places of work, schools, libraries, and at the tip of our fingers in our smartphones, tablets, computers...We use it for virtually everything—for work, study, research, news, communication, banking, shopping, entertainment, or even for indulging our sometimes unwholesome curiosity, or perhaps for finding long lost friends or directions to a place...It was very useful for

doing the research for this article and it will give you the possibility of reading it in *The Angelus Online!*

But such technological novelty has come with a price—it has considerably modified our individual behavior, our social habits and our norms of politeness, but also, and more profoundly, our mental processes, and our moral vulnerability, by constructing a whole new universe of sins and temptations.

In truth, the internet is a tool, an instrument, for which there are many legitimate uses which could not be classified as an addiction. Internet use is not an activity in and of itself—we use it for something else. The pervasiveness of the internet has turned it into the instrument of choice for pursuing a myriad of addictive behaviors. But some researchers point out that when we talk specifically of “internet addiction,” we should be referring to an addictive use of the tool itself, the gratifying feeling of being online, connected to something, rather than to any particular activity that could be accomplished by means of that tool. In their opinion, then, if we compulsively use the internet for gambling, what we have is a gambling addiction, not an internet addiction.

As researchers do not agree on the criteria to determine when the excessive use of the internet becomes an addiction or what its proper object is, there is not one clear definition of “internet addiction.” No single pattern of behavior defines it, but when a person is engaged in a *compulsive use of the internet, preoccupied with being online, lying or hiding the extent or nature of his online behavior, and unable to control or curb such behavior*, then certainly an addiction exists, one that takes control of the addict's life and becomes unmanageable. It is an addiction that interferes with one's life, causing severe stress on the work environment, on family life and relationships, on school, *etc.*, and the alteration of one's moods. The excessive use of the internet has been shown to impair cognitive function, decision making, information integration, working memory and impulse control.

Why do people become addicted to the internet? Mostly because it is easily accessible, at any time of day or night. A person can go >

online whenever he wants, without anybody knowing, and thus giving the satisfying feeling of being in total control of his own life. Moreover, as it is the case with other addictions, going online gives some people a sort of “high,” an excitement lacking in their lives and not so easily attainable otherwise, which makes them to continue going online.

## Q&A

### Can a person be “addicted” to pornography?

Pornography is any kind of material that explicitly exposes and/or describes sexual acts, aimed at provoking the sexual arousal of the recipient.

In a pastoral letter, Bishop Paul S. Loverde (Arlington, VA) has succinctly and forcefully described the evils of pornography: “In my nearly 50 years as a priest, I have seen the evil of pornography spread like a plague throughout our culture. What was once the shameful and occasional vice of the few has become the mainstream entertainment for the many—through the internet, cable, satellite and broadcast television, smart phones and even portable gaming and entertainment devices designed for children and teenagers. Never before have so many Americans been so tempted to view pornography. Never before have the accountability structures—to say nothing of the defenses which every society must build to defend the precious gift of her children—been so weak. This plague stalks the souls of men, women and children, ravages the bonds of marriage and victimizes the most innocent among us. It obscures and destroys people’s ability to see one another as unique and beautiful expressions of

God’s creation, instead darkening their vision, causing them to view others as objects to be used and manipulated. It has been excused as an outlet for free expression, supported as a business venture, and condoned as just another form of entertainment. It is not widely recognized as a threat to life and happiness. It is not often treated as a destructive addiction. It changes the way men and women treat one another in sometimes dramatic but often subtle ways. And it is not going away.”

### Pornography is Widespread

Truly, it is not going away... Judging for what we see around us, pornography has become both legal and socially acceptable, a matter of casual conversation, personal entertainment and widespread practice—it is at our fingertips on the internet, almost every neighborhood has an “adult store,” “erotica” is postulated as an artistic category...The statistics published by different research groups present a morally distressing picture.

The change in the social attitudes towards pornography has, in large part, been *enabled and driven by technology*. In the past, pornographic material was not too abundant or too easy to find; it had to be bought, and the simple fact of buying it exposed the buyer to some public scrutiny. All these factors had a deterrent effect on the use of pornography. With the advent of the internet, Wi-Fi and mobile devices, those deterrents have vanished. Pornography is now *accessible* anywhere, anytime, in any amount, and in every kind. It is *affordable* for everyone, since an enormous amount of it is available online for free. It allows the user to remain *anonymous*, invisible to the provider and to everyone else...In fact, statistics show that pornography has gone almost completely digital.

### Pornography May Become an Addiction

Modern research shows that pornography use, especially over the internet, fits into the addiction





framework and, as said above, shares similar basic mechanisms with drug addiction.

## Pornography Inflicts a Grave Damage on Individuals and Society

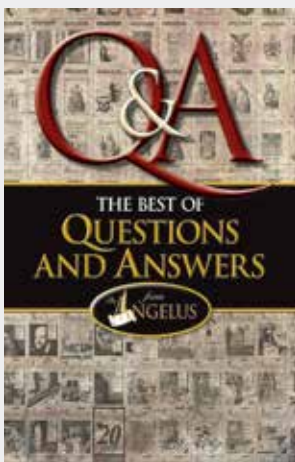
In accordance with the will of God, creator of our nature, sexual relationships may only proceed in private, in the intimacy of the spouses, that is, then, within the framework of heterosexual marriage, and even then, only certain sexual acts are permitted. Pornography is a violent corruption of God’s design for the relations between husband and wife.

Pornography use is a grave sin, an act of lust that vulgarizes the sexual acts represented and confuses them with the reality of human sexuality. It leads to indifference for long-term monogamous relationships and disinterest for procreation, and thus, it undermines the traditional values of marriage, family and children. As it offers only a temporary, perverted and unfulfill-

ing excitement, it soon leads to the commission of other grave sins, such as masturbation, fornication, adultery, and unnatural acts.

Moreover, “children are harmed when pornography is used by adults. A society which accepts and uses pornography as if it were moral will not be able to teach children right from wrong on the topic of sexual ethics. Adults who use pornography are setting a bad example for children and teenagers. Children and teens eventually become aware of the existence and use of pornography by adults. Therefore, this usage by adults includes the sin of scandal. Also, when adults in society accept and use pornography, committing many gravely immoral sexual sins, some of those adults might also commit other sexual sins, such as the sexual abuse of children. A society that accepts pornography as if it were moral will not be able to rid itself of the sexual abuse of children, nor of other crimes such as rape and spousal abuse. The human person is harmed by pornography, and as a result, the whole of society is also harmed.”

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### Archbishop Sheen and New York vs. Peoria: The Saga Continues

For over four years, the Archdiocese of New York and the Diocese of Peoria (Illinois) have been engaged in a civil court battle over the mortal remains of Archbishop Fulton Sheen. Sheen, who died in 1979, was buried in the crypt of St. Patrick's Cathedral in New York, (ostensibly at his own request) since he had spent most of his time as a bishop living, working and preaching in the Archdiocese, although he was ordained a priest for the Diocese of Peoria.

In 2002, the Diocese of Peoria officially opened the cause for his canonization. At that time, Edward Cardinal Egan, then the Archbishop of New York, agreed to allow Archbishop Sheen's remains to be moved to Peoria when the time came during the canonization process. Between 2012 and 2014, Sheen's cause had moved forward with the Congregation of Saints having declared that Sheen exhibited "heroic virtue" and recognizing a miraculous cure through Sheen's intercession. The next stage in the process would be the examination of the mortal remains and the taking of first class relics from the body—this is necessary before the Beatification of Archbishop Sheen could take place.

It was at this point, in 2014, that Timothy Cardinal Dolan refused to allow Sheen's body to be moved from St. Patrick's to Peoria for the official identification and the taking of relics. Dolan also stated that the Archdiocese of New York had no desire to pursue the canonization of Archbishop

Sheen. Because of this deadlock, Sheen's cause for canonization has been suspended until the Diocese of Peoria could obtain his mortal remains. In 2016, the family of Archbishop Sheen officially petitioned, in the New York State court to have Archbishop Sheen's body removed from the crypt of St. Patrick's and brought to Peoria. Over the ensuing two years, courts have ruled in favor of New York rather than Peoria in an agonizing game of judicial ping pong. All the while, the Archdiocese of New York has maintained that its only reason for fighting the transfer is that Archbishop Sheen's request was to be buried in St. Patrick's Cathedral.

In the beginning of June of 2018, an Appellate Court in New York handed down what was hoped to be the final judgment in the case. The presiding judge ruled that although Sheen had requested to be buried in New York, the cause for his canonization overruled his final request (which, as the Diocese of Peoria argued in court, was somewhat vague in the first place). On June 15, 2018 the Archdiocese of New York announced that it would move to appeal this decision.

Of course, one is left wondering what would be the motivation of Cardinal Dolan and the Archdiocese of New York to continue to delay the continuation of Archbishop Sheen's cause for canonization (especially considering the cost of continuing litigation when the Archdiocese is struggling to keep parishes and schools open).





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## German Bishops and Protestant Communion

At the conclusion of their annual meeting earlier in 2018, of the German Bishops' Conference issued "pastoral guidelines" for allowing the Protestant spouses of Catholics to receive Holy Communion when attending Mass. Although this had been going on unofficially for years, this marked the first time the practice had received official acceptance. Only a few bishops objected to the issuance of the guidelines and, in a meeting with all the German bishops gathered in Rome, Pope Francis told them to find "unanimity" concerning the guidelines instead of clearly articulating true Catholic practice.

After considerable outcry, the Congregation for the Doctrine of the Faith made public a letter to the German Bishops' Conference forbidding the implementation of the guidelines. The Prefect, Cardinal Luis F. Ladaria wrote to Cardinal Marx (president of the German Episcopal Conference):

"At the end of our fraternal conversation on May 3, 2018 on the document *"Mit Christus gehen..."* ["Walking with Christ. On the path of unity. Interconfessional marriages and joint participation in the Eucharist. A pastoral guide from the German episcopal conference."] we determined together that I would inform the Holy Father about the meeting.

Already in our audience of May 11, 2018 I spoke with Pope Francis about our meeting and gave him a summary of the conversation. On May 24, 2018, I again discussed the question with the Holy Father. Following these meetings I would like to bring to your attention the following points, with the explicit approval of the pope.

1. The multiple ecumenical efforts of the German episcopal conference, in a particular way the intense collaboration with the council of the Evangelical Church of Germany, deserve recognition and appreciation. The joint commemoration of the Reformation in 2017 has shown that in recent years and decades a foundation has been found that allows bearing witness together to Jesus Christ, the Savior of all men, and working together in an effective and decisive way in many areas of public life. This encourages us to move forward with trust on the

road of an ever deeper unity.

2. Our conversation of May 3, 2018 showed that the text of the guide raises a series of problems of noteworthy significance. The Holy Father has therefore reached the conclusion that the document is not ready for publication. The essential reasons for this decision can be summarized as follows:

a. The question of admission to communion for evangelical Christians in interconfessional marriages is an issue that touches on the Faith of the Church and has significance for the universal Church.

b. This question has effects on ecumenical relations with other Churches and other ecclesial communities that are not to be underestimated.

c. The issue concerns the law of the Church, above all the interpretation of Canon 844 CIC. Since in a few sectors of the Church there are open questions in this regard, the dicasteries of the Holy See concerned have already been instructed to produce a timely clarification of these questions at the level of the universal Church. In particular, it appears opportune to leave to the diocesan bishop the judgment on the existence of "grave and urgent necessity."

3. For the Holy Father it is of great concern that in the German episcopal conference the spirit of episcopal collegiality should remain alive. As Vatican Council II has emphasized, "the Episcopal bodies of today are in a position to render a manifold and fruitful assistance, so that this collegiate feeling may be put into practical application." (Dogmatic Constitution *"Lumen Gentium"* no. 23)."

Although this document prohibited the implementation of the guidelines, it is clear that it did not put an end to the possibility of the practice. Additionally, it praises two of the most detrimental innovations of Vatican II: ecumenism and collegiality. Some have pointed out that Pope Francis realized that the time was not ripe >

to foist intercommunion with Protestants upon the Church but that he is in favor of such. Given Pope Francis' admitted distaste for doctrine and traditional Church discipline, there can be little

doubt that this latest work of sacrilege put forward by the German bishops will be spread to the universal Church when the "time is ripe."

## Cardinal McCarrick Removed from Ministry

Cardinal Theodore McCarrick, Archbishop emeritus of Washington, D.C., has been forbidden by Pope Francis from exercising public ministry after allegations that he had abused a male minor while a priest in the Archdiocese of New York. McCarrick became an Auxiliary Bishop of New York in 1977, the first bishop of the newly established Diocese of Metuchen, N.J. in 1981, Archbishop of Newark, N.J. in 1986, Archbishop of Washington, D.C. in 2000 and was made of member of the College of Cardinals in 2001.

Because the abuse occurred in the Archdiocese of New York, Cardinal Timothy Dolan was asked by the Vatican to investigate the allegation. On June 19, Cardinal Dolan issued the following statement:

"The Archdiocese of New York, along with every other diocese in the country, has long encouraged those who, as minors, suffered sexual abuse by a priest, to come forward with such reports.

As he himself announced earlier this morning, a report has come to the archdiocese alleging abuse from over 45 years ago by the now retired Archbishop of Washington, Cardinal Theodore McCarrick, who, at the time of the reported offense was a priest here in the Archdiocese of New York. This was the first such report of a violation of the Charter for the Protection of Children and Young People ever made against him of which the Archdiocese was aware.

Carefully following the process detailed by the Charter of the American bishops, this allegation was turned over to law enforcement officials, and was then thoroughly investigated by an independent forensic agency. Cardinal McCarrick was advised of the charge, and, while maintaining his innocence, fully cooperated in the investigation. The Holy See was alerted as well, and encouraged us to continue the process.

Again according to our public protocol, the results of the investigation were then given to the

Archdiocesan Review Board, a seasoned group of professionals including jurists, law enforcement experts, parents, psychologists, a priest, and a religious sister.

The review board found the allegations credible and substantiated.

The Vatican Secretary of State, Cardinal Pietro Parolin, at the direction of Pope Francis, has instructed Cardinal McCarrick that he is no longer to exercise publicly his priestly ministry.

Cardinal McCarrick, while maintaining his innocence, has accepted the decision.

This Archdiocese, while saddened and shocked, asks prayers for all involved, and renews its apology to all victims abused by priests. We also thank the victim for courage in coming forward and participating in our Independent Reconciliation and Compensation Program, as we hope this can bring a sense of resolution and fairness."

Cardinal McCarrick's statement was released at the same time as Dolan made the announcement in New York. He stated:

"Some months ago, I was advised by the Archbishop of New York, Cardinal Timothy Dolan, that an allegation of sexual abuse of a teenager from almost 50 years ago had been made against me. At that time I was a priest of the Archdiocese of New York.

While shocked by the report, and while maintaining my innocence, I considered it essential that the charges be reported to the police, thoroughly investigated by an independent agency, and given to the Review Board of the Archdiocese of New York. I fully cooperated in the process.

My sadness was deepened when I was informed that the allegations had been determined credible and substantiated.

In obedience I accept the decision of The Holy See, that I no longer exercise any public ministry.



I realize this painful development will shock my many friends, family members, and people I have been honored to serve in my 60 years as a priest.

While I have absolutely no recollection of this reported abuse, and believe in my innocence, I am sorry for the pain the person who brought the charges has gone through, as well as for the scandal such charges cause our people.”

The same morning, the Bishop James Checchio of the Diocese of Metuchen, N.J. issued a statement saying, in part, that: “This very disturbing report has prompted me to direct that the records of our Diocese be re-examined, and I can report to you that there has never been any report or allegation that Cardinal McCarrick ever abused any minor during his time here in Metuchen. In the past, there have been allegations that he engaged in sexual behavior with adults. This Diocese and the Archdiocese of Newark received three allegations of sexual misconduct with adults decades ago; two of these allegations resulted in settlements.”

Following suit, Cardinal Tobin, the current Archbishop of Newark, N.J. stated: “The Archdiocese of Newark has never received an

accusation that Cardinal McCarrick abused a minor. In the past, there have been allegations that he engaged in sexual behavior with adults. This Archdiocese and the Diocese of Metuchen received three allegations of sexual misconduct with adults decades ago; two of these allegations resulted in settlements.”

The entire situation is, of course, very disturbing. What is even worse, is that even though it was known both in the Diocese of Metuchen and the Archdiocese of Newark that Cardinal McCarrick had been involved in sexual behavior with adult males, he was still promoted to the Archdiocese of Washington, D.C. and made a Cardinal under the watch of Pope John Paul II.

Given that the statute of limitations for the sexual abuse of minors in New York has long ago run out, it is clear that Cardinal McCarrick will never face criminal prosecution. What his fate will be under Canon Law is still uncertain, but with Pope Francis’ “who am I to judge” attitude toward homosexual activity even amongst the clergy, it would seem unlikely that there will be any ecclesiastical penalties forthcoming.

## Vatican Diplomat Convicted

On Saturday, June 23, a Vatican Tribunal convicted Monsignor Carlo Capella of the possession of child pornography and sentenced him to five years in prison and a fine of 5,000 Euros. This was the first such civil trial of its kind in Vatican City.

Capella was the number four official in the Vatican embassy in Washington, D.C. and was recalled to the Vatican in August of 2017 after the United States State Department informed the Vatican of possible violations of child pornography laws by one of its diplomats. Soon after his recall, Canadian officials issued an arrest warrant for Capella stating that he had accessed child pornography while staying in a parish in Windsor, Ontario. At the time, many criticized the Vatican for recalling Capella as opposed to handing him over to civil authorities for prosecution.

Since his recall to the Vatican, Capella has been

held in the Vatican barracks where he will serve out his five year sentence. He will still face a trial under Canon Law which could result in his being laicized. It is unlikely Canadian officials will seek his extradition to Canada to face trial there since the Vatican does not extradite its citizens.





“And with regard to ourselves, how deservedly do we keep the feast of the Assumption with all solemnity. What reasons for rejoicing, what motives for exultation have we on this most beautiful day! The presence of Mary illumines the entire world so that even the holy city above has now a more dazzling splendor from the light of this virginal lamp. With good reason, thanksgiving and the voice of praise resound today throughout the courts of Heaven...let us not complain for here we do not have a lasting city, but we seek one that is to come, the same which the blessed Mary entered today.”

St. Bernard of Clairvaux



# Fortes in Fide

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by Fr. Jean-Michel Gleize, SSPX

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On June 21, Pope Francis will travel to Geneva to participate in the celebration of the 70th anniversary of the foundation of the World Council of Churches. This year, 2018, also marks the anniversary of the episcopal consecrations made by Archbishop Lefebvre with the assistance of Bishop de Castro-Mayer on June 30, 1988, at the Seminary of Ecône, exactly 30 years ago.

## Continuing the Fight

In many respects, the event on June 30 was the crowning of the fight begun by the Fathers of the *Coetus* during Vatican Council II. The former Archbishop of Dakar and the Bishop Emeritus of Campos turned out to be the only survivors, the only ones to remain faithful and defend the Tradition of the Church to the end against the novelties introduced into Holy Mother Church by the liberals and

modernists. In a sense, the consecrations in Ecône were already included in the resolution made by the two prelates just after the Council, 20 years before June 30, 1988, as can be seen in this letter sent by Bishop de Castro-Mayer to Archbishop Lefebvre on May 21, 1968: "Allow me, dear Archbishop Lefebvre, to ask you most frankly: can we, by our attitude, make people believe that every one of the Council's documents can be admitted without reserve?"<sup>1</sup>

Thirty years later, we would like to offer our readers a glimpse of the correspondence between Archbishop Lefebvre and Bishop de Castro-Mayer during the first 10 years after the end of the Council. These archives kept at the Seminary of Ecône<sup>2</sup> offer an enlightening testimony of these decisive years, during which Tradition's "Operation Survival" took shape little by little, leading up to the historic day of June 30, 1988. They reveal the role of the bishop of





Campos at the side of the Founder of the Society of Saint Pius X, but also the latter's constant support of his fellow bishop.

Archbishop Lefebvre and Bishop de Castro-Mayer knew at the end of the Council that the fight was only just beginning, for Vatican II had laid down evil principles that would need to be uprooted: "Does not the declaration on Religious Freedom require an exegesis that interprets it in terms that go against the words we read in it? Can we apply to all the passages of *Populorum Progressio* the words of Our Lord: 'He who hears you hears me', when it takes mental gymnastics to avoid saying that they contradict the teaching of Pius XI or St. Pius X? Either we prepare a clear document to enlighten the conscience of the faithful or it would be better to say nothing and pray that God will maintain the faith of His people."<sup>3</sup> The two prelates had very precise plans: they intended to gather together men capable of developing a doctrinal study of the texts of Vatican II and pointing out the major errors; they planned to reaffirm the traditional doctrine by writing a Profession of Faith that would clearly contrast with the errors denounced and serve as a reference; and they intended to start a journal.<sup>4</sup> They saw clearly that they would have to warn the faithful and react against the pastoral consequences of these errors. In Brazil, immorality was being preached by those who should have been fighting it, and on the political level, priests were encouraging a regime inspired by the ideas of Fidel Castro, while the spiritual life was being steadily reduced to a Catholicism without mortification and centered on earthly happiness.<sup>5</sup> Lastly, they intended to fight against the evil influence of the Episcopal Conferences that the Bishop of Campos considered to be a "Monster in Church Law" and against the Communist infiltration.<sup>6</sup> He believed that the Faith was no longer being defended and that the faithful would soon have to do without the hierarchy.<sup>7</sup> The Episcopal Conferences of Brazil and South America were the spearhead of post-conciliar progressivism.<sup>8</sup> The root cause of all these disorders was the Council itself with all its errors that were now beginning to reveal their true gravity, so much so that they now needed to think of forming future priests in a context free of any contamination from these errors.<sup>9</sup>

### **True Causes of Harm in the Church**

In a letter to Archbishop de Proença Sigaud,

Archbishop Lefebvre pointed out, as he would never cease to do, the true causes of these harmful consequences. "The disorder," he said, "is very serious in all the Roman Curia. They condemn the effects but uphold the cause. Rome has imprisoned herself in a contradiction that they do not wish to abandon because that would reveal the scandalous responsibilities in the Council's proceedings."<sup>10</sup> Alluding to Ralph Wiltgen's book *The Rhine Flows into the Tiber*, he added that this book "reveals the conspiracy of the progressivists and the weakness of the popes." Bishop de Castro-Mayer echoed his words: "I believe the time has come to say openly that in the Church there is a very great and very widespread heresy and that the faithful must defend their Faith in a very personal way because they will receive no help from the hierarchy."<sup>11</sup> [...] "I am convinced of what I said to you in a previous letter: today the faithful can no longer depend on the hierarchy as they used to; they must nourish themselves on the Church's Tradition if they wish to maintain a solid spiritual and doctrinal formation."<sup>12</sup> The bishop of Campos received a copy of *I Accuse the Council*: "Bravo and when will it be translated into Portuguese?"<sup>13</sup> He was also sent the *Vade-Mecum* by Frs. Coache and Barbara, but the text seemed weak to him, as it insisted only upon the liturgical deviations, but said nothing about doctrinal relativism and Communism, even though these are the two main errors that destroy the Faith.<sup>14</sup>

### **A Difficult Position**

During the year 1968, Bishop de Castro-Mayer was put in a difficult position by the three religious congregations of Dutch priests in his diocese: the Missionaries of the Sacred Heart, the Redemptorist Fathers, and the Priests of the Holy Cross. The first two were revolutionary and subversively opposed him in the name of the Council. The priests published a book full of "insolence, an invitation to disobedience and insults to the bishop."<sup>15</sup> They stirred the people up against him. "These are men with no religious spirit and no education. They are doing much harm to souls and that with the approval of the Nuncio. That is why many Brazilian bishops have had to resign, because the Nuncio was not supporting them."<sup>16</sup> The Nuncio was playing so well into their hands that he was likely to send an unfavorable report to Rome on the Bishop of Campos. So Bishop de Castro-Mayer asked for Archbishop Lefebvre's help.<sup>17</sup> Thanks >

to his help, Bishop de Castro-Mayer held strong. On December 31, the Missionaries of the Sacred Heart were forced to hand over their parishes to priests chosen by the bishop. They lost their jurisdiction in the diocese. On January 10, 1969, they left, "taking with them two cars that were needed by the country parishes." But two of these Missionaries remained; "welcomed by the Redemptorists, they visit their former parishes and do great harm."<sup>18</sup> The Nuncio accused the bishop of inflexibility and wrote to tell him he had reported him to the Sacred Congregation for the Clergy. There was likely to be an apostolic visit to the diocese. Bishop de Castro-Mayer ended his letter informing Archbishop Lefebvre of the latest developments of this sad story with these words: "I apologize for sending you such a small sum. I would like to help your apostolate more effectively. Alas! My poverty makes it impossible. God will fill up what is lacking. [...] Please excuse my poor French. In Portuguese, we say that an old parrot no longer learns how to speak."<sup>19</sup>

Archbishop Lefebvre was dismayed and indignant,<sup>20</sup> but he had to admit that the same situation was occurring elsewhere in Los Angeles with the poor Cardinal MacIntyre, in Spain, and in Portugal. In Rome, there was dialogue with theologians from Holland, and with 600 dissenters from France. Things continued to degenerate. They needed to stay strong, to stick together and support each other, "for the time is coming when many priests and perhaps bishops will fall into total apostacy. [...] Do not worry about the money or about your French that I admire. If only I could speak as much Portuguese!" This affair is revealing, for it was a joint maneuver against Tradition. The Nuncio acted as the accomplice of the modernist revolutionaries. Bishop de Castro-Mayer won his case, but it was not easy: the Roman Congregation for the Clergy intended to disavow him.<sup>21</sup> It was Archbishop Lefebvre who made the happy ending possible with his diligence; from Rome, he facilitated all the negotiations, and he advised the Bishop of Campos on the procedure he should follow and warned him against his false brethren.<sup>22</sup>

## The Coming Liturgical Reform

Archbishop Lefebvre kept Bishop de Castro-Mayer informed on Paul VI's liturgical reform that ended with the promulgation of the New Mass, for Brazil was far from Rome. Bishop de Castro-Mayer reflected

and slowly clarified his position; Archbishop Lefebvre helped him with his advice. Both prepared a doctrinal counterattack. This *Novus Ordo*, believed the Bishop of Campos, was "the beginning of the capitulation to Protestantism."<sup>23</sup> He was pessimistic as to the outcome, for the reform had been approved and the majority of the bishops were following it. "Those bishops who are not reflecting are not of those who die for the Faith."<sup>24</sup> Bishop de Castro-Mayer was tormented, however, and turned to his brother bishop for enlightenment. "How can we reconcile the Faith we say we profess with a Mass that moves away from this Faith?" [...] "After reading the pamphlet you sent me [the *Brief Critical Study of the Novus Ordo Missae*], I am convinced that I cannot in conscience follow the New Mass. Am I being radical or am I with the truth? In the second case, can I by my silence allow my flock to follow the New Mass? Can I leave them in good faith? Would I not be deceiving them by my silence? Would you be so good and kind as to send me a few words on all these questions? I thank you ever so much. Pray for me, dear Excellency."<sup>25</sup>

## A Fateful Response

The practical solution came to light little by little, for the facts and events called for a proportionate reaction. Nonetheless, the Bishop of Campos kept a circumspect and measured attitude, and took the time to reflect and weigh the pros and cons. "And yet, the matter is very grave. We are on the path to a new Church. I think that we cannot accept the new *Ordo*. In my diocese, I do not say anything to the priests who wish to follow it because the Holy See has direct and immediate jurisdiction *in omnes et singulos fideles*; and I think that the time has not yet come to publicly denounce the heretical direction that can be found in several official documents and in the attitudes of some of the highest ecclesiastical authorities. Am I exaggerating? I do not think so. What you say of the teaching in the Roman universities sounds like a modern-day Honorius. It is Rome that is leading souls to heresy." [...] "It seems to me that we cannot accept all the documents of Vatican II. Some of them cannot be interpreted according to Trent and Vatican I. What do you think?"<sup>26</sup> In the end, he made the firm decision to refuse the *Novus Ordo Missae* of Paul VI.

Bishop de Castro-Mayer had the *Brief Critical Study* presented by Cardinals Ottaviani and Bacci to Paul VI translated into Portuguese and distributed:



“It seems preferable to me for the scandal to erupt before the creation of a situation in which we slip into heresy. After thorough reflection, I am convinced that we cannot participate in the New Mass and that even to be present at it we must have a serious reason. We cannot collaborate in spreading a rite that although not heretical leads to heresy. That is the rule I give to my friends.”<sup>27</sup> The following events confirmed that he was right to be firm: “A letter from Switzerland has come saying that Bishop Adam of Sion and Bishop Charrière of Freiburg have forbidden the Mass of St. Pius V in all the churches and chapels of their dioceses, including the chapel of your Seminary. The letter explicitly says so. Is this true? You would do me a great favor if you were to send me a few words on all of this.”<sup>28</sup> As for the Episcopal Conference of Brazil, it considered Bishop de Castro-Mayer guilty of schism because of his refusal of the *Novus Ordo*.<sup>29</sup> Bishop de Castro-Mayer was almost the only one to react and he was saddened by the weakness of the resistance around him. It was mostly laymen who took up a stance, but only timidly. “That is to say, without studying the question more deeply, and always leaving a door open for retreat. That is the impression I get from an article by Gustavo Corção in the *S. Paulo Globo et O Estado*. Plinia Correa de Oliviera, apparently neutral, has written on the question in the *S. Paulo Folha*, pointing out the dangers of the New Mass.”<sup>30</sup>

### A Deeper Evil in the Church

Nonetheless, the New Mass was but a consequence, the result of a deeper evil. Bishop de Castro-Mayer always saw the root of this evil in the initial Modernism of Vatican II. “We are in a situation that the Church has never experienced in history. I think that we are wasting our time if we do not tear off the neo-modernist mask of those now leading the Christian people. How? That is the question.”<sup>31</sup> [...] “The responsibility for the evils afflicting the Church falls upon a Council from which the scholastic philosophy was banished.”<sup>32</sup> This judgment did not change over the years. “In my opinion, we have no other option than to accomplish Canon 1326, §1: publicly denounce the heresy in the hierarchy and in the official documents. That is why I think that the means in our hands is prayer, mental prayer. We have to lead the faithful to constant prayer begging for the preservation of the Faith in the Church. This does not mean

that we admit the Church could fail. This means that the Faith within the Church can be so lessened that it confirms the words of Scripture: *when the Son of Man comes, will He find Faith on all the earth?*”<sup>33</sup>

This fight was very trying for Bishop de Castro-Mayer, who wrote: “In order to maintain the true doctrine and my authority despite the deaf opposition of the Missionaries of the Sacred Heart, I have to keep up a very exhausting mental tension.”<sup>34</sup> With time, he became the target of an increasingly subversive and hateful maneuver: “The circle to make me resign is growing tighter.”<sup>35</sup> [...] “Parish priests who have resigned, civil court cases, slander in the newspapers, and a series of persecutions that require a response since it is always the Faith they are trying to distort. All of this takes up all my time and the war goes on. To sum up the present episode, the current technique is attempting to discredit us in the eyes of the people, while feigning a true desire for dialogue and reconciliation. They portray us as the stubborn, proud ones who give in on nothing because we have a monopoly over the truth. In this climate, they can declare everywhere that the Masses are valid and licit, and it is not easy for us to convince the simple people of the contrary. You can well imagine the obstacles we have to deal with constantly.”<sup>36</sup>

Desertions added to their troubles: little by little Bishop de Castro-Mayer and Archbishop Lefebvre watched the ranks around them grow thinner and thinner. The most resounding desertion, in 1969, was that of Archbishop de Proença Sigaud (1909-1999), Archbishop of Diamantina, Brazil, and secretary of the *Coetus* during the Council. Archbishop Sigaud took a stand against the Bishop of Campos in a press conference, criticizing his book on the social doctrine of the Church. Later, during the general assembly of the archbishops and bishops of Brazil, he “warmly promoted married priests; not yet the marriage of priests, but the first step in that direction.” And his former comrade-in-arms concluded sadly: “He has received his reward: he has been applauded by the left, even by Archbishop Helder Camara. Shortly before, he encouraged a course at the seminary for men and women, a preparation course for Eucharistic ministers; that is what they call those who receive the power to distribute Communion. Archbishop Sigaud encouraged this course against the will of the majority of his clergy!”<sup>37</sup> The following year, Bishop de Castro-Mayer told how Archbishop Sigaud >



“wrote up a whole decree to introduce the New Mass in his diocese.”<sup>38</sup> Archbishop Lefebvre and Bishop de Castro-Mayer found themselves alone very early on, as early as the 1970’s, alone as they would be on the historic day of June 30, 1988. The application of the Council would be a long war of attrition, trying the perseverance of the early fighters and their fidelity to their initial positions.

These initial positions regarding both the Council and the New Mass would hardly change. They found their full expression in the *Open Letter* that the two prelates addressed to Pope John Paul II on November 21, 1983. The facts show that this fight did not begin in 1969 with the New Mass; it was simply the continuation of the fight begun by the *Coetus Internationalis Patrum* during the Council. Archbishop Lefebvre and Bishop de Castro-Mayer’s first care was to defend the Faith of the faithful against the errors of the Council by their acts as much, if not more than, by

their words. And their attitude was dictated by great prudence: the positions they took up with regards to the New Mass and the pope were formulated little by little.

A Head of State who could have served his country better, Charles de Gaulle, had at least the perspicacity to say that “clarity and firmness are always the supreme skills.” The great merit of Archbishop Lefebvre and Bishop de Castro-Mayer was that they practiced this supreme skill to the end, and in their case, it was clearly the fruit of the Holy Ghost’s inspirations. Their clarity and their firmness were a dike to keep out the harmful consequences of Neo-modernism and made themselves felt not only in the face of the errors but also in the face of the craftsmen of these errors, Popes Paul VI and John Paul II, the major craftsmen of this “Conciliar Church.” Such is the example the act of June 30, 1988, offers us.

<sup>1</sup> Letter to Archbishop Lefebvre, May 21, 1968, kept in the Archives of the Seminary of Ecône.

<sup>2</sup> Archives of the Seminary of Ecône, filed under the reference E 05-01 in Archbishop Lefebvre’s office. All the letters we quote here are taken from this file. We will abbreviate Archbishop Lefebvre’s letters to Bishop de Castro-Mayer with an “L” and Bishop de Castro-Mayer’s letters to Archbishop Lefebvre with a “CM.”

<sup>3</sup> CM, May 21, 1968.

<sup>4</sup> CM, February 27 and May 21, 1968; L, May 28, 1968.

<sup>5</sup> CM, June 29, 1968 ; March 7, 1969.

<sup>6</sup> CM, August 4, 1968 ; June 29, 1968 ; October 1, 1968.

<sup>7</sup> CM, February 20, 1969.

<sup>8</sup> CM, March 7, 1969.

<sup>9</sup> CM, January 28, 1969.

<sup>10</sup> L, January 28, 1969 (Letter addressed to Archbishop Sigaud and communicated to CM).

<sup>11</sup> CM, February 20, 1969.

<sup>12</sup> CM, March 7, 1969.

<sup>13</sup> CM, October 1, 1968.

<sup>14</sup> CM, October 1, 1968.

<sup>15</sup> CM, January 26, 1969.

<sup>16</sup> CM, January 26, 1969.

<sup>17</sup> CM, December 12, 1968.

<sup>18</sup> CM, January 26, 1969.

<sup>19</sup> CM, January 26, 1969.

<sup>20</sup> L, February 2, 1969.

<sup>21</sup> CM, December 12, 1968 ; January 26, 1969 ; February 2, 4 and 20, 1969 ; April 27, 1969 ; May 28, 1969 ; June 1, 1969.

<sup>22</sup> CM, February 2 and 4, 1969.

<sup>23</sup> CM, October 5, 1969.

<sup>24</sup> CM, October 6, 1969.

<sup>25</sup> CM, October 12, 1969.

<sup>26</sup> CM, December 8, 1969.

<sup>27</sup> CM, January 29, 1970.

<sup>28</sup> CM, February 10, 1973.

<sup>29</sup> *Ibidem*.

<sup>30</sup> CM, January 29, 1970.

<sup>31</sup> CM, September 7, 1970.

<sup>32</sup> CM, February 10, 1973.

<sup>33</sup> CM, October 5, 1983.

<sup>34</sup> CM, October 5, 1969.

<sup>35</sup> CM, February 3, 1972.

<sup>36</sup> CM, October 5, 1983.

<sup>37</sup> CM, October 5, 1969.

<sup>38</sup> CM, January 29, 1970.



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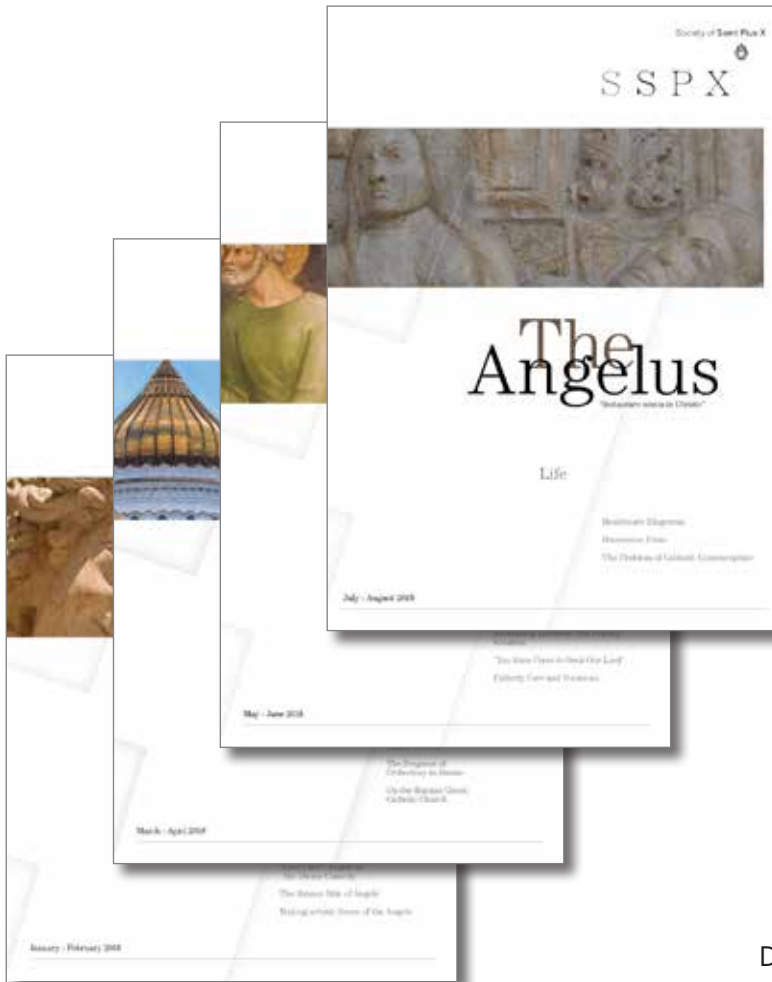
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# The Last Word

Dear readers,

The sense of touch

Back in 1950, when TV was still in its early stages, a wise philosopher understood what a new era was beginning and gave a prophetic warning: "Thanks to television, man will soon be two huge eyeballs and a pin-point brain." He continued:

"In other words, our culture seems to be altogether too visual. Why is it that an overemphasis on sight could possibly throw light on the character of our thought and indeed of our action? A neglected sense of touch and a reduction of all sensation to that of sight as the only relevant one would surely entail extraordinary consequences from an Aristotelian point of view, which is, I believe, also that of common experience.

"Sight is indubitably the most objective sense in the order of representation—it is the sense of clarity and distinction—but on the other hand, touch is the most basic of our senses, and it is, besides, par excellence the sense of certitude. It is the sense of existence, of reality, of substance, of nature, of experience and of sympathy. It is because of this that our attitude towards touch, towards the tangible, will have its counterpart in the quality of our religious thought and sentiment, in our philosophy, in science, in the fine arts, and indeed in our whole life of action, especially in politics" (Charles de Koninck).

Even Our Lord used the sense of touch, over that of sight, on the night of Easter, when He appeared to the Apostles to prove the reality of His resurrection.

Parents, educators and doctors are most concerned today, and rightly so, to see the ever-present screen replacing reality. What a contrast between watching a game of baseball, and playing baseball; watching a concert and playing an instrument, even reading a book on a tablet or holding a real book in one's hands, and feeling, even smelling its pages...

When Archbishop Lefebvre urged a return to the land, it was to encourage this contact with reality and with nature, which modern education lacks so much. We have gone from a 3D real world to a 2D, mainly visual one, which, as Professor de Koninck wrote almost 70 years ago, is now "moving in upon us with its undiscerning, but at the same time, all too tangible bulldozer."

Fr. Daniel Couture

Society of Saint Pius X



S S P X

The Society of Saint Pius X is an international priestly society of common life without vows, whose purpose is the priesthood and that which pertains to it.

The main goal of the Priestly Society of Saint Pius X is to preserve the Catholic Faith in its fullness and purity, to teach its truths, and to diffuse its virtues. Authentic spiritual life, the sacraments, and the traditional liturgy are its primary means of bringing this life of grace to souls.

*The Angelus* aims at forming the whole man: we aspire to help deepen your spiritual life, nourish your studies, understand the history of Christendom, and restore Christian culture in every aspect.

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