



S S P X



The Angelus

“Instaurare omnia in Christo”

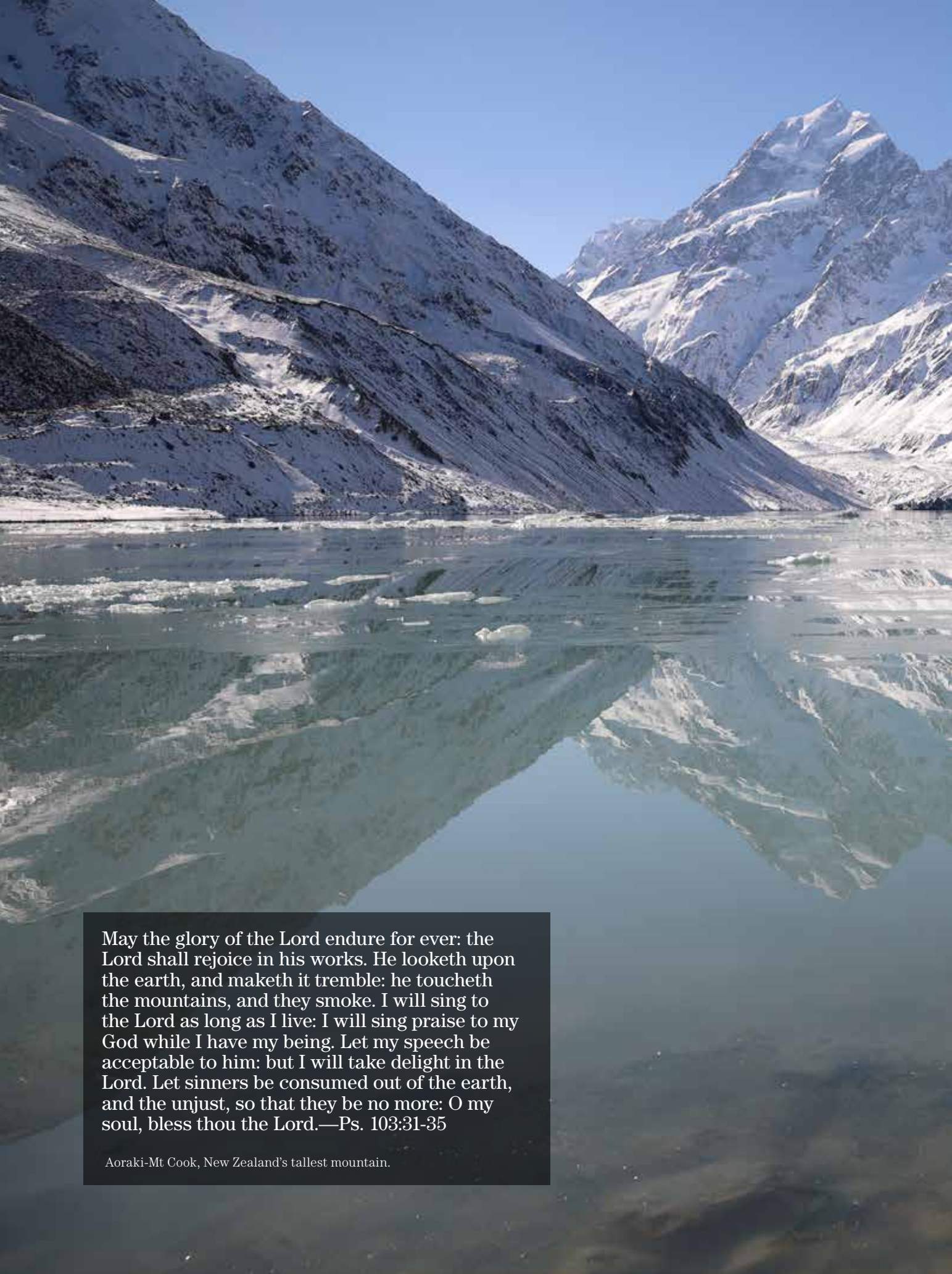
Australia and New Zealand

Interview with Fr. Fullerton

History of the Church in Australia

William Bernard Ullathorne

Kiwi Catholicism



May the glory of the Lord endure for ever: the Lord shall rejoice in his works. He looketh upon the earth, and maketh it tremble: he toucheth the mountains, and they smoke. I will sing to the Lord as long as I live: I will sing praise to my God while I have my being. Let my speech be acceptable to him: but I will take delight in the Lord. Let sinners be consumed out of the earth, and the unjust, so that they be no more: O my soul, bless thou the Lord.—Ps. 103:31-35

Aoraki-Mt Cook, New Zealand's tallest mountain.



Letter from the Publisher

Dear Reader,

It was a good surprise for me to see that *The Angelus* is dedicating much of this issue to the field of apostolate which fell onto me for eight happy years. It is also my pleasure to contribute to it with a short interview printed alongside other prominent articles. The down under continent of Oceania—sometimes called Australasia as it comprises New Zealand too—is as vast as our United States, and yet, it is also vastly unknown to us.

The discovery of these lands came rather late among the world powers, mostly the Dutch, French, and English, who were vying to take over the Virgin Islands. Cooke, who finally settled Australia for the British Empire, unfortunately turned it into a penal colony.

The high contingent of Catholics on the island was composed largely of Irish prisoners of common crimes, but it gradually included educated political prisoners as well as honest men guilty of the “crime of theft” fueled by starvation. What is certain is that the desperate situation of dislodged Catholics gave rise to wonders of zeal from clergymen who finally fixed the faith of many Australians under the Papal flag. The New Zealand situation, if less ignoble, was still an ordeal for Catholic churchmen eager to preach the gospel to the uttermost parts of the known world. The visible fruits of our traditional mission outposts, manned by priests and laymen, are proof of the invaluable work done by the pioneer missionaries.

Given the historical mixture of political and racial divides, it is no wonder that these largely inhospitable lands became the battlefield of great struggles for power and for souls. As you read the following excerpts and confront them with our present liberal anti-social bias, you will discover great men who have dedicated their life for the civil and religious ideals, like Ullathorne, Mannix, and Santamaria.

Despite the persecution against the early settlers, our own country cannot boast of having started as a “penal colony,” replete with ruffians and outlawed individuals. It has had its share of anti-Catholic bias and overt or covert persecution since its inception. Perhaps the past century of Australian and New Zealand examples of prudence and zeal will inspire us to better meet the next incoming attacks against the family and religion.

Fr. John Fullerton
Publisher

March - April 2021
Volume XLIV, Number 2

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Subscription Rates
1 year 2 years 3 years
U.S. \$45.00 \$85.00 \$120.00
Foreign Countries \$65.00 \$125.00 \$180.00
(inc. Canada and Mexico)

All payments must be in U.S. funds only.

Online subscriptions: \$20.00/year. To subscribe visit:
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back issues 14 months and older. All subscribers to the print
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The Angelus

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The Angelus (ISSN 10735003) is published bi-monthly
under the patronage of St. Pius X and Mary, Queen of Angels.
Publication office is located at
PO Box 217, St. Marys, KS 66536.
PH (816) 753-3150; FAX (816) 753-3557.

Periodicals Postage Rates paid at Kansas City, MO.
Manuscripts and letters to the editor are welcome
and will be used at the discretion of the editors.
The authors of the articles presented here are solely
responsible for their judgments and opinions.
Postmaster sends address changes to the address above.

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PRIESTLY SOCIETY OF SAINT PIUS X FOR THE UNITED STATES AND CANADA

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Interview with Fr. Fullerton

By Angelus Press

Would you present yourself, Father?

My name is John Fullerton, presently District Superior of the United States. I just spent 8 years as District Superior of Australia after having been District Superior in the US from 2002 to 2008 and then four years as Headmaster of St. Mary's Academy and College in St. Marys, KS.

Did you learn valuable lessons in the US as District Superior?

For me, this position was a sink-or-swim situation. My first priestly assignment in 1996 was in Michigan, where I acted as prior and started the boys' school, which gave me the valuable experience of running schools. Then, I was thrown into the District Superior position. My previous training as an Air Force officer helped somewhat for working with people and

organizing. In any case, these six years gave me the chance to learn many lessons, especially how to work with large groups of people as well as watch over priests.

How different was the leadership of the Australian District?

In Australia, the main duty of the District Superior is also to watch over priests, and through the priests in turn to care for the people. Obviously, the workload is in smaller scale in Australia. We have presently 20 priests in the District which includes New Zealand. The number of the faithful is just under 4,000. When you consider that St. Mary's is a parish of 4,000 ... it covers basically for the entire population of the Australian District.



How different is Australia as country, geography and culture?

In Australia, most people live on the coastline since the center of the continent, the outback, is just hot and dry. Most congregate in the coastal cities and these are where our large centers are, including our two high schools, and, by and large, our families have moved to these schools.

Would you mind to articulate the main properties you own in the country?

Sydney was the first priory opened around the year 1982 by Frs. Hogan and Laisney, and it has been ever since the headquarters for the District house. The priests at the beginning had to travel regularly to Melbourne and Brisbane. Next came the Hampton priory, a suburb of Melbourne, then Brisbane and lastly Perth. School-wise, our first established school was Rockdale, in Sydney, which has always been a small grade school for students in kindergarten through sixth grade. When the Tynong school near Melbourne opened, many Sydneyites moved there. The Brisbane high school was the last to open. And in New Zealand,

which is also part of the Australian District, technically called Australasia, the SSPX has a priory and high school in Wanganui in the North island. This only priory services the major cities of Auckland and Wellington as well as a few more missions.

What about the people themselves?

People come from the most varied nationalities. It reminds me very much of the US. By and large, they are very open. In the Sydney parish, for instance, we host many Samoans who came to Botany Bay via New Zealand. We have also many Lebanese, Filipinos, and the other older European ethnicities, like Irish, Italians, and English.

Is there an Irish streak about the Catholic Church in Australia?

Certainly. People from Ireland come with a one-year visa to work, and we occasionally see them coming to our parishes. Irish priests were the first to care for the Catholics sent there. Most provinces were a penal colony, except South >

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Australia, which boasted of not being so: you did not need a record to get there! I was told that convicts were also sent there from the US.

Could you describe the origins of the traditional movement in Australia?

Like in the US and Canada, after the Council, a number of priests resisted the changes of Vatican II. We need to mention prominently the work of Fr. Cummins, a New Zealander Redemptorist who, like Fr. Normandin in Quebec, traveled through both countries. He ended up in Perth and gave his church to the SSPX. Then you have more sedentary priests, like Fr. Fox, who ministered to the faithful of Sydney, who were one of the resilient groups which gathered to do whatever they could to keep the faith and the Mass of all times. Msgr. Hodgson was also there for a while. Keep in mind also that the first Society Sister ever was Sr. Mary Michael from Sydney, and the first priestly Australian vocation was Fr. Gerald Hogan, ordained in 1977.

What about the apostolate in the islands?

The priests do travel to French-speaking New Caledonia and to English-speaking Fiji six times a year. For Fiji, much of the expenses are covered by the Australian District, and whatever donations the faithful can provide is by way of food. The priests also tend to Vanuatu twice a year, and more specifically, the little island in the North of the archipelago called Rotuma, but it takes three planes and two boats to reach it. The conditions of life there are very primitive. I spent two weeks there. At that time the airport runway was grass, and if there had been heavy rain the plane could not land. Also, because it was grass, the plane could have so much fuel when it landed, and it could not take off without having to refuel, but the fuel was brought from another island by boat. When I visited, I had to stay there for two weeks because the boat had not come to deliver fuel. Living there is very simple. You're fed like a king with lobster, coconut milk, wild chicken caught in their snares, and wild pigs which they raise. They also have fertile gardens, with all kinds of vegetables, especially taro roots and tropical trees for fruit. I ate huge chestnuts on open fire, which were delightful. They offered

also a strange fruit, called breadfruit, which they used as dessert accompanied with coconut juice.

What did you think of the religious situation there?

We are talking about a small island which is 10 miles long by two miles wide with a population of 2,000 people. In the Rotuma island itself, you see only the grandparents and children. This is because the parents and those out of school are out working either in Fiji, New Zealand, or Australia, and send some of their money back to the island to their family. There is no industry there, except drying out coconut oil to make diesel from the oil. There were two Catholic churches built by the Marist priests and, today, they have no priest ministering to them. We asked permission to use one of these churches, but the bishop is against us.

What was the welcoming party like when you first set foot down under?

Well, no sooner had I been there than the priests from New Zealand who finally had rejoined the Australian District called me and said: "Welcome to the District! By the way, our church in Auckland has burned down and we had no fire insurance." That was not the welcoming party I had expected!

Did you encounter different obstacles to the development of tradition? Perhaps, the smaller group and a sense of isolation?

I can say that we had no spare priests, and that obliged me to be going on a regular mission just about every weekend, since Sydney had to cover four missions in the area. By and large, we've had the same problems with teenagers caught up in modern media and technology, which is pulling them away from both their family and the faith. It makes it harder for families to keep a strong faith when all this is conspiring against them. The parents cave in, and before long, leave the school and, later on, the parish.

How is the school situation in Australia and New Zealand?

In Australia, the schools are funded by the government. This is financially a great benefit,



and so far, we have not had to compromise with our faith and teaching. The downside is that teachers need diplomas to teach, and this includes Sisters and Priests. Right now, in Australia, you have to have a master's degree which takes two years after the bachelor's degree. The last priest who went through this program was American-born Fr. Palko, and the government gave him time to get his studies down while teaching. This is why we are working with the seminary to allow the Australian seminarians to have online courses for credits for their bachelor's degree. Two thirds of our priests are engaged in school.

What is the relation of the District priests with the seminary?

The relationship is very good. Besides Australia and New Zealand, the seminary hosts vocations from Asia, Africa, the Philippines and South Korea. During the long summer months, that is, between December and March, when they cannot return home, the seminarians are welcomed to one of the parishes and get some exposure to families who later may welcome them to stay. Some go to a mission like Singleton where the priest stays at the rectory for his own vacation and offers daily Mass to the seminarians. Priors are also open for them to stay. This past summer, two Chinese seminarians went home after their first year but could not make it back due to the COVID crisis. Their parents were rather opposed to their vocation.

Is the time of ordinations like the rallying point of traditionalism in Australia?

Yes, indeed. The priests have their meeting at the seminary in mid-December just before ordinations, which means that most of them stay for ordinations. Since Fr. Scott's time, who inaugurated the priestly ordinations with the six-year seminary, the ordinations are really the meeting of tradition, a small version of what our ordinations at Winona were a few years ago in the US.

Any last impression or last word?

I left during the COVID crisis, but many people came to us, even though the local bishops were

trying to keep their churches open, including Bishop Fisher of Sydney, although he denied communion on the tongue. And so many people came to us. Around Easter, there were a few weeks when people could have no Mass. But if the faithful could not go to the priests for Mass, our priests were able to drive for eight hours and visit the faithful: with confessions and communions, and this has certainly opened the eyes of many people who have been steady faithful since then.

As to the last word, I can truly say that I enjoyed my time in Australia, and I even became an Australian citizen. But, needless to say, it is good to be back home.

History of the Catholic Church in Australia

By Fr. Shane Johnson, SSPX

Background

Rumors of a great southern land have existed since ancient times. Even Greek and Roman writers hint of it. Marco Polo, that famous traveler from watery Venice, came back to Europe from China with tales that the Chinese Imperial fleet had sighted such a land mass at the bottom of the Asian Continent.

On December 8th, 1605, the Spanish explorer De Quiros set out into the world with the mandate of king and pope to extend God's kingdom on earth with a voyage of discovery in the southern seas. On Pentecost Sunday 1606, he saw what he believed to be the fabled Great Southern Land. Though he did not land there, he named it "Tierra Austral de Espiritu Santo." The first historian of Australian Catholicism, Patrick Francis Cardinal Moran, accepted what

he believed to be a just translation: "Australia of the Holy Ghost." This early Spanish designation was remembered by the British navigator Captain Matthew Flinders and by his exertions the name Australia gradually replaced the Dutch name of New Holland, which they had given to the whole Continent based on their discoveries on the West Coast.

Captain James Cook, on his scientific voyage of 1770, sighted Australia on April 19th. He landed in what was to be called Botany Bay (due to the beauty and variety of its plant life) on the 28th. His report to the Admiralty made the point that this place was suitable for colonization.

Many years passed and the initial interest by the Imperial Government was forgotten amidst the turmoil of wars and domestic strife.

The American Revolution and the subsequent



Declaration of Independence from Great Britain meant that England no longer had a penal colony to which to send her many criminals. Botany Bay [Sydney] replaced British America as a penal colony and place of deportation.

In January 1788 ten ships under the command of Captain Arthur Phillip arrived in Botany Bay. They found it not so pleasant as Cook had described and sought another place to establish the Colony. They found to the north a vast and deep harbor, which could easily receive a thousand ships. This they called Port Jackson. The new settlement, which began on January 26, 1788 with the unfurling of the Union Jack with all available military display, was called Sydney, named for Viscount Sydney, the Secretary of the Royal Admiralty, under whose orders Captain, now Governor Phillip, toiled.

The Australian Experiment Had Begun

One thousand and thirty souls, of whom 696 were convicts, were the foundation of British Australia. It is estimated that one in ten of all



convicts were Catholic, half of them born in Ireland. So the first Australian Catholics were lay people. There were no priests among the First Fleeters because Lord Sydney had refused the request of two priests who offered to travel with the convicts and minister to the Catholics among them.

But subsequent Catholic convicts, at least the ones who boarded the ships in Cork, were somewhat spiritually prepared for their



The Founding of Australia by Capt. Arthur Phillip R.N., Sydney Cove, Jan. 26, 1788—Artist: Algernon Talmage.

Theme Australia and New Zealand



plight. The Cork clergy heard the confessions of those being transported and provided them with Rosary beads and prayerbooks. The Naval Surgeon Peter Cunningham, who made five trips to Sydney with convict ships, wrote that the only real signs of religion he saw among the convicts were the Catholics “counting their beads and fervently crossing themselves and repeating their prayers from the book.” Even years later when Mass and sacerdotal ministrations were freely available, Australian Catholics were much attached to their Rosaries and prayerbooks, used not just at home but also when hearing Mass.

So the Australian Church began as a lay Church—not that the Catholics did not desire a priest. As early as 1792, five Catholics—Thomas Tynan, a marine settler, Mary MacDonal, a marine settler’s wife, and three emancipated convicts, Simon Burne, Joseph Morley, and John Brown, petitioned Governor Phillip to ask the Home Government to send out a priest. They wrote in their petition “Nothing else could induce us ever to depart from His Majesty’s colony here unless the idea of going into eternity without the assistance of a Catholick priest.” Their request was not successful. But the desire and longing of these early Catholics for a priest was a constant. It may have been a lay Church, but it was not an anti-clerical one.

It was many years before a priest reached

these shores and even then it was not as a priest he came, but as a convict. This is Irishman Father James Harold’s story:

Fr. Harold, ordained in 1774, was a parish priest in the archdiocese of Dublin. By all accounts he was indefatigable in the performance of the sacred duties of his ministry.

In the summer months of 1798, there was a rebellion against the British Government in many parts of Ireland. Fr. Harold did not take part in this uprising. Indeed on the Sunday preceding the outbreak of the rebellion, he preached two impressive sermons in which he urged forbearance and peace and that his flock should shun all discord and disorder.

But because he later rebuked certain persons whose cruelty and barbarity to the ordinary people caught up in the troubles was interpreted as a challenge to the Authority, a military order was issued for his arrest. A Protestant friend hid him for a time but when he ventured out to say Mass for his flock he was arrested at the Altar. The arresting officer upon request allowed him to complete the Holy Sacrifice.

Fr. Harold spent several months in jail. The terrible conditions included filthy living spaces and cruel treatment. A Father Barry also in that jail for reasons of sedition died before he could be transported. Without further trial Father James



Harold was shipped on board the *Minerva* bound for Botany Bay. One of his traveling companions was a certain Reverend Fulton, a Protestant minister also accused of rebellion. They arrived in Port Jackson on January the 11th. The convict priest set foot in Sydney two days later, the 13th of January. The year was 1800. The Colony was 12 years old and Fr. Harold was to remain in Australia for ten years.

The aforementioned Reverend Mr. Fulton was on arrival, despite his convict status, allowed to publicly exercise his Protestant ministry. The Catholic convicts hoped Fr. Harold would be granted the same indulgence. But their requests for the consolations of religion to be granted them through Fr. Harold were refused.

Every Sunday all marines and convicts marched to and attended the Anglican Service. In the early days under Governor Phillip, a first refusal resulted in 25 lashes on Monday morning. A second refusal to this enforced attendance received 50 lashes. And a third non-compliance caused the miscreant to be transported to a worse and harsher penal settlement.

Governor MacQuarie first came to Sydney in 1810 and issued regulations for compulsory attendance of all government servants and convicts. In 1814 he softened the punishment somewhat to a reprimand for the first offense and an hour in the stock for any further refusals to attend the Church of England Divine Service.

MacQuarie was a “man of the Enlightenment” and a convinced liberal of the 18th century, so eventually he disapproved his earlier directives. But even then, many Magistrates continued to sentence Catholic servants or convicts to punishment when they declined to attend the Protestant Service.

Let us return to Fr. James Harold. The refusal to allow him to exercise his priesthood must have come as a great sorrow to him, because in letters to his nephew, a Dominican in Lisbon, Fr. James attested that he saw the hand of Providence in his transportation to Botany Bay. Though innocent of any crime, he not only forgave his persecutors, but also hoped that his presence in Sydney would provide the Catholics, free and convict, with God's graces.

A few months after his arrival rumors started

to spread that the Irish convicts were planning an uprising. In fact this conspiracy was never proven, and it is likely that the whisperings of the fancied plot were started by officers, who sought thereby to enhance their own prestige and heap obloquy on the Catholic convicts. Fr. Harold was accused of knowing of the supposed rebellion. He denied any knowledge of the matter. His denial was construed as a refusal to name the plotters. He was put under arrest.

Soon Fr. Harold and other accused men were transferred to the penal settlement in Toongabbie, a location far from Sydney. While there, he was forced not only to witness but to take an active part in the barbaric scene of a lashing.

A certain Maurice Fitzgerald was sentenced to 300 lashes whilst tied to a tree. Fr. Harold was forced to hold his hands over those of the poor convict. And so throughout the lashing, which was executed with great cruelty, Fr. Harold received on his person the blood and skin which was flayed from Fitzgerald.

Not long after this event, many men including our priest were again transferred, this time to the notorious Norfolk Island.

Norfolk Island is located more than 1,400 kilometers east of the Australian mainland. It served as a penal settlement for the worst criminals from 1788 until it was abandoned in February 1814.

Political prisoners, like Fr. Harold, were housed alongside truly terrible men of the lowest morals and vicious behavior. One contemporary witness says of it: “a barbarous island, the dwelling place of devils in the human shape, who were the refuse of Botany Bay, the doubly-damned.” The head jailer, one Robert Jones (also known as Bob Buckley) was a violent robber who, with his father and brothers, had committed many crimes. He betrayed his family for a financial reward and they were hanged. He came as a convict to Sydney and managed to have himself appointed to be superintendent of Norfolk penal colony. Under such a man one can imagine the shocking treatment inflicted on the convicts.

But Fr. Harold had some consolations while on Norfolk. The Lieutenant-Governor allowed him >

Theme Australia and New Zealand



Port Arthur, Tasmania, one of the 11 penal sites constituting the Australian Convict Sites.

to open a little school for the few children of the officers and staff. Sadly his increasing bad health forced him to end this pleasant occupation. For several months Fr. James was very ill and spent a long time in the hospital. In a letter to a relative he attributed this illness to the harsh conditions under which he lived. After leaving hospital he was allowed to live with a Government employee named John Drummond. Fr. Harold in the aforementioned letter describes this man as “a poor, honest, industrious, moral man (a great rarity in this island).”

But the most consoling experience was, for a time, the presence of Fr. Peter O’Neil. Fr. O’Neil was also a convict. We tell his story a little later. For Fr. James Harold, a fellow priest was on the spiritual side a marvelous grace. But even on the natural plane came help as Fr. O’Neil had some money with him and was able to help Father James with some of the necessities of life.

After the departure of Fr. O’Neil, Fr. Harold was himself, in 1807, transferred again. This time to the penal settlement on the Derwent River

in Van Diemen’s Land (since 1856 now called Tasmania).

He only stayed a short time on the Derwent and returned to Sydney in 1808.

Throughout his time in the colony Fr. Harold persisted in asking for permission to minister to his fellow religionists, but always the request was denied. Although there is no documentary evidence that he administered any Sacraments let alone offered Holy Mass, it is hard to imagine a priest not doing what he could to assist souls, especially the dying. The Australian Dictionary of Biography claims he did exercise a private ministry in Parramatta during 1808.

Fr. James Harold was now in his mid-sixties and was suffering from very bad health, a man broken both in body and mind from all the harsh treatment and deprivations.

In June 1810, the government, wearied of his presence and relentless pleas to perform priestly duties granted him leave to quit the Colony, which he did so in July on board the *Concorde*. After spending two years in the United States, he



returned to Ireland before the close of 1813.

Fr. James Harold died on the 15th of August, the Feast of the Assumption of our Lady into Heaven, 1830 at the age of 85 years. He was laid to rest in Old Richmond Cemetery, Dublin. *Requiescat in pace.*

The Reverend James Dixon

The second convict priest was Fr. James Dixon. He was accused of involvement in the uprising of 1798 by way of commanding a company of rebels. In fact, this meek and gentle man had no involvement with the rebellion, and his accusers, if they had any honesty, at best had confused him with a secular namesake. Some members of his family were indeed rebels, and this may have encouraged some to tar Fr. Dixon with the same brush. In any event he was completely innocent of all charges made against him.

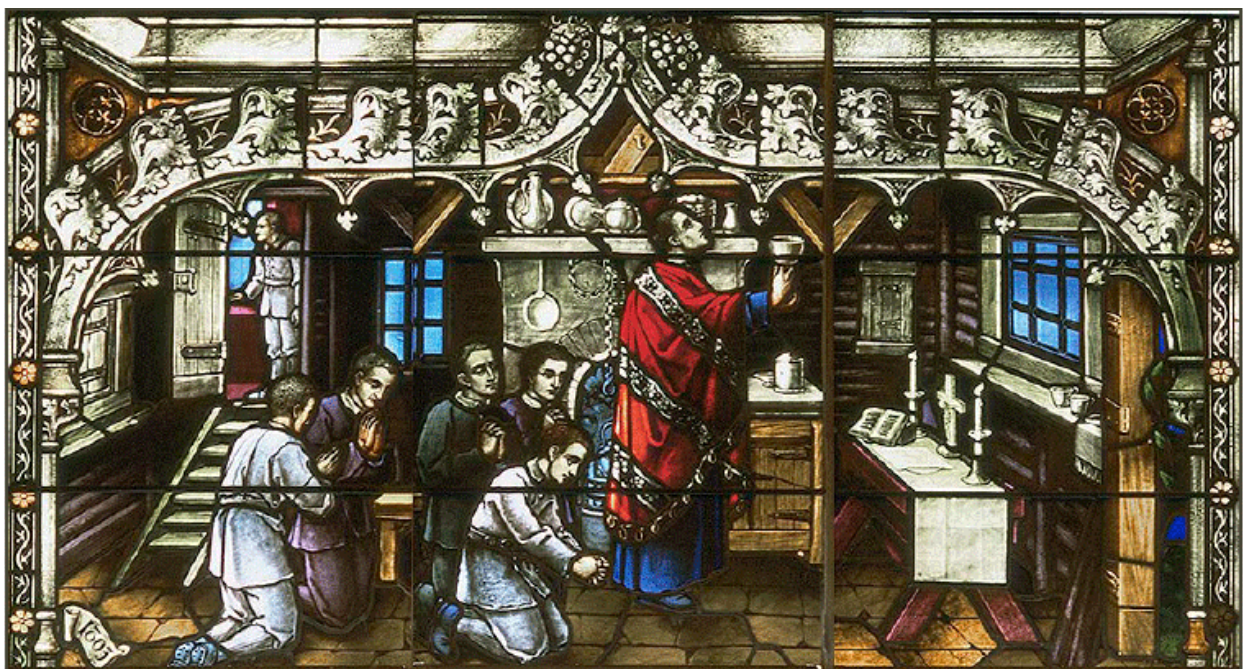
Despite some attempts by both ecclesiastical and civil authorities to come to his defense, Fr. Dixon was tried at Waterford, found guilty and sentenced to death, which was commuted to

transportation to Botany Bay. He arrived in Port Jackson on the transport ship *Friendship* on January 18th, 1800.

The government in London had received many petitions asking that Catholics in Sydney should be given spiritual help by ministers of their own religion. The Colonial Office bowed to these requests and directed that the Catholics in the colony should be allowed access to the ministrations of a priest. The Governor chose Fr. Dixon and granted him partial emancipation and appointed him to this work. The Governor even determined to grant a salary of 60 pounds to Fr. Dixon.

There were to be three “Mass Centers”—in Sydney, Parramatta, and Hawkesbury. A rotation of three weeks was initiated, but only residents could attend any one place. Other restrictions prevailed, but at least the poor believers could finally assist at the Holy Sacrifice.

A tin Chalice and Paten were made. A damask curtain was transformed into vestments. The first Mass was celebrated in Sydney on May 15th, 1803, followed the next Sunday by one in Parramatta and on May 29th at Hawkesbury. Marriages and Baptisms were also celebrated. >



Stained glass window commemorating Fr. James Dixon celebrating the first Mass in Australia [May 15, 1803], in the kitchen of a cottage. A lookout stands guard at the door.

Theme Australia and New Zealand

The Holy See, being made aware of this development, by a special decree appointed Fr. Dixon as Prefect Apostolic of New Holland. This was the first ecclesiastical appointment for the Australian Church and therefore Father James, the quiet and mild priest from County Wexford, was its first Hierarch.

The Governor in March of 1804 wrote a report extolling the good effect on the Irish convicts at having access to a priest.

Sadly, wicked men, out of hatred for the Church of God, soon circulated rumors that the Masses were being used to plot sedition. Fr. Dixon was accused of fomenting this plot or at least knowing of it, perhaps through Confession. He denied all knowledge. Thirty men were flogged and the poor priest was required to touch the bleeding backs of the victims.

Permission for Mass was revoked and by the end of 1804 all in the Colony were forced to attend the Protestant Service under pain of the lash or transportation to a penal settlement.

Evidence of Baptisms and Marriages show that Fr. James continued to exercise his ministry privately and no doubt with great caution, but the public face of Catholicism faded from view.

Fr. James Dixon eventually secured a permission to return to Ireland, which he did in 1808 and continued working in the Diocese of Ferns until his death in 1840 at the age of 82. *Requiescat in pace.*

The Reverend Peter O'Neil

The third and final convict priest to arrive in Sydney was Fr. Peter O'Neil. He was the parish priest of Ballymacode in County Cork at the time of his arrest. Governor King described him as "a Catholic priest of most notorious seditious and rebellious principles." Nothing could be further from the truth.

Fr. O'Neil landed in Australia on the 21st of February, 1801 and was almost immediately transferred to Norfolk Island, where he befriended Fr. James Harold and gave some comfort to that lonely man. Fr. Harold was to spend 10 years in the Colony, Father Dixon eight years and Father O'Neil only two years.

This priest was a great scholar. He was fluent in several languages including Irish (Gaelic or Celtic). He was also a popular speaker and zealous parish priest. He was an energetic builder of churches. He was a friend to the poor, whom he supported often from his own pocket. A man of humor and gentlemanly bearing, he was liked and respected by all who knew him. And yet he became a convict.

Like Fathers Harold and Dixon, he was falsely accused of sedition in the Uprising of 1798. In this case it was even worse, as Fr. O'Neil was blamed of conspiracy in the murder of a Government informer who had posed as a rebel.

Without trial, Fr. O'Neil received 275 lashes administered by six soldiers. A second flogging was stopped by a British official shocked by the lawlessness of the action against the priest. The jailers by threats and promises tried to bully him into a false confession, but he refused to perjure himself.

He was placed on a transport ship and it set sail for Sydney before an order from Lord Cornwallis, Viceroy of Ireland, arrived ordering him removed from the ship.

On board ship, Fr. O'Neil helped quell a mutiny for which the captain and officers were grateful and thereafter treated him with kindness. The Captain allowed him to say Mass in Rio de Janeiro and secure Holy Oils for what he hoped would be his missionary activity in Sydney. Whilst on board ship, Fr. Peter led the Rosary and other devotions. The captain maintained that the recitation of the Rosary by the Catholics saved the ship in a terrible storm.

Meanwhile back in Ireland the Lord-Lieutenant of Ireland, Lord Harwick, after having received a representation for Fr. O'Neil's release on the ground of his innocence and the unlawful procedures against him, ordered him freed. This decree finally reached the Colony and he was able to return to Ireland a free man.

Fr. O'Neil, a man of culture and erudition, took the Government to task over his brutal treatment and denial of justice. He wrote a treatise entitled "The Humble Remonstrance," which described in great detail all that had happened to him. There was a public backlash and protest as a result of the revelations contained therein. The



The foundation stone for the first St. Mary's in Sydney was laid on October 29, 1821 by Governor Macquarie. It was a simple cruciform stone structure in the Gothic style. On June 29, 1865, the church caught fire and was destroyed.

The present St. Mary's Cathedral was built between 1866 and 1928. The spires were added in 2000.



Government in response acknowledged the lack of trial and lashes he received but tried to minimize the outrage against him with an appeal to the extraordinary circumstances of an insurgency.

Fr. Peter O'Neil, a tall and athletic man, served in the Lord's vineyard for many more years after his return to Ireland. He collapsed on the way to the altar on June 29, 1846 and having been fortified by the last sacraments, died the next day at the age of 88 years. *Requiescat in pace.*

Conclusion

The next priest to arrive in the Colony was Fr. Jeremiah Francis Flynn on November 14th, 1817. He was not a convict but came of his own accord to serve the Catholics who were without a priest. As he came without the permission

of the Colonial Office he was soon returned to Britain but not before he administered many Sacraments and offered Holy Mass. This priest of whom Cardinal Moran says, "was remarkable for his piety and devotedness, with a deep love of the people and a zeal for them," before his forced departure left the Blessed Sacrament in the home of a pious man in Sydney quite near where the famous Sydney Harbour Bridge now stands.

In May of 1820, Fathers Philip Conolly and John Joseph Therry arrived in Sydney. They were authorized by both Church and State to minister to the Catholics of the Colony and a new chapter began in the history of the Catholic Church in the Southern Land of the Holy Spirit.

William Bernard Ullathorne

By Frank Carleton

In February, 1833 there arrived in Sydney aboard the *Sir Thomas Munro* an English Benedictine monk of very youthful appearance. A lady fellow passenger described him with contemporary English Protestant prejudice as “a nice man but a bit of a Jesuit withal,” an oblique compliment to his subtlety in conversation and behavior. A Benedictine priest, he was Yorkshire-born William Bernard Ullathorne, who came as the Vicar General of the English Benedictine Vicar Apostolic at Mauritius. His vast area of episcopal responsibility encompassed the remote British penal colony in New Holland. He brought with him “a select library of about five hundred volumes. Although chiefly ecclesiastical, I added some of the choicest classics in all the languages of which I knew anything.” This extraordinary cleric, who ended his career as an archbishop

in 1889, wrote his autobiography in 1867 not too long after the events it chronicled. He revised the work in the last years of his life. The autobiography was written “not for publication but for record” though the author was “pretty sure it would get out after my time.” The first edition of 1891 was piously expurgated by a nun, resulting in some distortion of the author’s narrative. The original content was transcribed and restored from the first manuscript by the Anglo-Irish Catholic convert Sir Shane Leslie who published it in 1941 with the melodramatic, but apt, title, *From Cabin-boy to archbishop*. Unfortunately that edition is replete with errors: typographical issues, misspellings, missed words and the loss of whole sentences.

The latest 1995 edition conflates the contents of both the author’s manuscripts and includes



explanatory chapter endnotes. It also has a more logical arrangement of chapters. The front cover illustration is the episcopal portrait of Ullathorne complete with tiny armorial which hangs in the monastic refectory of Downside Abbey. Regrettably the edition lacks an index for quick reference to persons, places and events.

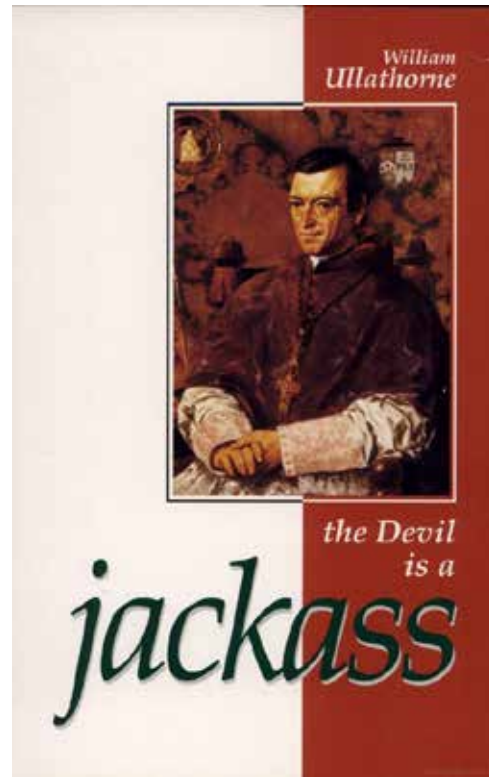
After his schooling, which was cut short in a family of ten children, and some time in the family business in Scarborough, Ullathorne was apprenticed before the mast for four years and sailed as far as Russia. In 1823 he entered the Benedictine school at Downside Priory in Somerset headed by John Bede Polding, O.S.B. (1794-1877). The following year, he sought to become a Benedictine monk with Polding as his novice master and was ordained to the priesthood in 1831.

Ullathorne's long ecclesiastical career, which covered most of the nineteenth century, was to include England, the penal colony of New South Wales, Rome, Ireland, the erection of a Catholic hierarchy in Australia in 1842, subsequently as priest in charge at Coventry and one of the last English Vicars Apostolic who played a vital role in Rome in the restoration of the English hierarchy in 1850. Finally, he was an English diocesan bishop who attended the first Vatican Council. Of Catholic recusant stock, he became the close friend of two famous Anglican converts, Henry Edward Cardinal Manning, Archbishop of Westminster, and John Henry Cardinal Newman. Both revered him.

Manning he once rebuked in his archaic Yorkshire accent: "My dear sir, allow me to say that I taught the catechism with the mitre on me 'ed when you were an 'eretic." This exemplified John Henry Newman's tribute to his Catholic diocesan bishop in his *Apologia pro vita sua* of 1864, in which he comprehensively rebutted the Rev. Charles Kingsley's calumny of dishonesty laid upon the Catholic priesthood in Newman's person:

"Did I wish to point out a straightforward Englishman, I should instance the Bishop, who has, to our great benefit for many years presided over [the diocese]."

In penal New South Wales, the newly arrived Benedictine Vicar General promptly brought



The Devil is a jackass: being the dying words of the autobiographer William Bernard Ullathorne 1806-1889. Ed. by Leo Madigan. [Stratton on the Fosse, Bath: Downside Abbey Publications, 1995].

order to the local Catholic community and its few priests. The zealous but haphazard pioneer missionary, Fr. John Joseph Therry (1790-1864), was inclined to be patronizing but quickly submitted to his authority. By July 1833 the Legislative Council made grants for four new Catholic chaplains, the completion of three unfinished churches begun by Fr. Therry, and a large monetary grant per year for schools and teachers. Ullathorne's relations with the liberal Governor, Sir Richard Bourke, were mutually cordial and cooperative. By Christmas, the large St. Mary's Chapel Sydney in Sydney, subsequently the first cathedral, was in use. By the next year Ullathorne had visited the Hunter River and Bathurst and Norfolk Island, the harsh penal location for recalcitrant convicts. On Norfolk Island, at this first visit of a Catholic priest, it fell to him to announce to condemned men those who had been reprieved and those who were to be executed. He was allowed five days to prepare >

Theme Australia and New Zealand

for death the three Catholics and four others who sought him among the latter. In conjunction with the Catholic Commissioner of the Courts of Requests, Roger Therry (1800-1874), Ullathorne strongly urged the appointment of a bishop resident in Sydney to resolve local dissensions. In 1834, this proved to be Ullathorne's revered Downside novice-master, John Bede Polding. The bishop's 1835 arrival in the Sydney penal colony began a vigorous local Catholic mission. Ullathorne served both Windsor and Parramatta, over 15 miles from Sydney, but rode there twice a week to transact the bishop's business with the colonial government.

In 1837 his bishop sent Ullathorne to Europe for more priests, schoolteachers, and funds. During his two-year absence abroad, the energetic Vicar General could recruit only one priest in England before being summoned to Rome. There, even though he was still conspicuously young, Ullathorne prepared a report for Propaganda Fide which earned him the warm approval of Gregory XVI and a doctorate in divinity. He also obtained a rescript authorizing the establishment of a Benedictine monastery in Sydney at the first St. Mary's Cathedral.

Returning to England, he persuaded the Colonial Office to allow passage money for ten schoolteachers recruited from all parts of the British Isles. With a ready pen he published a substantial pamphlet in 1837, *The Catholic Mission in Australasia*, that quickly ran to six editions. 80,000 copies were distributed in French, German, Dutch, and Italian. Assisted by an Irish priest recruited in Liverpool, Ullathorne recruited in Ireland another seven Irish priests, two ecclesiastical students, and five Sisters of Charity, who were the first nuns to ever arrive in Australia. While in Ireland he wrote a pamphlet for subsequent publication in Dublin and Birmingham, *The Horrors of Transportation briefly unfolded to the people*. In Dublin he acquired a great rarity: a dozen quarto volumes dating from 1519 to 1545 which "consisted of most of Martin Luther's publications, the original editions, tracts, pamphlets and sermons without any of those expurgations of his abusive language and obscenities which were effected in the collected editions of his works." Today these

volumes survive in the rare books collections of the Veech Library, Catholic Institute of Sydney at Strathfield.

Over two days in February 1838, Ullathorne gave evidence to the Molesworth parliamentary committee on convict transportation, which he explained had utterly failed as a means of reformation and was remarkable for its brutality, evident in its ready recourse to the lash. It reinforced the depravity of the worst and depraved the young and less criminal. In the above pamphlet he had averred, "We have taken a vast portion of God's earth and made it a cess-pool... we have poured down scum upon scum, and dregs upon dregs, of the offscourings of mankind..." His oral evidence to the committee was a particular ordeal for the young priest, lest his testimony inadvertently breach the seal of the confessional.

He returned to Sydney with three priests, four students, and five nuns, having by now added fifteen priests in total to the mission. Again at Parramatta, he now had five Sisters of Charity to assist him in the Orphan School and the Female Factory where hitherto he had described the general characteristics of the female convict as "immodesty, drunkenness and the most horrible language." But the Sisters of Charity achieved a startlingly comprehensive moral reformation of these previously refractory women.

Otherwise, the Vicar General became the target of all those who cynically favored the continuance of convict transportation as a prolific source of cheap labor and those who were dismayed to find Catholicism was now a power in the colony. For months he was subjected to almost daily abuse in the press in the unmerited role of "the Very Reverend the Agitator-General of New South Wales." But Ullathorne was content that his undeserved public notoriety shielded the popular Bishop Polding from public criticism. The bishop "was much in the gaols and in the other penal establishments. He was more frequently and longer in the Confessional than many of his priests." The sharp reduction in criminal convictions amongst Catholic and converted convicts by reason of zealous pastoral initiatives was widely noted.

Nonetheless, by 1839, Ullathorne had decided



to leave the colony. His failure to recruit English priests in 1837-1838, his success in recruiting Irish priests, and his warm friendships with several Irish prelates convinced him that his bishop's dream of a Benedictine mission could not succeed. New South Wales must be an ecclesiastical colony of Ireland which had priests to spare.

1840, his last year in Australia, was his most active. The bishop gave Ullathorne charge of an infant seminary in Sydney and the whole administration of the diocese. Seminary teaching, public lecturing on Catholicism, and diocesan administration fully occupied him while his intrepid missionary bishop traveled far and wide founding a dozen new churches and schools. Ullathorne's May visit to Adelaide proved fruitless given the hostility to Catholicism of the Protestant political establishment in that "paradise of dissent." In August, for the laying of the foundation stone of St. Patrick's Church, he organized a procession in Sydney to show Governor Gipps the numerical strength and unity of the Catholic body and to protest the governor's education proposals. By a persuasively prudent public speech, Ullathorne discouraged the mainly Irish Catholic flock from giving the occasion a nationalist character with banners and emblems likely to provoke a public affray.

In November, he accompanied his bishop in sailing for Europe via New Zealand to ensure that further sees were erected in Australia and that he should occupy none of them. Four times he refused the mitre during his Australian association and a fifth time when the see of Perth was established in 1845. He wrote, "I had seen enough of bishops thoroughly to compassionate but not to envy them." Yet he was the key figure behind the establishment of a Catholic hierarchy in Australia by Papal Brief of April 5, 1842, with Polding as first Archbishop of Sydney. No Catholic hierarchy had previously been established in the British Empire since the sixteenth century. The first Bishop of Hobart, Robert Willson (1794-1866) later remarked to Ullathorne in England, "I had not been in Sydney two days before I saw through the whole of what you must have gone through; and I only wonder that it did not kill you."

Taking over the Coventry parish in England, Ullathorne published his Australian colonial sermons. He assisted the foundation of the Dominican English Congregation of St. Catherine of Siena, thereby further enhancing his understanding of the spirituality of women religious. In 1846 he was appointed Vicar Apostolic of the Western District as Bishop of Hetalonia *in partibus infidelium* but was transferred to the Central District in 1848. Both in public and amongst the English Vicars Apostolic at Rome and in England, Ullathorne played a vital role in the complex restoration of the English Hierarchy in 1850, adeptly using his prior Australian experience on behalf of his English brother bishops. That experience also informed his career as first Bishop of Birmingham in dealings with the old English Catholics, the Irish, and the Anglican converts, the three elements of nascent Catholicism in England.

After 1867 he had over twenty years of life still in prospect in total. He concluded his reminiscences, "uncertain whether at a future period I may resume or continue them or not." Beyond the work's chronological scope was the redoubtable Bishop Ullathorne's vigorous defense of convents against bigoted proposed legislation for their official inspection. Appalled and disgusted by the ignorant notion that convents were houses of tyranny involving forced incarceration of women he published *A Plea for the Rights and Liberties of Religious Women with Reference to the Bill Proposed by Mr. Lacy* in 1851. Also beyond the autobiography's chronological scope was his attendance at the first Vatican Council. At his retirement, aged 83, Pope Leo XIII accorded him the honorary title of Archbishop of Cabasa.

The introduction to the 1995 edition by its editor relates his last visit after he resigned his see on August 18th, 1887, to Cardinal Newman, who asked his bishop's blessing. This was given with great astonishment. Newman, no stranger to public controversy, explained, "I have been indoors all my life, whilst you have battled for the Church in the world."

Ipse dixit!

“Daniel the Great”

Remembering Daniel Mannix, Archbishop of
Melbourne, May 6, 1917 - November 6, 1963

By Desmond J. McDonnell

Born in 1864 and ordained in 1890, Fr. Daniel Mannix was the Rector of Ireland’s premier seminary at Maynooth when in 1912 at the insistence of the British government, his famous oratorical gifts caused him to be exiled from Ireland.

He had been heavily involved in upholding the Catholic cause in Ireland’s troubles at the time. For example, in 1903 he was visited at Maynooth by Edward VII, and in 1911 by George V. In 1914 Parliament in London had passed a bill for Ireland’s eventual independence. Bitterest opposition to this was led by Ireland’s Protestants (“Orangemen”) who eventually succeeded in keeping Ireland’s northernmost six counties under English rule. These counties are known in the south as the “Black North.” It has been credibly argued with plenty of evidence that

England went to war in France in 1914 in order to prevent or avoid this looming loss of Ireland. Ireland thereafter slid down towards the civil war which erupted in Dublin at Easter in 1916 and which only ended with Irish independence in 1923.

St. Pius X’s Rome sent Mannix (made a monsignor in 1906) to Australia, naming him on July 1st, 1912 as Coadjutor (assistant archbishop with right of succession) to the Archbishop of Melbourne. At Adelaide he disembarked to come overland by train to arrive at Melbourne in time for the Easter of 1913. While he had been daunted at first by Adelaide’s heat, he was encouraged by his enthusiastic reception as a “world-class theologian and educationist” at St. Patrick’s Cathedral in Melbourne on Easter Sunday. This soon made him speak of his hopes to be a



good Australian. In 1917, with the death of his predecessor on 6 May, Dr. Mannix succeeded as Archbishop of Melbourne.

Throughout World War I (1914 - 1918) he earned empire-wide press infamy by vigorously applying his already famous oratorical gifts to leading all opposition to the national referendum to legalize conscription for military service in the war—which he called a “sordid trade war”—in Europe and the Middle East.

Australia’s 1901 Constitution allowed military conscription only for the defense of the Australian homeland. Conscription for military service elsewhere could be legal only if permitted by a majority “yes” vote in a nationwide referendum. In two national votes in 1916 and 1917 the “yes” vote was narrowly defeated. In the national and British Empire

press, Archbishop Mannix had been routinely painted as a traitor. In response, he was the focal point for Melbourne’s famous St. Patrick’s Day Procession of 1920, when over 20,000 Catholic Australian returned soldiers marched past his open car and behind 14 Australian Catholic Victoria Cross heroes riding on white horses.

To assure his own spiritual life and health, Dr. Mannix daily passed some five hours in prayer and meditation before the Blessed Sacrament, with an extra hour or two added when he was on annual holidays. For the sacrament of Penance he simply joined the ordinary confessional line each week, like any other ordinary penitent, at St. Francis’ church. In central Melbourne since 1841, this St. Francis’ is the city’s first and oldest Catholic church. People always came in great numbers to enjoy his great speeches and wit. >



Theme Australia and New Zealand

Archbishop Mannix's one worldly dread was that he might be given a cardinal's hat, which would oblige him to travel often to Rome. Thus he often set out to annoy the Papal Nuncio. On one famous occasion, the Nuncio was trying to say how much he enjoyed Australia's sunshine. Trying to remember this last word, he took up Dr. Mannix's whispered offer of the word "moonshine." Great was the Nuncio's umbrage as the whole audience erupted in laughter.

In the 1920s Dr. Mannix made a few last trips abroad: notably in 1920 when he was infamously barred by the British navy from visiting his mother in Ireland; in the Holy Year of 1925 he led a pilgrimage to Rome, Lourdes and Ireland; in 1926 he attended the Chicago Eucharistic Congress. Thereafter Melbourne was very much his home. For the Victorian Centenary in 1934 his National Eucharistic Congress was the greatest of all his mass demonstrations: here a procession of 80,000 people passed to Benediction before, reportedly, half a million watchers.

He thought hatred of Catholics by Protestants to be an inevitable by-product of their babel of doctrines. He never entered their churches; he offered only courtesy, but never any fraternization. In 1916 he had defended Lutheran churches from wartime closure, but Luther himself was "a distasteful subject...impossible to quote in decent surroundings."

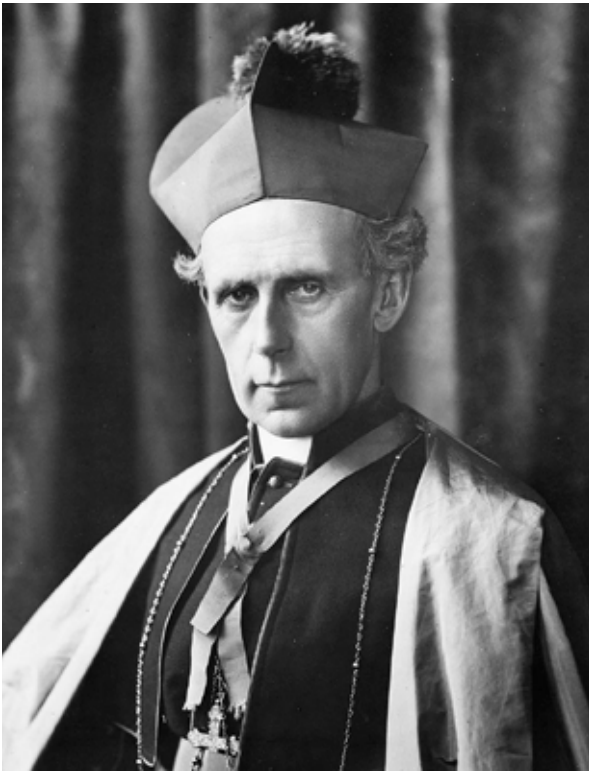


He was popularly regarded as one of the four most clever men in the world. His fruits were abounding: over his fifty years, his diocesan faithful increased from 150,000 to 600,000; churches 160 to 300; 10 new male and 14 female religious orders were introduced; these staffed 10 seminaries, 7 new hospitals, 3 orphanages, *etc.*

During World War II (1939 - 1945) he rescued the world-famous Vienna Boys Choir from wartime internment (*i.e.*, imprisonment). He thus acquired their choral services in St. Patrick's Cathedral. In 1943 he personally befriended the famous 1890s "Heidelberg school" leading artist Arthur Streeton who had defended him from a newspaper bigot attack. He helped win Streeton's conversion to the Catholic faith. Archbishop Mannix was one of the only six who attended Streeton's funeral near his home in the Dandenong Hills later that year.

His greatest interest was in the educational and spiritual advancement of his Catholic people (then 25% of the population). He routinely opened churches, institutions, convents, libraries, schools, *etc.* To create work during the 1930s Depression, he had the spires of his St. Patrick's Cathedral magnificently completed. This work was finished in 1939. He patronized the famous American architect Walter Burley Griffin (the designer of Canberra as the national capital) to design his Newman College which he had opened at Melbourne University. He also routinely invited religious orders to establish in his archdiocese, for example, the Trappist Monastery at Tarrawarra in 1954.

In the realm of national politics, Archbishop Mannix was never one to be intimidated into hiding in the ranks of any local National Bishops' Conference. Only after his time did this post-Vatican II episcopal disease called "collegiality" arise to scourge the Church's once robust and responsible episcopal leadership. Thanks to this "collegiality" each "ordinary" was ever invited and enabled to view his NBC "as a rabbit views a briar patch," *i.e.*, as somewhere to hide from his leadership responsibilities while everywhere the Church has been crumbling into ruins. The post-Vatican II Church chaos of chronic National Episcopal Conferences producing reams of unreadable (*i.e.*, unread) documents mercifully



arrived too late to trouble Archbishop Daniel Mannix.

Not that he was ever afraid to involve the Church in his strongly anti-Communist national politics. From the late 1930s onwards, Archbishop Mannix staunchly backed the work of one Mr. B. A. Santamaria (1915-1998) who organized a “movement” to combat the spread of Communist power and controls over the national and state trade unions.

In the mid-1950s, Mr. Santamaria’s “movement” caused the Communist-influenced Australian Labour Party to be split into pro- and anti-Communist factions. Their opponents, the Conservatives’ “Liberal” Party of Mr. Menzies then enjoyed a “Golden Age” of unbroken rule from 1949 to 1972.

After 1963, when Melbourne’s Mannix-led “Golden Age” had ended, only one bishop, Bernard Stewart of Sandhurst, remained as the only strongly anti-Communist Australian Catholic bishop. In the 1970s this Bishop Stewart added to his cathedral the spires which today gloriously tower from his cathedral over Bendigo. Indeed they remain today the focus for an annual

Christ the King pilgrimage to Bendigo from Ballarat.

Archbishop Mannix’s ambitions for his archdiocese were vast, as for example was his seminary in the suburb of Waverly. Sadly this, his last establishment undertaking, was overtaken by the horrors which overwhelmed the Church after 1962.

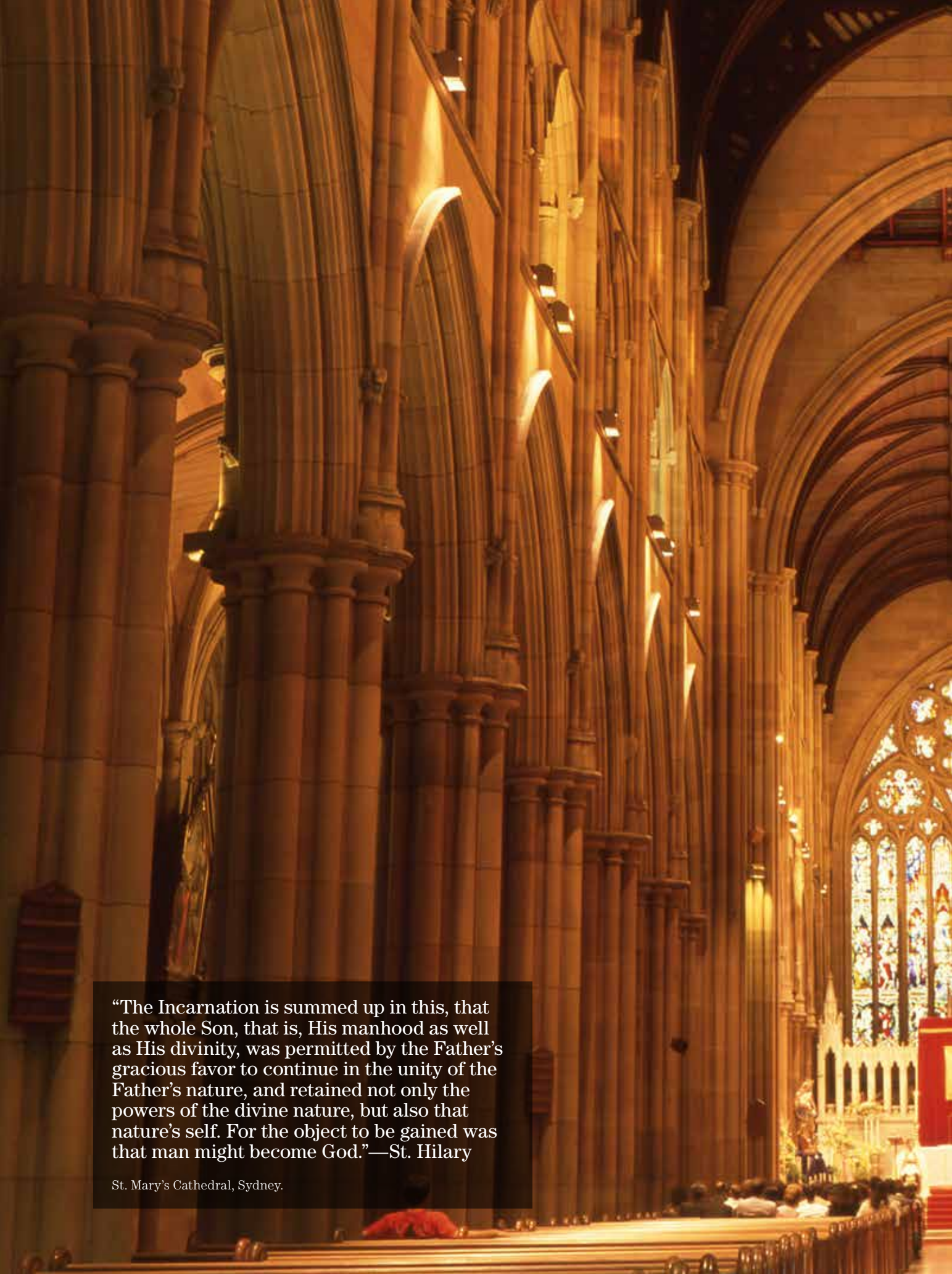
From his hilltop episcopal palace of *Raheen* over the river in the suburb of Kew, Archbishop Mannix walked every morning through the riverside parks and inner suburbs to his office near St. Patrick’s Cathedral behind Parliament house. His tall, lean, black-clad figure was a familiar morning sight to motorists...and a target for beggars. For these, when he was about to set off on his daily morning walk to the Cathedral, he routinely received from his housekeeper a handful of two-shilling silver coins.

Thanks to Archbishop Mannix and his God-granted longevity and clarity of mind, his archdiocese was largely sheltered from the spiritual rot of Modernism ever spreading over the rest of the Church during his fifty years.

He routinely bought up old mansions for convents and religious orders and for use as retreat centers. All in his Archdiocese were invited to take an annual retreat, usually a weekend, in one of these retreat centers. In his time, many of his laity took up this invitation.

Archbishop Mannix had worked very well indeed. After 1963 no other archdiocese in the world gave the “new” Vatican more trouble with anti-Modernist and anti-chaos complaints than what had been Dr. Mannix’s Archdiocese of Melbourne.

For even as late as in 1963 Melbourne still had as Archbishop one who, fifty years previously, had been named to his post and for his work by a papal saint: Pope St. Pius X himself!



“The Incarnation is summed up in this, that the whole Son, that is, His manhood as well as His divinity, was permitted by the Father’s gracious favor to continue in the unity of the Father’s nature, and retained not only the powers of the divine nature, but also that nature’s self. For the object to be gained was that man might become God.”—St. Hilary

St. Mary’s Cathedral, Sydney.





Worth a Thousand Words

By Marcus Nyssen

“Benny, that’s Dad!” I exclaimed, pointing at a photograph of first communicants in an old photo album of our little group of Traditional Catholics in New Zealand. Turning the pages, I found an image of a slightly older version of my father, with quite a bit more hair, sitting next to Fr. Juan Carlos Iscara. We had a good chuckle.

A picture may be worth a thousand words, but many words were missing from this story. Two pictures separated by twenty years. Only the words of someone who lived through the times in these photos could make this connection. That weekend, it was my chance to ask dad to pass on to me what he remembered. I wanted the tradition these pictures could only suggest. It was time to pester dad with lots of questions. Whether my questions were frustrating or not, I did learn that, in hindsight, he was not thrilled about his

1980s hairstyle.

I and my five siblings are the fourth generation of Traditional Catholics in Whanganui. In 1976, when Fr. Augustine Cummins, C.Ss.R, made his way from Australia to New Zealand to offer the Traditional Mass, Oma and Opa attended, along with Oma’s parents. (“Grandma” and “Grandpa” for us of Dutch descent). Little did Fr. Cummins know, but this first Mass in Whanganui would lead to one of the largest “parishes” in the diocese. The seed for the parish of St. Anthony’s was planted.

Ninety-three years before that visit and about 44 miles up the Whanganui River, Mother Mary Joseph Aubert of the Sisters of St. Joseph established an orphanage among the tribe of the Ngati Hau Maori iwi.

They had asked for a priest and missionaries.



The Protestants who had tried to make converts there were not pleased, and moved downstream. The small village was named Hiruharama (a transliteration of Jerusalem). Before coming to New Zealand, Suzanne Aubert, as she was known, declined an arranged marriage, on the advice of St. John Marie Vianney, for a religious life. A story circulates that the Curé of Ars told the soon-to-be Sr. Mary Joseph that she would establish a thriving congregation, but it would sadly not last very long after her. Despite this prophecy of doom, goes the tale, at the end of a river the Faith would be kept. Our River City sits at the end of that same Whanganui River.

Whether the tale is a true story or not, we can only guess, but as one of the priests who has taught my class says, "If it's not true, it's still a very good story." Mother Aubert's cause for canonization is presently open.

Fr. Cummins did not visit Whanganui weekly. Today, we are privileged to have three daily Masses, but back then, my family was blessed to have Mass every three months! Mass was in a converted garage near the Huber family's >



Theme Australia and New Zealand

house. The “Mass-shed,” Dad called it. There the handful of families in Whanganui prayed before the Blessed Sacrament when there was no priest.

News of the “Hot Summer” in France, only reached “down under” towards the end of 1976, when translations of Archbishop Lefebvre’s sermon in Lille, France circulated among the faithful in New Zealand. Seeing the missionary Catholic spirit was still alive, several families sought out the Traditional Mass and moved to Whanganui. Several life-sized statues, salvaged from the South Island’s West Coast, came with them and get regular visitors in St. Anthony’s Church to this day. The news of a bishop who kept the Traditional Faith, prompted a young man from Whanganui to pursue a vocation with this “rebel” Archbishop. The future Fr. James Peek headed for Ecône, first as a religious brother, but then to become a seminarian.

Dad did not have to attend Mass in a shed for very long. In 1981, a house was donated. With some work from several men, including Opa, it became our first proper chapel. Armed with a more fitting place for the Mass, the faithful petitioned Archbishop Lefebvre for a priest for New Zealand. They had sent a man to the seminary; perhaps they could now reap the fruits. The Archbishop assured a priest as soon as one was available, but one was not then available.

It was in 1983 that, for a short time, the growing parish of Whanganui was blessed with the arrival of Fr. Lawrence Smith, S.M., who said Mass regularly for 60 or so people, despite, or perhaps because of, the conflict between the Archbishop and Rome. When news came that Msgr. Lefebvre had accepted the invitation to visit for Confirmations in November 1983, it was the miraculous answer to many prayers. So in 1985, Whanganui saw the first fruits of its efforts: the ordination of Fr. Peek. Five years later, a second Kiwi would be ordained for the Society, Fr. Anthony Wingerden.

Prayers were yet again answered when, in 1986 the priest Msgr. Lefebvre had promised arrived. The St. Edmund Campion Chapel became a priory, with the Australian Fr. Stephen Abdoo installed as prior, hands still wet with the Holy Oil. Fr. Abdoo shared the priory with Fr. Smith, who left in 1987, and was replaced by Fr. Ruben

Gentili as coadjutor.

Fr. Abdoo was a zealous priest. Soon after his arrival he penned an open letter to the New Zealand bishops, calling them out for the loss of Faith and calling them back to Tradition. This *cri de cœur* tragically became Fr. Abdoo’s Last Testament. Returning North from a pastoral trip, scheduled to say Mass in a small converted garage in Tawa near Wellington, a driver lost control heading Southbound and went through the barricade and dropped onto the lower lanes upon the car of Fr. Abdoo. Two miles from the place he was to offer the Mass, the Society saw the first death of one of its priests ordained by the Archbishop. He had died like every priest would want: doing his duty for souls. Even so, the grief was immense. To this day a cross stands on the roadside near where he gave his soul back to God, and every year we boys at the school have the opportunity to serve a Requiem Mass offered for his soul on the anniversary of his death.

Thrown into the role unexpectedly, Fr. Gentili became the new prior and was joined by the recently ordained Fr. Juan Carlos Iscara. Both were together in the Argentinian Seminary. Dad remembered it was not just a common fatherland they shared, but also a common love of Coca-Cola, which became a priory staple. Fr. Iscara’s stay was short, but included a boys’ camp at Ruakawa Falls, from whence comes the second photo of dad. When Fr. Iscara left for Australia, a young Fr. Shane Johnson took his place.

St. Edmund Campion chapel became crowded, but the old 1924-built Gonville parish church, on the top of a large black-sand dune, had come up for sale. Used on Sundays as a church, the building was actually a large hall for St. Anthony’s School, which had been merged with another school and shuttered. A plan was made: three months to raise a deposit. The diocese was not keen to sell to the SSPX, so Fr. Gentili made a promise to St. Anthony: an annual procession in honour of St. Anthony on the Sunday closest to his feast day, if the SSPX would obtain the church. Not knowing this promise, a Traditional Catholic approached the diocese, purchased the building without trouble, and it was then offered to the Society. The old parish church of Gonville, where many of the faithful lived, was once again



their church. The procession goes on every year, and even the COVID restrictions failed to stop it in 2020. It only had to be shifted a week later, so restrictions could lapse.

The next challenge was a school. Families agreed on this necessity, and so a plan was created for a primary school. A handful of men, working for free on weekends and after work produced three classrooms. In June 1994, after the annual St. Anthony's procession, Fr. François Laisney (then District Superior, now prior) opened and blessed the school. Fourteen students and three teachers (two of whom still are teaching) started the 1995 school year.

In 1997, a Dominican from a teaching order in Dunedin, hearing of Tradition, visited the priory and school. After spending some time in Post Falls, Sr. Mary Micaela returned to Whanganui, intent on beginning a secondary school. St. Dominic's College was inaugurated in 2000, and two years later, novices came to Sr. Micaela to begin a Traditional branch of the Dunedin teaching sisters. The sisters now number nearly two dozen, with a convent and girls' boarding school built in 2006, when my memories begin in very foggy form.

We boys have classrooms across the campus as part of St. Augustine's College, and are taught by several dedicated lay teachers and three priests. A generous donor, Dr. June Barclay, left nearly \$1 million in her will to help the boys' college, so in 2016, the classrooms and offices opened, under Fr. Andrew Cranshaw, another Kiwi vocation, where I and my brother Benedict are two of nearly 150 students in the various schools who attend daily classes. The Cambridge International curriculum is difficult but rewarding, and some of our students have won national awards, including a Top of the World award for Classics just this past year.

The years have seen many priests pass through, each contributing their own part to the tradition and story. Several have been my teachers, confessors, and added their own little bit to my formation, as they have to many other young men. So have men like my father—who seemed happier than I imagined to be peppered with questions—contributed to the story, and now passed it along. Thinking back over the

story of Whanganui and of Tradition, the hand of Providence is clearly seen in the Faith holding on at the end of a river. That that Faith has been handed to me, and now I can be a part of passing it along, along with this story, in whatever way Providence has planned for me.

Perhaps one day, forty or so years in the future, another young man will point me out in a photo book, propose questions, and I will be able to pass on to him my thousand words.

Kiwi Catholicism

Interview with Fr. Ian Andrew Palko, SSPX

By Angelus Press

Aotearoa, or the “land of the long white cloud” as the Maori natives call the New Zealand archipelago, has been home to priests of the Society of Saint Pius X since 1986. Presently, it has one priory, a primary and secondary school, three weekly Mass centers, and four other chapels served less frequently by three SSPX priests, with the help of two SSPX brothers. The Dominican Sisters of Whanganui assist the Society with the girls’ education. Recently, *The Angelus* had the opportunity to interview one of the American priests stationed at St. Anthony’s Priory in Whanganui, New Zealand, Fr. Ian Andrew Palko.

Father, could you introduce yourself to our readers?

Tena koutou, katoa (Greetings to all of you). It would be my pleasure. In priestly years, I am still one of the young priests. I was ordained in 2017 by Msgr. Fellay at St. Thomas Aquinas Seminary in Virginia. Nine in total, we were the first priests ordained there. I reported to my first assignment at St. Anthony’s Priory in Whanganui, New Zealand on August 22, 2017, so it is nearing four years here, long enough to need to apply for

residence in order to stay.

What about your background?

I was born in Annapolis, Maryland, the eldest of two children. My father is Catholic. My mother is not. Our religious practice was sporadic growing up, but my parents did teach us real natural virtue. Growing up in the modern Church, fairly lukewarm, it was at Georgetown University that I encountered the Traditional Mass. With friends I attended my first Latin Mass, a Solemn



Mass on the Feast of the Immaculate Conception. I was hooked. It was not long before I thought of a vocation, but it would be a while before I actually headed to the seminary.

So you were a later vocation?

It is hard to accept that moniker, given that a confrere in Whanganui, Fr. Michael Johnson, was ordained at age 60. I will take “later than it needed to be” for myself. I entered the seminary at age 29. Before going to the seminary after years contemplating and then neglecting God’s call, I finished a Chemical Engineering degree at the University of Kansas in 2004. St. Mary’s or St. Vincent’s in Kansas City were where I went for Sunday Masses. After three years as an engineer at a brewery, three teaching at St. Vincent’s Academy, and one year doing both, I entered the seminary in Winona in 2010. Seven years later, I coordinated the packing and moving of all of our books and belongings from Winona to Dillwyn, and then the superiors wanted me to do more packing and moving, this time half way around the world. They must have seen my talents for packing boxes!

How did you find out about your assignment to New Zealand?

Our first year in Dillwyn, seminarians were doing a lot of odd jobs. I was often in the kitchen.

Making bread for a meal, the Rector, Fr. Yves le Roux—a spiritual father I wish many other priests will learn from—approached me. “You will need to send an e-mail to Fr. Fullerton,” he said. Knowing Fr. Fullerton was the superior of Australia at the time, I knew that I would be assigned to the District of Australia. I thought it might be a school, given my teaching background. I did not even know that New Zealand was part of the district, but a week before ordination I found out it would be Whanganui, New Zealand. I began the visa application just before the ordinations retreat.

What were your impressions of Whanganui, New Zealand, and the apostolate there on arriving?

After an overnight in Auckland, I flew on a small 30-seat plane to Whanganui. Already, it felt quite small compared with the U.S. The Whanganui airport terminal was not much larger than a small school gym, but exiting the plane I was greeted by two priests, some brothers and nuns and by a fairly sizable contingent of parents and students (who were on a short holiday from school). They sang and I think most of the people in the airport were not really sure what was happening. I was badly jetlagged so I was almost not sure either. It was a very warm welcome—very common in New Zealand, and memorable. >



St. Anthony’s Church and School, with St. Augustine’s Boys’ College at the bottom, and St. Dominic’s Convent and Girls’ School at the far back left.

Theme Australia and New Zealand

I settled in quickly with the help of Fr. Robert MacPherson, whom I was to replace. He left for Holy Cross Seminary in Australia a bit more than a month later.

It was a running start, however. Fr. Johnson was back in the U.S. on holiday, so I would need to cover his classes for a month beginning the next week. That first weekend, I was to cover his circuit in Wellington. Fr. MacPherson gave me his car (a stick shift) and directions. One small problem: we drive on the left here, steering wheel on the right, and I was to drive myself. Let us just say that regarding the pious belief that a priest gets a second guardian angel at ordination, I am a believer. The drive was stunningly beautiful, but incredibly terrifying.

What does your apostolate consist of at present?

I am the pastor of Immaculate Heart of Mary Church in Auckland, the country's largest city. Each weekend I either fly the one hour, or drive the winding roads north six hours. They have Mass on Friday evening through Monday morning, then I return to Whanganui to teach. From Auckland, I also visit two smaller chapels on Sundays. One is two hours north in Whangarei. The other is 90 minutes south in Hamilton. In these three chapels are about 200 souls.

In Whanganui, I serve as Dean of St. Augustine's Boys' College. This is the boys' academy of St. Dominic's College. Here and in Australia "college" means "high school." Schools after high school are "university." As Dean I am responsible for the formation of the boys, both naturally and supernaturally—a sometimes benevolent disciplinarian and chaplain. In my years here, I have taught, at various times, the Religion classes for grades 7-12, Philosophy, Mathematics, Chemistry, Apologetics, and Church History. The prior, Fr. François Laisney, has also put me in charge of the St. Stephen's Guild, the Bosco Cadets (our boys' scouting program), and the Children of Mary. It is a very full schedule.

The apostolate also comes with demands that I never thought would be needed. For instance, New Zealand requires even private school

teachers to be registered. That requires a degree in education. So, in 2019 I went back to full-time university for a Graduate Diploma in Secondary Education. That was on top of a full load of teaching, and the priestly apostolate.

What is New Zealand Catholicism like and the religious environment there?

New Zealand is a very young country; younger than the United States. This is why a building that is 100 years old here is considered "historic" and protected. We ran into this problem building the chapel in Auckland. Around 1900 someone lived on the property, and so we had to hire an archaeologist to sift through the dirt we moved to find what amounted to actual rubbish.

The first Catholic missionaries, under Msgr. Pompallier, did not arrive until the late 1830s. While many of the native Maori did take to Catholicism, there was also the Protestant Church Missionary Society, which won some converts. Certain places were very Catholic, like Auckland, Wellington, Taranaki and the South Island's West Coast, but the Faith never really took any massive hold outside of those areas. It disintegrated quickly during the mid-20th century even before the Council and was never a major force in the country. The Catholic Church never had much political clout after Msgr. Pompallier. He managed to get the Maori to insist on protection for the Christian religion by the government in the Treaty of Waitangi at the very last minute.

The lack of Catholic development, though, is evidenced by our churches. Few of our churches would fit more than 200 people. Most are built of wood. Small wooden chapels are quaint, but suggest a Catholic environment not very well-developed. There are some gems, especially in the South Island, but even our cathedrals look like small U.S. parish churches. We are still a mission here, and the churches announce this. Truly grand churches can be counted on one hand, many are in disrepair, or destroyed by earthquakes and never rebuilt.

The country is naturally very beautiful and so speaks of God through this beauty. We can see two volcanos from Whanganui on a clear day, but it is very hard to show young men a



[Top left] The boys of St. Anthony's School, Whanganui, present Fr. Louis Bockholtz with a farewell gift in a traditional Maori ceremony. [Top right, and center] Christ the King Procession at St. Anthony's. [Bottom left] Immaculate Heart of Mary Church, Auckland.

Theme Australia and New Zealand

grand cathedral that speaks of God, as we could in the U.S. or Europe: to show them what the Faith has built. Their experience of Catholicism is very “parochial.” If our churches seem like afterthoughts, dwarfed by worldly structures, it is easy to think of the Faith as an afterthought. I have always hoped for a regular school trip every few years to Rome or something similar as a remedy to this.

New Zealand does not seem like “missionary territory.” What do you mean a “mission,” then?

Canonically we are in missionary territory, as was much of the U.S. West a hundred years ago. The bishops here report, not to the Congregation for Bishops, but to what the Church used to call “the Propaganda,” the Roman Congregation that dealt with missionaries.

That said, we are a “mission” here, perhaps not in the same sense that most Americans think of when they hear “the missions.” I always had the impression that “the missions” were poor places where life was quite rough. Indeed, there are such places, some of our priests here visit such places like Vanuatu. New Zealand, though, is not one of these. Visitors from the U.S. would find the country very similar to home as regards the standard of living.

In Whanganui the school and priory is much like a parish. Most families live within a mile or two of the church and school. Students walk to school. We have around 500-600 faithful in a small city of 40,000. Leave these confines and it becomes much more a “mission” in the conditions for teaching the Faith, rather than the natural living conditions.

And what are those conditions?

There is an incredible apathy towards religion in New Zealand. Over half of Kiwis profess no religion at all, not even paganism. Consider, too, that many lax or non-practicing “Christians” or “Catholics” will tick the box, because grandma was Catholic. To claim “no religion” is bold. The real number who disregard religion is much more than 50%. We priests are working in a very naturalistic environment, and this has a huge impact on our work and faithful.

There is not a militant atheism here, as you might find in Russia or the former Soviet Bloc, but a “militant” apathy. Your average Kiwi will smile at the priest, may praise our social work, but have zero interest in religion or anything spiritual. He does not hate religion. He simply does not care. Speaking to those outside of our small circles, it really feels like a post-Christian realm.

Do such conditions make for many converts?

We do have converts. Most, however, do not come from Protestantism, but rather from no religious practice. This past Christmas, I had the privilege of baptizing a 27-year old man, but he came from a purely non-religious background. These converts are easier to catechize, since they do not start with heretical ideas, and often are zealous once they see the Truth. The hurdle is getting the areligious person to think about the possibility of things supernatural. In Whanganui we have had a few converts. The situation was the same: no previous religion in most cases.

Since you teach at a boys’ school, do you see that attitude affecting the youth?

Absolutely. Despite our effort to protect ourselves from the atheistic, nihilistic, pagan, hedonistic, individualistic influences the world shoves at us, we do live in the world. If one is around a campfire, he will absorb the smell of smoke. So do we all absorb the worldly influence, even when making an effort to avoid it. We all become desensitized to these evils, or tolerate them to a degree, if not actually accept them. That is especially true of the more-impressionable youth. Particularly among young men, even our good boys, their mind does not easily turn to higher things, or the abstract, but the base material things in front of them.

Our best boys are devout young men, generous, virtuous, but ask a question about God, and often the answer comes back too focused on the human or the natural, rather than the supernatural.

That is a general problem with the youth in the West, raised in a very materialistic and naturalistic society, but even more so where the environment is one of apathy to religion and the supernatural. A lackadaisical approach to the



Faith, especially among the men, results. Add to this the influence of modern media, computers, video games, streaming services, and all of the mess that comes with that—it is a huge battle to produce generous souls. We are making inroads, but very slowly, and the “No worries” or “She’ll be right” mentality common here makes for very pleasant people, but very phlegmatic reactions to our efforts.

That does not mean that there are not some impressive and virtuous young men in our schools and good families. Some young men and families truly impress me. I am very hopeful that we will have some vocations coming out of our school soon, but we also have some very sad cases. Forming Catholic youth in this environment is a gargantuan task.

On vocations, do you have many vocations from the school?

We have yet to have a vocation from the boys’ school, though I think that will change in the next few years. The priests before me planted some good seeds. A poor substitute for St. Paul, I do get to try to water what these Apollos have planted, which is a great grace, and terrifying. I can count at least six young men in our school who have at least mentioned thoughts of a vocation, and at least three at times speaking quite seriously about it. It really touches a priestly heart to see these seeds germinate. Let us hope God gives the increase and these young men do not make God wait. The next 2-5 years will, I think, be very fruitful.

New Zealand can claim five priests as members of the SSPX. Our chapel in Auckland would have a deacon at Holy Cross now but for the pandemic and no access for the bishops. We have had a few from our mission chapels go to the seminary, but not many from Whanganui.

Our young men have two SSPX brothers to give an example of religious life, but I have always thought the Kiwi temperament would be naturally drawn to a Benedictine lifestyle of work and prayer. Drive outside of the towns and the towering hills full of sheep and cattle cry out for a monastery. I long for the chance for our boys to see how a monastery works one day, because I think this would attract many young men who do

not see themselves as priests.

Our girls’ school has produced several religious vocations, and I know of a few young ladies considering joining a religious congregation as well. We have SSPX Sisters, Dominicans, and even one young lady who joined the Little Sisters of St. John the Baptist in Lourdes.

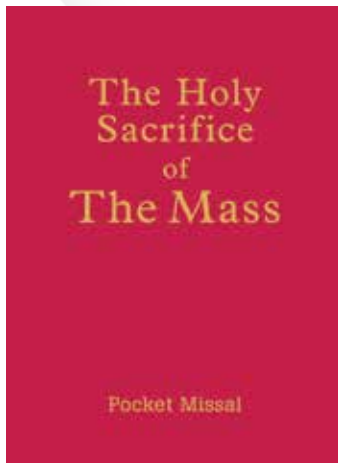
What will the New Zealand apostolate look like in the next few years?

Right now, with the three SSPX priests, and Fr. Albert Kallio, O.P. as the temporary chaplain for the Dominicans we are stretched thin. Three Masses for each of us is normal most Sundays and Holy Days. Occasionally, we must binate on First Fridays so the missions have Mass. Until we have extra hands the apostolate cannot expand much. As in many places, COVID has increased our numbers. Whanganui was 450 on Sundays last year. We often are over 500 this year. When restricted to 100 people per Mass, we had to have six Masses in Whanganui.

Perhaps once the situation calms a bit and travel to New Zealand opens, we will be able to get an extra priest. Then we could look at expanding the apostolate a bit, but more importantly, there is need to further develop our present apostolates and deepen the work. I am working on a young adult group like in St. Marys, more spiritual than social (though still social). With Fr. Laisney’s permission, I plan to work on a similar men’s group to help these fathers find truly Christian friends. We may firstly start by social gatherings with the priests to attract good men, but then slowly shift towards a more spiritually-minded group. Both for the men and youth, work in vein of Canon Timon-David’s work in France will pay dividends, and many souls for many years to come will be sanctified.

The Holy Sacrifice of the Mass

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Meditations on St. John's Gospel

Chapter Five

By Pater Inutilis

St. John, as we know, is very much interested in presenting us the “Life” that is Christ, that by accepting Him, and thus by believing in Him, we may ourselves have “life.” This will be true even of corporal life, the sin of the world having been taken away, and so also its consequences, including death; but it is all the more true of spiritual life. There is the question of both in this chapter.

St. Thomas remarks that it is the custom of this Gospel to always attach the teaching of Christ to some sensible sign related to the teaching, and “thus to make known things invisible from things visible.” Our Lord’s present teachings on life, therefore, follow His miracle of repairing life by healing one sick and unable to walk now for 38 years. This takes place in Jerusalem by the pool of Bethsaida—an ancient “ Lourdes ” where an

angel of God from time to time moved the waters and healed him who first went into them. (A most fitting gospel for the feast of St. Raphael, the Healer of God). There must have been quite a throng always gathered around the pool, indeed “a great multitude.” Jesus approaches one who could not get himself into the water and says: “Arise, take up thy bed, and walk.” What strikes us is Jesus’ goodness and power—and humility too, for the man does not know that it is Jesus and He had quietly gone aside from the multitude. This He did, for these miracles are for His teaching, but the crowds risk being carried away by their enthusiasm, as will shortly be evident. But what struck the Jews was that this miracle took place on the Sabbath. By “Jews,” St. John commonly means Pharisees, scribes, priests; and the others, his compatriots, who did not become disciples of Our Lord. >

The Jews are fettered and blinded by the letter of the Law, missing completely its spirit. This is a tragedy: “The letter killeth, but the spirit quickeneth,” which Christ tries again and again to avert. This He did by often working miracles on the Sabbath and then explaining Himself. A miracle is a divine work, hardly what we would call an unnecessary servile work! It is God who is at work—and the one who performs it is doing so with God’s power and favor: “My Father worketh until now; and I work.” He had already tried explaining that “positive law” suffers exceptions for a greater good or out of necessity; indeed, even his accusers so acted for their profit, and, performing these miracles in His own name, surely they should conclude divine power is His—“the Son of man is Lord even of the Sabbath.” Our Lord will defend this miracle on the same grounds again in John 7:21-23. Their attack here in John 5, though, is no longer strictly just against a miracle having been worked on the Sabbath, but against Our Lord having told the one healed to take up his bed and walk. Now this is “servile work,” but positive law yields before a greater good: the miracle is magnified by one so infirm now able not only to walk but also to carry burdens; and an occasion is provided for Our Lord’s teaching on His divinity and “Life.” Therefore, “My Father worketh until now” refers rather to God’s daily preservation and governing of the world; “and I work” means Jesus is claiming equal power in giving, preserving and restoring life. This, at least, the Jews did not misunderstand: they “sought the more to kill Him,” because He did not only break the sabbath, but also said God was His Father, making Himself equal to God. Advisedly Jesus said: “*My* Father,” for He is Son in a unique sense.

God is One. This the Jews knew from God. How now to teach that He is also Three? Our Lord will indeed instruct as to His divinity, but he will also emphasize that He has all from the Father; and He will too use metaphorical language more accommodated to His hearers. The Son is from the Father, but does all the Father does, and as He does. So, as the Father has life in Himself, so does the Son; as the Father gives life, so does the Son; as all honor the Father, so must they the Son. The Son “seeing” the Father, or the Father “showing”

the Son, or the Son “hearing,” means that the Son is the “Word,” the “Image” of God. The Arians could not understand this and saw in John 5:19 only a profession of inferiority of the Son with respect to the Father. But “the Son cannot do anything of Himself” because He is one God with the Father and Both do all divine works in creation. “What He seeth the Father doing” is metaphorical: as the Son is from the Father in “being,” so is He in “doing”—but to be generated of the Father and be His only begotten Son in no way denotes inferiority where they have the same divine nature. “What things soever He doth, these the Son also doth in like manner.” The Father acts as a God; so does the Son. They will indeed be co-principle of all Their works, even unto the spiration of the Holy Ghost, of which a manifestation is His being sent by Each.

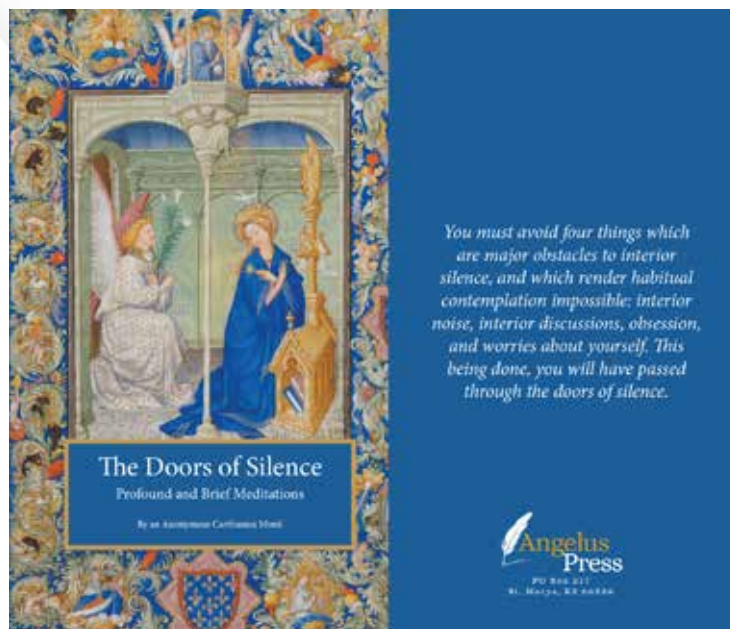
Judgment, though, following the resurrection on the last day, will be the work of God incarnate and this “because He is the Son of man”; for, to see God in Himself would be the beatific vision, or heaven, from which some will be excluded.

Christ has been giving testimony of Himself—insufficient to stand up in court according to His hearers—though superabundantly sufficient for those who accept His divinity. For the Jews’ sake, Our Lord brings forth further testimonies: even that of St. John Baptist, but especially that of the Father, and this by the miracles Jesus works and by the Scriptures that speak of Him. The Jews reject the testimony of the scriptures and even the most evident one of miracles in their presence. Such blindness comes from hardheartedness—“I know you, that you have not the love of God in you.” It is inexcusable, and the cause of their condemnation.

For our own part, may we want to know and love our God, and to receive the life He wants to give us. One thing we can do is heed Our Lord’s exhortation to “Search the Scriptures” because, yes, they do speak of Him. We are more blessed here than the Jews of old, for we also have the New Testament, the full light that is Christ, and not just foreshadowings. We have in particular the testimony of the disciple whom Jesus loved whose testimony is true; rightly may we think to have in these writings “life everlasting.” May the “Spirit of truth” teach us all truth and bring to our minds, too, whatsoever the Son of God has said to us.

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The Holy Sacrifice of the Mass:

The Canon

Part Three

By Fr. Christopher Danel

In this article we continue an examination of the Canon of the Mass, presenting the work of Msgr. Nicholas Gehr in his fundamental liturgical commentary *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*. Msgr. Gehr was a priest 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 Saint Pius X. The early years of his work were contemporaneous with the last years in the work of Dom Prosper Guéranger. (The English translation of his study appeared in 1902; the original is: Gehr, Nikolaus. *Messopfer dogmatisch, liturgisch und aszetisch erklärt*. Herder: Freiburg im Breisgau, 1877.)

Communicantes

The first prayer of the Canon consists of three parts: the *Te igitur*, the *Memento* of the living, and the *Communicantes*. This article will consider the third of these parts, namely, the *Communicantes*.

Communicantes et memoriam venerantes: thus begins the formula. These words, as a

continuation of the preceding part of the Canon and its supplement, stand in the closest relation to the preceding words: *Those present offer up to Thee, O Lord, this Sacrifice of praise and pay their vows unto Thee*, and this not as persons separated from the unity of the mystical body of Christ, but as belonging to the Communion of Saints (*Communicantes*), and who fulfill >

this communion towards the inhabitants of heaven by venerating their memory (*memoriam venerantes*). By name they are mentioned: the Blessed Virgin Mary, the twelve Apostles and twelve Martyrs; finally, all the Saints.

All the redeemed constitute together the kingdom of Jesus Christ, among all these citizens, whether they have already happily reached the term, or are still combating on earth, or making atonement in the place of purification, there is a living communication, a reciprocal interchange; good deeds and sufferings, merits and satisfactions, in short, all the fruits of grace are common property from which each draws and to which each contributes. It is precisely at the celebration of Mass that we are reminded of the happiness and dignity of belonging to so glorious a community, that is, that we are “fellow-citizens with the saints and domestics of God” (Eph. 2:19).

The Blessed Virgin Mary

“First of all” (*in primis*) and, therefore, more than all, we honor the memory of the “glorious ever Virgin Mary, Mother of God and our Lord Jesus Christ.” As always, so also in this instance Mary is rightly named in the first place; she is Queen not merely of the Apostles and Martyrs, but of all the Saints. Her name is not mentioned simply, but with honorable qualifications that proclaim her grandeur, power and dignity.

Let us here yet briefly notice her connection with the bloody and unbloody Sacrifice of Christ. The Victim of the Cross and of the Altar was given to us through the Virgin Mother Mary; He is “the fruit of her most noble body” by the overshadowing of the Holy Ghost. The God-Man is “born unto us and given to us from Mary. She “stood by the Cross of Jesus,” and while her maternal tears were mingled with His blood and the sword of sorrow pierced her soul, she offered her Crucified Son for the redemption and salvation of the world. Her name, therefore, is inseparable from the Sacrifice of Christ.

The Apostles

Next, the twelve Apostles are named in the Canon. The Apostles are those chosen messengers to whom the Lord imparted full powers as teachers, bishops and pastors, that, as His representatives, they might continue the work of the redemption.

St. Peter, who is inseparably combined with St. Paul in the liturgy, is named first. Jesus Christ made him the foundation of His Church and invested him with the office and dignity of primate over the universal Church. As the visible representative of Christ and as chief pastor, he was with supreme power to feed and guide the lambs and sheep, the entire flock of Christ. Hence in the Gospel Peter takes preeminence over the other Apostles. He stands forth in bold relief as the man of truth, transformed by grace, a monumental figure, an exalted prototype, as it were, of the Papacy and of the Church herself, as from the days of Peter till now she passes on through the world and through the centuries.

St. Paul, abounding in labors and sufferings for the Gospel, is the ideal missionary Apostle. He made five great apostolic journeys by water and land. They occupied more than twenty years of his life; during that time St. Paul passed through about thirty different countries and islands, established and consolidated Catholic communities in more than forty cities. By word and writing, by sermons and epistles, St. Paul brought everywhere the name of Jesus, that is, truth and grace, light and life, the doctrine and salvation of Christ to the children of Israel as well as to heathen nations and rulers.

St. Andrew was the first to recognize the Messiah through St. John the Baptist. His arduous and successful missionary labors were first exercised in Scythia; he, at last, went to the city of Patrae in Achaia, where he suffered a heroic martyrdom on November 30 in the year 62. The Apostle made a solemn profession of the Sacrifice of the Cross and of the Altar; whereupon he was condemned to die fastened to the Cross composed of two beams diagonally crossing each other. He remained on the Cross two days and a night, making of it a pulpit, whence he announced Christ crucified. Finally, a bright light encompassed him, and the Cross became for him



the ladder to heaven.

St. James the Greater was a brother of St. John, both being sons of Zebedee. Peter, John, and James were distinguished and privileged by the Lord above the other Apostles. St. James preached in Judea and Samaria; then he hastened to distant Spain. He was later put to death by the sword in Jerusalem by Herod Agrippa only nine or ten years after the death of Christ. His holy remains were at an early date carried to Spain, and there they rest even now at Santiago de Compostela.

St. John was honored by Our Lord on account of his innocence and virginity, with His closest friendship and intimacy. In that blessed hour, when Jesus by the institution of the Eucharist gave to His own the greatest proof of His love, John was permitted to repose on the breast, on the Sacred Heart of Jesus, thence drawing light and love in abundance. Then when dying on the Cross, the Lord bequeathed and delivered over to His favorite disciple what to Him was most dear and precious, namely, His holy Mother. St. John first exercised his apostolate in Palestine; later on, he exercised a powerful influence on the Church of Asia Minor, until he there died and was buried at a very advanced age. But is the glory of martyrdom wanting to St. John? By no means. Under the emperor Domitian he was dragged to Rome, and there thrown into a cauldron of boiling oil; but by a miracle he came forth from it purer, fresher and more vigorous than before. He was then banished by the same tyrant to the island of Patmos. St. John is not only an Apostle, martyr and evangelist, he is also a prophet.

St. Thomas, called the Twin, was slow to believe in the resurrection of the Lord; but he afterwards proved himself a fervent advocate and propagator of the faith among the Parthians in the East; on his way thither he is said to have baptized the three Magi. He penetrated as far as India, where, by the command of the king, he was killed by a stroke of the lance, or, according to another account, stoned and clubbed to death.

St. James the Less, being a relative of the Lord, is called His brother. With Sts. Peter and John he is designated by St. Paul as a "Pillar" of the Church. He was raised by St. Peter to be the first Bishop of Jerusalem. Because of his courageous

confession of the divinity of Christ, he was thrown down from the battlements of the Temple; he was still able to rise to his knees, but the mob fell upon him with stones, and he was given the death-blow with a club.

St. Philip was the fourth of the fishermen of Bethsaida in Galilee called by the Savior to the Apostolate. He exercised his apostolate in Phrygia, and died in Hierapolis on a cross, stoned to death by the enraged populace.

St. Bartholomew was led to the Lord by Philip. He preached in Arabia Felix, in India and in Greater Armenia, where at Albanopolis he was flayed alive and decapitated. Relics of his holy body are preserved under the high altar of the Church of St. Bartholomew, in the isle of the Tiber, at Rome.

St. Matthew is both Apostle and Evangelist. He was a publican when the Lord called him. Arabia and Ethiopia are specially mentioned as the field of his zeal. According to some authors he was burned alive, according to others he was killed with a spear.

St. Simon, the Zealot, is in the veneration of the Church connected with St. Jude Thaddeus, who was a brother of St. James the Less. Both consumed and sacrificed their lives by their labors in Mesopotamia and Persia, where Simon was cut in two with a sword and Jude was shot to death with arrows.

The Martyrs

Martyrdom of blood is the characteristic trait of the saints of the first four centuries; therefore, twelve martyrs of these ancient times are now mentioned in the Canon. Among them are five Popes, a bishop, a deacon and five laymen. Even at a very early period these saints were held in universal and high esteem in Rome. This explains their insertion in the Canon.

First, five Popes are mentioned. St. Linus was the first successor of St. Peter in the See of Rome and, therefore, the second Pope. He was converted to Christianity by St. Peter. St. Cletus succeeded St. Linus. He adorned the tomb of St. Peter, who had ordained him a priest. St. Clement is reckoned among the

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Apostolic Fathers; he sat in the chair of Peter from 88 to 97. He was praised by St. Paul, and according to the testimony of ancient writers, St. Clement was endowed with all the qualities of mind and heart that were requisite for the highest ecclesiastical dignities. In the fourth place comes the name of St. Xystus (the Greek form of Sixtus). During the first three centuries there were two Popes of this name. The memory of Sixtus II has been especially celebrated in the Church; the Catacombs prove this by many pictures, inscriptions and prayers. St. Cornelius distinguished himself in all the grades of the Church including the papacy, and eventually died a martyr.

After the Popes in the Canon come a Bishop and a Deacon. St. Cyprian was from Carthage. From the very beginning of his conversion he was adorned with brilliant virtues and uncommon graces. He combated for the unity and discipline of the Church against heretics and schismatics, animated all to cheerful endurance of martyrdom, and consumed himself in the ardor of Christian charity. His life, rich in blessings, was terminated by the glorious death of a martyr in the public square of Carthage. St. Lawrence was a native of Spain but was brought up and educated in Rome. Sixtus II ordained him deacon and made him the first of the seven deacons of the Roman Church. St. Lawrence was scourged, struck with leaden balls, stretched on the rack, and burned with red hot metallic plates. Afterward he was laid on a burning gridiron, upon which his martyrdom was consummated.

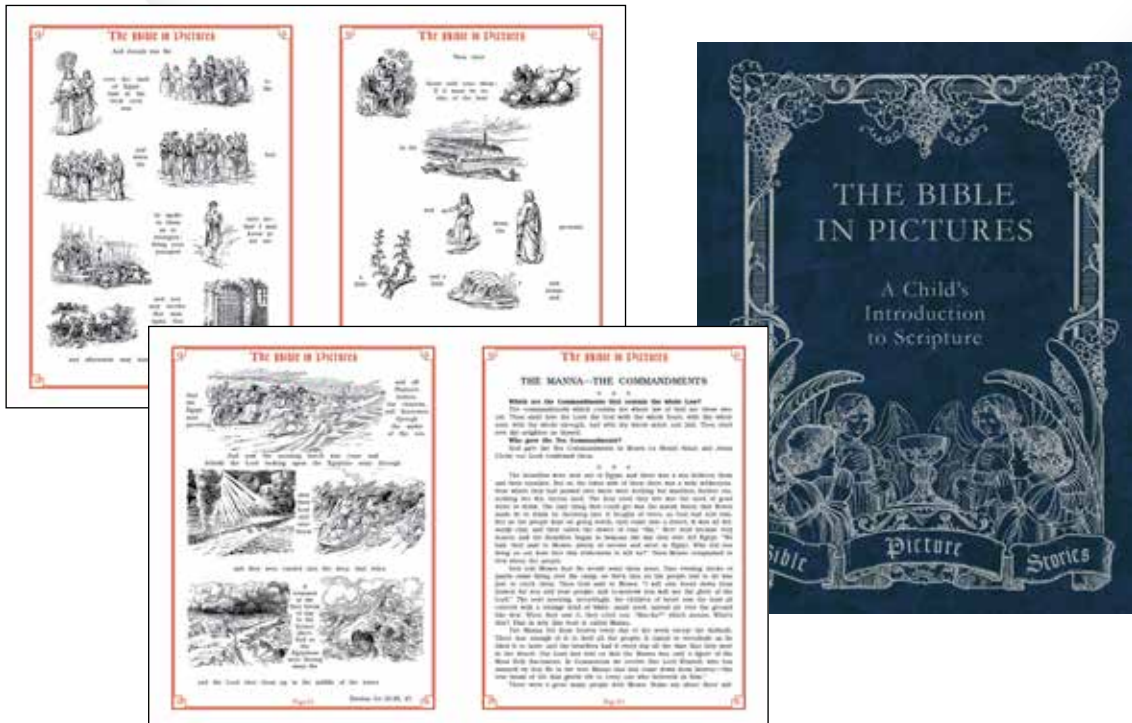
Finally, in the Canon five laymen are commemorated. St. Chrysogonus converted many heathens in Rome and, after long imprisonment, was sent to Aquilea where he was beheaded. Sts. John and Paul were brothers. As distinguished Romans, they were entrusted with high positions of honor at the court. The apostate Emperor Julian had them decapitated in their own home in 362. Sts. Cosmas and Damian were also brothers, descended from a distinguished race in Arabia. They practiced medicine in Roman territory *pro bono*. Their virtues and their acts of benevolence gained for the Christian religion many adherents. After enduring many torments, they were decapitated in Cilicia.

Conclusion

In the Roman Canon only martyrs are named before and after the Consecration; this distinction is justly due to them. They have merited it by the bloody sacrifice of their life; they appear as the ripest and most glorious fruit of the Sacrifice of Christ. They resembled the Savior not in life merely, but also in death. For Christ they lived, for Him they died; in return for the Sacrifice of His love, they offered the sacrifice of the world and of themselves amid untold torments and sufferings. The virtues of fortitude and patience, of faith and of love which they practiced in a heroic degree shone resplendent in them.

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“No one can have God for his Father,
who has not the Church for his
mother.”— St. Cyprian of Carthage

Tough Environments Breed Militant Catholics

Protestant Secularist Australia and “Bob” Santamaria

By John Rao, D.Phil. Oxon.

“Everything in Australia is trying to kill you.” That was the ominous title of a video I once watched that outlined in chilling detail all of the shabby ways that native animals, insects, and flora, from the familiar kangaroo down to organisms totally unknown to me beforehand, were out to ruin human life “down under.” Little did I suspect at the time that these life-threatening organisms would come to include the government of the State of Victoria, whose anti-COVID measures seem designed to liquidate the entire social nature of mankind. And little did I imagine that that State harbored a number of elements deadly to Catholic life in particular, from long before the irrational, degrading, and politically manipulated Reign of Terror raging there today. But tough environments seem to stimulate the emergence of brave men ready to

take the steps necessary to deal with them. And no one battled against the difficult anti-Catholic problems in Australia in a more persistent and influential manner than Bartolomeo Agostino Santamaria (1915-1998).

Born of Sicilian immigrants living in Melbourne, the capital and largest city of Victoria State, “Bob”—as Santamaria was always known to friend and foe alike—experienced all the anti-Catholic prejudice that Anglo-Saxon, Protestant, and secularist-Freemasonic Victoria could toss at him. He fought against these prejudices not just privately, but, much more importantly, publically, because of their dire effects in the socio-political and economic realms, becoming one of the model Catholic militants of the twentieth century.

What made Bob so exemplary was his clear awareness that effective “transformation of



all things in Christ” had to be founded on two fundamental pillars: on the one hand, a total loyalty to sound Catholic doctrine which could never be sacrificed for “success,” but did indeed have to be applied—always with risks—to the change and confusion of a “practical” daily life lived by flawed, sinful men, who did not necessarily act rationally and consistently; and, on the other, upon the cooperation of a militant laity committed to Catholic Action with a militant teaching clergy that guided it theologically and encouraged its daily activist battle with the foe.

Bob’s brilliant career was to unfold precisely because the model cleric ready to make this second pillar of effective Catholic Action a reality was ready to launch it: Daniel Mannix (1864-1963), Archbishop of Melbourne from 1917 until his death in 1963. Mannix, a prelate who understood—in the immortal words of an old friend of mine—that the job of a bishop was “to bish,” something that he often did with a great big stick, nevertheless paired powerful episcopal leadership with the deepest respect for the unique role of the laity and the wide autonomy in many questions of practical socio-political action that this required.

Santamaria came to Mannix’s attention in 1937, when Bob was only 22 years old, due to the impact that the young man made in a famous public debate with prominent Leftists on the Spanish Civil War. Already well grounded in Catholic Social Doctrine, and particularly interested in the ideas of the English Distributists, he fervently promoted the need for believers to build an economic system that rejected the materialism and injustices of both unrestricted Capitalism and Marxist or Marxist-Leninist Socialism. A member of the recently founded Campion Society and editor of an Australian review, *The Catholic Worker*, at least partly influenced by that of Dorothy Day in New York, Bob still presumed that his main work would be a career in law.

Mannix changed his plans dramatically. He enticed Santamaria into becoming one of two members of the new National Secretariate of Catholic Action, which began its work in 1938. It must be said that in making this choice the archbishop thereby also demonstrated his



Santamaria with a painting of Bishop Mannix.

freedom from another prejudice that plagued men and women like Bob: the general disdain of his fellow Irish-Australian Catholics for believers of Italian background. Having won him over to full time militancy, Mannix’s protégé was made responsible for preparing almost all of the Annual Social Justice statements of the Australian Episcopacy between 1941 and 1956.

Bob’s foundation of the National Catholic Rural Movement in 1939, designed to promote small farm ownership, was certainly dictated by both intellectual and practical concerns, very much reflecting contemporary Distributist ideas. Nevertheless, nothing illustrates his insistence upon that joint commitment to sound doctrine and the reality of the need to make risky choices in implementing its vision under confused daily realities constituting the first fundamental pillar of effective lay action than the creation of the Catholic Social Studies Movement in 1941.

Catholic Social Doctrine clearly rejected both the atomistic, individualist materialism of classical liberal capitalist thought, as well as >

the collectivist materialism of Marxist Socialism most effectively represented after the First World War by Marxist-Leninist Communism. Some Catholics, due to a primary fear of the latter, inclined towards supporting the Australian Liberal Party, which was anti-Communist but not on the same wavelength as the Church regarding the problems of capitalist society. A large number of working class believers, suffering from economic injustices, saw greater hope coming from the Labour Party, which was, however, quite subject to anti-Catholic and outright Communist influences. Unfortunately, given the general lack of intellectual formation regarding Catholic Social Doctrine, both Liberal and Labour leaning believers tended bit by bit to gravitate towards the unacceptable teachings prevalent in both parties.

“The Movement” was to a large degree a machine for overcoming practical obstacles to the achievement of integral Catholic goals in economic life through a specific targeting of the working classes and the Labour Party they supported. It pursued its aim through the “Groupers”—“Movement” members who became part of “Industrial Groups” which fought to rid trade unions of Communist domination and guide them down a Catholic direction. So successful was the work of the Groupers that the trade unions, all but of two of which were under Communist control in 1949, were almost entirely in Catholic-influenced hands by 1952.

Although we have seen that the Labour Party, which was under the leadership of Herbert Vere Evatt (1894-1965) from 1951 onwards, was no friend of Catholics, support of the trade unions was central to its political life, and Grouper effectiveness led it openly to seek Santamaria’s support for the General Election of 1954. When it lost that election, and control over Victoria as well, remaining out of power over the central government of Australia down to 1972, Evatt openly and violently blamed Santamaria and the Catholics for the defeat.

Any possible leadership opening to the Groupers was now closed, and the Labour Party suffered what was called “The Split,” with Catholics expelled from its ranks and forming their own Democratic Labour Party under

Santamaria’s influence to carry on fighting for the cause. So pathologically outraged was Evatt over the consequent inability of Labour to regain power over the central government that Santamaria and his pursuit of Catholic influence over Australian political life became for him public enemy number one.

Although Bob moved forward with his work through the Democratic Labour Party, trouble was brewing for his profound understanding of Catholic Action and Catholic Social Doctrine. This was not due to competition from those Catholics, with powerful clerical backing in New South Wales, who supported cooperation with the Liberal Party. It was rather a direct result of the revolution in the Church brought about by Vatican Council and its aftermath. For that revolution overturned the two pillars upon which Santamaria had built his work—accepting the risks of practical action *only if in union with sound doctrine*, and guiding a militant laity that could count upon the support of a vibrant teaching clergy respectful of that laity’s distinctly active role in promoting the Christian mission. What went wrong?

In supposedly “liberating” the realm of the “practical” from the supernatural guidance of doctrinal truth, all that the “spirit of Vatican II” achieved was to allow for exactly what anti-Liberal, anti-Pluralist Catholics since the nineteenth century had predicted would happen: 1) the giving of *carte blanche* to the strongest worldly passions successfully to proclaim their right to dominate Church life, unguided and uncorrected by supernatural truth and grace; and, 2) the creation of a craven episcopacy eager to give its blessing to whatever “worked” according to the standards of willful fallen men, thereby wreaking havoc with the entire project of a corrective “transformation of all things in Christ.” To make matters worse, just as this evil was unfolding, Bob’s protector and soul mate, Archbishop Mannix, went to his eternal reward.

One victim of the revolution was the Democratic Labour Party, which now suffered internal divisions of its own and ceased to function. Still, Bob soldiered on for many, many years to come, working more and more in ways that avoided the emasculating control of



Santamaria was honored with a State Funeral in St. Patrick's Cathedral, Melbourne—concelebrated by 13 archbishops and bishops, and 160 priests.

real Catholic Action coming from an arrogant episcopacy that ironically was in practice an increasingly puppet-like servant of the goals of powerful but morally corrupt lay forces. He fought on by means of organizations like the National Civic Council and the Australian Family Association, as well as through his writing and a long-lived television commentary called "Point of View." Moreover, his Thomas More Centre and its literary voice, *AD2000*, gave support to the causes of the growing Traditionalist Movement, which alone was seriously defending the kind of Catholic Action he had approved of all of his life.

One man deeply influenced by Santamaria

is George Cardinal Pell (b. 1941). Bob died in March of 1998 during Pell's tenure as Archbishop of Melbourne (1996-2001), and it was he who delivered a panegyric at the Funeral Mass.

Calling attention to the great opposition and outright hatreds that Bob had aroused, along with his inevitably risky and not necessarily successful battles for control of the social sphere, Pell praised Santamaria most for having made it clear that the battle of Catholicism with the world, the flesh, and the devil was a deadly serious one:

"We are told that the sure mark of the false prophet is that all people speak well of him. In death, as in life, Bob Santamaria has triumphantly escaped such a fate . . . Thanks to Bob Santamaria much more of this struggle is now in the open, with the issues available to public scrutiny. This represents progress. He could not remove or much deflect the mighty forces damaging faith and morals in the Western world, but he has managed to alert an increasing number of us to the folly of embracing the forces seeking our destruction."

Tough environments breed militant Catholics who pass the torch on to others inspired by them. Cardinal Pell himself now knows the price one must be prepared to pay for following in Bob's footsteps. For the forces against which Santamaria fought in Victoria State and elsewhere have struck at him as well. But he knows from Bob that this was to be expected not just in Australia, but all across the globe. Because in our time especially, it seems that not just "down under," but everywhere "everything is trying to kill Catholics."



“And we have learned that those only are deified who have lived near to God in holiness and virtue; and we believe that those who live wickedly and do not repent are punished in everlasting fire.”—St. Justin Martyr



Life in the Prison of Our Soul

By a Benedictine Monk

The beginnings of Australia were associated with prisoners, whether justly or unjustly imprisoned, to colonize the continent. Perhaps the human soul may be compared to those prisoners. To be justly condemned to prison affords the criminal a time of reflection in order to possibly correct himself and sometimes even to sanctify himself. It is a different challenge to be unjustly condemned to prison. The soul must live supernaturally in order to survive, but to be sanctified in prison, the soul must practice heroic virtue. There are many holy men and women including canonized saints that give us the example of heroic virtue in prison. From the saints of the early Church, unjustly imprisoned and martyred by the Roman emperors, to the many holy men and women of modern times persecuted by the Communist regimes, we see

the examples of how God can sanctify men's souls in spite of the darkness of injustice and imprisonment.

Perhaps the most striking example of this would be the imprisonment of St. John of the Cross by his own religious brothers. Cain killed his brother Abel out of jealousy; for the same reason the religious brothers of St. John kept him under lock and key. It was perhaps in these conditions that St. John of the Cross experienced his closest contact with God. The soul journeying through this dark night of trial and tribulation can receive great light from God Himself and quickly progress in the ways of sanctity. These tribulations can be some of the most important moments of the spiritual life. There are two ways of dealing with the spiritual storms of life. One way is to be discouraged and overwhelmed



by the evil of the storm which will eventually lead to despair and damnation. The other way is to refuse to surrender to the forces of evil, courageously facing the onslaught of the enemy, knowing that we can be overwhelmed, but that God is never overcome. Victory depends upon union with God, confiding in his love for the soul.

During the liturgical year, Our Lord teaches that darkness gives way to the light of God. During the time of Advent, the soul is compared to one seated in darkness, covered with the shadow of death. During Passiontide Our Lord often speaks of the hour of darkness. These passing moments of darkness never obstructed the will of God, nor did they overcome the power of Redemption found in the death of Christ. In the Gospel of St. John, we are told that the light shines in the darkness and the darkness received it not, but that to all those who receive this light, God gives them the power of becoming a child of God. When the night is the darkest is when the first rays of the dawn begin to appear. Night is totally transformed by the light of day.

Every human soul has to battle either with the darkness of sin or the purifying darkness of humiliation. This darkness of malice is produced by original and personal sins. Vices, a wounded nature, and the reluctance to resist temptation bring darkness into the soul. With this indifference towards God a prison wall is built within the soul. The soul chooses to live behind the self-made walls of anger, hatred, bitterness, impurity and jealousy. Who would deny that addiction to alcohol, drugs, pornography and debauchery are not crueler than the most ferocious maximum-security prison wall? This darkness, whether it be the just consequence of a sinful life or the humiliation of an unjust persecution, can only be dissipated by Our Lord, but both can be moments of great progress for the soul. Divine light is received only by the way

we choose to live our lives.

Guerric of Igny, a Cistercian of the 12th century, speaking of the Incarnation of Our Lord Jesus Christ, invites the soul to receive this light:

“Arise, you who sit in darkness; look at the light which has risen up in the darkness but is not mastered by the darkness. Draw near to Him and be enlightened, in His light you shall



see light; and it will be said to you: You were once in darkness, but now you are light in the Lord. O look upon the eternal Light which has tempered itself to your gaze, so that He who dwells in inaccessible light affords access even to weak and bleary eyes. See the Light in a lamp of earthenware, the Sun in a cloud, God in man, the Splendor of glory and brightness of eternal Light in the clay vessel of your flesh.”

A little phrase in the Rule of St. Benedict cries out in the wasteland of those seated in darkness covered in the shadow of death, imprisoned within sadness of heart. In spite of great confusion and the temptation of discouragement he simply encourages: “Never despair of God’s mercy.” This light of hope frees the soul from the darkness of its prison.

The Trimmin's on the Rosary

By Msgr. Patrick Joseph Hartigan

Monsignor Patrick Joseph Hartigan wrote poetry under the pseudonym of John O'Brien and became one of the legendary icons of Australian Pioneering literature.

Ah, the memories that find me now my hair is turning gray,
Drifting in like painted butterflies from paddocks far away;
Dripping dainty wings in fancy—and the pictures, fading fast,
Stand again in rose and purple in the album of the past.

There's the old slab dwelling dreaming by the wistful, watchful trees,
Where the coolabahs are listening to the stories of the breeze;
There's a homely welcome beaming from its big, bright friendly eyes,
With The Sugarloaf behind it blackened in against the skies;

There's the same dear happy circle round the boree's cheery blaze
With a little Irish mother telling tales of other days.
She had one sweet, holy custom which I never can forget,
And a gentle benediction crowns her memory for it yet;



Portrait of Msgr. Hartigan



I can see that little mother still and hear her as she pleads,
“Now it’s getting on to bed-time; all you childer get your beads.”
There were no steel-bound conventions in that old slab dwelling free;
Only this—each night she lined us up to say the Rosary;

E’en the stranger there, who stayed the night upon his journey, knew
He must join the little circle, ay, and take his decade too.
I believe she darkly plotted, when a sinner hove in sight
Who was known to say no prayer at all, to make him stay the night.

Then we’d softly gather round her, and we’d speak in accents low,
And pray like Sainted Dominic so many years ago;
And the little Irish mother’s face was radiant, for she knew
That “where two or three are gathered” He is gathered with them too.

O’er the paters and the aves how her reverent head would bend!
How she’d kiss the cross devoutly when she counted to the end!
And the visitor would rise at once, and brush his knees—and then
He’d look very, very foolish as he took the boards again.

She had other prayers to keep him. They were long, long prayers in truth;
And we used to call them “Trimmin’s” in my disrespectful youth.
She would pray for kith and kin, and all the friends she’d ever known,
Yes, and everyone of us could boast a “trimmin’” all his own.

She would pray for all our little needs, and every shade of care
That might darken o’er The Sugarloaf, she’d meet it with a prayer.
She would pray for this one’s “sore complaint,” or that one’s “hurted hand,”
Or that someone else might make a deal and get “that bit of land”;

Or that Dad might sell the cattle well, and seasons good might rule,
So that little John, the weakly one, might go away to school.
There were trimmin’s, too, that came and went; but ne’er she closed without
Adding one for something special “none of you must speak about.”

Gentle was that little mother, and her wit would sparkle free,
But she’d murder him who looked around while at the Rosary:
And if perchance you lost your beads, disaster waited you,
For the only one she’d pardon was “himself”—because she knew
He was hopeless, and ’twas sinful what excuses he’d invent,
So she let him have his fingers, and he cracked them as he went,
And, bedad, he wasn’t certain if he’d counted five or ten,
Yet he’d face the crisis bravely, and would start around again;

But she tallied all the decades, and she’d block him on the spot,
With a “Glory, Daddah, Glory!” and he’d “Glory” like a shot.
She would portion out the decades to the company at large;
But when she reached the trimmin’s she would put herself in charge; >

Christian Culture

And it oft was cause for wonder how she never once forgot,
But could keep them in their order till she went right through the lot.
For that little Irish mother's prayers embraced the country wide;
If a neighbour met with trouble, or was taken ill, or died,

We could count upon a trimmin'—till, in fact, it got that way
That the Rosary was but trimmin's to the trimmin's we would say.
Then "himself" would start keownrawing—for the public good, we thought—
"Sure you'll have us here till mornin'. Yerra, cut them trimmin's short!"

But she'd take him very gently, till he softened by degrees—
"Well, then, let us get it over. Come now, all hands to their knees."
So the little Irish mother kept her trimmin's to the last,
Every growing as the shadows o'er the old selection passed;

And she lit our drab existence with her simple faith and love,
And I know the angels lingered near to bear her prayers above,
For her children trod the path she trod, nor did they later spurn
To impress her wholesome maxims on their children in their turn.

Ay, and every "sore complaint" came right, and every "hurted hand";
And we made a deal from time to time, and got "that bit of land";
And Dad did sell the cattle well; and little John, her pride,
Was he who said the Mass in black the morning that she died;
So her gentle spirit triumphed—for 'twas this, without a doubt,
Was the very special trimmin' that she kept so dark about.

* * *

But the years have crowded past us, and the fledglings all have flown,
And the nest beneath The Sugarloaf no longer is their own;
For a hand has written "finis" and the book is closed for good—
Here's a stately red-tiled mansion where the old slab dwelling stood;

There the stranger has her "evenings," and the formal supper's spread,
But I wonder has she "trimmin's" now, or is the Rosary said?
Ah, those little Irish mothers passing from us one by one!
Who will write the noble story of the good that they have done?
All their children may be scattered, and their fortunes windwards hurled,
But the Trimmin's on the Rosary will bless them round the world.

Notes:

- * bedad = an Irish exclamation, a euphemism for "By God."
- * keownrawing = grumbling, grouching, complaining.
- * yerra = or arrah is an exclamation meaning take care, look out, look you.

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32 pp. – 8.5" x 11" – Softcover – STK# 8783 – \$14.95

THE FOURTH GLORIOUS MYSTERY
The Assumption of Our Lady

Jesus: Who took thee, His mother, into Heaven.

Now let us reflect on the Assumption of the Blessed Virgin, Mary, who was without stain from the time of her conception, now falls asleep in the presence of the Holy Spirit. Though a glorious mystery, it is impossible not to unite with the sorrow of those surrounding her at the moment of her repose. Mary, who in Greek is called "Theotokos" or "God-bearer," departs to be reunited with her Son in Heaven. Just as she interceded at the wedding in Cana, she now intercedes for all who call upon her with faith. "The grave and death could not retain the Mother of God, who is ascended in her prayers, our unfailing hope in her intercession, for He, Who dwelt in the womb, transposed to life the ever-Virgin Mother of Life."

The ASSUMPTION OF THE VIRGIN MARY - GREGG BIRN

THE THIRD SORROWFUL MYSTERY
The Crowning with Thorns

Jesus: Who was crowned with thorns for us.

Let us meditate on the painful reality that Jesus was stripped, ridiculed with a scarlet robe, and crowned with thorns. He is mocked and spit upon by the soldiers while those to come to see called for His death by crucifixion. The King of Kings is mocked while His people yell, "We have no king but Caesar!" God prepared His people for genuflection for the coming of His Son and have they repented him. How prepared are we for Christ's second coming in glory? Do we accept the faith that has been handed to us or do we, like the Jews, reject it in favor of worldly allegiance?

THE CROWNING WITH THORNS - MICHELLE MICHON ON CASSINO

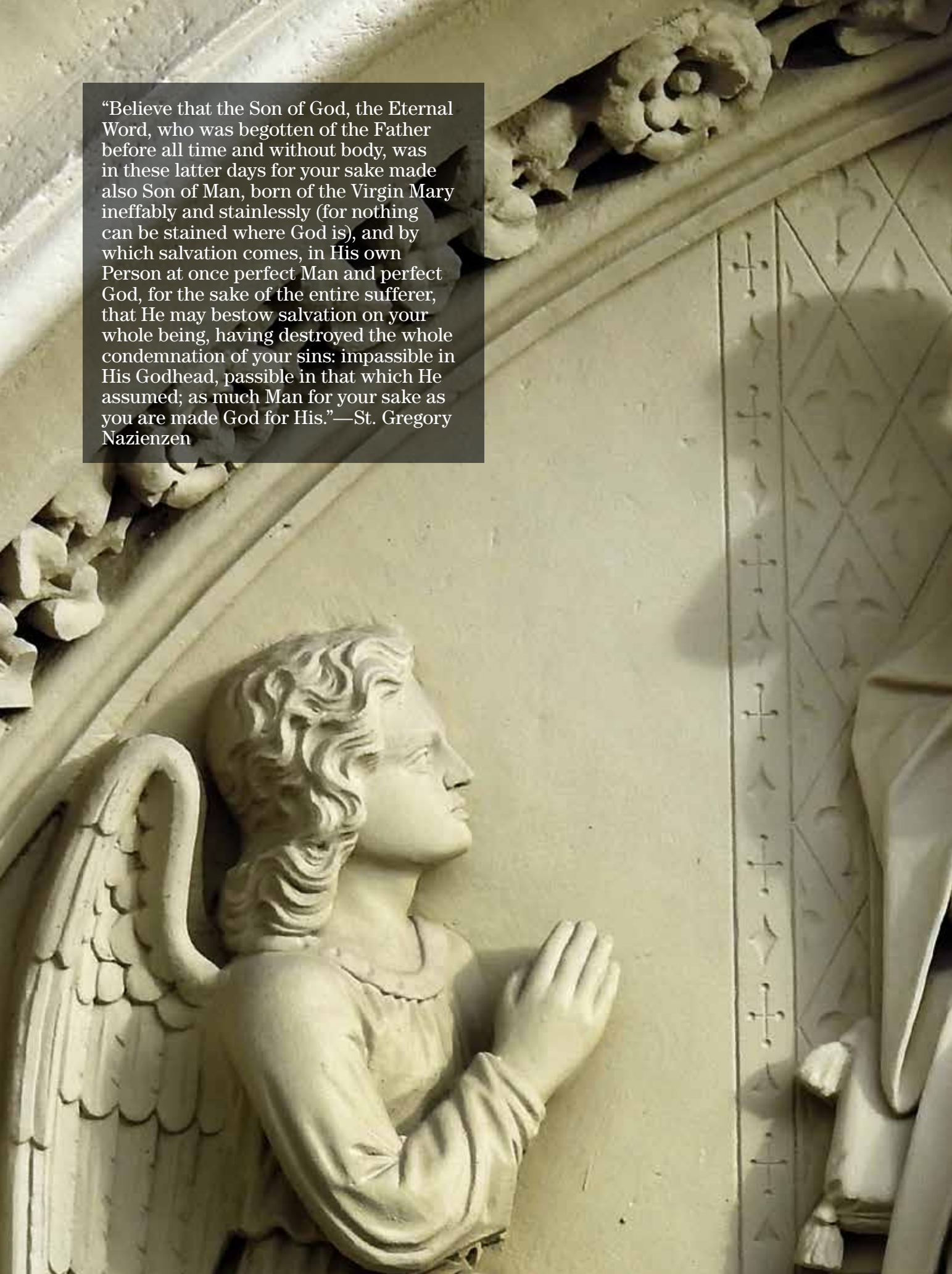
THE FOURTH JOYFUL MYSTERY
The Presentation in the Temple

Jesus: Whom these didst present in the Temple.

On this mystery, reflect on the hymns for this day which magnify both the Blessed Virgin and the Prophet Simeon's respective roles. "Hail, full of grace, Virgin Mother of God, for from thee hath sprung forth the fruit of righteousness, Christ our God, enlightening those in darkness. Do thou now rejoice, righteous Simeon, who hast clasped in thine arms the Beloved of our souls, Who hast granted us redemption." And Baruch: "O Christ God, Who by Thy birth hast sanctified the womb of the Virgin, and hast blessed us as we meet, the hosts of Heaven. Thou hast proceeded on our feet toward us, O Jesus, Who gloriest crowned, partly thou living in earth, and strengthen those people who have found favor with Thee."

THE PRESENTATION OF THE BABY - PHOENIX DE CALABRONE

“Believe that the Son of God, the Eternal Word, who was begotten of the Father before all time and without body, was in these latter days for your sake made also Son of Man, born of the Virgin Mary ineffably and stainlessly (for nothing can be stained where God is), and by which salvation comes, in His own Person at once perfect Man and perfect God, for the sake of the entire sufferer, that He may bestow salvation on your whole being, having destroyed the whole condemnation of your sins: impassible in His Godhead, passible in that which He assumed; as much Man for your sake as you are made God for His.”—St. Gregory Nazienzen





The Irrelevant Church

By Christopher Fleming

Up until Vatican II, the Catholic Church was called the Ark of Salvation in reference to Noah's ark and the deluge. Just as the eight people on the ark survived the divine chastisement in Noah's time, only those who on Judgment Day are found in the true Church founded by Our Lord Jesus Christ will be saved from the wrath of God. Saint Cyprian, echoing St. Peter's first epistle, speaks of the deluge as "the world's baptism" which washed the world of sin and offered a new beginning. In *The City of God*, St. Augustine makes a very interesting observation: the measurements Noah received from God to build the ark correspond to those of a human body, whose length is usually six times its width. According to this saint, the ark is a figure of the Body of Christ, the Catholic Church, outside of which there is no salvation.

Since the Church has modernized itself and embraced the world, Catholics no longer tend to speak like this; it is too selective and discriminatory. Now, instead, the emphasis is on accepting all, whether or not they have the faith, in a sort of universal fraternity based on little more than "good vibes." It does not help either that nowadays hardly anyone believes in the story of the deluge. The modern Catholics have learned to read Scripture in a strictly allegorical way, turning away from 1,900 years of traditional exegesis, the Magisterium of all the Fathers of the Church, and what Catholics have always held true. If the story of Noah is purely allegorical and has no historical basis, why compare the Catholic Church with the ark?

What the Modernists oppose is not so much the objection that the event never took place, as



much as the idea of the divine wrath. A Modernist cannot stand the concept of a God Who is capable of punishing humanity for its sins. This false mercy demands that God forgive everything—with or without the sinner's repentance; in other words, God has become a grandfatherly figure who allows everything. The Fear of the Lord, one of the gifts of the Holy Ghost, has disappeared from the spirituality of the Modernist realm. This is why the authenticity of the deluge is discarded, as well as the destruction of Sodom, now that the sin to which that accursed city gave its name is fashionable.

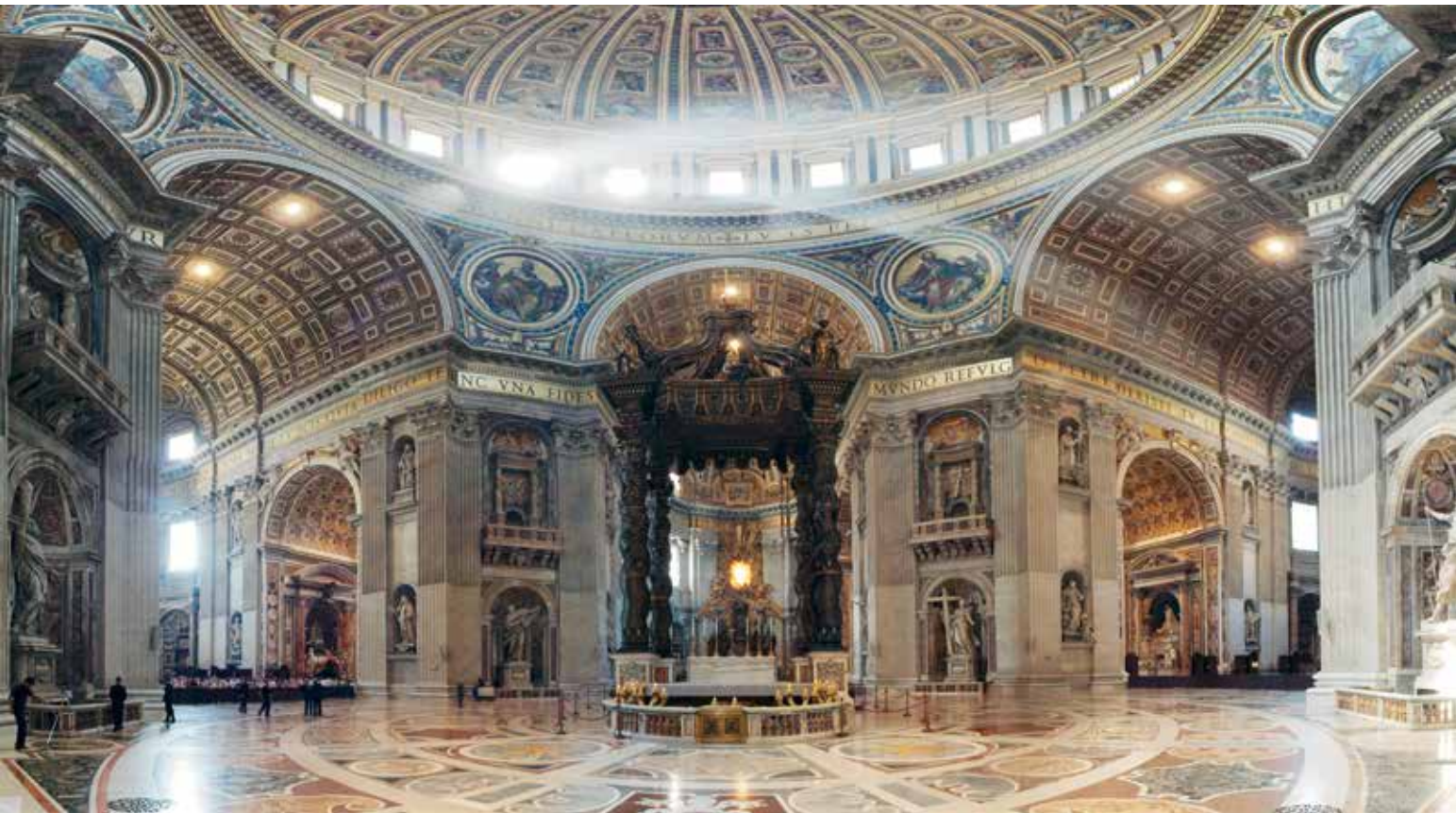
It is a dogma of the faith that outside the Church there is no salvation, or as it was said of old, *Extra ecclesiam nulla salus*. The Athanasian Creed stated, “Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith.”

The Fourth Lateran Council in 1215 affirmed, “There is indeed one universal church of the faithful, outside of which nobody at all is saved.”

Pope Pius IX stated, “It is again necessary to mention and censure a very grave error entrapping some Catholics who believe that it is possible to arrive at eternal salvation although living in error and alienated from the true faith and Catholic unity.”

Pope Pius XI also wrote in *Mortalium Animos*, 1928, “The Catholic Church is alone in keeping the true worship. This is the fount of truth, this the house of Faith, this the temple of God: if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation.”

Religious indifferentism, the idea that all religions are equally worthy, is a heresy that has been officially condemned by the Church several times. Furthermore, it is an error that brings about disastrous consequences, because far from promoting peace in the world, it provokes the wrath of God. Cardinal Mercier stated clearly, “To place the religion of Divine origin on par with religions invented by men is the blasphemy that calls forth God's chastisements on society, >



Christian Culture



much more than the individual sins of men.”

The problem with Modernism, for which there is no solution, is that once Holy Scripture has been de-valued, the moral imperatives relativized, and the Catholic Church reduced to a mere option among others, the Catholic religion becomes totally irrelevant. Why would those in Africa or Asia (to speak of the less-evangelized continents), want to convert to the Catholic Faith, if there is no compelling need? It is always a difficult choice to abandon your parents' religion to receive Baptism. In many cases it is very traumatic for the neophyte because his family members reject him. And if we are talking about a Muslim converting to Catholicism, true heroism is required since he faces a death sentence, as is stipulated in the “religion of peace.”

No one in his right mind would be willing to convert to Catholicism unless there is a compelling reason. It is not enough to say—although for sure it must be said—that the Catholic religion is the only true religion, because some people may not care. Nobody wants to inflict pain on their family members and cause needless suffering. A Hindu could very well say to a missionary, “The Catholic Faith could be

true, but leave me alone with my idols; I am very happy the way I am.” What could the missionary reply? If he follows the new pastoral directives of the current Catholic hierarchy, there is no good answer; if the man is happy in his idolatry, his religious liberty must be respected, because in the new Church everybody has the right to profess the faith they choose. The conciliatory attitude of the Modernist Church refuses to tell the world the only thing it really needs to hear: to save your soul you must be part of the Catholic Church. That was the message of the great missionaries of the past, starting with St. Paul, because it is the message of Our Lord Jesus Christ Himself, Who said, “Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned” (Mk. 16:15-16).

When St. Francis Xavier preached the Gospel to the infidels, he encouraged them to be baptized because their salvation depended on it. The Asian pagans that heard the Spanish saint preach did not remain unmoved: either they fell on their knees begging for the baptism for the remission of their sins, or they rejected the preaching so



strongly that they wanted to see the missionary dead. Faced with the truth, there is no room for middle ground. The same thing happened with Our Lord Jesus Christ; some souls converted and reformed their lives completely, whereas others rejected His words and plotted His death.

Today, everyone preaches about the goodness of God and how much He loves everybody; the result is general boredom. The sermons are riddled with trivialities, not to mention the sprinkle of heresy here and there. Few pay attention past the 10-minute mark, because once it has been said that God is very good and that He forgives sinners many times over, the faithful are bored to death. No conflicting or disagreeable subjects are allowed. There can be no mention of individual sin (mention of societal sins, on the contrary, is allowed in abundance, because nobody is responsible for them), and no mention of the final judgment or Hell. This sickly-sweet message conveys a false sense of security, precisely the opposite of what is needed to stir up the consciences of the faithful.

These types of sleep-inducing sermons are totally opposed to the mission of the Church. Our Lord Jesus Christ did not found the Church to

feed the poor, to teach reading and writing to the children, nor to take care of the sick—however good and praiseworthy these things are. Nor did He found His Church to enter into dialogue with false religions. It would be expedient for the bishops to keep in mind this truth: the main mission of the Church is the salvation of souls. Souls are not saved with complacency and self-satisfaction, but with calls to conversion. The model of all missionaries ought to be Our Lord Jesus Christ, Who said, “Repent and believe in the Gospel” (Mk. 1:15).

Preaching for the purpose of the salvation of souls must confront the reality of sin. It is a waste of time to talk over and over about how good we are, as if a physician refused to mention the illness for the sake of a “positive attitude.” Today there is no mention, or perhaps a very superficial mention, of sin, so as to not scare anybody away. As a result, those who listen to the Modernists never reach the conclusion that they have a problem. And if their sinfulness does not bother them, if they do not hunger for God, why would they need the Church? The Modernists have managed to make themselves totally irrelevant.



“I know many who fast, pray, sigh, and demonstrate every manner of piety, so long as it costs them nothing, yet would not part with a penny to help those in distress.”—St. Basil the Great



Thou Shalt Not Bear False Witness

Against Thy Neighbor

By the Sisters of the Society St. Pius X. Translated by Maria Trummer.

“Mommy, Luke pushed me!” “Teacher, Vianney is copying me!” “Mommy, Joan took my book!” How should we respond to such proclamations? Is it necessary that we encourage them by our endorsement or by using this newfound information? Is the proclaimer moved by a sense of justice, by a desire for which all that is good and true should triumph? Or is it not selfishness and self-love inspiring such remarks?

Unfortunately, the latter is most often the case. If we were to complete the aforementioned tattletales, we would hear: “Luke didn’t push me on purpose but, I am not ready to forgive this slight involuntary lack of respect.” “Vianney is copying me, and simply since he is not nice, I am going to have him punished.” “Joan took my book because I was selfish and didn’t want to lend it to her.”

Therefore, we can dryly receive the teller by saying “I don’t listen to tattletales.” The child will understand that it is not correct to say such a thing and, subsequently, the commentary would be cut short. Nevertheless, these tattletales still occur on a daily basis. Thus it is imperative to stop and take the time to make the child morally aware of his actions.

For example, as the receiver, one can reply, “You’ve just told me that Cecilia cheated in the game. Cheated? Really? What did she do?” By asking more questions and digging deeper, the mother finds out that Cecilia hadn’t really cheated: “Only a little because she blew on the dice in order for a six to appear that would allow her horse to advance...”

“But that’s not cheating, you know that! So actually, you are accusing Cecilia for having >

cheated and it's not true. Saying things that aren't true, do you know what that's called?"

"A lie..."

"So then, you need to realize that you have lied. By chance, is it not because Cecilia is currently winning the game?"

"Yes, mommy..."

"And, maybe you were a little jealous of her and thus sought to get back at her?"

"A little bit..."

"Well then, this is the type of lie we call calumny. Calumny is telling a lie about someone in order to cause him harm; for example, to punish him. This is sinful." And with an air of severity, the mother concludes: "I don't ever want to hear you say such things again." Then, in a softer tone, she'll add: "How about you run along and resume the game with Cecilia, don't forget to be in good spirits and be charitable toward your sister."

Here is another story.

Alice returns home all worked up. "Mommy, Marie no longer has her pink pen because Anne stole it from her. All the girls are sure it was Anne since she loves pink pens!" "Here we go again," sighs Mom. Now a story of theft at school...and what if it's true? Although remaining prudent, she simply replies "I don't like hearing tattletales." However, she will make an inquiry with her teacher. The nun knows the students in her class well and can quickly clarify the situation. "Marie has certainly lost her pen somewhere, it would not be the first time she has misplaced her belongings. As for Anne, she is a little girl going through a growth spurt, rather clumsy, and thus not well-liked by her classmates. But she is not a thief. I am concerned that Alice might need a lesson on respecting the reputation of others."

That very night, the mom summons Alice: "Yesterday, you told me that Anne had stolen Marie's pen. Did you see her do it?"

"No Mommy, but Anne really likes pink pens."

"That is not a reason to accuse her! You also like pink pens, but that does not mean you're going to steal them. You accused Anne of being a thief without cause. Do you know what this is called?"

"No, Mommy."

"It's a rash judgment that should not be made. Now, all the girls at school are saying that Anne is a thief. Would you like it if everyone was saying that you were a thief, even though it's not true?"

"I am not a thief!"

"Well, don't you see, Anne isn't either. You behaved poorly toward her. Tomorrow, you are going to make things better with Anne by affirming that she, in fact, is not a thief and will then proceed to say that you will play with her at recess."

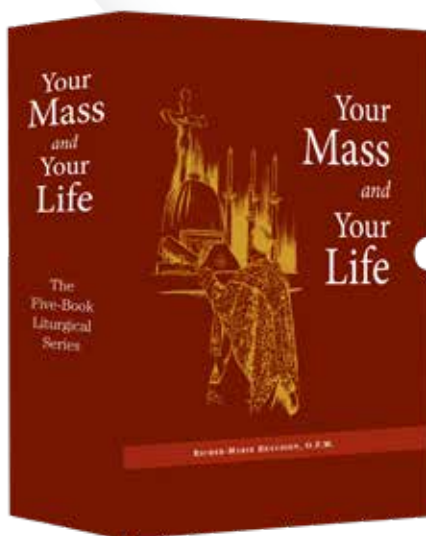
The eighth commandment forbids us from revealing any evil committed by another without just cause. However, there are four instances where a child not only can, but must tell when he has witnessed another sinning. These circumstances are not considered "useless" when made known because they allow for adults to quickly put an end to the grave scandal in question. They are blasphemy, cruelty, sabotage, and impurity.

For example, when Alan returns home from boarding school, he says, "Mom, I'm rather disgusted by what Louis did. He found a way to keep his cell phone at school and then proceeded to privately look at certain sites at night with the other boys in the dormitory. To say the least, the sites were rather lewd..." Some questions assure the mother of the severity of what took place. "Alan, you did the right thing by talking to me because it is very serious and considered a scandal. This means that it incites others to sin as well. Now that you've spoken to me about this and fulfilled your duty, I would like you to forget about it and not talk about the situation with others. And remember, avoid bad classmates like the plague." Henceforth, Alan's Mom has the unpleasant duty of going to the school, in the absence of her child. She must put forward the information given her to the school director, and only him, then let him handle the problem.

The tongue is a small part of our body but it can light a huge fire! In the epistle of Saint John, we read "If a man does not sin in word, he is perfect." It is this perfection that we want and strive toward for our children.

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By Fr. Juan Carlos Iscara, SSPX

What is the virtue of piety?

The word piety can be used in many different senses: a) as a synonym of devotion, religiosity, dedication to the things of the worship of God; and so we speak of pious or devout people; b) as equivalent to compassion or mercy; and so we say: “Lord, have mercy on us”; c) to designate a special virtue derived from justice, the virtue of piety; and d) referring to one of the seven gifts of the Holy Spirit, the gift of piety.

As a special virtue, derived from justice, it can

be defined as a supernatural habit that inclines us to pay our parents, our country and all those who are related to them the honor and service due (II-II, q. 101, art. 3).

St. Thomas succinctly explains it (II-II, q. 101, art.1): “Man becomes a debtor to other men in various ways, according to their various excellence and the various benefits received from them. On both counts God holds first place, for He is supremely excellent, and is for us the first principle of being and government. On the second place, the principles of our being and government



are our parents and our country, that have given us birth and nourishment. Consequently man is debtor chiefly to his parents and his country, after God. Wherefore just as it belongs to religion to give worship to God, so does it belong to piety, in the second place, to give worship to one's parents and one's country. The worship due to our parents includes the worship given to all our kindred, since our kinsfolk are those who descend from the same parents, according to the Philosopher (Ethic. viii, 12). The worship given to our country includes homage to all our fellow-citizens and to all the friends of our country. Therefore piety extends chiefly to these."

By extension, those who form the same spiritual family in a religious order, call themselves brothers and sisters and whose founder is called the religious father. They too deserve the same honor and service.

Piety differs from virtues connected to it. The first of these is charity, which unites the entire human race with God, whereas piety unites only those belonging to the same trunk or common family line. Next comes legal justice, that is to say the obedience which subjects owe to the law. This justice refers to the fatherland seen as the common good pursued by all citizens. On the other hand, piety refers to the fatherland as the origin of one's own existence. And because the fatherland always preserves this second aspect in relation to us, it must be concluded that man, even if he has acquired citizenship in another country, is always obliged to preserve piety towards his original country, while he is no longer obliged to the duties proceeding from legal justice, since he has ceased to be a subject of the government of his country.

Since piety is a special virtue, it must be concluded that the sins committed against it are also special sins, which must be expressly declared in confession. Thus, hitting or mistreating the father or mother is a special sin against piety that is different and much more serious than hitting a strange man. Something similar must be said of the sins that are committed against the homeland as such and against relatives or blood relatives.

Two sins oppose piety towards our own family, one by excess and the other by defect.

Exaggerated love for relatives is opposed by excess to piety (II-II, q. 101, art. 4), which would lead to leaving unfulfilled duties higher than those owed to them (*e.g.*, whoever renounces to follow his religious or priestly vocation for the sole reason of not upsetting his family). By defect, it is impiety, the neglect of the duties of honor, reverence, economic or spiritual help, *etc.*, when one is able to fulfill them.

Exaggerated nationalism, despising in words or deeds all other nations, is opposed by excess to piety for our own country. By defect, it is the so-called cosmopolitanism of men without a country, whose watchword is the old pagan adage, *Ubi bene, ibi patria*, "Where I am well, comfortable, there is my country."



What is exactly the obligation imposed by the second precept of the Church?

Popular catechisms usually enunciate this precept as "to confess at least once a year or earlier if there is danger of death or if one has to receive Communion." The 1917 Code of Canon Law is more detailed in its prescriptions. "All members of the faithful of either sex after attaining the years of discretion, that is, the use of reason, are bound faithfully to confess all their sins at least once a year" (Canon 906).

This precept binds only those who have mortal sins on their conscience, since there is no obligation to confess venial sins.

It obliges all those who have reached the use of reason—that is, it binds children as soon as they are capable of committing mortal sin, even if they have not reached the age of seven, and they are not excused because they have not made their first Communion. If they have made their first Communion, children are bound by both this >

precept and that of annual Communion, even if they have not attained the age of seven years.

Anyone who makes a sacrilegious or voluntarily invalid confession does not comply with it the precept of confessing his sins.

Canon law does not specify when the space of one year begins. It is generally understood to mean the common designation of a year from January to December. Some authors hold that it means from Easter to Easter; others within a year after the commission of a mortal sin. Practically, the people who go to confession and Holy Communion during the time set for the Easter duty fulfill both obligations of annual confession and Easter Communion.

In danger of death, it is obligatory if there is consciousness of mortal sin, on two counts. First, because of the obligation that every Christian has to do everything he can to save his soul. Now, he who, being able to confess, does not want to do so, cannot obtain forgiveness of his sins, even if he does an act of contrition, which in this case is purely illusory, since contrition only has value in relation to the Sacrament of Penance that the sinner proposes to receive. Secondly, confession is mandatory on account of the precept of receiving the *viaticum*, which is seriously binding and which cannot be received without prior confession of mortal sins. If the person can make it to confession, a simple act of contrition is not sufficient.

The confession before Communion is not mandatory if one is not aware of mortal sin. But if there is consciousness of serious sin, by express prohibition of the Church (Canon 856), the simple act of contrition is not enough, however intense it may be, unless two circumstances are combined—urgent need and lack of confessor. This case could occur, for example, when a person, already at the communion rail and unable to leave without attracting the attention of others, suddenly remembers that he has a mortal sin, or if a priest, having to celebrate Holy Mass so that the faithful may fulfill the precept, does not have another priest to hear his confession. In these cases, an act of perfect contrition could be made before communion or celebration, but always with the obligation to confess later.



Are there any circumstances in which the Sacraments of the Church could be administered to non-Catholics?

Canon 731 §2 clearly states that “It is forbidden that the Sacraments of the Church be ministered to heretics and schismatics, even if they ask for them and are in good faith, unless beforehand, rejecting their errors, they are reconciled with the Church.”

All canonists and moralists agree that those who are heretics or schismatics and know that they are wrong, cannot be given the Sacraments of the Church unless they renounce their errors and are reconciled with the Church. Numerous decrees of the Holy Office put this point beyond controversy.

Controversy turns about those (baptized) Christians who are separated from the Church in good faith. It is evident that the Church cannot, as a rule, allow the administration of the Sacraments to non-Catholics. This would deny her very principles. The Sacraments are offered to those who are willing to live as the Church teaches.

Regarding those non-Catholics who are in good health the prohibition to give the Sacraments is absolute. But if they are in danger of death it seems there may be an exception.

The Holy Office, July 20, 1898, permitted the administration of the Sacraments to heretics and schismatics provided that they were in good faith and had given at least a probable sign of that good faith, and provided that all scandal were avoided.

If they are unconscious, the Holy Office declared, May 26, 1916, that conditional absolution and Extreme Unction may be given if one can judge from the circumstances that the schismatic has at least implicitly rejected his



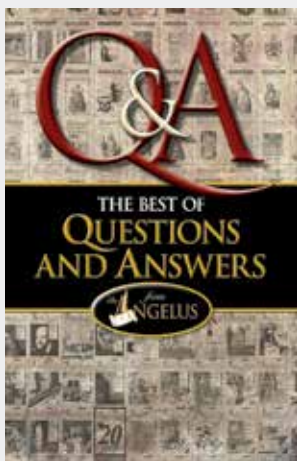
errors; scandal to Catholics present should be prevented by the declaration of the priest that the Church supposes that the person in his last moments of consciousness desired to return to the unity of the faith.

It must be stated, however, that it is very questionable whether the administration of the Sacraments of Penance and Extreme Unction (the two Sacraments about which there is question in the case of non-Catholics in danger of death) does avail anything in many cases. The principal difficulty centers on the intention necessary for the valid reception of the Sacraments.

Regarding Protestants, as they do not believe in the Sacraments, especially of Penance and Extreme Unction, their case is not one of a mere lack of faith. They positively reject the Catholic teaching. How, even when coupled with a general sorrow for their sins, a general will and intention to do all that God requires of them is a sufficient intention to receive these Sacraments is difficult to understand since the very foundation of such an intention is lacking. It is supposed that they would wish to receive the Sacraments if they

knew that they were Sacraments, and if they knew that God wanted them to receive them. As actually they do not know or do not believe, it is difficult to understand how they can have a will or intention concerning something which they do not know or believe. There does not seem to be possible even an implied intention. Hence the decrees of the Holy Office required at least a probable sign of good faith and thus, at least from the circumstances, implicit rejection of errors.

344 pp.—Hardcover—STK# 8343 —\$25.55

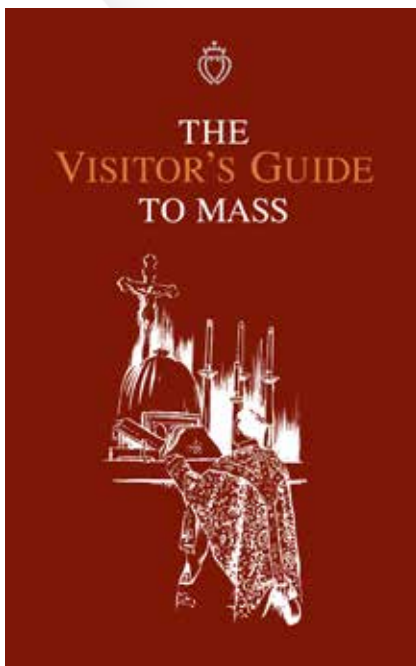


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Complex Questions & Simple Answers

Part Six: Prof. Felix Otten, O.P. and C.F. Pauwels, O.P.

Editor's Note: This article continues the series of straightforward responses to frequently-encountered questions and objections concerning the Catholic Faith. The questions and answers are adapted from Professor Felix Otten, O.P. and C.F. Pauwels, O.P.'s *The Most Frequently Encountered Difficulties*, published originally in Dutch in 1939.

Catholics believe that the Bible is God's word. If this were true, there could be no error or inaccuracy in the Bible. How, then, is it possible that many of the statements of the Bible contradict the results of science?

Not only Catholics but also believing Protestants and Orthodox regard Holy Scripture as God's word, written under God's supernatural inspiration. From this they draw the conclusion that everything that is written

in the Holy Scriptures is infallibly true, because under the inspiration of the true God no error can be written down. On the other hand, they also understand the Bible as a gift from God. Therefore, Catholics deny from the outset that revelation could conflict with the data and results of real science. The Bible can of course deviate from unfinished and imperfect science, from sham knowledge such as preliminary assumptions, premature conclusions, and unproven claims.

However, in order to be able to judge whether there really is a difference between the teachings of Holy Scripture and the results of science, >

Catechism

one must of course first be sure that one knows the true meaning of the Bible and the correct meaning of it. And for that, one must first know what the sacred writer *intended to say*.

The writers who compiled the Holy Scriptures under the inspiration of God were not dead but living instruments of God; they knew that and what they wrote, and they wrote for a purpose. And so the Holy Scriptures are only infallibly true in the sense in which the authors intended to speak.

A simple example, of course, is when they use imagery and mention God's eyes and hands. They do not mean to teach that God has eyes and hands in a literal sense; and so that expression is infallibly true only in the way that imagery is true. Nowadays, it is claimed that people have found scientific and historical errors and inaccuracies in Holy Scripture. For example, some claim the Bible is mistaken about the origin of the world in six days. So the question is: what was the intention of the sacred writers regarding science and history? After all, only then can we decide what they wanted to learn about it.

Now we cannot explain here in a few words how we can find out the correct intention of the sacred writers on this matter. That question is quite complicated and entire books have been written about it. We can say that the Bible is a religious book written for a religious and not for a scientific purpose. And if we then read in Holy Scripture, for example, that certain animal species are classified among the ruminant animals, or if we find there mentioned how many thousands of soldiers a king of Assyria goes to war with, we can safely say that the writers conform to then-current beliefs in citing those particulars. They did not wish to lead the readers' attention through secondary matters. And if they do not intend to teach anything about nature or about the past, then they are not speaking infallible truth about it.

This attention to the intentions of the sacred writers is the general principle by which, in most cases, the question of apparent contradictions between Scripture and science can be resolved. Incidentally, one must of course study each case individually. Scripture and science in most cases can be reconciled.

Catholics also accept Tradition in addition to the Bible. Does this not conflict with the Book of Revelation, which says, "If any man add anything to this book, God will add to him the plagues which are written in this book?"

The reason why Catholics adopt Holy Tradition in addition to Holy Scripture is this: they do not believe that all the truths revealed to us by God are recorded in the Bible. Then there must be another means by which we can know revelation, another source from which we can draw. That is then Holy Tradition.

The Holy Scriptures are not at all in the nature of a book that wants to convey all truths completely. This is most evident in the New Testament. The Apostle Paul only writes his letters in response to difficulties that arose in the churches he founded. He does not give a complete treatise anywhere. None of the Evangelists wrote a full life of Christ.

And the facts prove the opposite. Some truths of faith, also accepted by Protestants, are not mentioned in the Bible. Nowhere does the Holy Scriptures speak, for example, about observing Sunday as the day of the Lord instead of the Sabbath. Nothing is said anywhere about the baptism of small children, and so forth. And so Catholics assume that not all revealed truths were written under God's inspiration, but that some were communicated orally and only later recorded in uninspired ecclesiastical literature.

The quoted text does not argue at all against the existence of Holy Tradition. John seeks the conscious words at the end of the Book of Revelation to testify that this prophecy was to be communicated unchanged to the seven churches of Asia. He forbids adding anything to be added to it, as if it were part of his writings. And in the next verse he also forbids omitting anything from the Book of Revelation. So his words refer only to his own book. Therefore, he also threatens with the plagues recorded in that book.



The Bible is God's word, and nothing may be added to it. Yet Catholics have done so: the Catholic Bible contains several books which are missing from the Protestant editions. And so the Catholics equate apocryphal books with God's word.

The fact is, a Catholic edition of the Bible says more than a Protestant one. In the latter, several books, which are to be found in the former, are completely missing, *e.g.*, the Book of Ecclesiasticus or the Wisdom of Sirach. And from other books, *e.g.*, Daniel and Esther, important fragments are missing.

Now there is only one inspiration of God and one Holy Scripture; and they cannot differ for Catholics and Protestants. However, since God did not give us the complete Bible all at once, complete in one tome, there may be disagreement as to whether a particular book is "canonical," that is, should be on the canon or list of inspired books, and so must be included in the Bible. And we are dealing with that disagreement here.

The books about which that disagreement exists were indeed written under God's inspiration, but in the early centuries (and as far as the Old Testament books are concerned, also among the Jews) some questioned this inspiration. However, the greater majority of Christians did not hesitate to include those books until the reformers rejected them. In view of that disagreement in the early centuries, Catholics call these books "deuterocanonical"; but that name means nothing with respect to them being inspired.

The Protestants call these books "apocryphal" or unreal. That does not mean that they deny those books any value. The Synod of Dordt prescribed that they should be included as an appendix in the Bible. Catholics also speak of apocryphal books, but by that they meant quite different ones which are also rejected by the Protestants such as the so-called Gospel of Peter.



Catholic Society vs. the Liberal Dis-Society

By A. Laroche

These past few years, various sociologists have considered the condition of our society and they all agree that it has shattered. The title of a book by Jérôme Fourquet, a political analyst and director of the Opinion department for the IFOP,¹ is eloquent: *The French Archipelago, The Birth of a Multiple and Divided Nation.*² France has become an archipelago, that is to say, a series of islands, a collection of juxtaposed communities that no longer have much of anything in common with each, or even much of anything to say to each other because they do not have any idea of a common good.

Dominique Schnapper gave the same analysis in *Providential Democracy, An Essay on Contemporary Equality,*³ pointing out that the Providence State had fabricated a society that no longer has anything social about it. In other words, sovereign individualism and communitarianism place each man on

his own island or in his own bubble, but there is no longer a common good that transcends particular interests and can create a bond—other than an economic bond—between individuals. And yet we are political animals, made to live in society, to have social bonds—and not only commercial bonds; we need to share common values, a common good, and that is precisely what it is disappearing.

Dominique Schnapper's writings follow in the footsteps of another sociologist, Marcel Gauchet, who analyzed in depth what he called the "departure from the religious." In fact, this departure from the religious is more of a secularization, a de-Christianization and sometimes even a return to a form of paganism. Dominique Schnapper said that in the face of this secularization, there had been attempts to replace the common good; they no longer used religion, but they tried to deify the republican



idea, to erect a revolutionary idol. . . . It is interesting to see that these substitute transcendencies are anything but transcendent, and in the end these idols were broken. D. Schnapper, who can hardly be taxed with traditionalism, herself admitted that these attempted substitutions no longer work. It is no longer possible to build a society with the idols venerated by the “black hussars” of the Republic, Jules Ferry’s lay schoolteachers whose purpose was to weaken the authority of the parish priests over credulous minds.

A Sociological Observation

Jérôme Fourquet’s book is not without interest; it is not a defense, but rather a sociological study intended to be neutral. The author does not choose sides, he simply comments, describes, presents the facts. His only question is when France became an “archipelago,” a “multiple and divided nation.” And he observes that it was when the “Catholic matrix” disappeared; from then on, everything started to fall apart. That was when the Muslim community, the Jewish community, the Catholic community, the homosexual community, the organic community, the vegan community all appeared. . . . But they ignore each other.

Jérôme Fourquet bases his reflections on those of another author who considers more specifically the religious phenomenon, Guillaume Cuchet, in his book *How Our World Ceased to Be Christian*,⁴ published by Seuil editions in 2018. His question is precisely at what moment there was a vertiginous drop in religious practice, a sharp decrease in vocations, and a decadence in religious instruction. Guillaume Cuchet observes that this all came about around 1962-1965, during the Council. He does not conclude there is a causal link, but he does admit that the two facts seem quite close.

This sheds an interesting light on Jérôme Fourquet’s question about France becoming an archipelago, for Guillaume Cuchet writes that with the Council, people saw “a sort of given freedom.” And it is true that ever since the sixties, there is no longer any talk of the Last Ends or Confession, and no one says that attending Sunday Mass is mandatory under pain of sin. And if we wish to establish a connection—if not a causal link—between the Council and the present state of de-Christianization, Conciliar religious freedom is an element that

cannot be overlooked.

In theory, this religious freedom sought to redefine the relations between Church and State along the lines of a lay model, with the State no longer obliged to confess any faith; but Guillaume Cuchet suggests that Catholics applied this religious freedom first of all to themselves. And the consequences they drew from it were the freedom to believe whatever they want and to practice whenever they want.

In parallel with these studies on the de-Christianization and destruction of the social bond, Yann Raison du Cleuziou’s book *A Catholic Counter-Revolution: The Origins of the Protest for All*⁵ seeks to highlight a reaction. The author sees this reaction in those he calls “observing Christians,” conservative conciliar Christians in the broad sense. They can be recognized by a certain distrust for the catechism taught in parishes which leads them to review their catechism at home, and by a distrustful attitude towards schools, even subsidized schools, leading them to prefer non-subsidized schools.

These sociological analyses offer no explanation. They simply describe what has happened. But let us now consider whether philosophy can offer an answer not to the question “how” but to the question “why?”

A Philosophical Cause?

Inspired by Paul Valéry who spoke crudely of a “termite mound,” the realist philosopher Marcel de Corte speaks of a “dis-society” rather than of an “archipelago.” The term is stronger and more precise than the sociologistic paraphrase, “no longer a society.”

In his work entitled *On Dis-Society*,⁶ Marcel de Corte says that man is not, as Jean-Jacques Rousseau claimed, a perfect and solitary being, singular and sovereign; man is not an autonomous being. We live as we are born, and we are born dependent on our parents, dependent on our neighbor; we cannot live alone. We are social beings by nature, political animals, which means that the political institution is not a social contract and that we do not forego our freedom in order to live together: we are bound by nature to live together.

When it comes down to it, this means that life in society is not an insult to our dignity, it is in keeping with our nature. It is not something that goes >

against our freedom. It may go against our whims, absolutely! It may go against our freedom disordered by original sin, indeed! But life in society is in itself in keeping with our nature.

This may seem like a truism, but it is a reality that is denied today. Our broken society is based on an individualism in which each person refuses a common good that would oblige him to sacrifice his particular interests. When there is no more transcendence, when no one preaches about the afterlife anymore because Heaven is more or less on earth, men are no longer able to consent to a sacrifice in view of a superior good. When the Catholic matrix disappears, every man is left to himself.

Marcel de Corte says we need to return to what is real—to this social reality—and put things back in their proper place. The present disorder is that the economy has taken over; we even speak of political economy. How do we judge a politician? Based on his capacity to increase our spending power. What is the indicator that the French are in good spirits? Their ability to consume.

This does not mean the economy should be disregarded, but that politics and politicians need to be put back in their proper place. Politicians are there to watch over the common good and the common good is not a juxtaposition of all these essentially economic particular goods. The economy does have a role, but it is a secondary role and belongs more to the private domain. It is there to ensure material well-being. Today, according to Marcel de Corte, economy and politics are completely upside-down.

Solzhenitsyn made exactly the same remark when he discovered the United States where he gave his famous Harvard Address in 1978. He denounced this freedom he did not want, liberal freedom: “I refer to the prevailing Western view of the world which was first born during the Renaissance and found its political expression from the period of the Enlightenment. It became the basis for government and social science and could be defined as rationalistic humanism or humanistic autonomy: the proclaimed and enforced autonomy of man from any higher force above him. It could also be called anthropocentricity, with man seen as the center of everything that exists.”

He went on to show the close connection between autonomy and economism: “This human-

istic way of thinking, which had imposed on us its guidance, did not admit the existence of intrinsic evil in man (*a consequence of original sin*) nor did it see any higher task than the attainment of happiness on earth. It based modern Western civilization on the dangerous trend to worship man and his material needs. Everything beyond physical well-being and accumulation of material goods, all other human requirements and characteristics of a subtler and higher nature, were left outside the area of attention of state and social systems, as if human life did not have any superior sense.”

“Everything beyond,” which the Catholic matrix kept in mind: the life of grace and eternal life that are the heart of Christianity and for which Solzhenitsyn’s nostalgia is palpable.

The illustrious Russian dissident also speaks of “a total liberation from the moral heritage of Christian centuries with their great reserves of mercy and sacrifice. State systems were becoming increasingly and totally materialistic. The West ended up by truly enforcing human rights, sometimes even excessively, but man’s sense of responsibility to God and society grew dimmer and dimmer. In the past decades, the legalistically selfish aspect of Western approach and thinking has reached its final dimension and the world wound up in a harsh spiritual crisis and a political impasse.” The connection is very interesting: a political impasse and a spiritual crisis. It is not just any connection; one is the cause and the other the effect. There is no way out of the political dead end—archipelago or dis-society—if we do not work to resolve the spiritual crisis.

Instaurare Omnia in Christo

How to proceed practically speaking? Marcel de Corte says we need to put the economy back in its proper place, reaffirm our profoundly social nature and stop considering the constraints life in society imposes upon us as unjust. If we wish to go further and truly strive to resolve the spiritual crisis, Thomistic philosophy teaches that the very first thing to be done is to put the spiritual realm back in its proper place, and therefore keep one very important thing in mind: *stat crux*. This remark will doubtless surprise those who think politics only play out in ballot boxes and grocery carts.

Marcel de Corte regrets that we do not have this



profoundly Christian idea of the Cross that stands still “while the whole world revolves.” It is a transcendent, immobile spiritual reality that does not change or evolve. By its very nature, a lighthouse is anything but mobile. Because we have an evolutionistic idea according to which everything changes and disappears in the end, we are no longer capable today of conceiving an inalterable sovereign good or a common good above strictly particular interests. We are fascinated by the changes on the surface of things, in the froth of everyday life. We no longer see the profound substance. We urgently need to return to what is real, both on the natural and on the supernatural level.

This return is a conversion, a *metanoia*. Marcel de Corte quotes the Carthusian motto. We will let one of them explain how to accomplish this return to “the only necessary thing” that would make it possible to put the many secondary things in their proper place (cf. Lk. 10:42) and the search for the Kingdom of God and His justice that will allow us to receive “everything else over and above” (cf. Mt. 6:33)—everything else: political, economic, cultural. . . .

This Carthusian addresses the one and triune God as follows, “You did not wish to keep for yourself that communication that unites all Three of You in the one and infinite bosom: You pour it out upon us. It is ‘the water that springs up into life everlasting’ (Jn. 4:14). It forms ‘the rivers that flow in the spiritual entrails of the souls who receive the Holy Spirit and resonate with the breath of Love’ (Jn. 7:38-39). It beats against the closed doors of the souls who refuse it, it sometimes breaks these doors with its movement that overcomes all resistance. Sometimes it waits a long time before flooding all the powers; it creeps in imperceptibly through the mountains, the hills, the hard rocks; it can scarcely be seen; the bushes cover its silent movement. And yet it moves forward if it can, it makes a bed for itself, narrow and contested at first, then larger and larger, full to the brim. What a strange mystery I seek to penetrate with these analogies! A reality more true, as close as myself, more intimate in me than the realities to which I compare it, but I am scarcely aware of it because I have slipped into the sensitive realm and it is a spiritual reality, and yet I perceive it more and more when I follow it with the eyes of my soul sharpened by a desire that is already love and that only the love

infinitely present in me was able to arouse.”⁷

That is the lofty and profound reality that gives meaning to men’s lives and without which their actions are but disordered agitation, vain and sterile. In this kingdom of grace is accomplished in its proper place, that is to say, “over and above,” the political, economic and cultural work of civilization. If we are not yet convinced, we need only recall that civilization is not technical progress—or iPhones or fast trains, but rather, as Baudelaire put it, “the decrease in the traces of original sin.” Any abdication in this realm can only strengthen the dis-society or archipelago, but everything that is accomplished against the concupiscence of the flesh, the concupiscence of the eyes and the pride of life (cf. Jn. 2:16) contributes to building Catholic society—often modestly, but always effectively.

¹ IFOP = The Institut français d’opinion publique is an international polling and market research firm

² *L’Archipel français, naissance d’une nation multiple et divisée*, Seuil 2019.

³ *La Démocratie providentielle. Essai sur l’égalité contemporaine*, Gallimard, “NRF Essais,” 2002.

⁴ *Comment notre monde a cessé d’être chrétien*.

⁵ *Une contre-révolution catholique. Aux origines de La manif pour tous*, Seuil, 2019.,

⁶ *De la dissociété*, Rémi Perrin, 2002.

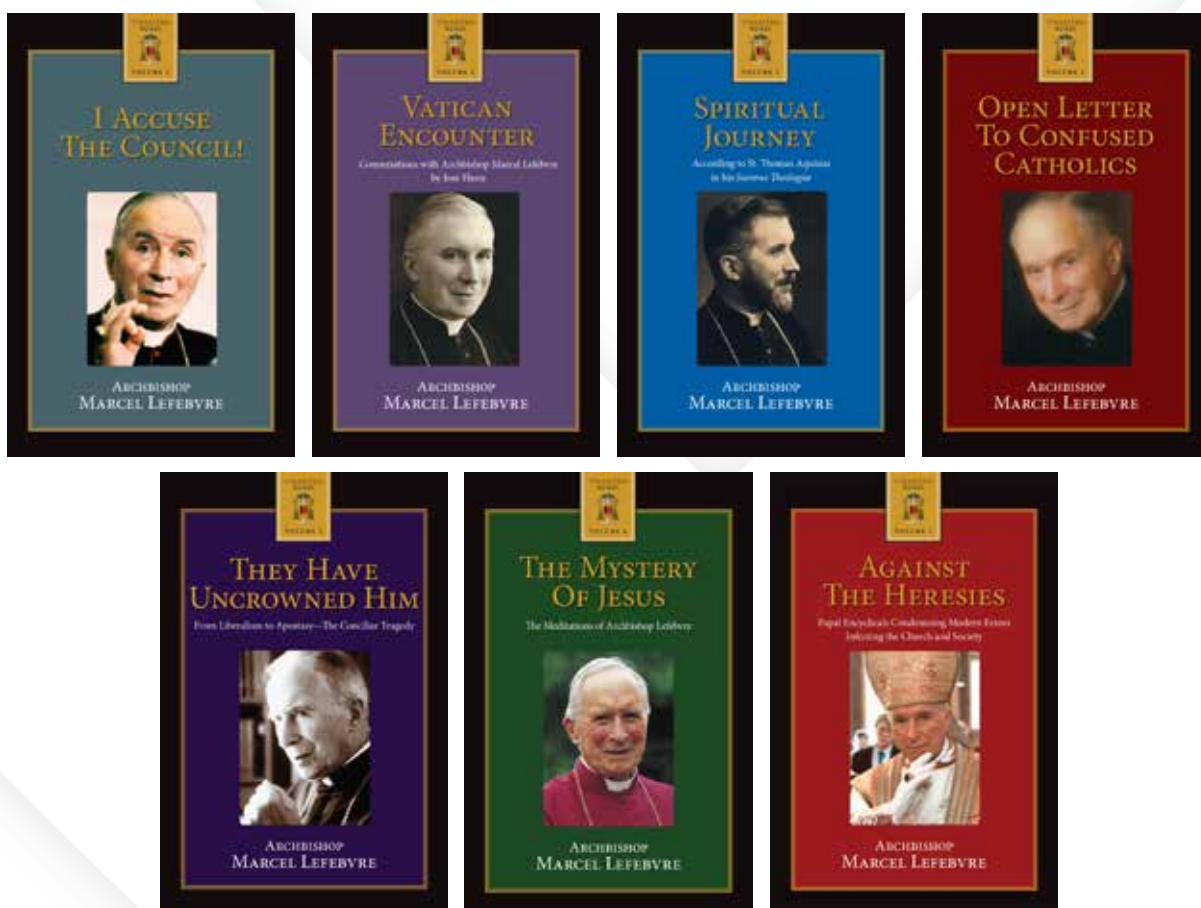
⁷ Dom Augustin Guillerand, *Silence Cartusien, Regard d’âme*.



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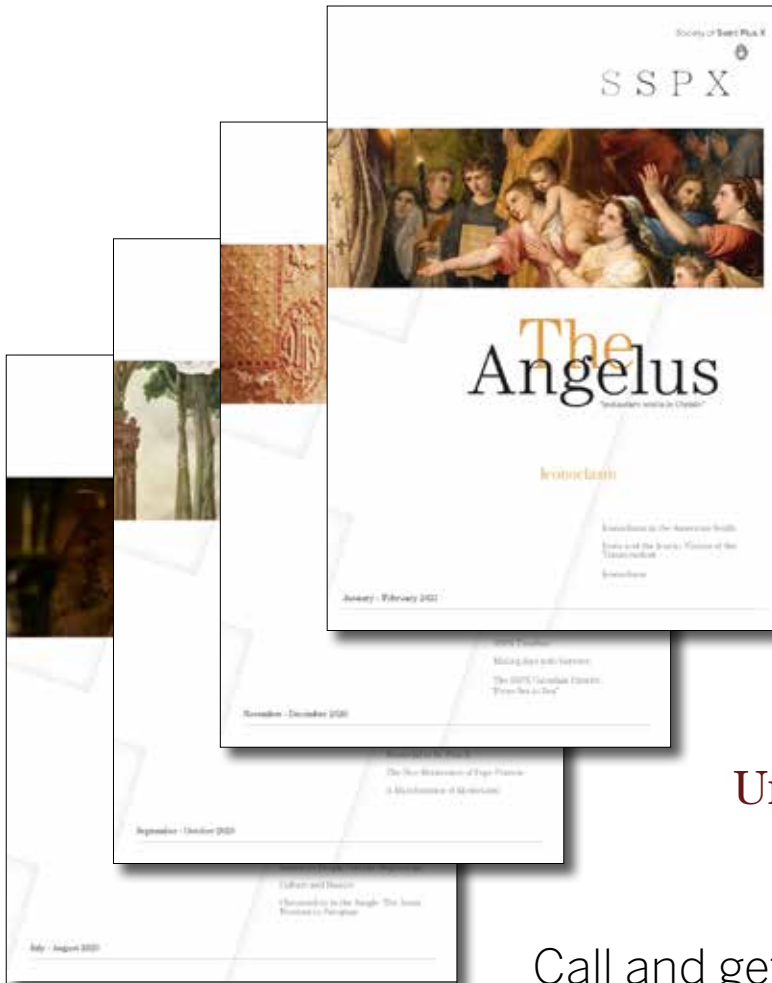
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The Last Word

Dear Reader,

In a land far to the north, the druids and witch-doctors were nervous. The prophets had foretold the coming of a foreigner bringing a strange religion:

“Pole-headed shall come from over the sea,
His staff crook-headed, his garment hole-headed,
His servants shall sit in the east of his house,
And they shall say amen amen.”

Little did they know! “Crook-headed” indeed...a crozier! “Garment hole-headed”...a chasuble! The hand of God was moving: the worldly nephew of St. Martin had been taken prisoner and enslaved on Mount Slemish. He had been drawn to the desert...far from the worldliness of Roman Britain. “And he watched over me before I knew him...and consoled me as a father would his son,” he later wrote in his *Confession*. He found God. He escaped, never to go back, he thought...

Then, one night, “I saw a man coming as if from Ireland with innumerable letters, and he gave me one of them, and I read the beginning of the letter: ‘The Voice of the Irish’, and as I was reading the beginning of the letter I seemed at that moment to hear the voice of those who were beside the forest which is near the western sea, and they were crying as if with one voice: ‘We beg you, holy youth, that you come and walk among us once more.’”

Sent by the Pope in 431, he brought the light of Christ to the end of the Earth “where they never had any knowledge of God but, always, until now, cherished idols and unclean things. They are lately become a people of the Lord, and are called children of God; the sons and the daughters of the chieftains are to be seen as monks and virgins of Christ.” The Island of Saints and Scholars! Cradle of the re-Christianized Europe...until the English invaded, and then apostatized. What of Ireland now? Would it remain faithful?

And the heretical English conquered the world for earthly glory—even as far as the ends of the earth. *And wherever the English went, they were followed by the sons of Patrick*. They brought the light of Christ, and the Holy Sacrifice was offered, and sins were forgiven, and souls were saved. And these souls “beyond any doubt on that day shall rise again in the brightness of the sun, that is, in the glory of Christ Jesus our Redeemer, as children of the living God and co-heirs of Christ, made in His image; for we shall reign through Him and for Him and in Him.”

Fr. David Sherry

Society of Saint Pius X



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