

JULY-AUGUST 2021

The

“Instaurare omnia in Christo”

# ANGELUS

THE VOICE OF TRADITIONAL CATHOLICISM

## THE HOLY LAND

A Woman's Pilgrimage to the Holy Land in the 4th-Century

My All-Night Vigil in the Church of the Holy Sepulchre

Historic Sermon of 1982 by Archbishop Marcel Lefebvre

A Substantial Change in the Liturgy: Fr. Marcello

Meditation on St. John's Gospel

Priestly Life, an Inside Look: Fr. Paul Robinson



# LETTER FROM THE PUBLISHER

Dear Reader,



**Fr. John Fullerton**  
District Superior of the  
United States of America

It is my privilege to present to you the new format of *The Angelus* magazine.

For those of you who have been subscribed since the first years of the 80's, you will have witnessed the variations from the simple offset in-house printing by the late Fr. Pulvermacher to the professional printing with stylish shades of black and grey. Later in the 90's, it displayed colors on the front cover, and only in the 2010's did we work at having the entire colored magazine. It also had a facelift in line with the branding which the SSPX extended to the whole world, with the view to unify and recognize genuine publications from adulterated texts.

I am confident that the new look will meet with the approval of our readers, as it offers easily readable wonderful material, along with the high-resolution photos you have enjoyed in the past decade.

The current issue deals with the birthplace of Our Lord. The Holy Land was the object of constant strife from Abraham until Christ's time, ever sought after by pilgrims and knights, and still today the prime area of conflict in the world.

Through the magazine, we hope to provide you with the flavor of the Middle East, with the sense of adventure and piety of the continuous flow of pilgrims, monks and soldiers coming from all regions to venerate the holy places where heaven and earth met two thousand years ago.

We are pleased also to introduce the first of a series of interviews with some of our District priests who have been involved in a specific apostolate. I am sure that it will draw much attention and show better the multifaceted aspect of our extensive apostolate "to restore of all things in Christ."

Fr. John Fullerton  
Publisher

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

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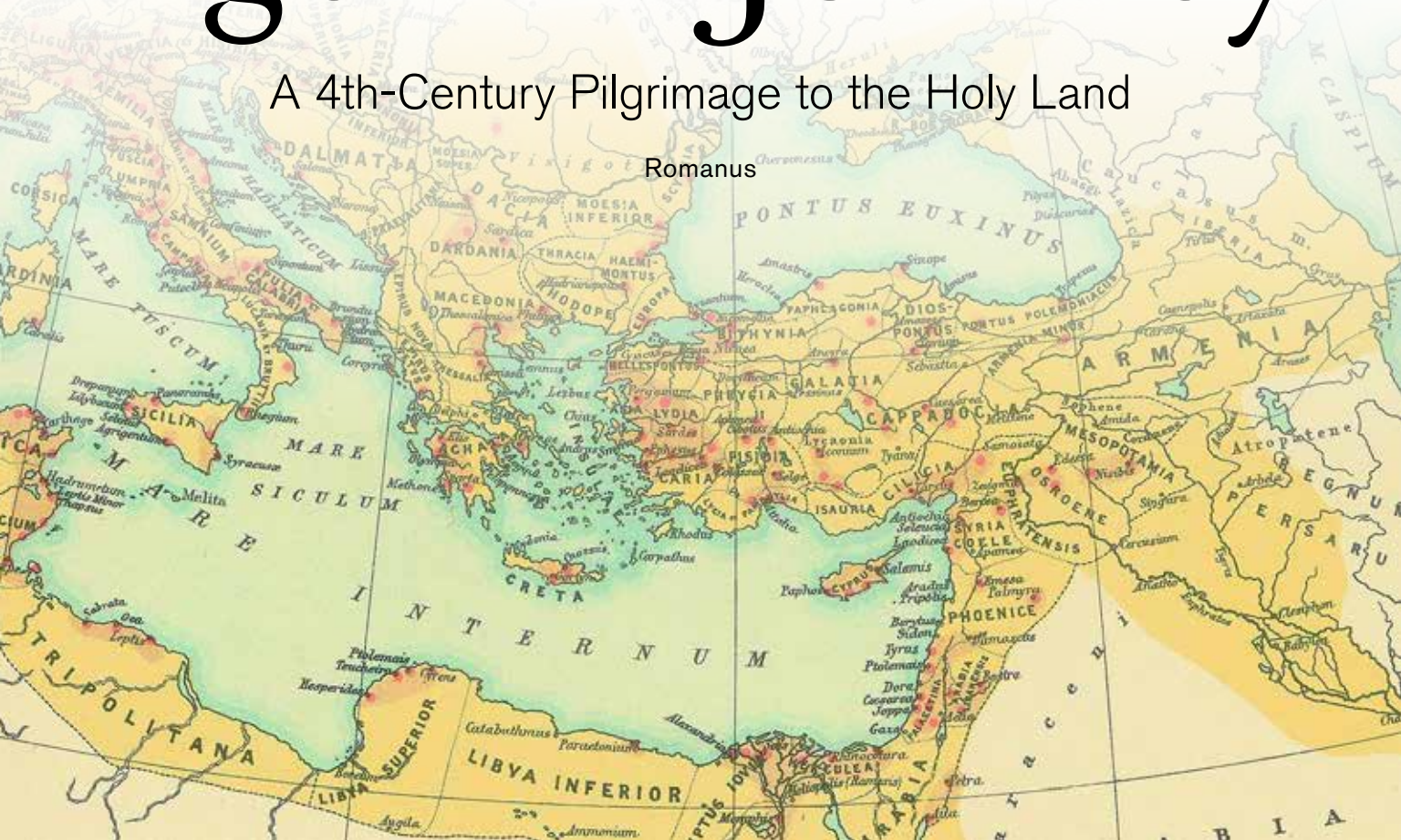
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# Egeria's Journey

A 4th-Century Pilgrimage to the Holy Land

Romanus



Constantine's conversion ushered in an era of peace for the Church and planted the first seeds of Christendom. The imperial treasury was opened for the building of churches—large ones—testimony of the gratitude of the emperor to the God of the Christians. In Rome itself he ordered the construction of imposing basilicas over the tombs of the martyrs, and later, having moved his capital to the East, in the Holy Land he restored the places most sacred to Christians, places that pagan emperors had tried to obliterate—the grotto of Bethlehem, Golgotha, the Sepulcher, the Mount of Olives. . . Successive Christian emperors

and bishops and monks continued this work, erecting basilicas, shrines and memorials on almost every place mentioned in the gospels.

With this era of peace upon them, with a restored confidence, Christians renewed their purpose of following in the footsteps of Our Lord by reproducing His dispositions in their souls. But human nature being what it is, they were also eager to follow Him in a more material way, up and down the roads He trod during His earthly life and thus increase, in a sensible way, their intimacy with Christ: to be a bit closer to Him by sitting at Jacob's well under the midday sun, by perhaps sipping wine at Cana of Galilee, or walking

along the shores of the lake of Genesareth, or kneeling on the rock of Golgotha, or bathing with their tears the slab of the Tomb, or joyously climbing the mount of the Ascension. . .

Most certainly, during the previous centuries, pilgrims had made their way to the Holy Land, but they left barely a testimony of their passage. Now, the Constantinian era opened the floodgates of pilgrimages and written memoirs. . .

One of the earliest surviving testimonies of such pilgrimages is an *itinerarium ad loca sancta*, “a journey to the holy places,” a manuscript fortuitously found in 1884 in a dusty Italian archive. It is composed of the letters sent back home to her *dominae et sorores*, “ladies and sisters,” by an anonymous woman who made a three-year pilgrimage from 381 to 384 through modern-day Egypt, Israel, Palestine, and Syria. A letter from Valerius, a 7th-century Spanish monk, praising the spirituality of a nun who had many years earlier written about her extensive pilgrimage to the eastern part of the Roman Empire, gave her name: Egeria.

### “The Lady Egeria”

From the 3rd and 4th centuries, there were women who consecrated their lives to God, dedicated to prayer and good works and living in community, while in some cases still retaining their patrimony and a certain degree of freedom.

From her narrative, we discern that Egeria was most probably such a consecrated woman. Her long explanations on liturgical and catechetical matters and frequent conversations with clerics point more to the interests of a religious than of a laywoman. But she still retained considerable freedom of movement and abundance of resources at her disposal.

Egeria was certainly a courageous, devout and enterprising woman, not deterred by distance, deserts or robbers, seeking to pray at the holy places—all the while writing about



her experiences to her “sisters,” “my ladies and light of my heart,” back home. Scholars deduce that she came from *Hispania*, Spain (Galicia, most precisely), not only because of her references to the ocean “at the ends of the earth,” but also because her Latin already shows a shift towards what will become the

Spanish language.

She must have been of a noble family, having the means to embark on such an expensive trip and being constantly accompanied by a retinue of personal attendants, clerics and monks. Bishops received her with signal honors and offered themselves as guides during her pious visits. In dangerous places along her route, the commanders of Roman forts put military escorts at her disposal. All this suggests that she may have had connections in the imperial court and was even possibly the leader of what St. Jerome, in one of his bad moods, bitterly described as a wealthy and ostentatious travel party heading to the East at about that time.

She was a Latin speaker, but with knowledge of Greek. She had a degree of culture and was comfortably familiar with the sacred Scriptures, which she often mentioned and related to the places she visited.

She was certainly observant, noting every detail, and even acknowledged herself to be *satis curiosa*, “very curious,” eager to see everything, even at the cost of added efforts. So that her “sisters” could understand her descriptions, she made comparisons with places in Western Europe they would have seen or heard about—at the Red Sea, she pointed out that its waters were as clear and cold as the ocean; later, she mentioned that the Euphrates river ran as strong and fast as the Rhone in France. . .

### The Journey

As the manuscript we possess is incomplete, the first part of her narrative is missing—her journey from Spain to Jerusalem and her





**Carpentum replica**

first visits to the Palestinian sites mentioned in the gospels. But from what we know of travel in those times, the usual route from Spain to the East was to connect with the *Via Domitia* through southern France and northern Italy; then to embark at an Adriatic port to Constantinople, and continue again by land through Asia Minor (modern Turkey) until reaching Jerusalem.

In our days it is difficult to imagine the harshness and difficulty of the pilgrimage that Egeria made in Roman times—long, in exhausting stages covered on wagons or horseback, and often on foot. The Roman road network was extensive and reliable, but travel by road was slow and exhausting—the *carpentum*, a wagon pulled by many horses, could travel only about 10-15 miles per day, and on horseback a richly appointed tour could make 30-40 miles a day. . .

Egeria made four great excursions in the Holy Land, each ending with a return to Jerusalem. The manuscript we have begins half-way through the second trip: after having visited monastic Egypt, she returned from the Red Sea and climbed Mt. Sinai. The third trip took her to Mt. Nebo, from where she contemplated the Promised Land, as Moses did. The fourth was to Israel, visiting the places blessed by the presence of Elias, Job and the Baptist. The manuscript ends when, after having arrived at the eastern edge of the empire and unable to go beyond, into Persian territory,

she returned to Constantinople and considered whether to push back into Asia Minor or to return home. . .

### **Holy Week in Jerusalem**

A traditional Catholic's attention will be attracted by Egeria's description of the ceremonies of Holy Week as celebrated in Jerusalem, taking comfort in knowing that we substantially celebrate them as they were in the earliest times, while humbly acknowledging that we fall short of the devotion, commitment and sheer stamina of our ancestors in the faith. . .

On Palm Sunday, everybody went up to the *Eleona*, the church built by Constantine on the Mount of Olives, where hymns were sung and there were readings from Scripture.

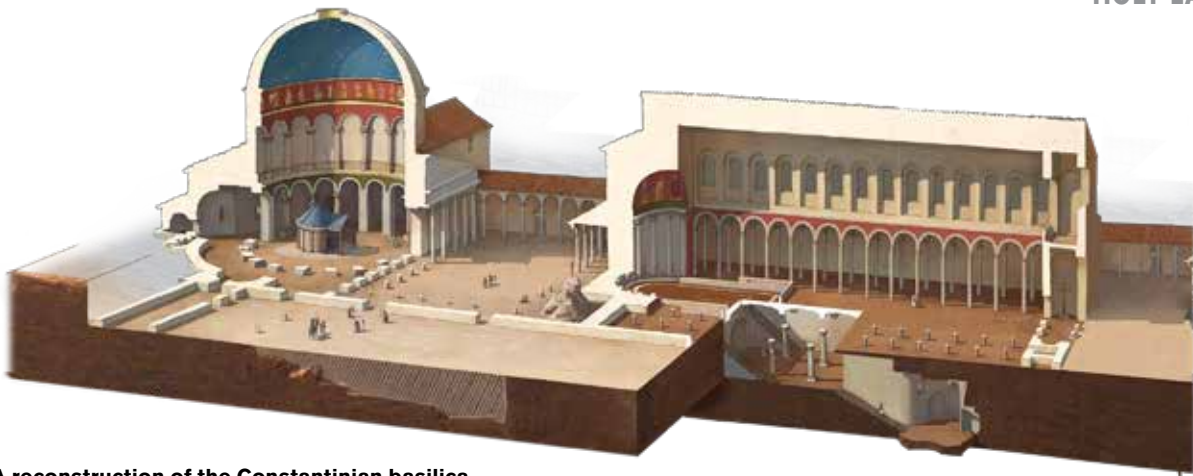
As the eleventh hour draws near, that particular passage from Scripture is read in which the children bearing palms and branches came forth to meet the Lord, saying: "Blessed is He who comes in the name of the Lord." The bishop and all the people rise immediately, and then everyone walks down from the top of the Mount of Olives, with the people preceding the bishop and responding continually with "Blessed is He who comes in the name of the Lord" to the hymns and antiphons. All the children who are present here bear branches, some carrying palms, others, olive branches.

On Wednesday, after the night vigil at the *Martyrium*, the great basilica built by Constantine, the bishop went to the Sepulcher. There:

A priest takes up the Gospel and reads that passage where Judas Iscariot went to the Jews to set the price they would pay him to betray the Lord. While this passage is being read, there is such moaning and groaning from among the people that no one can help being moved to tears in that moment.

On Thursday, after the Mass, everybody hurried home to eat, and immediately after went back to the Mount of Olives, where they continued praying until daybreak. Later:

Singing hymns, they come to Gethsemani very slowly on account of the great multitude of people, who are fatigued by vigils and exhausted



A reconstruction of the Constantinian basilica.

by the daily fasts, and because of the rather high mountain they have to descend.

At Gethsemani, the passage of the Gospel narrating the arrest of Our Lord was read.

During the reading of this passage there is such moaning and groaning with weeping from all the people that their moaning can be heard practically as far as the city. And from that hour everyone goes back on foot to the city singing hymns. . .

Having returned to the church of the Holy Sepulcher, the bishop addressed the people, comforting them, admonishing them not to grow weary, but to have hope in God who will bestow great graces on them for their efforts.

On Friday, all proceeded to the adoration of the Cross, much as we do today (but per-

haps without the devotional excess that Egeria mentions):

The bishop holds the sacred wood of the cross with his hands, while the deacons keep watch over it. There is a reason why it is guarded in this manner. It is the practice here for all the people to come forth one by one, the faithful as well as the catechumens, to bow down before the table, kiss the holy wood, and then move on. It is said that someone (I do not know when) took a bite and stole a piece of the holy cross. Therefore, it is now guarded by the deacons standing around, lest there be anyone who would dare come and do that again. . .

It was followed by a 3-hour-long office of readings.

First, whichever Psalms speak of the Passion are read. Next, there are readings from the



A mosaic map of 6th century Jerusalem found under the floor of St. George's Church in Madaba, Jordan.





**Frederic Edwin Church, *Jerusalem from the Mount of Olives*.**

apostles, wherever they speak of the Passion of the Lord. Next, the texts of the Passion from the Gospels are read. Then there are readings from the prophets, where they said that the Lord would suffer; and then they read from the gospels, where He foretells the Passion. And so, passages from Scripture are continuously read, to show the people that whatever the prophets had said would come to pass concerning the Passion of the Lord can be shown, both through the gospels and the writings of the apostles, to have taken place. And so, during those three hours, all the people are taught that nothing happened which was not first prophesied, and that nothing was prophesied which was not completely fulfilled. At each reading and at every prayer, it is astonishing how much emotion and groaning there is from all the people. There is no one, young or old, who on this day does not sob more than can be imagined for the whole three hours, because the Lord suffered all this for us.

On Saturday, there were no services during the day, for preparation was made for the Easter Vigil in the great basilica.

The Easter vigil is observed here exactly as we observe it at home. Only one thing is done more elaborately here. After the neophytes have been baptized and dressed as soon as they came forth from the baptismal font, they are led first of all to the Anastasis with the bishop; a hymn is sung, and he prays for them. Then he returns with them to the major church. After the vigil service has been celebrated in the major church, everyone comes to the Anastasis singing hymns. There, once again, the text of the Gospel of the

Resurrection is read and the bishop offers the sacrifice. However, for the sake of the people, everything is done rapidly, lest they be delayed too long. And so the people are dismissed.

### **Farewell. . .**

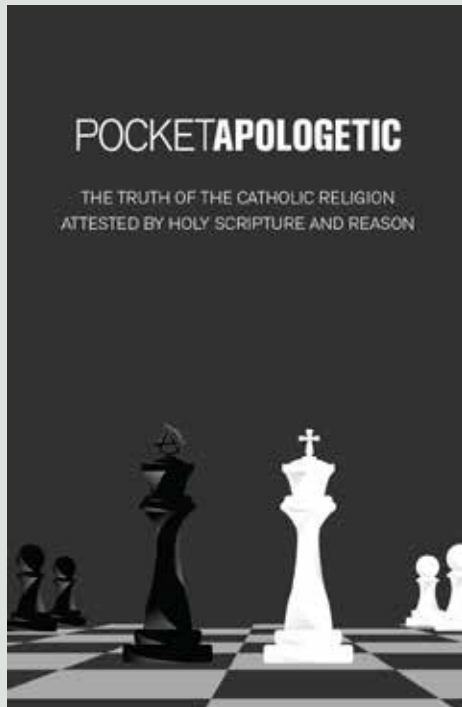
Finally tired and perhaps ill, Egeria ended her letters in Constantinople.

So, beloved ladies, light of my heart, my present plan is, in the name of Christ our God, to travel to Asia, since I want to make a pilgrimage to Ephesus and the martyrdom of the holy and blessed Apostle John. If after that I am still alive, I will either tell you about them face to face, if God so wills, or at any rate write to you about them if my plans change. In any case, ladies, light of my heart, whether I am “in the body” or “out of the body,” please do not forget me.

We may embark on similar journeys to holy places, but perhaps a bit closer to home. Still, let us remember the admonition of St. Gregory of Nyssa, putting visits to such places in their proper perspective:

A change of place does not bring one closer to God, but there where you are, God will come toward you, if the condition of your soul is such that the Lord can there reside and move around. But if you have the interior man full of evil thoughts, even if you are on Golgotha, even if you are on the Mount of Olives, even if you are in the tomb of the Anastasis, you are as far from receiving Christ in you as those who have not even begun to confess Him. . .





# Pocket Apologetic

The Truth of the Catholic Religion  
Attested by Holy Scripture and Reason

“Everyone that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father” (Mt. 10: 32-33).

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A Few Thoughts for the Reader’s Consideration:

“What is Truth?” Millions of men and women have asked this question since Pilate first asked it of Christ. We as Catholics must understand what we believe, why we believe it, and how to defend it. Whether you are a cradle Catholic, a convert, a parent or a young adult—it has fallen to us to not only grow our own faith but also plant the seeds of faith in the next generation. Defend your soul and the souls of your children by giving them the knowledge to first understand and then defend our glorious Catholic Faith.

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# Egypt and Jordan:

Not quite the Holy Land, but *close*.

Thoughts and insights from a Traditional Catholic pilgrim.

Bridget Bryan





## Why Egypt and Jordan?

Egypt and Jordan, while not part of the Promised Land, can be considered part of the “holy land” in a way. What is a *holy land*? What makes a place *holy*? It is the presence of God that makes a thing holy. An object also becomes holy when it is touched by God or set aside for his use. Egypt and Jordan were each set aside for God’s use. I’d like to share with you some highlights of that pagan soil and how it bore the fruit of God. In viewing how God used the “soil of the past,” we’ll come to more deeply appreciate the providence of God in our own lives.

My decision to travel to this “holy land” came from wanting to give more to my students, a thirst for adventure, and a love of travel and history. After teaching ancient history for eight years, I began to love Moses, and also how God worked with Egypt and other pagan empires through the *translatio imperii* (the transfer of power from one civilization or empire to another to prepare for the salvation of mankind). Because of those things, I yearned to go explore among those old stone buildings of Moses’ past, ride camels, and sail down the Nile. In 2019, my brother and I did just that, as well as explored a bit of Jordan.

## Egypt

On our way over to the “Dark Continent,” my brother and I took advantage of a layover in Paris, France to go gallivanting, and by late afternoon, we left the land of the first daughter of the Church and her great Gothic cathedrals. By nightfall, we could see the lights of Cairo and the great darkness of the Sahara surrounding it.

The next morning, the first on the African continent, I did my usual morning ritual of reading and prayer, and read the mass of the day. It was the feast of St. Anne. Uncanny: that’s what it felt like, looking out over the same Nile river that St. Anne’s daughter and grandson had seen when they fled with Joseph to Egypt. From then on, my physical vision of the place took on a vision of historical layers. Far out, the pyramids were obscured by the

city haze. Here I was, spiritually in the presence of God, in the very land that he had been physically in over 2,000 years ago as a little toddler, having narrowly escaped the clutches of King Herod’s henchmen!

## Of Alexandria and Dirt

The first day was a long trip into Alexandria, founded in 331 BC by Alexander the Great.

A word must be said about the dirt. The first thing we noticed getting off the plane up to now, and until our last hours in Egypt, was how dirty it is. A particularly poor neighborhood of Alexandria which surrounded some ruins was crowded, busy, dusty and so dirty that there was trash everywhere. Everyone was in their long Arabic robes, the women were almost always cloaked in niqabs (full hijab). The intense heat enhanced the effect of stifling closeness and dirtiness. It was exciting to see, but such a contrast to sterile American cities. I expressed my initial disgust of the filthy crowded conditions to my brother. He acknowledged it, but then said “Every country has its filth. Our country’s is more hidden. Which sort of filth would you prefer?” I grunted, impressed by his wisdom, and relaxed a little more as we wound our way through teeny tiny streets crowded with honking tuk-tuks, donkey carts, flea-bitten camels, cars, old trucks, shop wares, and hookah bars filled with old, robed men of leathery skin and missing teeth, playing chess between puffs. Tall, dilapidated apartment buildings rose up on every side. In spite of the dry heat, with my attitude somewhat adjusted, and in spite of all that initial grime, you could see that the community and the families were strong. Passers-by took the time to visit with and poke fun at their neighbors, smiles and laughs were more frequently seen than grim, busy faces, and all through this bustling chaos, children played.

We explored a great deal, and finally ended the day in front of the Great Library, originally founded by Alexander. Here he had Jewish scholars come and translate the Septuagint into Greek, thus enabling the word

of the Lord to be revealed more easily to the Gentiles of the ancient world. Somewhere, underneath the city, in a yet-to-be-excavated-place, Alexander's body lies. Up to now, its location is a mystery.

All that day was spent with our Arab guide, Hisham. Through him we were exposed to the hearts of the Arabs: they are upfront and talk about what is most dear to a person: religion, family, and politics. This was to be affirmed with every Arab I talked to. Our stimulating conversations made time travel quickly as we drove through crowded city streets and miles and miles of desert and occasional irrigated farms.

### Pyramids

Back in Cairo, now cooler in the evening, we saw a peaceful sunset with the Pyramids at Giza and the Sphinx. It was very overwhelming in a quiet, deep way. The energy and awe is similar to what one experiences when one stands near a great Gothic cathedral. These great massive monuments, though nearly 6,000 years old, still stand with great silent majesty.

The next day was a hands-on visit to the pyramids in the sweltering mid-morning heat. I climbed as high as I could on Khufu's pyramid before being yelled at by the police to come down lower. A trifle embarrassed and yet somewhat triumphant to have achieved such a chiding, I sat down on one of the giant limestone blocks and soaked up the reality of sitting on one of the Seven Wonders of the Ancient World. The great pharaohs had been here, Alexander the Great, Herodotus, Marc Antony, Napoleon Bonaparte. . .and then the people of Christ. I thought of Joseph, son of Jacob—what did the pyramids look like when he came to Egypt? What about his brothers and his father when they came to beg for food during the famine? And Moses, did he whisk his chariot round the dunes at the edges of this sacred burial place? Joseph and Mary, and their baby, the King of Kings—did they see these great buildings of men? If so, the infant God saw them and now I was seeing what was seen by him in his exile. This moment was a portal into a vivid contemplation of the Holy Family in Egypt.

Musing on the pyramid, (and yes, posing for photos galore), led to camel rides. We rode our dromedaries, all decked out in Arab tassels, out to a lovely view of the nine pyramids, right on the fringe of the Sahara. Again, images of all those people in the Bible, and of all those famous people of history too, appeared in my mind as I rocked to and fro on the back of the gangly but oddly attractive animal. Need vivid sound for your contemplation? Camels gargle and groan like Chewbacca from Star Wars, and sometimes, they spit. Apparently the females find that attractive.

We left our camels, and the flies attracted to them, to visit the great Sphinx who guards the three main pyramids at Giza. The Sphinx was almost as arresting as the pyramids. Huge, and silent, his posture and resting gaze has a commanding presence. The longer I sat and sketched him (I sketched and painted in a travel journal every step of the way), the more he seemed to come alive and "be" there, watching. Between his massive paws you can see the Thutmose III's tablet Roger Lancelyn Green tells of in his *Tales of Ancient Egypt*. Seeing such a thing would be akin to discovering that Red Riding Hood's cape was real.

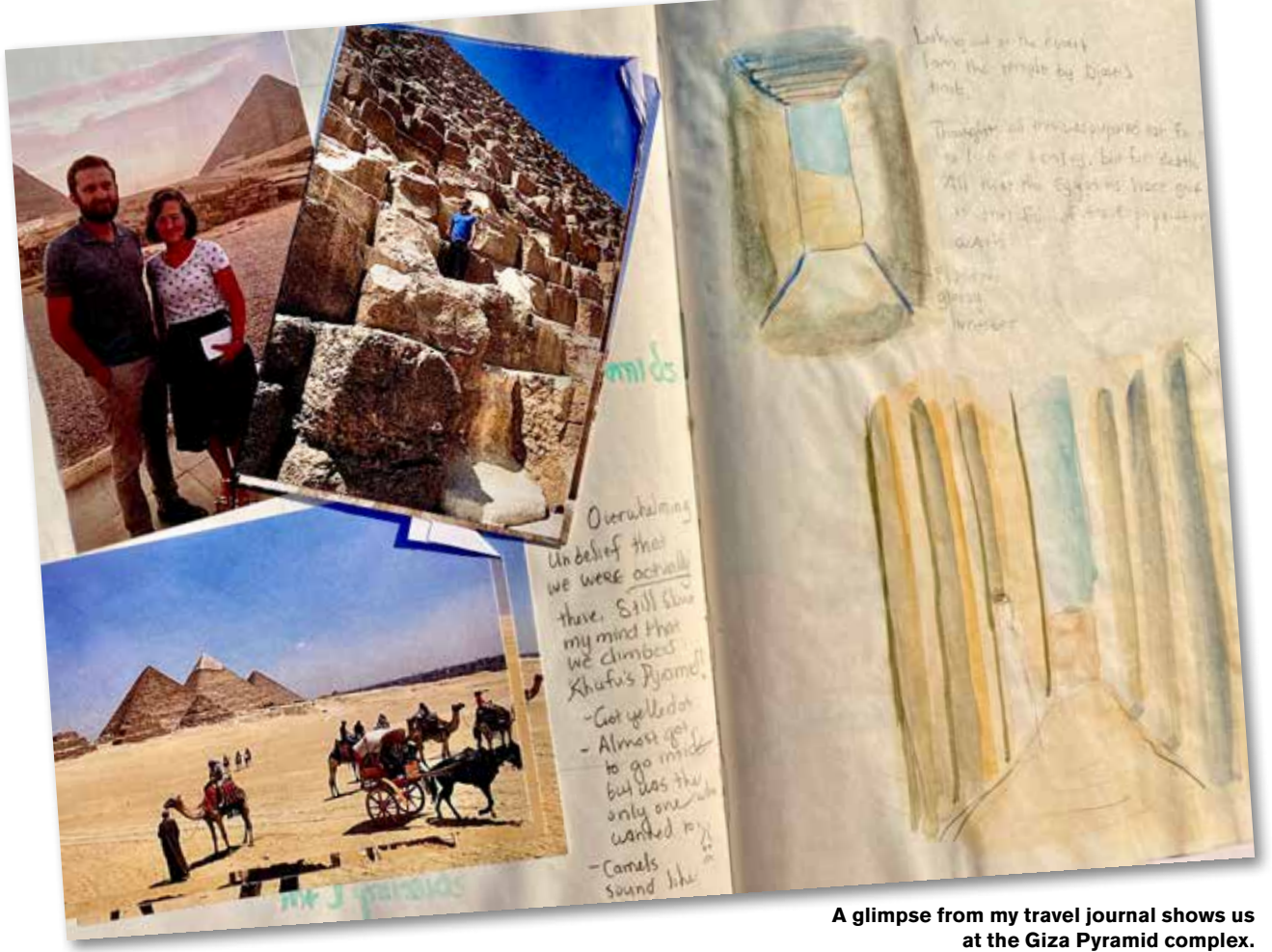
Then came lunch, which that day was down the road in a Bedouin tent supported by palm trees (date trees are the main palm tree in Egypt) and pillars made of reeds.

### Reeds and Patriarchs

When I saw those reed pillars, Noe, Abraham, and the marshland of Mesopotamia all flashed through my head in an instant. It was like an information overload. Why the association? The Bedouins have always been nomadic tent-dwellers, and have traveled across the Middle East. Any habit of theirs have been long in their traditions—thousands of years. The reed supports were built in a way that closely resembled the mudhifs—reed houses. These mudhifs rose out of the marshlands of the Tigris and the Euphrates River (my next dream destination), possibly the geographical setting for the garden of Eden, our ancient family hearth or living room.

These structures, an odd cross between a Gothic chapel and an Indian longhouse, have been around as far back 3000 BC, pos-





A glimpse from my travel journal shows us at the Giza Pyramid complex.

sibly longer. You can find engravings of them carved on knife handles from that era, near Uruk, the kingdom of Gilgamesh the King. That's near Ur, where Abraham was from. Thus, Abraham would have been familiar with this type of housing. Some experts have wondered if Noe's family, after the flood, had a similar style of housing. Seeing the reed pillars was like seeing a relic of the old patriarchs who were types of the Savior.

All these connections, from the reed pillars to Abraham and Noe flashed into my head as I passed into the Bedouin tent. Nerving out on the topic was saved for the travel journal, and total attention was given to a good cold beer and lunch with my fellow travelers.

The rest of that day was spent viewing temples and pyramids, inside and out: the Red, Bent, and Djoser's Step Pyramid (the very first successful Egyptian pyramid), and an old crumbled pyramid. The only thing that would have made all that even better would have been to be able to bring my students there too.

What does the inside of a pyramid look like? Well, the really old ones are ornate,

while the "newer" ones at Giza are plain inside. We descended into a pyramid older than Moses. Inside it, carved on the ceiling were stars—they looked like starfish—but this expression is so similar to the stars the French use in ecclesiastical decorations. Also carved into the vertical walls, with the precision of a laser cutter, were litanies in hieroglyphs, praying for the soul of the deceased pharaoh and his people. "Litany" took on a whole new meaning for me after seeing that—the form had been around for nearly 4000 years, and carved so precisely in such an ancient age!

At one moment, while exploring Djoser's complex, I stood alone in a deserted stone funeral hallway, its limestone ceiling, walls, and floor polished and glossed by the Sahara wind. The view looked out at golden sand and blue sky. It dawned on me that all these buildings were prepared not for men to live in and enjoy, but for their preparation for death. The wonder began to form: is most of what the Egyptians have given us the fruit of their preparation for death?



[Left] One of my favorite pages, this captures typical life on the streets of Egypt, whether village or crazy Cairo.  
 [Top right] Here's the ancient Mesopotamian reed technique I saw in the Bedouin tent restaurant.  
 [Bottom right] "All are welcome to worship here" is one of the hieroglyphs found carved on each of the pillars of Philae.

**Signs of Eternal Life**

From the Pyramids at Giza, we traveled overnight by train down to Aswan, near the Egyptian border along Ethiopia–Nubia, to those acquainted with antiquity. Here, the Nubians, gentler and more dark than the Egyptians, usually dress in white robes which they keep immaculate in spite of all their activity.

In Philae, a curious hieroglyph is carved onto all the massive stone pillars. It means "All are welcome to worship here."

Nestled amongst the pillars is an early Coptic Christian altar, with a tabernacle of sorts carved into the stone wall behind it. That stone altar was taken from the dark-

ness of the pagan sanctuary to the god Isis, and placed in the light, to be used for the unbloody sacrifice of God for man. That altar, a relief to see in the Muslim land, once used for pagan worship, seemed fulfilled, a mini-Calvary, and the hieroglyph echoed on all the surrounding massive pillars seemed to call all the souls of the land: "All are welcome here for 'I am the way, the truth and the life.'"

The wee hours of the next morning saw us driving through the Sahara, watching the sunrise over the rosy endless dunes and the dark tarmac road disappear where sand met sky. The mind's images from Anton St. Exupery's flight stories over the desert in *The Little Prince* and *Wind, Sand and Stars* enliv-



en the scene. Little teeny flies appear out of nowhere and afflicted each person. Plagues of Egypt anyone?

We arrived and hiked to the massive work of Abu Simbel. It's the gigantic double temple of Ramses II and his favorite wife, Nefertari, carved into the cliffs. The mammoth-sized statues that guard the front of the temples were meant to send a strong message to anyone coming into Egypt from the south. Ramses II may have been the adopted brother of Moses. It was interesting to view all the works from this point of view. It dawned on me here that Ramses II built much and built *big*. Did he have a Napoleon complex? Was he short and that's why he had to go big? Or did he feel really inadequate with a someone like Moses alongside him? Were these massive statues more of a show of power rather than actual power? Ramses II's actual military accomplishments certainly do support the last question.

Inside the temple, imagine a church, nearly 30 feet high, complete with pillars and ceremonial rooms, and large halls, all leading back to a more private sanctuary, and that all hollowed out of rock. That's Abu Simbel. Within Abu Simbel are carved scenes of Ramses' reign.

The most violent scenes, scenes of war, are on the outer perimeter of the temple, and as you get closer to the sanctuary, the scenes become more peaceful.

The golden moment here was seeing a temple guardian with a giant gold ankh. An ankh looks like a key with a cross at the end, and you find the pharaohs holding it, and some of the gods in pictures and carvings. It's everywhere in ancient Egyptian culture. The symbol of the ankh is eternal life. When a robed Arab guard put the ankh into the temple door [and tried unabashedly to get people to pose with him and then haggle a tip from them] the lines "*the keys of the kingdom*" (Matthew 16:19), and "*I am the way the truth and the life*" (John 14:6), came into mind simultaneously with the thought that *the God-Man Christ brought us eternal life through the cross*. It was like watching an Arab unknowingly act out an Egyptian version of St. Peter at the pearly gates, using ancient symbolism. Here was another of

God's scavenger hunt clues to Eternal Happiness as He weaved them throughout history.

### **Faith and Feluccas**

The most awaited moment of the trip was sailing down the Nile on a felucca, an Egyptian sailboat. We drifted luxuriously for two days on the quiet Nile, living as carefree boatmen taking advantage of a river to swim in, a deck to dose on, and appreciating the famous hospitality of our Nubian crew. Unanticipated, in contrast to the idyllic daze, were hours of discussing the Catholic Faith.

The first night began with questions asked by our guide, Ramadan. Under the intense starry sky, drinking tea, the guide and I began the first of several intense discussions of his Islamic beliefs versus the Catholic Faith. I'll never forget his look of surprise when, after sharing what he was taught about our priests and how mercenary they were, I assured him with utter conviction that each of the priests I knew would willingly die for us if it meant getting us to heaven. Integrity means a lot to them, and this assertion seemed to leave a great impression upon him. I thanked God for the formation of St. Mary's College, especially in philosophy and theology, as well as the Holy Spirit for giving me the confidence to bear witness to my faith.

Regarding the Nile: it is pretty clear water, and has a good current. The cool water felt so good in the high heat of the Egyptian August. Again, layers of history processed through my mind of who had been in the Nile in their royal ships—Tuthmosis III, Hatshepsut, Joseph of Israel, Ramses II, Moses taken from the reeds in his pitch-tarred basket, and possibly Joseph and Mary using it as a water source. We had no problems with Nile crocodiles—apparently they're all north of Cairo.

After our sailing adventure, we embarked to the site of Thebes, modern day Luxor, known as the city of gold. So many temples lay near there, including Karnak—the largest temple by far—nearly as large as St. Mary's, Kansas. We visited the valley of the kings and Hatshepsut's temple. All these temples and ruins, thousands and thousands of years old, bore witness to men's ego and power,

but also bore witness to a world beyond this earthly life.

### **Moses' Step-Brother?**

Once back in Cairo, we saw the Cairo museum briefly. For the record, Egypt is best viewed in context of the land rather than in a museum, but boy, there are some treasures there. All of Egypt's ancient history is captured within this huge building. Some things that really stood out are mummified pets, the contents of King Tut's tomb, solid statues several stories tall, a Moses-like reed basket covered in resin from ancient days, remnants of Akhenaton's attempt at monotheism, as well as one of the best-looking pharaohs available.

The body of Ramses II, once wrapped in layers of linen and amulets, is partially exposed in a climate-controlled room, with an entourage of other stiff celebrities. His features command even in death. His eagle nose stands out of a chiseled face, revealing a hint of a strong personality. His hair, still visible, has a bleached, yellowish complexion. The preserved corpse, now shriveled, still exuded a sense of gravity and comportment. This silent corpse, whose life I was so well acquainted with, whose colossal temples and building projects I had just explored from southern Egypt, all the way north to the Mediterranean. Now I was looking down at him, in the flesh (though somewhat shriveled). It was possibly this man with whom Moses grew up as his half-brother, ran through the great palace halls, raced Moses in chariots, exiled him, then invited the nine plagues of Egypt, and finally had his men pursue the Israelites to the edge of the sea. And here he was for all of us ordinary people to see.

### **A Coptic Church, Synagogue, and an Ancient Mass**

Later that day we planned to make a final pilgrimage in Egypt before we flew to Jordan. Nestled in old Coptic Cairo, near a famous mosque, is a Catholic Church and a synagogue. The synagogue was built on the site where, according to tradition, Moses was taken from the reeds (there's that ancient basket made from reeds in the Cairo Museum—it makes one wonder, "Moses, is this what your

basket looked like?"). The Church close-by is built over a cave where Joseph and Mary are said to have rested. (There are many caves with the same claim along the way down to middle Egypt where legend says they settled for some time. But it's not highly visited because this part of Egypt is often the scene of conflicts between Muslims and Christians.) Alas, the hopes for these two great destinations were dashed for some unfortunate reasons, and as I nursed my disappointments through the streets of Cairo, and haggled at the Souq for papyrus souvenirs for my students, I prayed that I'd be able to come back to these holy spots of antiquity.

### **The Exodus in Three Hours**

The next day, what took the Chosen People forty years to do, we did in three hours. We crossed the Red Sea, went straight over Sinai, up past the Dead Sea, along the River Jordan, and landed in Amman, where at night we could see the lights of Jerusalem.

Though this Exodus only lasted three hours, a bit squished into a plane of mostly Arabs, I sponged up every moment I could from my window seat. I looked over bright blue Red Sea, as lego-sized cargo ships floated into it through the Suez Canal. In my mind's eye, I saw the parting of it at the hands of Moses, "*Horse and rider thrown into the sea,*" (Exodus 15:21).

The rigorous terrain of the Sinai Mountains came into view and my heart yearned to go there, to hike up through those mountains. (That was one of my original destination dreams, but most tour groups weren't offering any trips due to some security concerns.) I put it on my consolation "Come Back and Visit" list. Still, I tried to look out for what might be Mount Sinai, where the finger of God wrote out the 10 Commandments, also where the burning bush was, and now has the Church of the Annunciation built over it. Even today, you can hike to and visit the Monastery of St. Catherine which surrounds the area and visit the ancient Church built over the gnarled roots of the still-alive burning bush.

Red jagged stone against blue sea and blue sky is what rolled out underneath us, and it was not difficult to contemplate the Hebrews,





Walking out of the Siq into candlelight took our breath away as the famous Treasury (a tomb) stood silent under the stars.

with all of their belongings and children, for years, making their way through that rocky area.

## Jordan

Then we got to Jordan. It was like going from Italy to Portugal: Cairo is not a clean city, and Jordan felt immaculate, and more safe. While Cairo was old, Jordan has roots that historians trace as far back as 10,000-6,000 B.C. So ancient! If you are familiar with scripture, you may have read of Rabboth-Ammon, or Philadelphia—those are names for what is now simply Amman, Jordan.

This is one of the oldest cities in the world, descended from Lot and his daughter, and is first mentioned in Holy Scripture in Genesis 19:37-38: *“The younger also bore a son, and she called his name Ammon, that is, the son of my people: he is the father of the Ammonites unto this day.”* If you’d like to see how civilizations built upon each other, this city is very ideal. It was built along the King’s Highway, an ancient trade road that connected Africa with Mesopotamia. Moses took the chosen people along part of the road when coming into the Prom-

ised Land, and it is frequently mentioned in holy scripture. It’s a great place to walk in the footsteps of the chosen people and Moses, as well as the early Church.

## Moses’ Water Stop, and The King’s Highway

The other holy spot of this land is Wadi Musa. Wadi means valley, Musa, Moses. The town Wadi Musa is named for the spring that comes from under a rock, believed to be that from the story of Moses striking the rock to give drink to his people, *“And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank,”* (Numbers 20:11). The spring was the original water source for Petra.

To access this incredible city carved out of rock, you have to go through a winding canyon of red sandstone. We initially did this in the dark, with the stars shining overhead, our path lit only by starlight and candlelight. The next day we rode Arabian horses, the Bedouin’s most loyal friend, down to the entrance, and hiked all over the red dusty ruins.

Petra goes all the way back before Moses; it's a city carved out of rock, begun by the ancient Nabataeans of Arabia, taken over by the spread of Hellenization, then by the Romans, which became Christian. The Mohammedans then drove them out, then the Crusaders tried to take it back, and finally, with the failure of the Crusades it stayed in the hands of the Muslims. The city, famous for its tomb reliefs, was a central point on the King's Highway, and would have seen many people of antiquity passing through.

### **Minarets and Mozarabic Chants**

When you come to an Islamic country, minarets are as common as churches in Rome. Minarets are towers which rise above the domed mosques so that imams (spiritual leaders of the Muslims) can call the people to prayer five times a day. Back in America, while planning the trip, I cringed to think of this reality. In Egypt and Jordan I didn't as much. In seeing all those minarets, I thought of two things:

In seeing the skylines dotted with minarets, I was first reminded of Chesterton's quote: "The only way to love anything is to realize it may be lost." In vain did I search for a crucifix atop a dome. When I did, in the bigger cities, it was like seeing a homeland. The minarets marked mosques nearly on every corner: this was a reminder how earthly Christendom may have looked at its height, and what it may still become.

The second thing I thought of was the chant that came from those minarets. The chant conjured up both ordinary Gregorian chant in its pure melody, and the audio of priests singing Jeremiah's Lamentations at *Tenebrae* in the majestic Mozarabic Chant. Both our chant and those of the Arabs have similar ancient strains. Just like wine and scotch have layers of taste from their sources, so do our own chants sung everyday at the Office and High Mass.

### **Moses' Last Stop**

South of Amman, away from the hustling and bustling stands Mount Nebo. This is the resting place of Moses, where he watched as his people, whom he had led with difficulty

for forty years, passed into their new land. "Go up into this mountain . . . unto mount Nebo, which is in the land of Moab over against Jericho: and see the land of Chanaan, which I will deliver to the children of Israel to possess, and die thou in the mountain" (Deuteronomy 32:49).

Upon this limestone mount, to the left you can see the northern edges of the Dead Sea, and the lush beginning of Israel, the Promised Land. To the right is the dry land of Moab. Upon this mountain a monastery was built. It was destroyed, but a church, sadly cold and sterile, stands in its stead. You can kneel in prayer as Moses must have before he was taken to the Lord, his body hidden from view by St. Michael, "*When Michael the archangel, disputing with the devil, contended about the body of Moses*" (Jude 1:9). The best moment was to stand in the silence, looking across the same view he must have looked at and pondered and contemplated the remainder of his life. After a lifetime theme of being set apart from his people: sent adrift upon the Nile to be raised in a foreign household, fleeing into exile, then leading his own people in the Exodus (for leadership can be lonely), he was again separated from his people as they entered the Promised Land. From there, he was finally able to enter into Abraham's bosom. Moses is known as the holiest person of the Old Testament, so much so that the Jews compared Christ to him. Having reached the top of Mt. Nebo, it seemed that the trip to Egypt and Jordan had all been worthwhile.

### **Reoriented**

By the end of this journey I had realized that our Faith and our Culture of Western Civilization had more roots than I could possibly fathom. It was as if each of us humans were a speck in the universe of time, like earth is a speck in the universe of stars and galaxies. And yet in that smallness was felt God's greatness and His love for one small person in 2019 A.D. I was able to glimpse many of these historical layers laid thousands and thousands of years ago. It was truly a humbling realization, as well as a tantalizing carrot calling for further exploration of the land of Pharaohs and Bedouins.



# The 15 Decades of the Holy Rosary



Enjoy this large 15-decade Rosary devotional. As Catholics, we know that the Rosary is more vital than ever, even while our schedules become more hectic—especially for those with large families. This simple book is meant to be used while praying the Rosary, providing a way to keep one's thoughts on the devotion for each decade. Each work of art was selected for its impact and, when possible, a work was chosen that has many details. Our hope is that even after many uses, you will be able to find something new to turn your attention to, providing added richness to your meditations. A tool to aid you and your family in saying our most important prayer!

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

**THE FOURTH GLORIOUS MYSTERY**  
*The Assumption of Our Lady*

*Jesus: Who look thus, His mother, now flows.*

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 Angels. 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 the mystery of our Lord Jesus Christ, of the Blessed Spirit, His Holy and Pure, and by His own authority, we pray, we adore, and adore it to be a mystery revealed by the Holy Spirit, the Father of God, the most Virgin Mary, having conceived the Son of God, who by His life, was united to His and made Himself God.

In Heaven, just as she succeeded 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 enshrined in her prayers, our exulting hope in her intercession; for He, Who dwelt in the womb, transposed to Life the very Virgin Mother of Life."

*THE ASSUMPTION OF THE VIRGIN MARY - GLENN BIRD*

**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, clothed with a scarlet robe, and crowned with thorns. He is mocked and spit upon by the soldiers while those he came to save scoffed at 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 generations for the coming of His Son and here they reject 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 allegiances?

*THE CROWNING WITH THORNS - MICHELANGELO MERISI DA CARRACCI*

**THE FOURTH JOYFUL MYSTERY**  
*The Presentation in the Temple*

*Jesus: Whom these did present in the Temple.*

On this mystery, reflect on the hymn 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 Son of Righteousness. Christ our God, enlightening those in darkness. Do thou too, righteous Simeon, who hast changed in them, serve the Redeemer of our souls. Who hast granted us resurrection." And Simeon: "O Christ God, Who by Thy birth hast sanctified the womb of the Virgin, and hast blessed, as was meet, the bosom of Simeon. Thus having preceded us now hast saved us. Do Thou, Who pleasest mankind, pacify those living in tears, and strengthen those people who have found favor with Thee."

*THE PRESENTATION OF THE TEMPLE - PHILIPPE DE CHAMPAGNE*







# The Church of the Transfiguration [Mount Tabor]

Built on the peak of Mt. Tabor, the current church is part of a Franciscan monastery complex, and was completed in 1924. It was built on the ruins of an ancient (4th-6th-century) Byzantine church and a 12th-century church of the Crusader Kingdom period.

The church contains three grottoes representing the three huts which Peter desired to build—for Jesus, Moses and Elias—Elijah.

The Grotto of Christ is in the eastern part of the church. Steps lead down to a lower level containing a sanctuary roofed with a modern vault.

There is a chapel in each of the two towers at the western end of the church. The Chapel of Elijah is located in the south tower; the north tower holds the Chapel of Moses.

In the upper part of the church there is a mosaic on a gold ground representing the Transfiguration. On August 6 the sun strikes a glass plate set into the floor so that the golden mosaic is briefly illuminated.







# My All-Night Vigil in the Church of the Holy Sepulchre

Fr. Hugh Barbour

**I**t can happen in the life of a Christian, and especially in the life of a priest, that he receives favors from the loving Providence of God which exceed all his expectations and which he never sought or even imagined. I do not mean the supernatural graces to be expected through that progress in the life of prayer, penance, and works of mercy which is the common and blessed lot of all who take the practice of the faith to heart. I mean rather unexpected consolations, discoveries, I might even say “perks,” along our way here below. In this narration, I will share with you just such a kind bonus I received from the “Giver of every good gift.”

In Lent of the year 2011 I led a pilgrimage to the Holy Land of some faithful who

were knights and dames of the Equestrian Order of the Holy Sepulchre of Jerusalem. I am a Knight Commander of this order, which, since I am a priest, means that I am also a titular canon of the Church of the Holy Sepulchre. St. Pius X, by the way was a member of this order as a bishop and patriarch, and then was the Grand Master of the order as pope. There have been a number of sainted knights and dames. The order began in the 12th century at the time of the first crusade and the recovery of Jerusalem, and still thrives, despite the twists and turns of history, to the present day. Blessed Pius IX reorganized the statutes of the order, bringing it directly under the Holy See. This was in part to provide the popes with a means of





honoring nobles, gentlefolk, and professionals, since after the French Revolution and its Napoleonic aftermath these means were much restricted throughout Europe. This engaged the honored knights and dames and canons in the work of helping the Church in Palestine, then still under the Ottoman Turks. The order was no longer to fight crusades, but to provide material support for the Latin Patriarchate of Jerusalem. In our time this is a very important and urgent work indeed, given the desperate situation of Christians in the Middle East. If I may be so bold, in the last and present century, secular states supported a kind of crusade, but without the cross, establishing the State of Israel there, which is still the focus of violent struggle in the region. Everyone on all

sides recognizes this. The effects of this state of affairs on Christians and Christian works and enterprises there is thus the occasion of much effort in the crusade of charity of the contemporary Order of the Holy Sepulchre.

The Church of the Holy Sepulchre, which contains both Calvary and the Tomb of the Savior, is the chief object of a pilgrimage to Jerusalem. With what excitement did I greet the day we arrived there from Galilee!

On the way up to Jerusalem, we all prayed together the Gradual psalms, which the Jews of old recited when going on pilgrimage there at Passover or on the feast of Tabernacles. The holy family of Jesus, Mary, and Joseph recited these psalms, an office for the pilgrimage, many times. And now, finally, as one of these psalms exclaims, "Our feet were standing in thy courts, O Jerusalem!"

Our pilgrimage hostel was not far from the Holy Sepulchre, and so not being able to wait until our official entry in the morning, I slipped out before supper with a confrere of my abbey who was with me on the pilgrimage to find the church. Now what happened next requires a little back-story.

In the hostel where we were staying, there had been a change of ownership; one of the terms of the change was that some residents there would be grandfathered in, and not be moved out. One of these folks was a man whom we found in the lobby as we came in. He was exceedingly friendly, even expansive, chatting up each new group of pilgrims. This bigger-than-life character seemed to make the present administration of the hostel a bit nervous. He hastened to make my acquaintance and was very interested in the white habit of my religious order, and my Roman hat, I recall. We went upstairs, and put our things away, and then came down to seek out the church.

As we were walking along looking for indications of the narrow roads to take, suddenly the friendly resident I had met swung out of the door of a little bar, and apparently "feeling no pain" as we say, he called out "If you are going to the Holy Sepulchre, you should know

that you can make an all-night vigil there.” I asked “How?” He shouted as he swung back inside “Ask the friars in the Catholic sacristy!”

Socrates tells us that children and the inebriated speak the truth. Now granted, he was not St. Alphonsus Ligouri, but there is something to this. Angels, I am sure, can help with moving a weak or distracted mind such as children and drinkers have, since they do not put up much resistance to their present impulses, sometimes even good ones. Of course, this is risky business, since the demons can do the same for evil tendencies. Angels, however are channels of grace. In this case the gushing hospitality and good cheer of this man occasioned a great grace for me, infallibly foreseen by Providence. If he hadn’t swung out of the door, I would never have known of this utterly unadvertised vigil. After all, at Cana the apostles drank their fill with everyone else, and gladly recognized the revelation of the glory of Christ and first believed in him. The Savior is able to bring good effects out of a party, without anyone sinning. We may not be so fortunate, and should not fool ourselves about excess, but in this case what I am saying is true, so there you are.

In the Latin, or Catholic sacristy of the church, I found the Franciscan sacristan. He was the one who vetted those who would make the vigil. There is a limit of twelve per night. He gladly put me on the list and told me when I could come. The brown Franciscans have the care of the shrines and holy places of the Holy Land. This is an arrangement which the Turkish sultan made with the popes throughout their domains. The Turks did not want a regular Catholic hierarchy, but only the Franciscans, to care for the Catholics under their rule. This “custody” of the Holy Land has continued even after the Turkish empire fell apart after World War I, and is still very much a reality.

In the mid-nineteenth century the Ottoman Sultan established a protocol for dealing with the various Christian groups in the Holy Land; this is commonly called the *Status quo*. As the name implies, this keeps in place the customary rights of each of the confessions who have historically had claims on the holy

places. Modern regimes, including the State of Israel, have maintained this. In the church of the Holy Sepulchre there is a fixed routine that governs each and every day of the year and each and every hour of every day in the church. The Greek Orthodox, the Armenian Orthodox, and the Roman Catholics are the most privileged groups at the Holy Sepulchre. Each has the right to a sung Mass in the Lord’s tomb every day, the Greeks first, at midnight, the Armenians later around three in the morning, and the Catholics at around five in the morning, starting with private Masses and with the sung Mass at about six-thirty. At Calvary the Greeks have the actual altar over the rock of Calvary, but the Latin Catholic altar of the Deposition is right by it for private Masses mostly. The Catholic Masses *must* be in Latin and on the original altars since the Orthodox do not countenance dramatic changes in anyone’s practices; this is how the *Status quo* protects the Catholics from themselves. So accidentally, but efficaciously, Providence used the Muslims and the Orthodox to keep us in line! So the sung Mass is in Gregorian Chant, in Latin, a votive Mass of the Resurrection, *Resurrexi*, every day. (Even the ceremonies of the Triduum have to be in the morning, as in the Holy Week rites before the Venerable Pius XII. So the Muslims and the Greeks support ultra-traditional arrangements.)

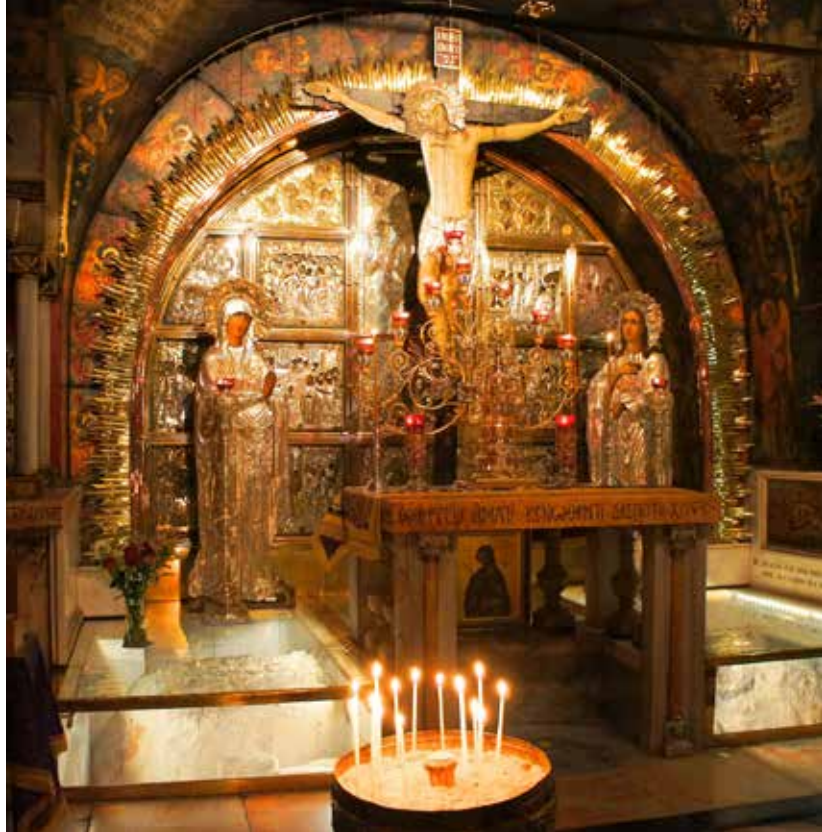
I arrived the evening of my vigil as directed, after three stiff little cups of Turkish coffee. The first thing I witnessed inside was the locking of the principal door at sundown. Representatives of the Greeks, Latins, and Armenians watch as a man from a Muslim family which has held the keys since the eighteenth century locks everyone in. He will unlock the doors early the next morning.

The Franciscan friar addressed the Catholic vigil makers (by the way, it seems that only the Catholics have this privilege). He warned us that we were not to sing out loud, or to fall asleep (“The Greeks will come and shout at you if you do!” he said.) Otherwise we were free to pray and to move about as we pleased all night. Amazing, I thought, free to wander about in the labyrinth of side altars and shrines, in addition to Calvary and the





**The Tomb of Jesus**



**Altar of the Crucifixion, where the rock of Calvary is encased in protective glass**

Tomb. And there were only two other vigil makers on that night. Two Italian ladies, who unaccountably stayed completely out of sight in the chapel of Adam beneath Calvary, so I really was alone.

Calvary was, of course the first place to go. I was there from seven to ten. Alone! I mean all alone, with no one around at all. The church is unbelievably crowded during the day. I was able to kneel right over the rock of Calvary before the Greek altar, and reach down to touch it through the shrine opening under the altar. All alone. . .and Our Lord knew when he thought of my many sins and faults in Gethsemane and on the Cross that he was preparing for me that I would be there two millennia later. He had been waiting for me to come there all those years, and I had no idea. Truly, as St. Paul says “He loved me and gave Himself for me.”

On Calvary I recited the whole breviary office of Good Friday from beginning to end. I decided I would pray the Triduum offices in the different places. Place trumps time, and it is always in place, in any season, to pray the offices of the mysteries of Redemption in the places where they were accomplished.

At ten I went into the Holy Sepulchre and prayed the office of Holy Saturday in the ante-chamber, the “chapel of the angel.” Then I went in to the tomb itself, and kneeling there before the slab covering the limestone where Our Lord’s body was laid and on which Mass is celebrated, I prayed a bit, until a Greek monk came in and politely asked me to leave since they were setting up their Liturgy for midnight.

I went over to the choir chapel of the Franciscans, who invited me to enter the choir to pray Matins with them, in Latin of course. Before this the Greeks were censing all the altars in all the chapels of the church, both Catholic and Orthodox, in preparation for their Liturgy. As the hieromonk with the censer passed by me, he stopped and censed me as well, a fine liturgical courtesy. One of the Franciscan friars offered me a cup of coffee to help in my vigil, which I gladly accepted, and he showed me where the lavatories were, wryly pointing out, that after all, men are not angels.

Then I went out to the open space before the tomb, and assisted at the Greek Liturgy, taking the time to pray rosaries. It was Lent, so they had the Liturgy of St. Gregory the

Great, better known as the Liturgy of the Pre-Sanctified. I watched the procession with the Blessed Sacrament coming from the high altar of the church into the Holy Sepulchre, the monks prostrating themselves to the floor. Jesus slain for us went into the tomb, and came out again as in a liturgical resurrection to offer himself in Holy Communion.

I was consoled by the thought that all the Masses in this church were ancient, Catholic liturgies, in spite of the schisms of the East. There was nothing in them of which a Catholic would not approve. The Savior's true body and blood were there. How faithful He is to His word, even if men are not!

After the Greek liturgy was over, I went into the tomb, and alone, as always, prayed the office of Easter. Even though it was Lent, I said all the alleluias, figuring that I should, given where I was. As I said, place is before time! St. Thomas would agree. This was the place where the Redeemer rose alive, glorious, and impassible on Easter morning! And I was there kneeling up against it. And he knew I would come. I thought, "Why did he think I needed this singular grace?" The answer came, "Others are stronger than you, but you I have to spoil to get you to behave."

I prayed a bit more, and soon enough an Armenian monk came in and politely asked me to leave now, since they would be setting up their Mass, shortly to begin. I went outside and began to pray rosaries. They had a full Mass, not the liturgy of the Pre-Sanctified. And other than the monks I was the only one attending, just as at the Greek Liturgy. The Armenians were rather friendly, they came up to me and made small talk about where they and their families had lived in the States. They were very kind, very charming. No wonder the Armenians do so well wherever they go, as long as they can escape their Muslim persecutors. Little changes in history for Christians of the Orient.

Then I went back into the tomb, and prayed the whole office of Our Lady, and then to the stone of the anointing where I prayed the office of the Dead. You see, I had learned from one other vigil I had made, that for this work one cannot engage in prolonged mental prayer (unless there were some special

grace) all night; one has to pray vocal prayers to keep awake and remain attentive. So five whole offices, Matins in choir, and I don't know how many rosaries were my effective way of staying up and making the vigil worthwhile. Vocal prayer, is prayer! It is not Catholic to despise or minimize its importance when we start learning about meditation and contemplation. We need all forms of prayer. Our Lord said many, many vocal prayers a day, and He taught us vocal prayer, and He is the model of prayer. He prayed vocally from the cross; psalm 21 was on His lips. Read the whole psalm yourself, and you will see Him on the cross and in his glory in its very words.

Finally, I went to the sacristy after the doors of the church had been opened again, and carried chalice and paten to Calvary to celebrate Holy Mass in the ancient rite there. I chose the votive Mass of the Passion. Here neither time nor place were the point. The Lord's body and blood that day of March, 2011 were present as in a place in heaven, and under the sacramental signs substantially, in an unbloody manner in the same very sacrifice which He had offered in a bloody manner in the same very place so long ago. Time had stood still and our place was in the heavens. And this sacramental sacrifice conveyed His immolation and His risen and glorious body and blood no less truly, no less really, than had I been there in A.D. 33.

You see, I did not need to come to the church of the Holy Sepulchre at all to be on Calvary and in the tomb and even in the glory of heaven. All I needed was an altar of Catholic sacrifice anywhere. Indeed, this altar of sacrifice is not just a monument of the past, it is a living exposition of the mysteries "at all times and in all places."

Love for the Holy Mass was the grace I received there, and the awareness that Jesus is still thinking of us in His Sacred Heart now with the same changeless charity he had then and there, on every altar and in every tabernacle where we find him in the Sacrament of His Love.

And this is no "perk," it is a saving grace.





# The Tragedy of the Fourth Crusade

Gabriel S. Sanchez, J.D.

**T**he ill-fated Fourth Crusade to win back Jerusalem for Christendom resulted in a series of errors, misdeeds, and outright horrors that drove a rift between East and West that continues to this day. Although it is commonplace for contemporary Catholics to romanticize aspects of every crusade undertaken, not all were carried out with the same righteous intentions as others. From nearly its inception, the Fourth Crusade was destined for failure and, despite the protestations of Pope Inno-

cent III, the endeavor quickly took a sinister turn as both Catholics and Eastern Orthodox Christians were victimized.

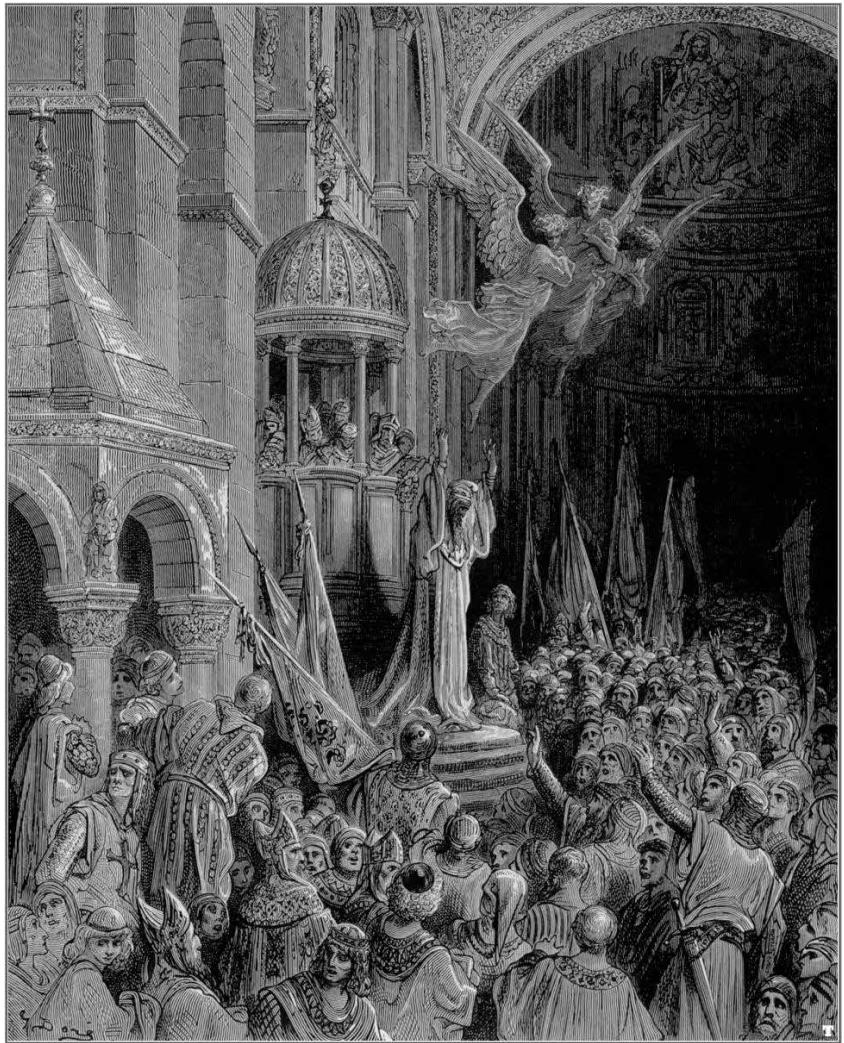
As there exists a vast array of literature on the Fourth Crusade, this article will limit its contents to a “bird’s eye view” with commentary on what the Crusade still means today for the remnants of Christendom and the possibility of reconciling the Great Schism between Catholics and Orthodox that took place in 1054 and continues to the present day.



## The Fraying of East/ West Relations

Tensions between Western and Eastern Christendom, on both an ecclesiastical and political level, emerged in the final centuries of the first millennium. Within the Church, which had not yet fractured, differing theological, liturgical, and spiritual practices planted the seeds for more serious doctrinal disagreements, particularly as it concerned the papacy's jurisdiction over the East. By 1054, relations between Rome and Constantinople, the capital of the Byzantine Empire and the spiritual center of Eastern Christianity, had deteriorated to the point where mutual excommunications of questionable authority were issued. Despite sporadic attempts to heal the rift and Rome maintaining better relations with non-Greek Eastern Christians, the Great Schism splitting the Church into Catholics and Orthodox had begun.

On the political level, while the Byzantine Empire (and its capital) remained the crown jewel of Christendom going into the second millennium, its power had declined substantially after five centuries of war with the Muslims. At the same time, the West had come into its own politically, socially, and economically. Although still considered "backwards" by the Byzantines who saw themselves as the continuous heirs of the classical Roman Empire, by the close of the 12th century, the Republic of Venice had become a major rival to Constantinople. Moreover, tensions between Latins and Greeks living in the East had given rise to violent outbreaks, including the so-called "Massacre of the Latins" in 1182



Gustave Dore. *Dandolo Preaching the Crusade*

where 60,000 Latin Catholics living in Constantinople were killed, sold into slavery to the Muslims, or forced to flee the city.

## The Building of a Crusade

Upon ascending the papal throne in 1198, Pope Innocent III issued the bull *Post Miserabile* ("Sadly After"). In it, he lamented the military setbacks suffered by Crusader states in and around the Holy Land and called for a new crusade to take back Jerusalem. At the time, many Western states were preoccupied with their own problems, including an ongoing war between France and England. The Pope hoped to rouse the Western European powers to once again take up the sword and head East. Although the call was largely

ignored at first, preparations for the Fourth Crusade began between 1199-1201.

Under the eventual leadership of the Italian Count Boniface of Montferrat, negotiations began primarily with Venice to transport the Crusader army. Prior military setbacks had left commanders wary of making a land crossing to the Holy Land via Asia Minor, where the Crusaders were likely to meet strong resistance. Instead, work began to create a large Venetian fleet to transport an estimated 33,500 troops to Egypt, conquering the Ayyubid Sultanate, and finally taking Jerusalem. In order to complete this mammoth task, the Venetians were forced to severely curtail their other commercial dealings while diverting considerable resources to manning and training the sailors who would transport the army.

Crusaders from all over Europe, including many areas in France, arrived in Venice by May 1202, albeit in much smaller numbers than expected. With some choosing not to go entirely and other Crusaders opting to find transit from other ports, infighting broke out between the Crusader Army and the Venetians, who were promised substantial payment for supplying ships, sailors, and soldiers for the expedition. Placed under the leadership of Doge Enrico Dandolo, the Venetians demanded full compensation for their commitment to the cause, something which proved impossible for the shorthanded Crusader Army.

Despite attempts to reach a solution, including the Crusader Army practically bankrupting itself trying to appease Venetian demands, the nascent Crusade looked to be on the brink of collapse. It was at this point that Dandolo proposed an alternative solution that would lead to eventual disaster.

### **The Crusade Loses Its Way**

In addition to the Republic of Venice's growing rivalry with Constantinople, it had also entered into hostilities with the port of Zara in Dalmatia, which had repulsed Venetian dominance by aligning with the King of Hungary and Croatia. At the outset of the Crusade, Pope Innocent III had warned, on pain of excommunication, that no

harm should befall the Christian populations the Crusaders acquired, whether they were Orthodox or Catholic. Zara, for its part, was primarily Catholic. Even so, Dandolo proposed that the Crusaders divert their efforts to Zara and use the spoils gained to pay off its debt. And so, in November 1202, the Crusader Army arrived at Zara, laid siege to the city, and engaged in rampant looting.

When the Pope learned of this atrocity, he dispatched a letter excommunicating the leadership and imploring the army to return to its primary task. While these excommunications were eventually rescinded for the non-Venetians who participated in the attack, it is unclear how widely the leadership knew of Pope Innocent III's threat. Unsure what its next move should be, the Crusaders remained at Zara for the winter.

Meanwhile, the Byzantine Empire was facing its own turmoil. In 1195, Emperor Isaac II Angelos was deposed and blinded by his brother Alexios III Angelos. Rampant corruption in the Empire had led to political and military leaders pilfering the treasury and selling off Constantinople's resources, including its armaments. Alexios IV Angelos, the son of Isaac, sought protection of his brother-in-law, Philip of Swabia, who also happened to be the cousin of Boniface of Montferrat. Boniface, perhaps unwilling to participate in the siege of Zara, had departed the Crusaders to visit Philip. It was at this time that Alexios IV had a proposition for Boniface.

### **Tragedy Unfolds**

Desirous to avenge his father and take Constantinople's throne for himself, Alexios IV promised to supply funds to the Crusaders; pay off the Venetians; commit 10,000 Byzantine troops to aid the Crusade; provide naval transport to the army; and, astonishingly enough, place Constantinople under the jurisdiction of the papacy. While some historians remain skeptical that the Crusaders took Alexios IV's promises seriously, the army arrived in Constantinople in June 1203 and began to lay siege to the city the following month. Lacking military resolve despite





**Tomb of Pope Innocent III in St. John Lateran, Rome.**

his army outnumbering the Crusaders, the Byzantine Emperor Alexios III retreated, fled the city, and was quickly deposed. While Isaac II returned to the throne, the Crusaders demanded that Alexios IV be named co-emperor in order to ensure his extravagant promises were kept. Unsurprisingly, they were not.

Due to the Empire's financial difficulties, Alexios IV ordered that religious objects, including icons, be melted down so the silver, gold, and jewels that adorned them could be used to pay the Crusaders. This shocking display of iconoclasm caused massive unrest in Constantinople, leaving Alexios IV unsure if he could maintain his grip on power without the Crusaders. He also had need of the army to help him ward off an assault from the deposed emperor Alexios III, who had amassed his own army in Adrianople. While Alexios IV and the Crusaders were away from the city, the citizenry rose up against Constantinople's remaining Latin residents, an act which brought down the wrath of the Venetians. In August 1203, they set fire to the

city, leaving an estimated 100,000 Greek and Muslim inhabitants homeless.

By January 1204, Isaac II had died, and Alexios IV's reign was under constant attack. Alexios Doukas, a nobleman who was head of the imperial finances, spearheaded further Byzantine animus against the Latin occupiers. He used his influence to overthrow and execute Alexios IV before taking the throne as Alexios V. On April 8, 1204, Alexios V and his army had repulsed the Crusaders. Hindered by bad weather, the Venetians were unable to use their ships to come to the Crusaders' aid. This military blow severely demoralized the Crusader Army. Again, Innocent III sent word prohibiting further military action against the Greek Orthodox in Constantinople, but his letter was suppressed by members of the clergy who had accompanied the Crusaders.

A few days later, weather conditions improved, allowing a combined Crusader and Venetian force to undertake a three-day sack of Constantinople with murder, rape, and pillaging becoming the order of the day.



While precise estimates are unknown, historians believe that many ancient and medieval works of art and literature were destroyed. Irreplaceable bronze works, including a statue of Hercules, sculpted by Lysippos of the Court of Alexander the Great, were melted down. And again, despite Innocent III's protestations, Constantinople's holy sites, including churches and monasteries, were vandalized, with nuns sexually assaulted and clerics put to the sword. The Venetians did, however, manage to preserve some religious works, sending them back West where they remain to this day.

### **A Sorrowful Aftermath**

In the months following the destruction of Constantinople, many Crusader and Venetian factions broke off for different destinations with only a partial remnant reaching the Holy Land. Innocent III, for his part, was filled with shame over what had transpired during the Crusade he had called six years prior. Here are some of his words of lamentation:

How, indeed, will the church of the Greeks, no matter how severely she is beset with afflictions and persecutions, return into ecclesiastical union and to a devotion for the Apostolic See, when she has seen in the Latins only an example of perdition and the works of darkness, so that she now, and with reason, detests the Latins more than dogs? As for those who were supposed to be seeking the ends of Jesus Christ, not their own ends, who made their swords, which they were supposed to use against the pagans, drip with Christian blood, they have spared neither religion, nor age, nor sex. They have committed incest, adultery, and fornication before the eyes of men. They have exposed both matrons and virgins, even those dedicated to God, to the sordid lusts of boys. Not satisfied with breaking open the imperial treasury and plundering the goods of princes and lesser men, they also laid their hands on the treasures of the churches and, what is more serious, on their very possessions. They have even ripped silver plates from the altars and have hacked them to pieces among themselves. They violated the holy places and have carried off crosses and relics.

In the aftermath of the Crusade, the Byzantine Empire was partitioned and the Latin

Empire of Constantinople established. Continuing hostilities with Muslim armies and Byzantine states that avoided Latin rule weakened the Empire further. Nicean Emperor Michael VIII Palaeologos took back the city in 1261 and once again a Greek emperor reigned. But by this point it was too late. Never again would Constantinople shine, and on May 29, 1453, Constantinople fell to the Turks. The Byzantine Empire, which had lasted for more than 1,000 years, was no more.

### **A Tragedy That Continues to This Day**

While the Great Schism began in 1054, it was surely cemented in April 1204 with the sack of Constantinople. Efforts would be made to heal this wound, including the Council of Florence, but Greek antipathy toward the Latins remained strong. With the eventual loss of their empire and subjugation to Muslim rule, no substantial progress toward reunion was possible. To this day, Greek Orthodox Christians still speak of the Fourth Crusade with opprobrium. Not only did the Crusaders fail to take back Jerusalem, but it also effectively destroyed a civilization that had remained a bulwark against Islamic incursions into Europe for centuries. Unsurprisingly, Muslim armies continued to press their advantage westward before being dealt substantial blows at the battles of Lepanto and Austria.

To end on a dimly positive note, Pope John Paul II, in solidarity with his predecessor Innocent III, offered two apologies to the Greeks for what transpired in 1204. In April 2004, Greek-Orthodox Patriarch Bartholomew formally accepted the Pope's apology. Even so, the tragedy of 800 years ago reverberates to the present day.



# *Gerusalemme Liberata?*

The Holy Land after World War I

John Rao, D.Phil. Oxon.



**I**t was with the above words, the title of Torquato Tasso's epic poem of 1581 on the liberation of Jerusalem in the First Crusade, that the Kingdom of Italy illuminated state buildings in Rome to celebrate its British ally's capture of the Holy City from the Ottoman Empire during World War One. And indeed there were many Catholics that December of 1917 who were also ready to see the hand of God in this particular victory of the Entente over the Central Powers. To them, such a triumph meant that with Palestine in

the Ottoman Empire, but how many Catholics there are in the entire world. (Cited by Silvio Ferrari, "Pio XI, la Palestina, e I Luoghi Santi," pp. 909-924, in *Achille Ratti, Pape Pie XI*, Ecole Francaise de Rome, 1996, p. 909.)

Unfortunately, the Great War was actually to prove to be the catalyst of a twentieth century Jerusalem and Palestinian nightmare that still frightfully shakes the peace of the globe in 2021. This is due to the fact that Britain made not one but three plans for the postwar future of the Arab region of the enemy Otto-



**Capture and occupation of Palestine by the British.**



**4th Sussex Regiment marching through Bethlehem, December 9, 1917.**

*Western* Christian hands, control of the Holy Places, which had been given by the Turkish authorities to the Orthodox in 1757, could now be returned to representatives of the Roman Church. As Pasquale Baldi wrote in *La Questione dei Luoghi Santi* of 1919:

Today, the improbable has become a fact; today, due to a prodigious combination of events that we regard as providential, Italy, France, and England, three nations that took part in the Holy Wars, hold Jerusalem under their dominion. Today, then, the Catholics of the whole world can expect that the hour of justice may finally sound. Today, they can finally hope that for the Sanctuaries of Palestine the splendors of the era of Constantine may be renewed. . . Today it no longer matters how many Greeks there are in

man Empire. Worse still, all of these plans rudely conflicted with one another and could not therefore bode anything but long-term trouble for Palestine and the Middle East as a whole; trouble that almost immediately saw understandable Catholic hope for control of the Holy Places take second place to fear of a much more worrisome threat.

Pasquale Baldi built his hopes upon the Sykes-Picot Agreement of May of 1916, as modified by the events of 1917-1918. That agreement had envisaged a joint Anglo-Franco-Russian responsibility over the Arab regions of the Ottoman Empire. The Bolshevik Revolution in the fall of 1917, and then the Soviet signing of the Treaty of Brest-Li-

Foreign Office,  
November 2nd, 1917.

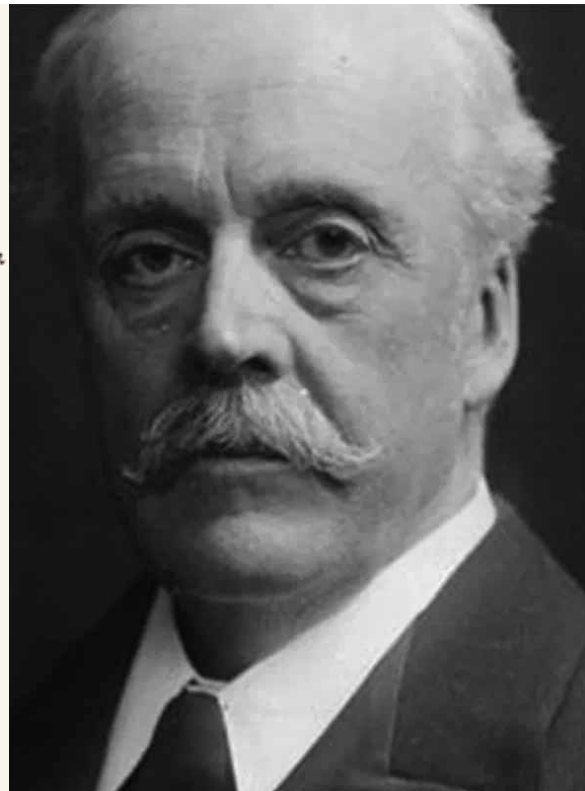
Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country"

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

*A. J. Balfour*



The original letter from Balfour to Rothschild.

tovsok with the Germans the following year, removed the chief defender of Orthodoxy from the consortium of future guardians of the Middle East, leaving Britain and France as sole custodians of the region. It was from their cooperative Western hands that justice for the Roman Church's rights was expected.

The Balfour Declaration, outlining a second British plan for a major part of the Middle East, posed the new danger. This was contained in a letter of November 2nd, 1917 from the British Foreign Minister, Arthur Balfour (1848-1930), to Lord Walter Rothschild (1868-1937), meant for transmission to the Zionist Federation of Great Britain and Ireland, led by Chaim Weizmann (1874-1952). It committed the United Kingdom to working with the Zionist Movement to create a "national Jewish homeland in Palestine."

Before that Declaration, Pope Benedict XV (1914-1922), looking forward to Western control of the Middle East, discounted any danger to Christian interests from the existence of small Jewish agricultural settlements in Palestine. Unlike Theodor Herzl (1860-1904), the founder of the Zionist Movement, who did not find St. Pius X (1903-1914) in any way recep-

tive to his plans, Benedict, in May of 1917, gave a friendly welcome to Nahem Sokolow (1859-1936), another major Zionist leader. He told him he thought that Jews and Catholics would be "good friends" in the Holy Land. But after Balfour's letter, as Cardinal Pietro Gasparri (1852-1934), Benedict's Secretary of State, explained to the Belgian Ambassador to the Holy See, the danger that Turkish rule would be replaced by "the constitution of a Jewish State in Palestine," was perceived as being a deadly blow to Christian rights in the region.

Both the Sykes-Picot Agreement *as well as* a Jewish "homeland" or "State" were distressing to the overwhelmingly Arab population of Palestine, whose postwar future had been envisaged very differently by the Hashemite Family, the third "partner" of the British in their varied plans for the post-Ottoman Middle East. That third plan was actually the earliest in time chronologically, sealed as it was by an agreement concluded in 1915 with Hussein bin Ali al-Hashimi (1854-1931), the Hashemite leader and Sheriff of Mecca, and his two sons, Abdullah (1882-1951) and Faisal (1885-1933). It was this pact that unleashed



the revolt that was supposed to ensure the creation of an Arab Kingdom in the region under Hashemite rule. But how could Palestine figure into that Kingdom if it were simultaneously going to be under joint Franco-British guidance and also provide a national home for Jews as well?

Rome's fears for the Holy Land, awakened through the Balfour Declaration, were further intensified due to the accord sealed by British Prime Minister Lloyd George (1863-1945) with French Premier Georges Clemenceau (1841-1929) of 1918 and validated by the Supreme Allied Council in San Remo in April, 1920, awarding sole control of Palestine to Great Britain. This decision would inevitably strengthen the supporters of the Anglo-Zionist agreement. And given that Greece at that time looked as though it could gain possession of Constantinople, and that one major segment of the Anglican Church was becoming more and more friendly theologically with the Orthodox theologically, the Vatican worried that an Anglo-Orthodox union might use British power in Palestine to crush Roman claims to guidance of the Holy Places. Catholics would lose footing in the region in two distinct ways.

Mustafa Kemal (1881-1938), the "Father" of the Republic of Turkey, soon dashed Greek designs on Constantinople, eliminating one of Rome's fears. Nevertheless, the Vatican intervened as strongly as possible to try to block the League of Nations' confirmation of Britain's so-called "Mandate" to sole rule in Palestine in 1922. The Mandate articles under consideration gave to Britain the task of creating political, economic, and administrative conditions for the constitution of a national Jewish home in Palestine (Article 2), establishing a Jewish entity to collaborate with the Mandate authority in all questions relevant to the development of Jewish interests and the execution of works of public utility (Articles 4, 11), and favoring Jewish immigration, settlement, and acquisition of Palestinian citizenship (Articles 6, 7).

Cardinal Gasparri, in his observations to the Council of the League of Nations of

May 15th, 1922, explained that the Holy See had no objection to equal rights for Jews, but the articles in question went beyond equality, giving the migrants a special position to the detriment of what were referred to as the "non-Jewish communities existing in Palestine"—namely, 83% of the current population. The Secretary of State noted that Article 22 of the Treaty of Versailles spoke of Mandates as having a "sacred, civilizing mission." And yet such a goal would seem to be trampled if the present, indigenous, and overwhelmingly majority population were subordinated to a new, minority national group. "Civilization" would be equated with exploitation.

Vatican objections were powerful enough to cause the League to delay approval of the Mandate. Chaim Weizmann, by then the head of the World Zionist Organization, found that he could now not even arrange a meeting with Pope Benedict—who apparently was upset by the way in which his earlier encounter with Sokolow had been used to exaggerate his approval of Jewish migration to the Holy Land—to negotiate a change of policy. Yet, despite this setback, Sir Herbert Samuel (1870-1963), the British High Commissioner for Palestine, did meet with Benedict's successor, Pius XI (1922-1939), on July 6th, 1922, and somehow succeeded in calming Rome's fears sufficiently to allow for the League's final approval of the Mandate without further Vatican intervention.

There were two schools of thought in Rome regarding the situation in interwar Palestine, whose basic premises can be followed in the pages of the two most authoritative Roman "mouthpieces": the *Osservatore Romano* and *La Civiltà Cattolica*. A minority judged Zionism positively, considering the return of the Jews to the Holy Land to be providential; a passage towards their general conversion, and a sign of the imminence of the Second Coming. Supporters of this view called the conversion of Theodore Herzl's son a "logical" consequence of the return to Zion. Opponents contested just how logical this conversion actually was, given the vehemence with which it

was denounced within the *Yishuv*, the Zionist Community in Palestine.

The majority view, favored by *La Civiltà Cattolica*, was extremely hostile to the entire Zionist Movement. It continued to see the Jewish Diaspora as a punishment of the People of Israel for Christ's Crucifixion. Moreover, the Jewish migration into Palestine was attacked for its blatant secularism, and its consequent promotion of a modernization of the region destructive of the sacred and moral character of the Holy Land. In an article of 1937 enti-

cision leading to drastic changes of policy that ended by alienating every party concerned. Pro-Zionism characterized its approach in the 1920s, so much so that in 1924 the Jerusalem correspondent of the *Osservatore Romano* complained that Europeans were underestimating the seriousness of the efforts of the Jews to gain full control of Palestine. The public authorities of the *Yishuv*, aided as they were by the World Zionist Organization, were said to be so sophisticated that the Arab opposition "would not be able to arrest their advance by



Jews at the Western Wall



Immigration to Israel

tled "The Jewish Question and Zionism," *La Civiltà Cattolica* condemned the Movement as nothing other than a third example of secularist Jewish effort to dominate the world, the occupation of the globe's most sacred space accompanying its monopolization of the capitalist financial world and its role in promoting revolutionary Bolshevism. "There is no disguising the fact—the British representative to the Vatican admitted in 1923—that the jubiliations which greeted the British occupation of Palestine has given place to a noticeable uncertainty and suspicion; a feeling, too, that there was greater liberty for the Church and religion under the regime of the Turks." British Mandate rule in Palestine in the interwar period was plagued by an inde-

one step." This warning was confirmed by the Italian Consul General in 1927, who advised his government to work together openly with the Jews, since they would, without a doubt, be the future leaders of the Holy Land.

Riots in 1929 brought about a British reconsideration of its policy in Palestine in a way that first looked to limiting Jewish immigration and settlement. Pressure from the World Zionist Organization caused the United Kingdom to abandon this change of policy, sparking the Great Arab Revolt of 1936-1939. Suppression of that rebellion caused the Mandate authorities to cultivate the services of the officially illegal *Yishuv* military defense organization, the *Haganah*. But with the revolt subdued, and the chief Moslem Arab leader, the



Grand Mufti (Judge) of Jerusalem, Mohammed Amin al-Husseni (1897-1974), in exile in Berlin, British plans then changed drastically anew. They now envisaged an immediate end to Jewish immigration, and the creation within ten years of an independent democratic Palestine that the Arab population, still 70% strong, would unavoidably control.

Hence, just at the beginning of the Second World War, the Jewish settlers, friendly to the British in their conflict with Germany, were to turn against them inside Palestine. This meant not only potential trouble from the *Haganah*, under the control of the Old Zionists, but also from the *Irgun*, the paramilitary force of the much more militant Revisionist Zionists, founded by Ze'ev Jabotinsky (1880-1940). Both these Zionist forces were to cause problems for the Mandate authorities, the Arab population, and one another, beyond the creation of the State of Israel in 1948, and right up until the present day.

In 1943, in the midst of the war, Monsignor Domenico Tardini (1888-1961), the assistant for external affairs under Pope Pius XII's Secretary of State, Cardinal Luigi Maglione (1877-1944), reaffirmed Rome's position unambiguously: "The Holy See," he said, "has never approved of the project of making Palestine a Jewish home." He also made it clear that the Vatican disapproved of suggestions for partitioning the region, given that there would be Christian minorities in both a Jewish and a Moslem Palestine. Rather than either of these options, the Holy See preferred that the British remain in control as the Mandate authority. That still seemed to be the best guarantee of a "free Jerusalem" where Christians could worship God with some semblance of security. But what if a continued British presence in the area were to prove to be a pipe dream?

That was a distinct possibility. World War One had already convinced the Papacy that Europe was dedicated to its self-destruction and that the future of the Roman Catholic Church had to be secured through its worldwide development. It was this sober assessment that lay behind Rome's more conscious commitment to ensuring an indigenous epis-

copacy and clergy throughout the globe, Palestine included. It was this judgment that also caused the Holy See to befriend the national movements that it deemed more and more inevitable, and to find ways to steer them from potential union with purely secularist forces, especially Marxist parties. Rome's anti-Mandate intervention in the early 1920s had stressed concern for the exploitation of the majority Arab population in Palestine—the exact same complaint that this community's own representatives in London had simultaneously expressed. In the interwar period, both the Latin Patriarch, Msgr. Luigi Barlasina (1872-1947), and Eastern Catholic prelates like Bishop Gregorios Hajjar (d. 1940), favored an alliance with the Arab Moslems in a joint, religious-focused, anti-Zionist and anti-Marxist union.

As the war came to an end, the thought that support for a religion-friendly, Arab-dominated Palestine might be a suitable guarantee of a *Gerusalemme Liberata* after all was beginning to take root. Little could anyone in the still Catholic pontificate of Pius XII imagine that in the not-too-distant future, the dominant opinion within the Roman Church would view secularist Pluralism as the best support for the freedom of the Christian world, and the Old Covenant as an equal with the New—and this, just as Jewish and Arab Moslem religious revival were reaching their peak. Little could anyone then have foreseen that the Vatican would consider prayer at the Holy Places as "as non-essential" as prayer anywhere else under the tyrannical reign of the COVID God—regardless of who might be in control of them.



Jerusalem, around 1890 - 1900





# Meditations on St. John's Gospel

## Chapter Seven

### Pater Inutilis

**S**t. John henceforth will present us Our Lord during the last year of His life, beginning with His third journey to Jerusalem, according to our evangelist. Our Lord's altercations with the Jews during this sojourn are related in chapters 7 to 10, where we hear Him stating the divine origin of His teaching and therefore the obligation to accept it.

Gone are the days when in Jerusalem "many believed in his name, seeing his signs which he did." We have just seen that of His very disciples many found His sayings hard to accept and walked no more with Him, and even an apostle is now a devil. Now Calvary is in the picture: the world hates Jesus; the Jews want to kill Him and send ministers to apprehend Him; His own brothers do not believe in Him.

Parenthetically, it may be the moment to talk more about Our Lord's "brothers," already mentioned when, after the wedding at Cana, He went down to Capharnaum with "his mother and his brethren and his disciples." Given that "a prophet hath no honor in his own country," "his own" knowing him too well just as one of them and not acting as

a prophet, Jesus' brothers do not believe in Him. This, of course, will not be true of all of them. Who are these brothers? For a start, they are not children of Mary and Joseph. God had wanted that "a virgin. . . bring forth a son" and had blessed her vow of virginity, "How shall this be done, because I know not man?" And the angel answering said to her: "The Holy Ghost shall come upon thee. . ." St. Jerome had no difficulties in showing that the Bible readily uses "brethren" for relatives and kinsfolk other than siblings of the same parents, *e.g.*, Abraham and Lot, uncle and nephew, are called "brothers" and the Church has gladly defined the perpetual virginity of Mary.

Jesus' "brethren" are His cousins. We do not know how many siblings St. Joseph may have had (but one brother was called Cleophas) nor therefore how many cousins Jesus had. Mary of Cleophas was the mother, notably, of St. James the less, called elsewhere "James of Alpheus." Most likely, Cleophas married Alpheus' widow. The Blessed Virgin Mary then could easily have a sister-in-law named Mary. James, therefore "the brother of the Lord," is one of the Apostles; so too Jude





the “brother of James.” “Is not this the carpenter, the son of Mary, the brother of James and Joseph and Jude and Simon?” These are not amongst those who believed not in Him, or even thought He had become mad.

His brothers, not believing in Him, want Him to present Himself in Jerusalem grandly. They probably expect Him not to be received, to fail and be disillusioned. Jesus will not do their bidding—“I go not up to this festival day,” as you would have Me: manifestly. But go He would, “not openly, but, as it were, in secret.” There He is very much on the minds and in the mouths of the Jews, with opinion upon Him being divided, but nobody could openly support Him “for fear of the Jews,” fearing reprisals unto “excommunication.” Yet He was born to “give testimony to the truth,” and so “about the midst of the feast, Jesus went up into the temple, and taught.”

What He teaches is grand: He has been sent by God, His words are the words of God. He did not study in any rabbinical school, but received directly from God: “My doctrine is not mine, but His that sent me.” Those of “good will,” who want to do God’s

will, will see that His teaching is of God; but of these Jews who seek to kill Him “none of you keepeth the law.” They cannot even claim to “know God”: “He that sent me is true, whom you know not.” But Jesus has come from Him, has been sent by Him, and brings His words. “I know Him, because I am from Him, and He hath sent Me.” This they should know because Jesus seeks only “the glory of him that sent him” and works miracles showing that He is sealed of God. This should be ample evidence for those of good will: “But of the people many believed in him and said: When the Christ cometh, shall he do more miracles than these which this man doth?” His teaching is divine. “Of that multitude therefore, when they had heard these words of his, some said: This is the prophet indeed. Others said: This is the Christ.” The ministers sent to arrest Him would not do so: “Never did man speak like this man,” they explain.

But those intent upon His destruction feed their antagonism even upon His miracles. “One work I have done, and you all wonder.” Our Lord deigns again to explain that miracles are not breaking the Sabbath rest, but



Jesus Raises the Widow's Son at Naim

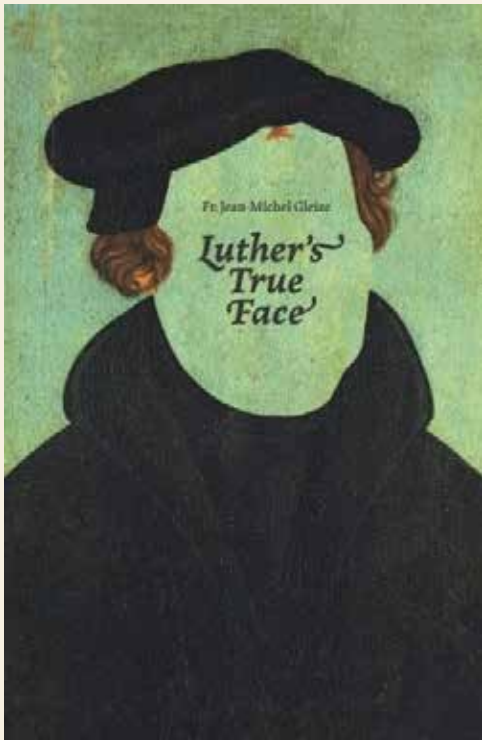
these Jews are not of good will. They gain-say when He accuses them of wanting to kill Him though this is of general knowledge. To refuse Him, they quibble: the Christ is the son of David and to be born in Bethlehem. Further inquiry would have shown this to be Jesus' case. He comes from Galilee, whence no prophet comes.

Nowhere is it written that a prophet cannot come from Galilee, and indeed Jonas did. Those who do believe in Him are despicable: "Hath any of the rulers believed in him, or of the Pharisees? But this multitude, that knoweth not the law, are accursed." Anyone who would defend him must himself be a Galilean—only a Galilean would. They are hardening their hearts, their blindness is becoming complete. This will be more and more obvious throughout the remaining disputations of this "third visit" to Jerusalem.

With Calvary looming larger, Christ invites to Himself with greater insistence: He "cries out." "And on the last and great day of the

festivity, Jesus stood and cried saying: If any man thirst, let him come to me and drink." A thirst, of course, for spiritual drink: wisdom, grace, life. These are Our Lord's to give. "He that believeth in me, as the scripture saith: Out of his belly shall flow rivers of living water." Believing in Him, one imbibes His Spirit, now in him a fountain of life—the Spirit which God does not give by measure, but abundantly—"rivers," overflowing and enriching many. "The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life." "Now this he said of the Spirit which they should receive who believed in him," explains our inspired writer. "For as yet the Spirit was not given, because Jesus was not yet glorified." That is, the Holy Ghost could not be given so abundantly, manifestly and universally until Christ's resurrection and ascension, making it "expedient for us that He go." Like Nicodemus, let us first want to hear Him.





# Luther's True Face

by Fr. Jean-Michel Gleize, SSPX

October 31, 2017 marked the 500th year anniversary of the famous episode (and birth of Protestant revolution), when Luther nailed his 95 theses to the door of the Church of Wittenberg. Naturally, the revolutionaries have every reason to celebrate. But what is utterly shocking is that Catholics have joined their celebration. Pope Francis participated in the 500th anniversary of this revolution. This "is quite simply a scandal" (p.12). And why so? Why is this man's action simply unacceptable?

"The much dwelt on cliché of Luther as 'an obscure monk who rose from his cell,' one day in 1517 to overturn Christianity is the creation of superficial (19th century) and self-serving (Protestant revolution) literature, and couldn't be farther from the truth" (p.37). If so, what is the truth?

Written by French scholar and clergyman, Fr. Jean-Michel Gleize, of the Society of Saint Pius X, *Luther's True Face* provides an in-depth look at the "Father of Protestantism." More than just a theological analysis, Fr. Gleize's study offers crucial historical details about Luther's life, the times in which he lived, and the state of the Catholic Church in the early 16th century.

Also included in this first English edition of *Luther's True Face* is an introduction by Bishop Bernard Tissier de Mallerais, as well as several appendices, and a copy of Pope Pius XI's landmark encyclical *Mortalium Animos* (on religious unity).

While Fr. Gleize approaches his subject matter through a Thomistic lens and delves deeply into Luther's doctrine, this volume is accessible to all Catholics who wish to learn about the origins of Protestantism and come away with a deeper understanding of what continues to divide Catholics and Protestants to this very day.

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# An Interview

## With Fr. Paul Robinson, SSPX

### **What is your background?**

I grew up in Louisville, Kentucky, where I attended an independent traditional Catholic school for grades 1-12. Then, I spent five years at the University of Louisville to get a Masters in Engineering in 1998. After two years working in the field, I started my seminary formation and was ordained in 2006.

### **When did you join the seminary? Which seminary? Were you surprised of the appointment?**

I was assigned to Holy Cross Seminary in Australia three years after I was ordained. Both Fr. MacPherson, the current rector of Holy

Cross, and I were stationed in Saint Mary's. It was the summer of 2009 and we had both traveled up to Winona for the ordinations, but from different directions. Shortly after I arrived, he pulled me aside and told me I was being transferred to the seminary in Australia! It was definitely not something I had anticipated but the practical circumstances were unambiguous: Fr. Griego had been my superior in Saint Mary's for two years before being appointed rector at Holy Cross, he requested my transfer the following year, and the request was granted.

### **Could you tell us an anecdote you wish to share?**

After I learned that I was being transferred to the seminary in Australia, I called the seminary to ask for details about the assignment. No one answered the phone, so I left a message, something like, "Hello, this is Fr. Paul Robinson calling from the USA. I wanted to speak to Fr. Griego about my transfer to Holy Cross, so if he could give me a call back, that would be great." Well, Fr. Griego was away and none of the community knew that I was coming! You can imagine the questions and head-scratching that this message caused, especially among the priests,



who were wondering if one of them was getting replaced.

Here is another anecdote I learned from Fr. Iscara, who had been also assigned to the Holy Cross Seminary years earlier. He had asked Fr. Schmidberger, the current Superior General, how long he should expect to teach there, and his answer was at least 10 years, mentioning time required to develop, stability, and all that. Well! 10 years was the time I myself would spend in Australia, but dear Fr. Iscara spent more time chasing after an Australian visa than teaching there. Before the year was over, he was transferred to Mexico, although his next move to the U.S. Seminary proved more lasting. . . he is still there after 28 glorious years. That's how it works with SSPX assignments!

**Was this move to the antipodes a promotion or did you feel you had your wings clipped?**

To be honest, it felt like a wing clipping on both sides of the ocean. Before I went, I discovered that I was to be the sixth priest at a seminary that only had about ten major seminarians and twenty minor seminarians! Once I arrived in Australia, the reality completely lived up to the expectations. We were out in the bush with little apostolate, the duties were light, and the seminary seemed to be holding onto its existence by a thread. What a contrast to my three years immersed in



the work at that thriving traditional Catholic metropolis that we call Saint Mary's!

The greatest challenge, at the beginning, was supernaturalizing my perspective of an assignment that, on the natural level, did not seem to make sense. I had just spent three years in the SSPX's busiest district, I had tasted the frenetic pace of the apostolate, and I knew that so many of my confreres were there laboring away in the trenches. Meanwhile, here I was in a remote, quiet, bucolic setting in Australia, sometimes not leaving the building for an entire month, teaching classes of three seminarians or two or even one, admiring exotic birds and the stunning Southern Hemisphere night sky, and certainly wondering if I might not be put to better use elsewhere.

I knew that the spiritual view was an entirely different one. It does not quantify man hours and seek for a most efficient and equal distribution of resources. It rather sees the formation of priests as the most important work, one that ultimately results in the salvation of more souls than the labors of the active apostolate, precisely because priests are necessary for those labors. I could almost say that my new assignment was forcing me to make my priorities more like those of St. Pius X and Archbishop Lefebvre! Both of them made the formation of priests their highest priority.

In the end, all priests understand that they are giving their lives when they are ordained. They are not giving their lives to do this or that; they are giving their lives

to do whatever Providence ordains for them. From this perspective, any merely natural assessment of the value of one's work or one's assignment is meaningless. The fact that a thing is assigned is what makes it valuable, not the fact that it is "important" or "unimportant" work.

What I cherish most when I look back on my ten years in that monastic setting is the fact that I was able to provide weekly spiritual direction for eight seminarians who went on to become priests.

**What's the most advantageous thing you gained from being a seminary teacher?**

Teaching; passing the heritage of doctrine and life; contemplation; seclusion. . .

You ask for one advantage, but there were many. The

first and most important was a deeper prayer life. I have that strong American tendency towards activism, which results in a priesthood where prayer is often not sought for its own sake, but is performed as a perfunctory duty. Life at a quiet seminary forced me to pray at a slower pace, to choose prayer and, yes, to relish it.

The seminary also deepened my ability to study. I had always loved reading, but I had never had the occasion to become immersed in a subject, where you assemble all of the writings you can on a given topic, read them and take notes on them until you reach the point that you are an expert on the subject. Preparing for seminary classes, especially ones that are taught for multiple years, provides an opportunity to do all of

the work necessary to master a topic. The fruit of this work is clarity, a better ability to communicate, as well as more material for contemplation.

Besides this, I ended up using a fair bit of my free time to write. It is a very different skill from researching, but it is related, because it involves translating a mental word into a spoken word. What I learned, through writing a book at the seminary, is that writing is one of those skills where "practice makes perfect." You attain a greater facility for collecting your thoughts and composing them in a text simply by doing it over and over. This facility, in turn, reaps dividends in the constant communication that a priest must undertake, from his sermons, to his emails, to his *Angelus* interviews.



Holy Cross Seminary, Goulburn, Australia



### **Was your transfer to an active apostolate traumatic?**

It was pretty brutal. I taught my final class at the seminary on a Monday (they were still in the midst of their Southern Hemisphere school year), arrived in Denver on Tuesday, visited the Archbishop of Denver with our District Superior on Wednesday, and then began my new triple charge of prior, principal, and parish priest on Thursday. There was no real transition of power process and I had to learn all of the ways of the priory and parish through experience rather than instruction.

### **How did your long years of teaching prepare you for the present apostolate?**

Well, a priest needs to know how to pray and communicate, the main benefits I mentioned above. I failed to mention the many missionary travels that I was able to make in Oceania and Asia, which provided a broader experience.

What my seminary professorship did not and could not prepare me for was the duties of an intensive leadership role, administrating a parish and school. There could have been a more graduated stepping into my current duties.

I also have to mention how different my own country and the world at large look after ten years being away from them. It was during that time that the smartphone took over everyone's lives (I did



**Father with Dominican Sisters in Samoa.**

not even have a cell phone for most of my time in Australia!). There seems to be more restlessness, insecurity and meaninglessness today than in the world I left. As life becomes increasingly artificial and less human, we do not have the same strength as before to undertake normal human goals such as pursuing a career and starting a family. Our technology makes us psychologically weak and society is waging open war against the family. This poses a problem for our youth and also for the priests who are meant to encourage them to embrace the state in life that God desires for them.

### **Do you have any final last words?**

At some point during my ten years at Holy Cross when, to be honest, I was chafing under the monotony

of a humdrum assignment, I decided that I needed to act as if I would be stationed there for the rest of my life. This helped me to make the best of the seminary environment and invest my time in deeper studies and projects. Now that I am back in the apostolate, I am able to see how important that decision was for my current pastoral work.

In the end, the priest of the Society of the St. Pius X has to be extremely flexible, because he could be asked to go or do just about anything. The important thing is that he grow in whatever assignment he is placed. There is an edifice of holiness to be built and it must be constructed using the materials at hand. The materials are always there, but they must be put to use.

# A Pilgrimage to the Heavenly Jerusalem

By a Benedictine Monk

**F**rom Christian antiquity until the present the land graced by the human presence of Our Lord Jesus Christ has witnessed many pilgrims. All seek to receive a grace or some divine assistance in life. Although they all arrive at the very place where Our Lord was born, crucified and rose from the dead, they only see a material place occupied by real human beings, both good and bad. They must make an act of faith in this Holy Land, sanctified by the blood of Christ, to receive the graces that God wants to grant them.

Both in the Old and the New Testament the Holy Land was a figure of the Heavenly Kingdom. This pilgrimage may be seen as a symbol of our earthly existence seeking the way to the Kingdom of Heaven. St. Gregory of Nyssa, in his commentary of the life of Moses, compares the pilgrimage of our life with the ascent of Moses to the top of Mount Sinai and

the forty years journey in the desert seeking the Promised Land.

In the book of Exodus, God invited Moses to the top of Mt. Sinai. This was a frightful place with terrible lightning, thunder, and the thick darkness of a cloud. St. Gregory explains that when the soul first seeks God, he escapes the darkness of sin by embracing the light of faith which leads to a virtuous life that St. John calls “. . .*the light shining in the darkness.*”

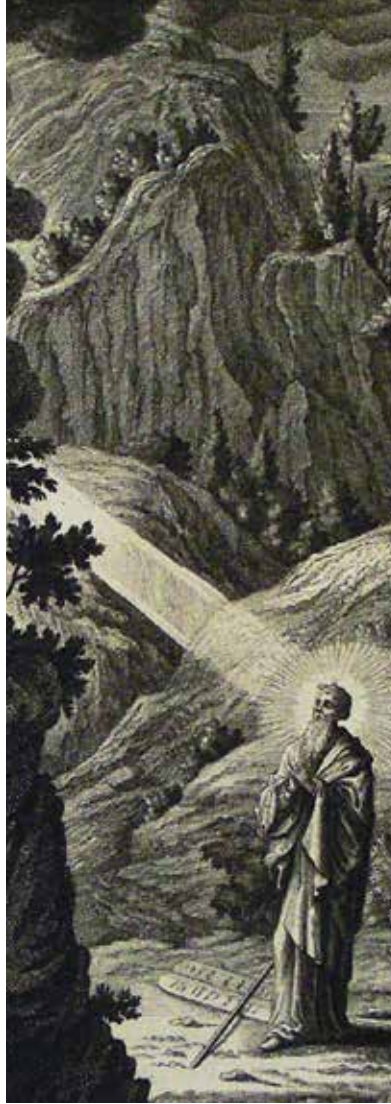
As the soul advances towards God through contemplation, he realizes that in spite of the light of faith, there remains the very thick darkness of mystery. He must go beyond what the five senses offer to his intelligence and even what the intelligence itself thinks it sees. It is precisely in the presence of this reality of the Invisible and the Unknowable that the soul will “*see*” God, albeit a hidden and invisible God. The light of faith and the darkness



of unknowing moves Moses to seek God even more and he asks to see His Majesty. God Himself responds that no man can see Him here below and live, but that He would permit Moses to glimpse His Majesty from behind. He tells Moses to go to a “*place*” and in that place he would find “*the rock*” and in the rock he would find a “*hollow spot.*” In this cave-like space in the rock, God would cover the opening with His hand while He passed by and after taking away His hand, Moses could glimpse at the “*back of God.*” Moses was transformed by this vision of God that he found in the darkness of faith. When he returned to the camp of the chosen people, rays of light were shining from his face to the point of frightening all that saw him. What his soul contemplated was reflected materially on his face, the reflection of the Majesty of God.

To summarize the explanation given by St. Gregory, the “*place*” that Moses is to enter is compared to the baptized soul leaving the slavery of sin, like the chosen people left the land of Egypt. The “*Rock*” upon which he walks is Christ Who is the Way that offers solid footing, and the “*hollow space*” in the Rock is where we dwell in Christ. It is our habitual union with God by the practice of virtue, the habit of receiving the sacraments and continual prayer. God is pure spirit and He has no front or back, neither does He have a hand with which He covers things. These material elements symbolize the humanity of Christ by which we are able to see God through the veil of faith.

Moses received the commandments and saw the “*back of God.*” Had he seen the face of God, he would have already reached his destination. Seeing God only from behind,

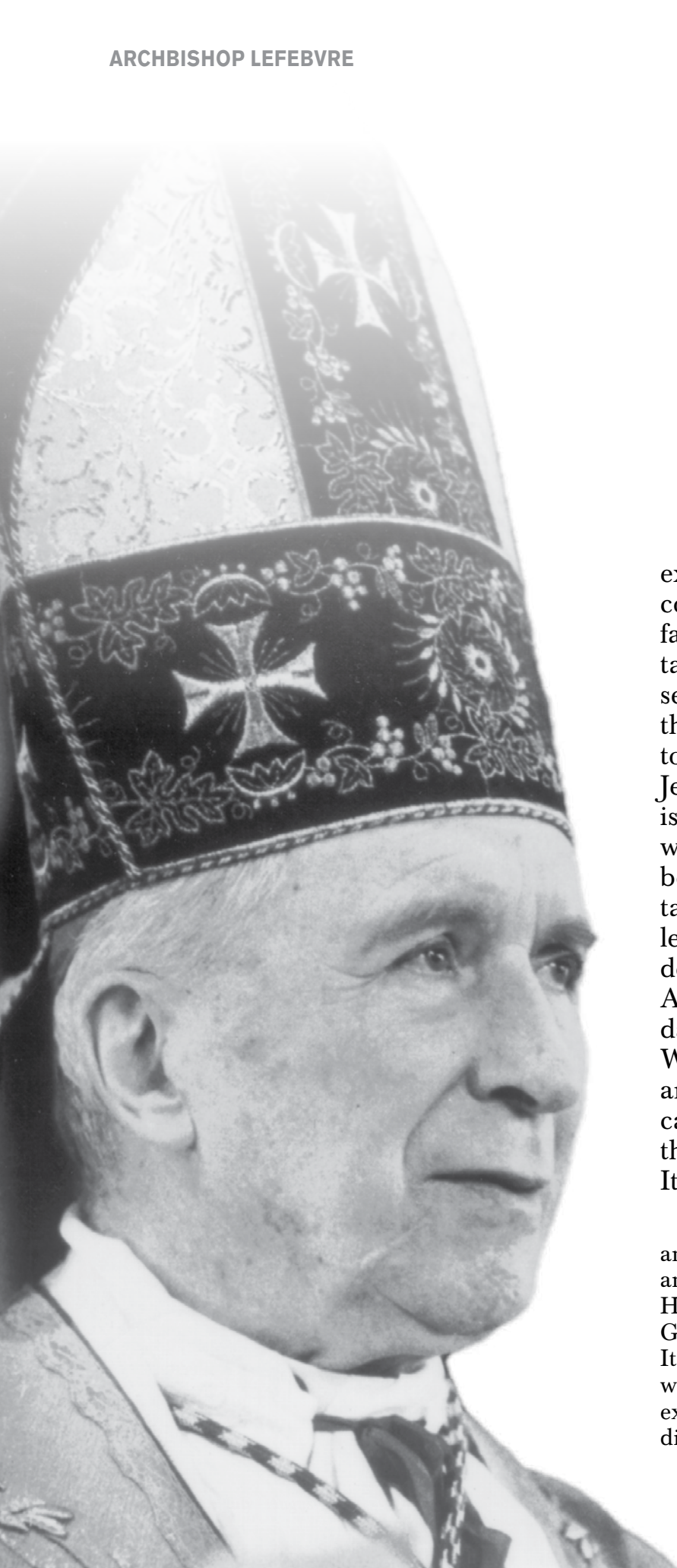


he was obliged to follow the path of God. He was to follow God by practicing the commandments and running in the way of perfection of God’s law. His life was transformed into a ray of light in order to help others follow the way of perfection. He then began his long pilgrimage of forty years through the desert in order to reach the Promised Land.

In the desert, his battle intensified. The pilgrims that he was leading began to bitterly complain of nothing to drink or eat. God provided for them with a stream of water from the rock and bread from heaven called Manna. These pilgrims continued to complain. God permitted poisonous serpents to bite them and they finally asked for God’s mercy. He told Moses to make a brazen snake and nail it to a tall post. If they would look

upon this serpent they would be healed from the poison. The water from the rock, the bread from heaven and the brazen serpent that looks poisonous, but instead of inflicting death restores life to those about to die; all of these events represent Our Lord Jesus Christ. All of the battles fought by the chosen people in the desert represent the spiritual battles that every soul must undergo in order to enter the Kingdom of Heaven.

We are all wayfarers in the dark battleground of this life and we must make the pilgrimage to our heavenly fatherland. Although we flee from the darkness of sin and vice, we are not afraid of the darkness of faith where we can contemplate the beauty of God in the surrounding cloud of darkness and mystery.



# The Pass

The

Briefly, I would like to try to explain what it seems to me our course of action should be in the face of these sad developments taking place in the Church. It seems to me that we can compare this agony the Church is suffering today to the Passion of Our Lord Jesus Christ. You see how astonished the Apostles themselves were when Our Lord was taken and bound after the kiss of Judas. He is taken away. He is clothed in a scarlet robe, mocked, beaten, weighed down with the Cross. And the Apostles run away; they are scandalized. It is not possible that He Whom Peter proclaimed: "Thou art the Christ, the Son of God"—can be reduced to this plight, this humiliation, this destruction. It cannot be. They run away.

Only the Virgin Mary, with St. John and some women remain with Our Lord and keep the faith. They will not abandon Him. They know that Our Lord is truly God, but they also know that He is man. It is precisely this union of the divinity with the humanity of Our Lord that poses extraordinary difficulties. Our Lord in fact did not want to be merely man; He wanted



# ion of the Church

## 1982 Ordination Sermon

Archbishop Marcel Lefebvre

to be a man like us, with all the results of sin yet without sin, apart from sin; but He wanted to accept all the consequences: sadness, fatigue, suffering, thirst, hunger, death. Yes, right up to His death, Our Lord embodied this extraordinary thing that so scandalized the Apostles, as it indeed scandalized many others who turned their backs on Our Lord and did not believe in the divinity of Our Lord.

Throughout the history of the Church, one comes across these people who are so surprised at the weakness of Our Lord that they cannot believe He is God. This was the case with Arius. Arius said no, it won't do, that man cannot be God, because He said He was less than His Father, that His Father was greater than He. He is therefore less than His Father. He is therefore not God. And then Our Lord said that astonishing thing, "My soul is sorrowful, even unto death." How could He, with the Beatific Vision, seeing God in His human soul, and thus far more glorious than weak, far more eternal than temporal, His soul already in eternity and blessed, yet here He is, saying, "My soul is sorrowful, even unto death," and goes on to utter those astonishing words we could never imagine on the lips of Our Lord, "My God, my God, why hast Thou abandoned Me?" Hence the scandal, alas, which spreads among weak souls. Arius takes practically the entire Church with him in saying this Man is not God.

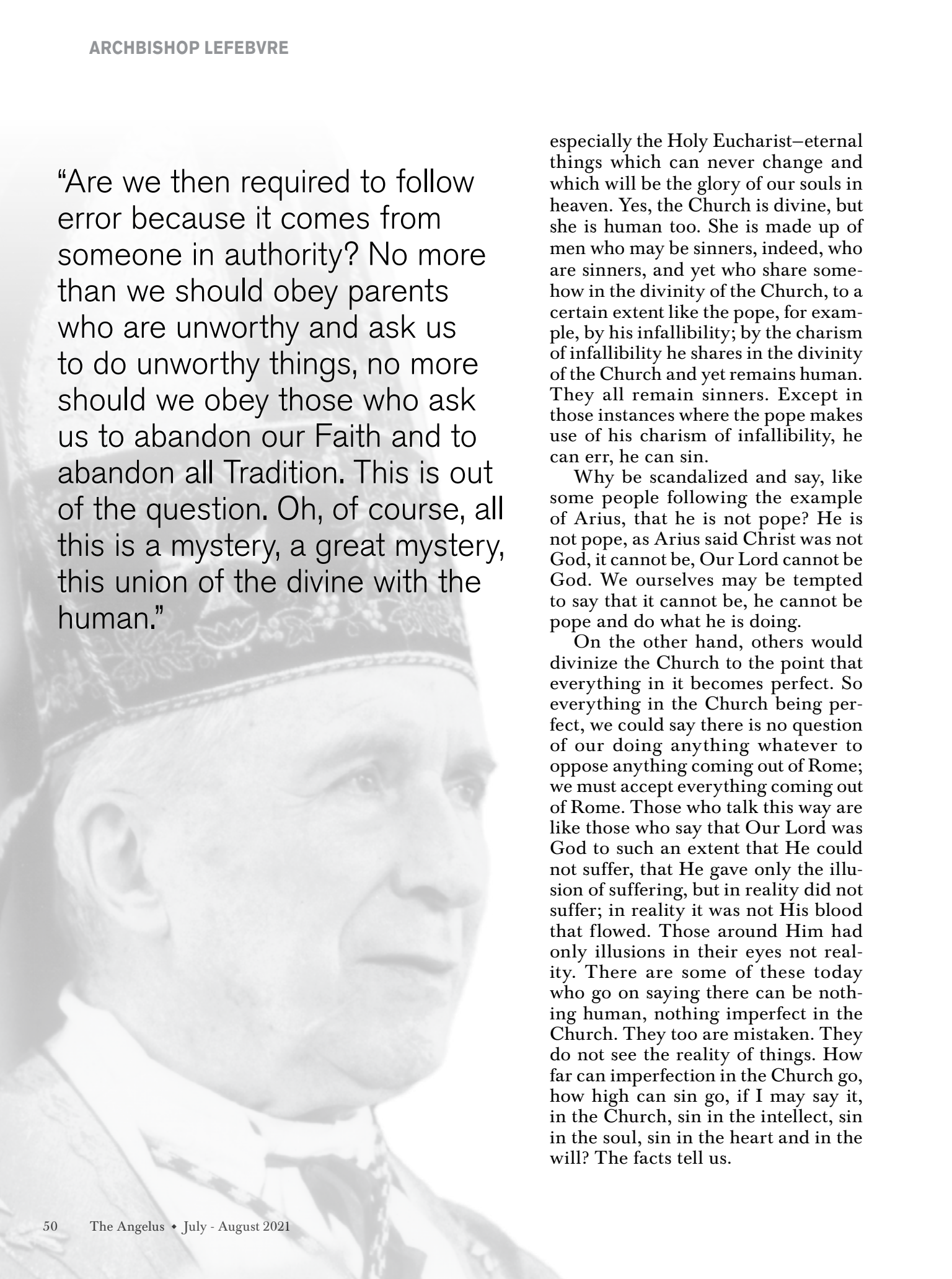
Others, on the other hand, go the other way and say that perhaps everything Our

Lord endured, spilling blood, the wounds, the Cross, all that was imaginary. They were external phenomena but not real. Rather like the archangel Raphael, when he went with Tobias and later revealed to him, "You thought I was eating when I had dinner with you, but I am nourished with a spiritual nourishment." The archangel Raphael did not have a body like that of Our Lord Jesus Christ. He was not born of an earthly mother, as our Lord was born of the Virgin Mary. Was Our Lord an illusion like that and only appeared to eat, but did not really eat, or appear to suffer but did not really suffer? There were those who denied the human nature of Our Lord Jesus Christ: the Monophysites, the Monothelites, who denied the human nature and the human will of Our Lord Jesus Christ. Everything about Him was God (they claimed), and everything that seemed to happen was only an illusion.

So you see what happens to those who are scandalized by reality and truth. Let me make a comparison with the Church of today. We thought the Church was truly divine, that she could never deceive herself or deceive us.

Well, it is true, the Church is divine; she cannot lose the truth. The Church will always be the guardian of truth. But she is also human. The Church is human and indeed more human than Our Lord Jesus Christ was. Our Lord could not sin. He is the Holy One, the Just One par excellence.

The Church, if she is divine and truly divine, transmits to us all the things of God



“Are we then required to follow error because it comes from someone in authority? No more than we should obey parents who are unworthy and ask us to do unworthy things, no more should we obey those who ask us to abandon our Faith and to abandon all Tradition. This is out of the question. Oh, of course, all this is a mystery, a great mystery, this union of the divine with the human.”

especially the Holy Eucharist—eternal things which can never change and which will be the glory of our souls in heaven. Yes, the Church is divine, but she is human too. She is made up of men who may be sinners, indeed, who are sinners, and yet who share somehow in the divinity of the Church, to a certain extent like the pope, for example, by his infallibility; by the charism of infallibility he shares in the divinity of the Church and yet remains human. They all remain sinners. Except in those instances where the pope makes use of his charism of infallibility, he can err, he can sin.

Why be scandalized and say, like some people following the example of Arius, that he is not pope? He is not pope, as Arius said Christ was not God, it cannot be, Our Lord cannot be God. We ourselves may be tempted to say that it cannot be, he cannot be pope and do what he is doing.

On the other hand, others would divinize the Church to the point that everything in it becomes perfect. So everything in the Church being perfect, we could say there is no question of our doing anything whatever to oppose anything coming out of Rome; we must accept everything coming out of Rome. Those who talk this way are like those who say that Our Lord was God to such an extent that He could not suffer, that He gave only the illusion of suffering, but in reality did not suffer; in reality it was not His blood that flowed. Those around Him had only illusions in their eyes not reality. There are some of these today who go on saying there can be nothing human, nothing imperfect in the Church. They too are mistaken. They do not see the reality of things. How far can imperfection in the Church go, how high can sin go, if I may say it, in the Church, sin in the intellect, sin in the soul, sin in the heart and in the will? The facts tell us.



As I said a moment ago, we would never have dared to put on the lips of Our Lord the words, “My God, my God, why hast Thou forsaken Me?” So too, we would never have thought that evil and error could penetrate so deeply into the Church. But we are living in this age; we cannot shut our eyes. The facts are there; it is not merely a subjective impression. We are witnesses of what is happening in the Church, of the terrible things that have happened since the Council, the ruins piling up day after day, year after year, in Holy Church. The more we go on, the more the errors spread and the more the faithful lose the Catholic Faith. A recent study in France shows that hardly more than two million French Catholics are still really Catholic.

We are nearing the end. Everyone will fall into heresy. Everyone will fall into error because wicked clergy, as St. Pius X predicted, have found their way into the Church and occupied it. They have spread errors from the positions of authority they occupy in the Church.

Are we then required to follow error because it comes from someone in authority? No more than we should obey parents who are unworthy and ask us to do unworthy things, no more should we obey those who ask us to abandon our Faith and to abandon all Tradition. This is out of the question. Oh, of course, all this is a mystery, a great mystery, this union of the divine with the human.

The Church is divine, and the Church is human. How far can human weakness, how shall I say, overshadow the divinity of the Church? Only God knows. It is a great mystery. We see the facts; we must put ourselves in full view of the facts and never abandon the Church, the Roman Catholic Church, never abandon her, never abandon the successor of Peter, because through him we are united to Our Lord Jesus Christ, through the Bishop of Rome, the successor of Peter. But if, by some misfortune, under the influence of some spirit or other, or some weakness or pressure, or through neglect, he abandons his duty and leads us along roads which make us lose our faith, well, we must not follow, although at the same time we recognize that he is Peter and if he speaks with the charism of infallibility, we

must accept his teaching, but when he does not speak with the charism of infallibility, he may very well be mistaken. Alas! It is not the first time that something like this has happened in history.

We are deeply troubled, deeply anguished, we who love the Church so much and venerate her and have always venerated her. This is why this seminary exists, for love of the Church Catholic and Roman. This is why all seminaries exist. Our love of the Church has been badly bruised to think that her servants, alas, are not her servants any longer and render her no service at all. We must pray, we must sacrifice and, we must, like Mary, stay at the foot of the Cross and not abandon Our Lord Jesus Christ, even if He seems, as the Scriptures, say, “as it were accursed” on the Cross. Well, the Virgin Mary had the faith and she saw beyond the wounds, beyond the pierced Heart. She saw God in her Son, her Divine Son.

We too, in spite of the wounds in the Church, in spite of the difficulties, the persecution which we are enduring, even from those in authority in the Church, let us not abandon the Church, let us love the Holy Church our mother, let us serve her always in spite of the authorities, if necessary. In spite of these authorities who wrongly persecute us, let us stay on the same road, let us keep to the same path: we want to support the Holy Roman Catholic Church, we want to keep it going and we will keep it going by means of the priesthood of Our Lord Jesus Christ, by the true sacraments of Our Lord Jesus Christ, by the true catechism.



Fr. Juan Carlos Iscara, SSPX

## When discussing questions of morality, reference is often made to the “natural law.” What is that “law”?

The natural law is, according to Saint Thomas, nothing other than the participation of the rational creature in the eternal law. Therefore, we must begin with the notion of eternal law. St. Thomas explains that it is the plan of divine wisdom by which God directs all the actions and movements of creatures in order to the common good of the entire universe.

The natural law is the same eternal law made known to man through natural reason.

God, in fact, knows and orders from all eternity what is convenient and proportionate to rational nature; and that ordination existing in the divine mind is called or constitutes the eternal law. In creating man, God intimated this eternally conceived ordination into him in his own nature; therefore, by the mere fact of being born, every man is subject to this law. This participation in the eternal law, or the moral order constituted by God, is the natural law objectively considered.

When man reaches the use of reason, he knows, at least, the first principles of natural law (*e.g.*, “one must do good and avoid evil”) as something that he has an obligation to fulfill, and this participation of the eternal law is the natural law subjectively considered.

Natural law is so named for two reasons. First, because it encompasses only the pre-



cepts that are deduced from the very nature of man. That is why it obliges all men without exception, and it would oblige in the same way if man had not been elevated by God to the supernatural order and end. Secondly, because it can be known with only the lights of natural reason, without the need for divine faith or human teaching.

Denied by atheists, materialists, pantheists, *etc.*, the existence of natural law is, however, an incontrovertible truth that can be proved even by the evidence.

It is clearly stated in Sacred Scripture:

For when the Gentiles, who have not the law, do by nature those things that are of the law; these having not the law are a law to themselves: who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another, in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel (Rom. 2:14-16).

Moreover, the testimony of their own conscience dictates to all men, in a very clear and irresistible way, that it is necessary to do good and avoid evil; that there are actions that are bad in themselves (*e.g.*, killing the innocent) and others that are good even if they are not ordered by any human law (*e.g.*, honoring one's parents). For this reason, when those very clear precepts of natural law are broken, man feels remorse and shame; and, on the contrary, the faithful fulfillment of it fills him with joy and peace.

## We expect much from our spiritual director, but what do we have to do in order to draw spiritual benefit from his direction?

The first and foremost of all a *dirige's* duties is *full sincerity and openness of heart*, because

without this it is completely impossible for the direction to produce fruit. The director must know everything: temptations, weaknesses, purposes, good and bad inclinations, difficulties and stimuli, triumphs and defeats, hopes and illusions—everything must be manifested with humility and simplicity. Some spiritual authors even demand the manifestation of the lack of confidence that one may begin to feel in relation to the director.

It is wrong—and useless for spiritual profit—to manifest only good or less bad things, leaving our true miseries and sins to be confessed to some other priest. Without sincerity and openness it would be better to renounce a spiritual direction that is pure and simple hypocrisy, deception and waste of time.

However, it is necessary not to exaggerate. Everything that is important for the spiritual life must be manifested with absolute sincerity to the director; but it would be a manifest abuse to give him a detailed account of the smallest incidents and details of the intimate life of the person being directed. Many minor things can and should be solved by the *dirige* himself.

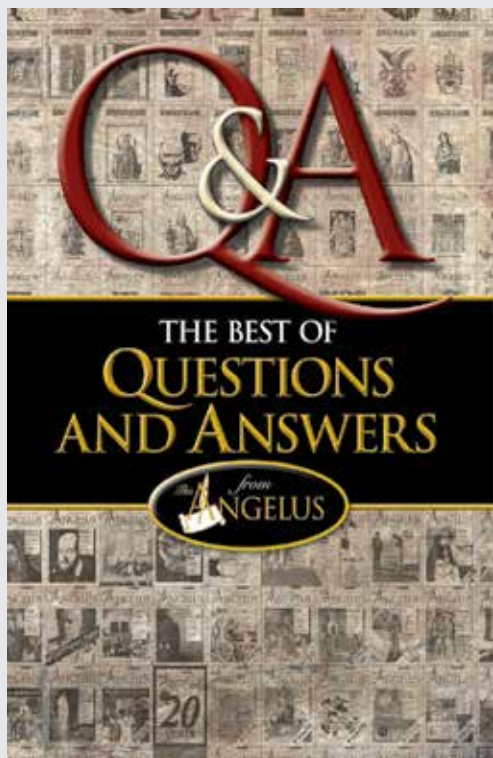
It also requires *full docility and obedience* to the director. Without this meekness and obedience, the direction would be totally ineffective and a waste of time. Although it is true that the director does not have jurisdiction over his *dirige* (as does the religious superior in relation to his subjects), he must demand an all-embracing obedience in matters pertaining to the direction, under pain of refusing at all to continue it. As *diriges*, we must simply obey, without distinctions, restrictions or interposing our own interpretations.

Much worse than disobedience would be to manipulate the direction, so that the director does not ask more than what we ourselves want. St. John of the Cross severely condemns this abuse. However, it would not be contrary to obedience to take the initiative in pointing out attractiveness and disgust, and even to respectfully raise objections, yet still humbly obey if the director insists despite them.

We must also be *perseverant*. The direction is completely sterilized, rendering it practically null, by frequent changes of director for futile or inconsistent reasons; by spending long periods without direction; by continually changing exercises, methods and procedures of sanctification; by letting oneself be carried away without resistance to the whim of the moment or of a capricious and fickle will in the practice of the norms received from the director; *etc., etc.*

Finally, the *dirige* must not forget that if his director is obliged to keep the sacramental seal or natural secret, the *dirige* himself is also bound to keep a *special discretion* in regard to his director. Most specifically, the *dirige* must never entrust to others the advice, norms or particular advice received from his director,

not even by way of edification of others. The particular advice given in order to a certain soul and with a view to its special psychology and temperament may not suit other souls placed in different circumstances or endowed with a different temperament. Unfortunately, many disgusts, quarrels, jealousy on the part of other souls and a thousand other inconveniences sometimes follow from the indiscretion of penitents!



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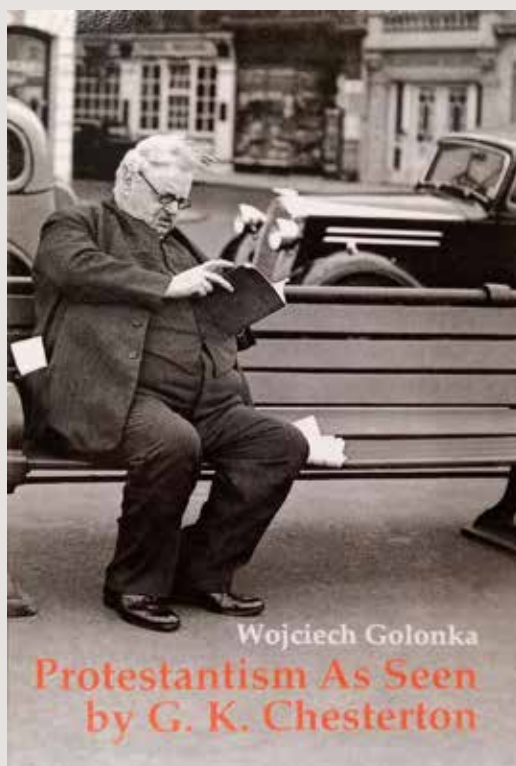
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# Complex Questions & Simple Answers

## Part Seven

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 say that marriage is indissoluble. But how can they reconcile that teaching with the words of Christ: "Whoever divorces his wife, except in the case of adultery, and marries another commits adultery?" (Mt. 19:9). For those words clearly indicate that a man may remarry after his wife's adultery.

These words are often played out as a difficulty against the indissolubility of marriage; and they are then reinforced by another text, viz.: "Whoever divorces his wife, except in the case of adultery, causes her to commit adultery" (Mt. 5:32).

Now, however, one must be careful in explaining scriptures and not always looking at them in isolation; one has to compare them

with other texts, and this often clarifies a lot of obscure things.

Now there are plenty of passages in Holy Scripture that clearly say that marriage is indissoluble, and that he or she who remarries during the life of the other party commits adultery. For example, we can compare Mk. 10:11-12: "Whoever divorces his wife and marries another commits adultery against her. And if a woman divorces her husband and marries another, she commits adultery." Christ speaks there without exception: both the sender and the sent-away always commit adultery when entering into a new marriage.

The teaching of the Apostle Paul is also clear. He writes: "It is not I, but the Lord who commands the married that the woman should not separate from the man; and if she is divorced, she must remain unmarried or



be reconciled with the man” and: “A woman is bound as long as her husband lives” (I Cor. 7:10-11 & 39). The texts may raise a difficulty for some and must therefore be read in the light of the other quoted texts. And what is their meaning then?

Christ means this: Whoever casts off his wife unjustly commits the sin of adultery, because he puts her in danger of sin without lawful cause: as a divorced wife she is in danger of committing adultery. If, on the other hand, he sends her away because she herself has broken the marriage fidelity, he is not responsible for the following sins of the woman, because he exercises his right to send her away. Christ teaches, therefore, that the breaking off of marital society in the event of adultery is permissible, but always while preserving the unbreakable marriage bond. And thus, the texts found in Matthew prove nothing against the indissolubility of marriage.

Catholics say that marriage is indissoluble. In practice, however, some marriages can be dissolved by the pope. How can that be reconciled?

A validly concluded marriage and consummated by the conjugal act cannot be dissolved. That is not an ecclesiastical but divine right, and the pope cannot change that. But the pope can do other things that may be regarded as a dissolution of marriage by inexperienced or superficial people.

In the first place, he can declare that a marriage is invalid. This is not an annulment of an existing marriage, but a decision that there has never actually been a marriage, even though a marriage of convenience had been consecrated in church. For example, if there was an invalidating marriage impediment, which was not dispensed with for whatever reason, or if one of the parties was unable to enter into a valid marriage, because that party was not mentally competent, or if one of the parties refused to give the consent, then there

has never been a valid marriage. That can now be examined in Rome by trial, and then the pope can officially declare the invalidity. That is not the dissolution of a marriage.

In some cases, the pope can also dissolve a marriage that has been validly concluded but not consummated by the conjugal act. Such a papal dispensation is a favor sometimes granted for very serious reasons. Then it could be said that something is dissolved, but then it only concerns a marriage that was not yet completed.

And then, finally, there is the mysterious privilege of which the Apostle Paul speaks: “If a brother has an unbelieving wife, and she consents to dwell with him, let him not cast her off; also, if a woman has an unbelieving husband, and he consents to dwell with her, she may not cast off the husband... But if the unbeliever desires to divorce, let him divorce; in such cases the brother and sister are not bound” (I Cor. 7: 12-15).

Only in this case is there a dissolution of a validly concluded and consummated marriage, which was not a sacramental or Christian marriage. But that exception is made on the express teaching of the Apostle Paul for a very special case, and surely no one can blame the pope for that.

We can therefore safely say that the pope adheres completely to the indissolubility of marriage. Either he only pronounces the invalidity; or he annuls an unconsummated marriage; or he applies the privilege of Paul.



# Substantial Change in the Liturgy

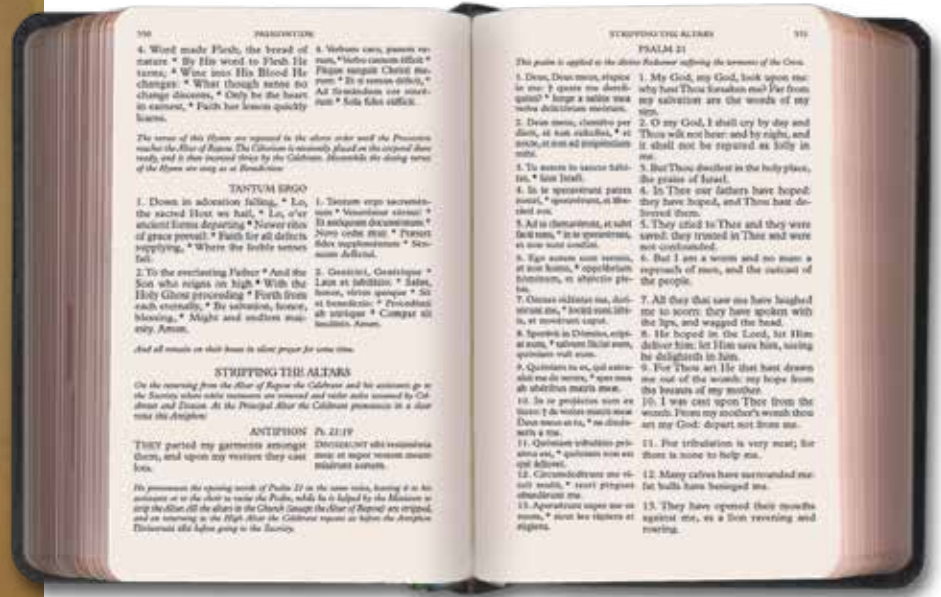
Fr. Albert P. Marcello

In his magisterial work *Enchiridion Liturgicum*, Polycarp Radó, O.S.B. proves the thesis: “The sacred liturgy does not beget, but follows upon faith, expresses it, and for this reason is an excellent theological *locus*.”<sup>1</sup> Such a statement is proven clearly by Pius XII in *Mediator Dei* and *Munificentissimus Deus*, and Radó assigns the first two parts of this thesis the theological note of *fidei*

*proxima*.<sup>2</sup> In the latter Apostolic Constitution, Pius XII states that “the liturgy of the Church does not engender the Catholic faith, but rather springs from it, in such a way that the practices of the sacred worship proceed from the faith as the fruit comes from the tree.” Such an argument goes back at least as far as St. Augustine of Hippo in his *De dono perseverantiae*.<sup>3</sup>

While this author certainly commends Dom Alcuin Reid, O.S.B. for his emphasis on the objectivity of the liturgical tradition and otherwise providing a beautiful and otherwise theologically accurate reflection on these matters in his recent article on “liturgical integrity,” one must part company with his criticism of Pius XII’s teaching in *Mediator Dei* on the primacy of faith before the liturgy as being a





agere sequitur esse.<sup>5</sup> Reid contends that Pius XII, in elucidating this principle, somehow provided an opening to refashioning the liturgy after the Council on the basis of the “new theology” introduced by the Council. It is hard to see how this reading of Pius XII is in agreement with *Mediator Dei*'s principle that “the integrity of faith and morals ought to be the special criterion of this sacred science [i.e., liturgy].” It seems self-evident that the two principles must go hand-in-hand, as orthodox theology and an orthodox approach to the liturgical texts must inextricably be bound together on the part of those responsible in the Church hierarchy for the care of divine worship. In this sense, then, the goal of restoring all things in Christ (the liturgy inclusive) must always start from the basis of the solid foundations of the Catholic Faith in sound theol-

ogy and authentic philosophy. Herman A. P. Schmidt, S.J., in his monumental *Introductio in Liturgiam Occidentalem*, likewise gives important criteria for the use of the liturgy as a theological font.<sup>6</sup> He also goes on to anticipate the criticism posed by Reid, and argues that the adage “*lex orandi, lex credendi*” had been abused by modernists such as Tyrrell to argue that changes in prayer and worship would somehow produce an evolution in theological mindset in such a way that the law of prayer would determine the law of belief. In recent years, much has been written about the return of the pre-1955 Holy Week rites in certain circles in the Church. Indults have indeed been issued for communities such as the Priestly Fraternity of St. Peter to utilize these rites on a temporary basis. Some authors have even gone so far as to criticize traditional priests for using the Pius

“deeply troubling exegesis.”<sup>74</sup> One can sympathize with Reid’s intent to safeguard the authentic liturgical tradition, but it would seem that such a critique of the liturgical understanding of Pius XII would not be the appropriate way to do so. Radó very succinctly and rationally argues for the aforementioned understanding provided by the magisterium of Pius XII on the basis of

XII Holy Week for the mere fact that these rites bear the stamp of Annibale Bugnini, who was principally responsible for concocting the *Novus Ordo Missae*. Some—*mirabile dictu!*—have even begun to question the missal and breviary reforms of St. Pius X, who himself described the liturgical rites at that time as being in a state of “squalor.”<sup>7</sup> It is not this author’s intention to painstakingly catalogue and describe the variations in the 1955 Holy Week liturgy from those which preceded it, since others have very capably documented these changes.

It is, though, at this point that the classic distinction between substance and accident must come into play. What must be said is that these changes are accidental to the celebration of the liturgy during these days—not much different from the variations found in the Dominican Missal or the Ambrosian Missal from the traditional Roman Rite. (By way of illustration, the Dominican Rite, as was the case in many other northern European usages, always had four lections in the fore-Mass of the Easter Vigil.) Furthermore, such changes are fully within the competency of the Supreme Legislator to impose, and no less of a Pontiff than Pius XII certainly agreed as much in *Mediator Dei* 49, that “from time immemorial the ecclesiastical hierarchy has exercised this right in matters liturgical.” To Reid’s argument, it could be

added: up until the “Copernican revolution” of changes introduced by the Second Vatican Council starting in late 1964, the liturgy has been altered accidentally, yes; substantially, no.

It should be said that Archbishop Marcel Lefebvre, along with other courageous priests subsequent to the Council like Gommaar DePauw and Yves Normandin, had no qualms about the doctrinal and liturgical exactitude of the 1962 Missal—revised Holy Week liturgies inclusive. While liturgists are free to research, discuss, and debate the historical growth and evolution of the liturgical texts as they have been handed down to us, for certain Catholics to continually wish to “wind back the clock” on the Roman Rite to a certain date (be it 1954, 1911, or even before!) is a slippery-slope phenomenon which is questionable at best. It betrays an understanding of the liturgy as being “*en chantier perpétuel*”—subject to the whim of liturgists, instead of being established by the ecclesiastical hierarchy. It smacks of the questionable quest for novelty unleashed by the Council itself. There is no perfect liturgy this side of eternity—indeed, Radó documents that the liturgical texts themselves have contained historical and factual errors, and even, in the case of the pre-1955 Good Friday liturgy, have given rise to theological errors, in this case regarding the unconsecrated chalice being consecrated by the

commingling with the Sacred Host.<sup>8</sup>

At worst, such a hyper-liturgicism can potentially lead to rebellion against the principle that those in hierarchical authority in the Church, including sainted popes such as St. Pius X, have the right and duty to regulate the Church’s divine worship in consonance and harmony with the deposit of faith. It would seem to this author that to question the reforms of Pius XII would be tantamount to questioning the doctrinal integrity of this holy Pontiff who provided such a clear and orthodox magisterium to the Church Universal and who himself expressed sincere concern and care for the Church’s liturgical life. These accidental revisions are in no way comparable to the substantial alterations made to the Church’s liturgy as demonstrated in practice from March 1965 onwards and evidenced by the removal of *Quo Primum* from all missals issued subsequent to the Second Vatican Council.

As the current editor and principal developer of the Divinum Officium Project, this author has constantly borne in mind that the 1962 books are normative and should thus be given priority in editing this resource. While the Project does provide the former liturgical texts as a research aid and didactic tool, the aim of this project, according to its original developer, the late Laszlo Kiss, was to demonstrate that





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the reforms of St. Pius X and John XXIII were not in any way radical.

The bishop of the author’s diocese of Providence, Russell J. McVinney, who himself was quite critical and only begrudgingly accepting of the liturgical changes subsequent to the Council, expressed only positive praise for the 1955 Holy Week changes, even to the point of requesting that his diocesan priests write a 500-word essay for a clerical study day on the import and intent of this reform. McVinney stated that “it goes without saying that each of us wishes to conform strictly to the directives of the Holy Father and to give the people the inspirational leadership which will bring them to a more fruitful observance of the impressive liturgy.” Several years later, an article by Fr. Henry J. Dziadosz, J.C.D. ably demonstrates

that the 1960 rubrical code made “no radical changes in the structure or texts of the Mass.”<sup>9</sup> As Michael Davies argued as well, “this rubrical reform had been ordered by Pope Pius XII, and few of the changes would have been noticed by the layman using a pre-1962 Missal.”<sup>10</sup> The same cannot, however, be said for the *Novus Ordo Missae* or even the changes implemented by *Inter Oecumenici* as the first fruits of the *Consilium*. In researching how liturgical directives were implemented in this diocese, the author has discovered that prior to the conciliar changes imposed by *Inter Oecumenici*, the normal way in which the accidental changes were made to the liturgical books was by decree sent out through the chancellor’s office. It was only after the implementation of “liturgical committees” to imple-

ment the Conciliar changes did the substantial destruction of the traditional Roman Rite begin in haste—this being a far cry from the diachronic identity of the Roman Rite which existed in reality until March 7, 1965, and which was already being previously undermined in places infected quickly with modernism, such as the Pontifical North American College.<sup>11</sup>

With these points in mind, a caveat must be made that the 1960 *codex rubricarum* does leave room for genuine development and/or legitimate wide interpretation, particularly since it is a legal axiom that favorable laws conceding rights merit broad interpretation. The Vatican *Ordo Recitandi* and the former Pontifical Commission *Ecclesia Dei* have given broad scope to permitting certain practices which, while not strictly in

conformity with the rubrics of the 1962 books, are also not repugnant thereunto. For instance, the practice of the *Confiteor* before administration of Holy Communion has been justified, as well as the use of *Benedicamus Domino* in lieu of *Ite, Missa Est* in Masses where there is no *Gloria*.<sup>12</sup> One can also point to the recent decrees of *Cum Sanctissima* and *Quo Magis* in reference to recent additions of saints' feast days and prefaces.

*Mediator Dei* intended to correct. Some have even taken to critiquing the new Mass and Office issued by Pope Pius XII for the Assumption and his widely-accepted translation of the psalter, with the arguments for both being mainly aesthetic grounds, since these texts are theologically unimpeachable. In the case of the Pius XII psalter, this translation was accepted almost universally by the secular clergy for usage in the

some of these Catholics have forgotten the wise words of Davies that the 1962 Missal is a "rock of stability."<sup>13</sup> Ultimately, this desire to "restore the '54" should be perceived more along the lines of the "over-eager search for novelty" spoken about by Pius XII, but in the reverse direction from the aims of the 1960's *Consilium*. One might even term it a sort of "reverse anti-quarianism." After all, if one can question the decrees of a genuinely orthodox pope such as Pius XII on the basis of liturgical aesthetics, why not also question the reforms of St. Pius X, or even the Council of Trent for that matter? As Pius XII stated himself, "it is neither wise nor laudable to reduce everything to antiquity by every possible device."<sup>14</sup>

Perhaps this discussion points to a larger issue in theology taken as a whole—namely, the exaggerated role that the liturgy has taken as a consequence of the Council and against which Pius XII sounded the warning in *Mediator Dei*. In the traditional *ratio studiorum*, while not neglecting the import of the liturgy as a *locus theologicus*, the courses on liturgy and *exercitatio rubricarum* were considered only minor courses as part of the normal *cursus theologicus* or *cursus seminaristicus*. This changed as a result of *Sacrosanctum Concilium* 16, which elevated these courses to principal or major courses.<sup>15</sup> While a deeper study of the liturgy should not be discounted as negative *in se*, it

After all, if one can question the decrees of a genuinely orthodox Pope such as Pius XII on the basis of liturgical aesthetics, why not also question the reforms of St. Pius X, or even the Council of Trent for that matter? As Pius XII stated himself, "it is neither wise nor laudable to reduce everything to antiquity by every possible device."

In this author's opinion, focusing upon the restoration of pre-1960 rubrical forms and structures is, at best, a distraction from the necessity of a clear focus on the general restoration of the integrity of Catholic Tradition (specifically, theology, which must precede praxis) before the cataclysmic changes of the Second Vatican Council, and at worst, an expression of the hyper-liturgicism and search for antique novelty which

*Breviarium Romanum* in the decades preceding the Council.

On a spiritual and ascetical level, it can, in the minds of some Catholics attached to Tradition, potentially inculcate an elitist mindset, dividing those who attend the pre-1955 rites from those who are content with the normative 1962 liturgical books as they are. The same could be said for the usage of the Pius XII psalter. It is regrettable that



nevertheless needs to be seen in relationship to the larger study of theology, in proper proportion, as a part to the whole.

The liturgical texts as issued in 1962 remain normative and never abrogated, evidenced in a particular way by their *praenotanda* witnessing to a continuity with St. Pius V's *Quo Primum* (in the *Missale*) and *Quod a Nobis* (in the *Breviarium*). Furthermore, the sound doctrine of Pius XII in *Mediator Dei* remains as valid now as ever, specific-

ly that there remains a need to restrain the over-bold and give due moderation to the liturgical movement, be it new or old. The substantial changes in the Roman Rite came as a result of the *Consilium's* changes between 1964 and 1969. Those which came before it, specifically those issued at the behest of Pope Pius XII, can best be classified as accidental. It is only in this sense that a harmony can be sought between liturgical and doctrinal integrity, and the balance of authority in the

Church (in this case, liturgical authority) being used at the service of Tradition.

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<sup>1</sup> "Thesis: S. liturgia (1) non gignit, sed sequitur fidem, (2) eamque exprimit, (3) ideoque est locus theologicus excellens." Radó, P. *Enchiridion Liturgicum*. Vol. 1 of 2. Herder: Rome, Freiburg, Barcelona: 1961, p. 14

<sup>2</sup> *Ibid.*

<sup>3</sup> Augustine of Hippo, *De dono perseverantiae*, c. 23, PL 45, 1031 s.

<sup>4</sup> Reid, A., "Reflections on authority in liturgy today" in *Catholic World Report*, July 14, 2019. Available online at: <https://www.catholicworldreport.com/2019/07/14/reflections-on-authority-in-liturgy-today> (accessed April 8, 2021).

<sup>5</sup> Radó, *op. cit.*, p. 15.

<sup>6</sup> Schmidt, H. A. P., *Introductio in Liturgiam Occidentalem*. Herder: Rome-Freiburg-im-Breisgau-Barcelona, 1960, pp. 132-133.

<sup>7</sup> McManus, F., "Introduction," in Reinhold, H.A., *Bringing the Mass to the People*. Baltimore: Helicon, 1960, p. 3.

<sup>8</sup> Radó, *op. cit.*, p. 19.

<sup>9</sup> Dziadosz, H., "New Rubrics Code" in *Catholic Transcript*, December 15, 1960. Available online at: <https://thecatholicnewsarchive.org/?a=d&d=CTR19601215-01.2.86> (accessed April 8, 2021).

<sup>10</sup> Davies, M., "The Missal of 1962: A Rock of Stability" in *Latin Mass Magazine*, Spring 2001. Available online at: [http://www.latinmassmagazine.com/articles/articles\\_2001\\_sp\\_davies.html](http://www.latinmassmagazine.com/articles/articles_2001_sp_davies.html) (accessed April 8, 2021).

<sup>11</sup> Clore, V., "Re-Echoes 1965" in *Roman Echoes 1965*. Rome: Apud Aedes Pontificii Collegii Americae Septentrionalis, 1965, p. 62. The author notes that concelebration began taking place *ad experimentum* before the end of its *vacatio legis*, and even such novelties as a sung Canon were being introduced before the changes of *Inter Oecumenici* came into force.

<sup>12</sup> *Ordo Divini Officii Recitandi Sacrique Peragendi Secundum Antiquam vel Extraordinariam Ritus Romani Formam*. Romae: Libreria Editrice Vaticana, MMXX, p. 8.

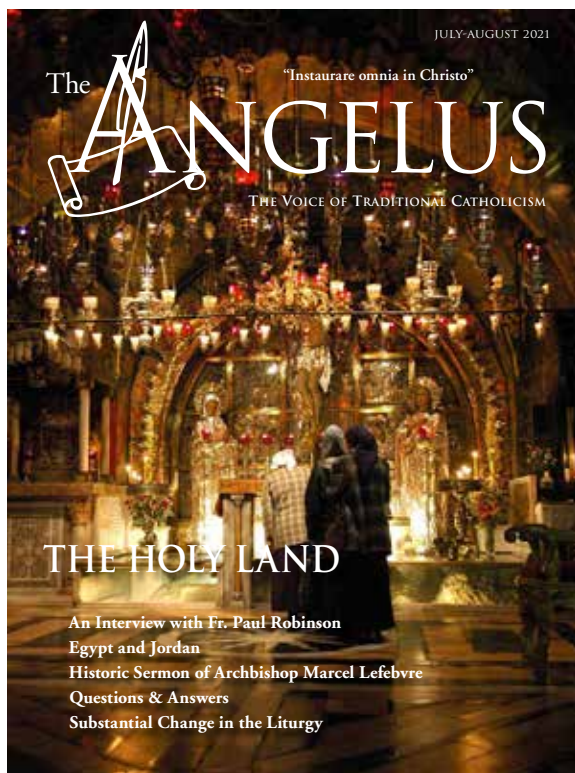
<sup>13</sup> Davies, *ibid.*

<sup>14</sup> *Mediator Dei* 62.

<sup>15</sup> *Sacrosanctum Concilium* 16: "The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among the principal courses."

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# THE LAST WORD

**Fr. David Sherry**  
District Superior of Canada

Dear Reader,

The year: 1095. The place: Clermont. The speaker: Eudes de Châtillon, otherwise known as Urban II. The topic: Crusade.

Christian warriors, who continually and vainly seek pretexts for war, rejoice, for you have today found a true pretext! Men of God, men chosen and blessed among all, combine your forces! Take the road to the Holy Sepulchre assured of the imperishable glory that awaits you in God's kingdom. To the Christian, every place is exile because in every place, he is far from heaven, and every place is home because in every place he finds God. If you are conquered, you will have the glory of dying in the very same place as Jesus Christ, and God will never forget that he found you in the holy battalions. Let each one deny himself and take the Cross!

Then, in the great crowd, was heard like the sound of a river growing in volume and strength the cry "*Dieu li volt! Dieu le veut!*"—"God wills it!"

And so started the great enterprise of... "the pursuit of mines of treasures, of gold and diamonds, of palaces of marble and jasper" according to Edward Gibbon. Or to quote Voltaire, "an epidemic of fury which was always marked by every cruelty, every perfidy, every debauchery and every folly of which human nature is capable." We could go on. Everyone knows how the crusades were

simply a colonial takeover, the imposition of a "colonial religion," the source of the Muslim world's suspicion of the west. Or were they?<sup>1</sup>

After Mohammed's raiding of Christian territory, Jerusalem was taken by Muslim forces in 638 AD. From then on, the Muslims more or less treated the Christians with tolerance and the holy places with relative respect. But in the new millennium, everything changed. The Seljuk Turks, recent converts to Islam, took over. No more tolerance. There is no God but Allah! Death to the infidel! And thus, they began to persecute the Christians, to maltreat and kill them, and to desecrate the holy places. In other words, when the Christians in the East were attacked, they called on their brethren in the West to defend them: their lives, their rights and the holy places. No war of conquest then, "epidemic of fury" indeed; the Crusades fulfill the classic definition of a just war: the vindication of trampled-upon rights.

Fr. David Sherry

<sup>1</sup> In "*Bearing False Witness*," (2016) professor of history—and agnostic—Rodney Stark debunks this and many another chestnut of anti-Catholic anti-history.

The Society of Saint Pius X is an international priestly society of almost 700 priests. Its main purpose is the formation and support of priests.

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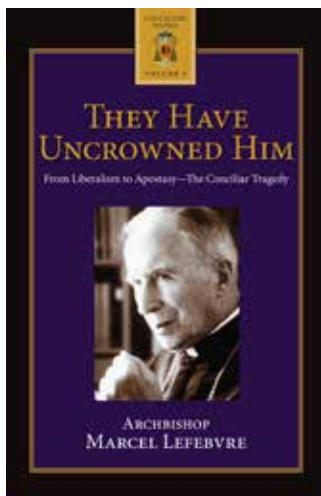
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