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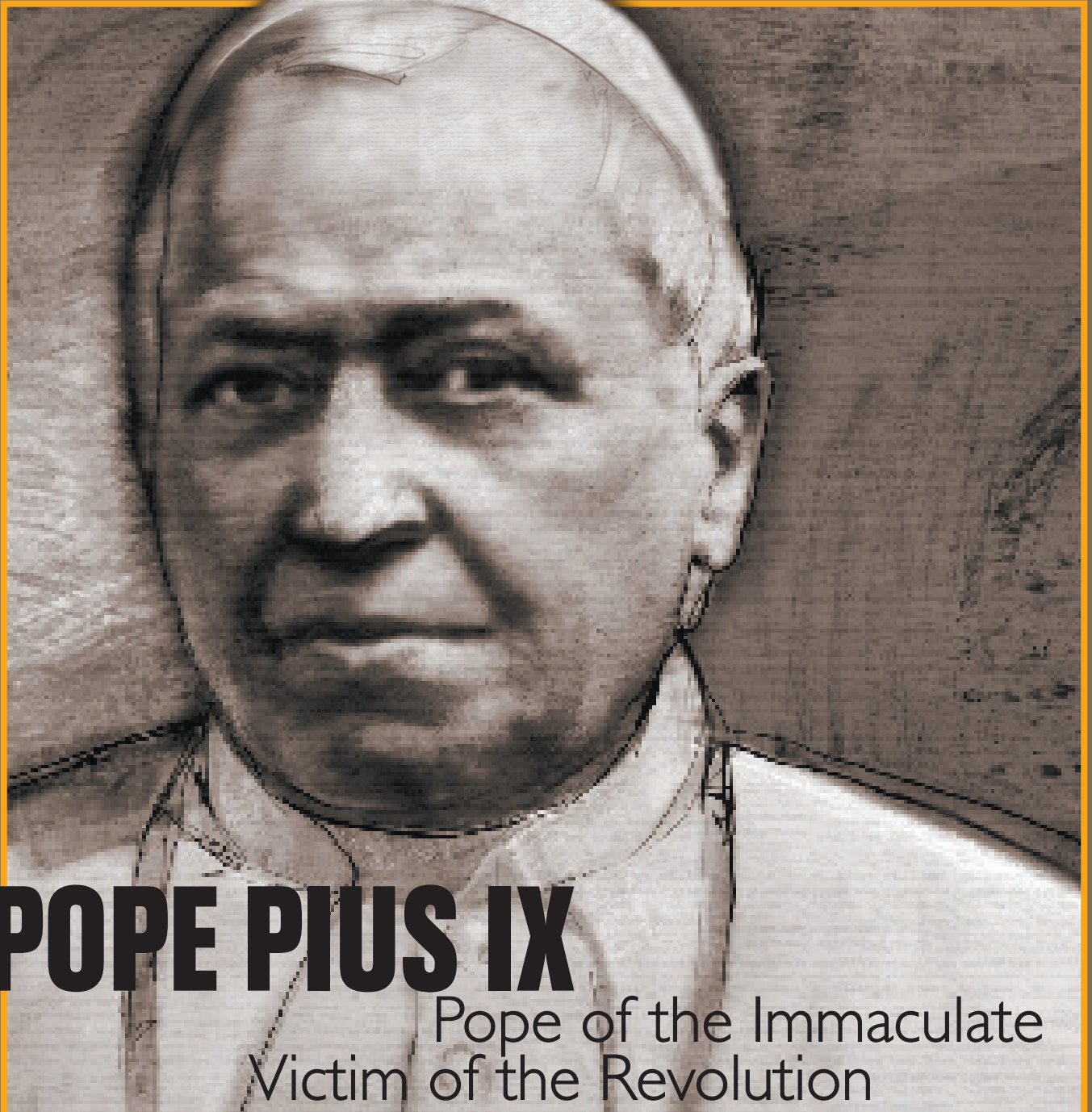
MARCH 2005



"Instaurare omnia in Christo"

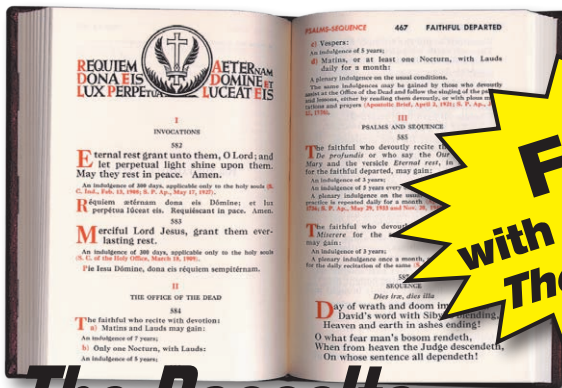
ANGELUS

A JOURNAL OF ROMAN CATHOLIC TRADITION



POPE PIUS IX

Pope of the Immaculate
Victim of the Revolution



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Dr. Karen Lee (left) interviews Mrs. Rose Hu, B.Ed. (middle), longtime prisoner in China. Fr. Trevor Burfitt, SSPX, explains the role of Communism in the present crisis of the Catholic Church.

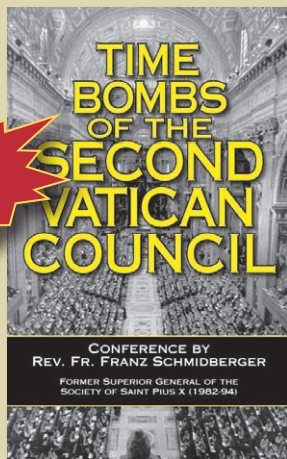
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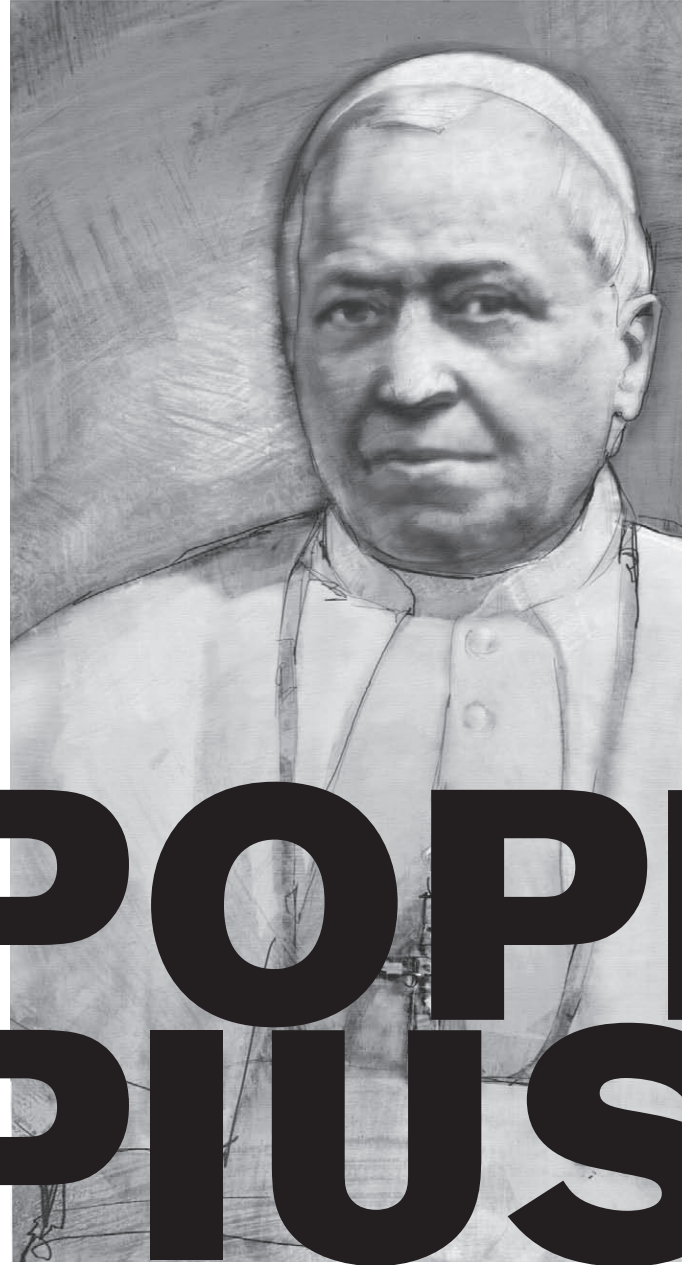
REV. FR. JUAN CARLOS ISCARA

Pope of the Immac

On the night of July 13, 1881, in St. Peter's Square, the ancient bells chimed out midnight. On the echo of the last peal, a simple cortege formed in the piazza.

Two closed carriages followed the hearse carrying the mortal remains of Pius IX, and after these walked a small number of clergy, the diplomats accredited to the Holy See, and a considerable group of devoted Roman citizens. The mourners all carried massive, lighted candles.

As the slow procession went down the Borgo di Santo Spirito, a crowd suddenly materialized from the shadows of the narrow streets. They shouted angry words and made obscene gestures of derision.



**POPI
PIUS
IX** Victi

ulate



In the wider space before Castel Sant'Angelo a larger crowd awaited, ugly in temper and armed with knives, stones and clubs. There was a rush towards the hearse and carriages; there were blasphemies and torrents of horrible invective in a concerted scream, "Death to the Pope! Death to the priests! The carrion to the Tiber! Throw the old pig in the Tiber!" Knives flashed, clubs rose and fell, and the screams of the injured rose through the shouting. The attending prelates, ambassadors and faithful formed a thick cordon about the hearse. They used their massive candles to good advantage in defense of their lives and Pius IX's body. Once across the bridge, the most serious rioting was over. The remaining distance across the city up to St.-Lawrence-Outside-the-Walls was dogged with shouted insults and blasphemies, and an occasional stone thrown at the hearse. As in the ancient basilica lines of soldiers were waiting, the mob faded away. Three years after his death, the mortal remains of Pius IX were again entombed, in an eloquent silence, while time began the slow process of sifting the massive lies against his memory.¹

More than a century later, the dramatic scene of Ponte Sant'Angelo has become a metaphor of today's polemics around Pius IX,² of the renewed hatred, of the lingering misunderstandings and willful distortions, of the ever repeated attempts to reinterpret his figure and his actions to fit personal or party agendas. September 3, 2000, marked another chapter in this effort at reinterpretation. On that day, John Paul II placed before the universal Church as worthy of public veneration two Popes separated by a century of time and by an unwavering fidelity to diametrically opposed, irreconcilable principles—Pius IX and John XXIII. How can the Pope of the *Syllabus of Errors* and the Pope of Vatican II be thus united?

At the homily given during the joint beatification, John Paul II spoke of Pius IX's personal virtues and holiness, of his faith and his compassion, as if they were distinct and separated from his public life as temporal ruler and of the "specific historical decisions he may have made." Such a statement seems to imply that there were in Pius IX two completely different prudences regulating and directing two different sets of actions in the same man: on the one hand, heroic practice of virtues (individual and private), and on the other, questionable concrete



m of the Revolution



CARLO CATTANEO

“PIUS IX WAS A FABLE IMAGINED TO TEACH THE PEOPLE A TRUTH.”

decisions regarding temporal matters (public and social).

Pius IX himself, however, never even considered such a specious distinction: he saw his temporal sovereignty as an aspect of his spiritual sovereignty, and even his enemies considered them as inextricably bound. From the perspective of Pius IX, the Church was under attack both militarily and doctrinally, politically and spiritually. His enemies could not advance their political purposes without opposing the Church in religious matters, and the Pope could not defend religion without fighting on the political as well as the religious front.

This article is no more than a brief attempt to discern and show Pius IX in his integrity, one in doctrine, virtue, and political thinking, and to dissipate some of the mists of the liberal deception that has affected even us, that tendentious picture of

Pius IX as an enigmatic Jekyll and Hyde, a man of divided principles and behavior.

We will consider only the main events in a determinate period of Pius IX's pontificate, from the 1848 revolution in Rome and his escape to Gaeta, to the defeat of the pontifical army under La Moricière at Castelfidardo, in 1860.

Why these dates? They are chronologically equidistant—six years before, and six years after—from the supernatural apex of the pontificate, the dogmatic definition of the Immaculate Conception in 1854. The number 12 has a particular symbolic value in the Christian tradition, and thus, this 12-year period may be given the symbolic value of what Pius IX was, on earth and most visibly, the Vicar of a crucified Lord.

The period itself was one of beginnings and ends. The year 1848 was the beginning of the revolutionary onslaught on Rome, while the war of destruction of the Papal States began in 1860. In 1848, Pius IX ended the two-year period of a much-demanded reform, having sufficiently exposed to public opinion

the hypocrisy of the Revolution, showing that it did not want reforms, but rather the annihilation of the Papacy and even of the Catholic idea. And 1860 signaled the end of the grudging, hypocritical French “protection” of the Papal States.

As Pius IX himself, Msgr. Pie saw clearly that, in a world that was in desperate need of true reform, buffeted by the winds of unbelief, and faced with an enemy which would bear no quarter—because “Liberalism is a beast that cannot be tamed”—the only true solution of the problem was supernatural: the conflict was a rehashing of the age-old battle between Christ and Satan, and nothing less than a re-enactment of Our Lord's death on the Cross in the person of the Pope would suffice to conquer Lucifer once more.

Martyrdom is, I think, the evident mission of this Pope. The Revolution enjoys sacrificing those that the day before it has praised to the extreme. As this Pope is a saint, perhaps the Church will add, in fifty years time, another name to her Martyrology. At the very least, she will reap the fruits of his immolation. Thus I judge the work of Pius IX: his passion seems to me more important than his reforms for the salvation of Church and society.

In the mind of Cardinal Pie, the mission of Pius IX was “to render the Revolution inexcusable and to prove that it is essentially satanic.” Thus, Providence had assigned him a double role—that of Victim of the Revolution and Doctor of the Immaculate.

Realizing this, Pius IX lived in hope, against all human hope, submitting to those marvelous dispositions that are the secret and the irony of divine Providence—unfailingly and courageously proposing the Truth to a world which increasingly refused to listen—proving the vitality and authority of the Church, just when more attacked and contested—consolidating the figure and role of the Pope, in the moment of the violent despoliation of his temporal rule—never escaping into a consoling but selfish “spiritualism,” never resigning himself to accept the reduced role that the enemies of the Church tried to impose on her...

THE MYTH OF THE “LIBERAL” POPE

As every one of us has had occasion to realize in the course of our own life, any lie, however outlandish, if sufficiently repeated, will be believed and survive. Thus, by sheer force of repetition, a sharp division of this pontificate into two periods had become a dogma of historiography—first, a period of liberal openness to the modern world, up to 1848, and then, for the rest of the pontificate, a sudden and unexpected betrayal, “an authoritarian and reactionary involution,”³ a reaction that, in the judgment of our neo-modernists, revealed in Pius IX the lack of prophetic spirit, of theological knowledge, of historical and political sense, and a

good dose of superficiality, sentimentality and even psychological instability....Fortunately, that is not true, and historians are now acknowledging that this sharp distinction of periods originated post-factum in the intellectual circles of the victorious *Risorgimento*. In fact, there was only continuity. Pius IX was always himself, no separation whatever between his *being* and his *action*—he was Pope, and even as a politician, he acted as Pope.⁴

Throughout the 19th century, the turn of events had made clear for the Popes that the revolutionary movements in Europe and Italy were not simply the expressions of legitimate desires of independence and freedom, but were guided by a precise intent of de-Christianization.

Thus, in the two first years of his pontificate, Pius IX undertook most of those concrete reforms that, although termed “liberal,” were compatible with Catholic principles and his mission as Pope, but he never wavered in the principles themselves, and his essential mission was never compromised, either before or after 1848.

In those first two years, he enjoyed a great popularity, but much of it was based in misunderstandings that had been carefully prepared and orchestrated.

It was known that Giovanni Mastai-Ferreti, as bishop of Spoleto and later of Imola, had expressed criticism of, and suggested reforms for, the existing administration of the Papal States,⁵ and for that he was suspect to the most intransigent group in the Curia. He was in favor of technological advances, as railways and gaslight in the streets, which were in any case inevitable. He had shown prudence and a firmness tempered by compassion during the 1831 revolution, qualities that were less evident in the acts of the other Cardinal-Legates. The first concrete measures taken, especially the amnesty, increased immensely his popularity, and the anecdote of the Roman people taking away the horses of his carriage and pulling it themselves up to the Quirinal, amidst general rejoicing, is well-known.

Moreover, Pius IX appeared to moderate liberals as the incarnation of the utopian neo-Guelph ideal proposed by Vincenzo Gioberti, the unification of Italy under the guidance of the Pope, considered as the only principle of unity for states separated by traditions, mentalities and history.⁶

To many other liberals, Pius IX was the answer to that expectation that Félicité de Lamennais had articulated, and Frederic Ozanam voiced then again, “a Pope sent by God to accomplish the main business of the century, the alliance of religion and liberty.”⁷

But his popularity was also owed to the manipulation of public opinion, as the revolutionaries “created a fictitious opinion by their discourses, journals, books and pamphlets, and by their public celebrations.”⁸ The sincere admiration for him and the joy for his beneficial reforms were artificially

maintained and exacerbated to fever pitch. Giuseppe Mazzini, from the Marseille headquarters of the subversive “Young Italy” movement, ordered a secret strategy: “We will make of him the fatted ox of politics; we shall suffocate him with flowers.”⁹ The multitudes threw themselves at the feet of Pius IX, demanding his blessing, yelling at the top of their lungs “Long live Pius IX,” but amidst the tumult could also be heard “Death to the Jesuits!” Popular enthusiasm was turned into “an endless riot.”¹⁰

Why? Carlo Cattaneo, one of the figures of the *Risorgimento*, said years later that “Pius IX was a fable imagined to teach the people a truth”¹¹—the fiction of a liberal Pope was created to make the people realize that the accomplishment of their expectations, their destiny, was in their own hands. Giuseppe Montanelli, another Italian “patriot” of the times, explained further that these enthusiastic demonstrations increased the pressure on pontifical authorities, but above all, fixed in the minds of the multitude images of joy and fulfillment that, under the skillful manipulation of the revolutionaries, would turn into expectations and demands, which, further manipulated, sooner or later would generate the revolution.¹²

The people had to be kept rejoicing for the first reforms, not so much for what they objectively were, but for being considered as the first steps towards greater liberal concessions—making the people believe that such greater concessions were possible, that the Pope intended to yield to them, and was impeded only by the reactionaries in the College of Cardinals, in the Curia, in the government. The aim was not so much to make the Pope yield to the demands of liberalization coming from all quarters—something that the true revolutionaries well knew that Pius IX would not do—but to provoke the disappointment of the people; after so many daydreams, a



GIUSEPPE MAZZINI

“WE WILL MAKE OF HIM THE FATTED OX OF POLITICS, WE SHALL SUFFOCATE HIM WITH FLOWERS.”

disappointment that could be easily turned into revolution...

On their part, the European governments demanded more, undetermined reforms, publicly, in a loud voice, just when the Papal States were under the pressure of sedition and invasion, thus effectively putting the weapon of the pressure of international public opinion in the hands of the revolutionaries, and all the while pretending hypocritically to work for the protection of the Pope and the peace of his States...¹³

Pius IX may have been a moderate, but his moderation had very precise limits, determined by Catholic principles, which he would not trespass to accommodate revolutionary demands. He was not affected by “this plague of our times, this obsession of modern thought, always ready to break away from the truth to accommodate itself to the errors of the day.”¹⁴ To the ambassador of Louis-Philippe, king of

France, he made clear that, as Pope, he could not throw himself into the utopian schemes proposed by liberals of every shade—that he will neither yield to the abolition of the temporal power of the Papacy to make room for an Italian Republic, nor put himself at the head of a confederation of Italian “consultative monarchies.”

His position was clear, for all those who wanted to see, in his very first encyclical, *Qui Pluribus*, which already exposes the principles that he will develop years later in the *Syllabus of Errors* [*Quanta Cura* and *The Syllabus of Errors*, available from Angelus Press. Price: \$3.45]

As a result of the filthy medley of errors which creeps in from every side, and as the result of the unbridled license to think, speak and write, We see the following: morals deteriorated, Christ’s most holy religion despised, the majesty of divine worship rejected, the power of this Apostolic See plundered, the authority of the Church attacked and

reduced to base slavery, the rights of bishops trampled on, the sanctity of marriage infringed, the rule of every government violently shaken and many other losses for both the Christian and civil commonwealth.¹⁵

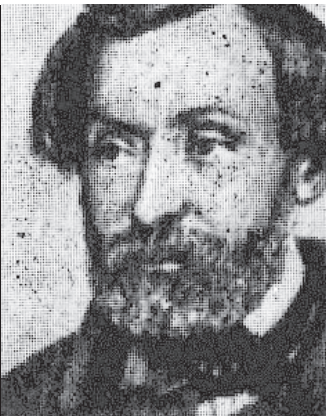
We hope that political leaders will keep in mind that the kingly power has been conferred on them not only for ruling the world but especially for the protection of the Church. We hope that with their aid and authority they will support the objects, plans and pursuits which we have in common, and that they will also defend the liberty and safety of the Church, so that the right hand of God may also defend their rule.¹⁶

Msgr. Pie, contemplating from afar the beginnings of the pontificate, was also happy and hopeful—“Here is the hand of God!”¹⁷ he wrote to Archbishop Morlot of Tours—but, knowing the Revolution better, took a far more realistic view of these transports of public joy. Moreover, he feared that the generous reforms and concessions might turn against Pius IX, who could be perhaps too trusting in the sincerity and honor of men...¹⁸

Under the pressure of the popular agitations of 1848, Pius IX made a last concession, the most daring of all. His approval of the “Fundamental Statute for the Temporal Government of the States of the Church” introduced the constitutional system in the Papal States, establishing a popular representation in the government, deliberative as well as consultative, but carefully restricted, as all legislation was subject to review by the College of Cardinals, and ecclesiastical and foreign affairs were excluded from the legislature’s competence. This measure did not appease the popular movement; on the contrary, it only excited it further. As the rumor spread that Lombardy and Venetia had revolted against Austria, the cries of “Away with the barbarians!” resounded in Rome, and the mob called on the Pope to declare the holy war against Austria. Pius IX refused. He understood the desire and joy of an independent Italy, but he was not to cooperate in a war in which he was not attacked. Religion not being in danger, he chose to remain foreign to it, as befits him who is common Father of Christian nations.

The problem was not the formation of “Italy,” but by which means, how was it to be done....He opposed the artificial and violent homogenization of the country imposed by violence by a sectarian minority. He opposed the project of building a “new” Italy according to the utopian categories of the French Revolution, allowing the “old” Italy to be swallowed by Piedmont, and with it, the States of the Church, the providential guarantee of the liberty and independence of the Holy See.¹⁹

The confrontation between the Pope and the idea and then the reality of a unified Italy, was not only regarding the temporal power, neither was it a struggle for territorial conquest (at least not on the part of the Pope), but a profound ideological opposition.



**GIUSEPPE
MONTANELLI**



**CAMILLO
BENSO
DI CAVOUR**

Pius IX saw in the kingdom of Italy, in Piedmont first and then in the unified kingdom, the worst of the spirit of the times, the most consistent and enduring fruits of the French Revolution—rationalism, naturalism, liberalism, and the independence of politics from morality. To these errors, embodied in Piedmont, and most particularly in Camillo Benzo di Cavour, its Prime Minister, Pius IX opposed the Christian proposition—keeping the temporal and spiritual orders distinct but not separated, seeking a balance that would preserve the principles while granting the legitimate aspirations of the peoples. Pius IX saw the temporal order as ordained to the supreme end of the Church, and the Church as a teacher of faith and morals, even in the civil and social orders.

Thus, Pius IX was one of the less “political” Popes that have ever existed, and one of the most deeply faithful to the spiritual mission of the Church.²⁰ He judged everything from a religious point of view—distinguishing in every occasion the part of man, who in certain circumstances cannot act but in a certain way, determined by his duty and the oaths taken, and the part of God, Who can confound human expectations and make even the most holy desires to remain unfulfilled.

THE ROMAN REVOLUTION

In the wake of the revolutionary movements of 1848, Charles Albert of Piedmont, who called himself the “Sword of Italy,” invaded the Austrian province of Venetia, a move that provoked wild enthusiasm in Rome. The Pope yielded to the popular demand and allowed General Durando to depart with 12,000 newly recruited soldiers, but with strict instructions for using his force only to defend the papal dominions from foreign invasion, and not to attack Austria. In the field, however, Durando began hostilities against Austria and joined the Piedmontese army.

Pius IX reacted immediately, expressing his distress and horror for this disobedience, repudiating the actions of his troops, and threatening with excommunication those who would persist in disobeying his command. Those who until now had pretended to picture the Pope as a revolutionary liberal took off their masks, denouncing him as a “traitor to his country” and a “friend of despots.” Riot followed riot in Rome. The Pope’s Prime Minister, Count Pellegrino Rossi, himself something of a revolutionary in his younger days, was murdered when entering the Cancelleria, where he had gone to open the parliament. That night a ghoulish mob screaming and shouting with delight carried the dagger of the murderer in a torchlight procession throughout the city. Around the streets they went, past the house of the minister itself, where his weeping widow heard their screams of delighted triumph.²¹

On the following day the Pope himself was besieged in the Quirinal by the mob demanding more

and more impossible concessions. Msgr. Palma, a papal prelate, who was standing at a window, was shot, and the Pope had to give in to the revolutionary demands, as advised by the foreign diplomats gathered at the Quirinal, but Pius IX called upon them to give witness to the fact that such concessions had been wrung from him by force.

With the assistance of the Bavarian ambassador, Count Spaur, and the French ambassador, Duc d’Harcourt, who feared he would be assassinated, Pius IX escaped from the Quirinal in disguise and fled to Gaeta, in the kingdom of Naples, where he was joined by many Cardinals and by all the foreign representatives before the Holy See, except the American.

In February, 1849, the Roman Republic was proclaimed. Rome was ruled by traitors and adventurers who abolished the temporal power of the Pope and in the name of democracy and liberty terrorized the people and committed untold outrages. Mazzini was granted Roman citizenship and thus enabled to become the head of the newly elected government, which, faithful to the ages-old revolutionary ideal of restoring a pagan Rome, was composed by Consuls...

TURNING TOWARDS THE IMMACULATE

The Pope’s passion had begun in earnest; the *crucifixatur* had replaced the *hosannas*. Looking for help, putting his trust not on the powers of this earth, Pius IX asked from the Church a cry of faith and love, to reach God and to avert the merited punishment. Having to work for redemption of the world, Pius



COUNT PELLEGRINO ROSSI

UPON HEARING THE NEWS OF HIS ASSASSINATION, POPE PIUS IX SAID, “COUNT ROSSI HAS DIED A MARTYR OF DUTY.”

IX started where God Himself had started, with Our Lady.²²

One of the first acts of his pontificate had been the granting of the request of the American bishops to proclaim Mary Immaculate as patroness of the United States. Now, exiled in the kingdom of Naples, he multiplied his pilgrimages to shrines in which Our Lady was particularly venerated as the Immaculate Conception, while new requests came to him in favor of the definition of the dogma.

In 1830, the Blessed Virgin had herself proposed her unique prerogative by thrice appearing to St. Catherine Labouré and directing her to promote the medal with invocation, "O Mary, conceived without sin, have mercy on us who have recourse to Thee." Such medals began to appear in 1832 with the authorization of Hyacinthe de Quélen, archbishop of Paris, and the authenticated benefits, such as the conversion of the Jew Alphonse Ratisbonne, soon spread fame of the Miraculous Medal. These apparitions at the convent of the Rue du Bac, in Paris, and later at La Salette, in 1846, had an immense impact and were received as Heaven's answer to the rationalism and naturalism of the times.

The definition of the dogma was thus intended as a sign of hope for the Church—the Woman crowned with the Sun, crushing under her heel the serpent of Revolution! It was also an added confirmation that, for Pius IX, the preaching of the Faith and his own spiritual mission had primacy over political contingencies, however urgent they might be.

On December 16, 1848, the Pope appointed a commission of Cardinals, bishops and theologians to study the opportunity of the definition, and this commission suggested a consultation of all the bishops. The answers received overwhelmingly favored the definition.

The year 1854 was declared a year of Jubilee, and wide indulgences were granted to those making the pilgrimage to Rome. The people of the world and their Bishops were quick to take advantage of the occasion. Over seas and mountains they came. The Pope multiplied his audiences and homilies. He seemed to be everywhere, taking his people to his heart. Once again the domes of the churches were lighted at night, and the holy city was gay with hymns and flowers. It seemed quite like the old days before the revolution. Only the omnipresent red pantaloons of the French soldiers indicated there was a difference...²³

All the Bishops of the world had been invited to come to Rome, to give their advice in person, and to attend the ceremonies of proclamation. By the end of November, almost 200 of them were in Rome and at the invitation of the Pope they assembled in consistory. Four great sessions took place, from November 20-24, and the definitive text was ready on December 1st. On December 8, 1854, Pius IX,

surrounded by enormous multitude of prelates, clergy and faithful, proclaimed the dogma.

Two days later, the Pope, accompanied by 185 Cardinals, Archbishops and Bishops, solemnly consecrated the reconstructed basilica of St. Paul-Outside-the-Walls, which had been destroyed by fire in 1823, the very night of the death of Pius VII, who had been also Bishop of Imola....The symbolism of the ceremony could not pass unnoticed to the many attendants: here was Rome, Catholic Rome, reborn from its ashes, as the phoenix, eternal...²⁴

All these events had not only a theological or spiritual import. As Alphonse de Rayneval, the French ambassador, reported to his government:

This great meeting has a particular importance, one that goes beyond the avowed reason for it. Bringing together people representing the same beliefs in different and far away countries, it is clear that it will strengthen the bond of religious brotherhood that unites the bishops, giving thus a new strength to the principle of Catholic unity. It is extraordinary to see such an agreement between people coming from so different countries, and it reveals the unity of the Roman Church and the extension of her influence.²⁵

Dogmas have their opportune moment; for their definition coincide historical causes and occasions, and even subjective conditions, but following a path that has already been traced by God. We can only admire the ways of divine Providence, how God was preparing the future of His Church by this proclamation, as it condemned anew the errors of the time. By implicitly reaffirming the reality of original sin, it refuted the modern deification of man. By visibly affirming the power and infallibility of the Pope, performing this formal act on his sole authority, before the universal Church and demanding her submission, it denied admission into the Church to the democratism and equalitarianism of the Revolution.²⁶ And as it strengthened the spiritual power of the Pope, and Catholic unity around it, it gave the Papacy new forces to resist hostile political powers when it would have lost the temporal power...

CASTELFIDARDO²⁷

After Pius IX appealed to the Catholic powers for help, Austria advanced in the north, defeating Piedmont at Novara, and rapidly occupying Parma and Florence, and continued towards the Romagna and the Marches. When it became clear that Austria was poised to restore single-handedly the Pope to his States, the Prince-President Louis-Napoleon, after months of delay due to his hostility and political scheming, allowed French troops to disembark in Civitavecchia. On June 1849, General Oudinot restored order to Rome, and on April 1850, the Pope returned to his City.

When Pius IX visited his provinces in the summer of 1857, he received everywhere a warm and loyal



reception. But the fate of his temporal power was sealed when in 1858 Cavour and Napoleon III met at Plombières, concerting plans for a combined war against Austria, the subsequent territorial extension of the Piedmontese kingdom, which would take over most of the Papal States, leaving the Pope restricted to Rome and a small territory about it, and the constitution of an Italian confederation, with the Pope at its head, as a compensation for the loss of the greater part of his States, a gesture similar to “the purple robe thrown across the shoulders of the dying Christ.”²⁸

The war against Austria was declared in April, 1859, and ended with a stunning defeat for Austria. During the war, the agents of Cavour completely upset all possibility of a confederation for Italy. The revolutionaries in Tuscany, Modena and Parma threw over their ducal rulers. With the subsequent withdrawal of the Austrian troops from the Legations, insurrections immediately broke out in Romagna, the Marches and Umbria. Piedmont, answering to the “popular” request expressed in the suffrage, annexed the Romagna in September, 1859. Early in 1860, Msgr. de Mérode, the minister of war, persuaded the Pope to enlarge his army by asking for volunteers from around the world, and putting at its head General de La Moricière. And the volunteers came—10,000 Zouaves from France and Austria, from Ireland, England, Spain and the Confederate States of America, at their own expense,

POPE PIUS IX'S PAPAL ACCOUTREMENTS



being paid a salary that was not enough to support them.

At Chambéry, on August 28, 1860, Cavour and Napoleon III arranged the final details of the attack. Raids and disorders were engineered throughout the Papal States, in Umbria and the Marches, and these were exaggerated by the liberal press in Piedmont, France and England, thus preparing the scene for Piedmont to step in with the excuse of restoring order.

Cavour sent an ultimatum, demanding the Pope to restore immediately order in his states, otherwise Piedmont would intervene. Before a reply could be drafted, General Cialdini invaded the Papal States. La Moricière had expected attacks from everywhere except Piedmont, and by forced marches he tried to get his small army to the safety of Ancona, but he was caught at Castelfidardo. After a heroic defense against vastly superior numbers, the papal army was defeated and scattered. La Moricière and a small group of men managed to get to Ancona, which finally surrendered on September 20, 1860.

The military defense of his States had been, for Pius IX, not only an affirmation of his sovereign rights, but it had also a religious meaning: it was a necessary political act to guarantee the independence, autonomy and liberty of the Church.²⁹ As he said in the apostolic letter *Cum Catholica Ecclesia*, denouncing the French intervention at the side of Piedmont in the despoliation of the Papal States, the temporal power was not an end in itself, but a means to secure the survival of the Church, a condition of the political independence necessary to exercise, without obstacles and in favor of all, the Pope's spiritual authority and jurisdiction. Later, in 1864, on the feast of the *Cathedra* of St. Peter, he clearly said that “in the present order of Providence, the liberty of the Church is indissolubly tied to the monarchy of the Pontificate”—the temporal rule was a providential historical condition, not metaphysical or theological.

After the defeat of the papal army at Castelfidardo and Ancona, as Victor Emmanuel deprived the Pope of all his possessions with the exception of Rome and its vicinity, the temporal kingdom had begun to pass away, a

temporal sovereignty to which, *per se*, Pius IX had never been personally attached:

I care neither for the royalty in itself, not for the pleasure of commanding; I abhor all the trappings of domination.... And what are the kingdoms of this earth? Only misery, a great misery!³⁰

CONCLUSION


Pius IX stood as a rock, refusing, in the name of eternal truths, to accept the passionate enthusiasms of modern man, those modern ravings about the infallibility of progress, the moral authority of the majority, and the omnipotence of the State. Faced with the enormous social, political, doctrinal and moral problems of his day, he could not count on natural means, but could only hope to wage the war after having enlisted her who is as an “army arrayed in battle,” “glory, splendor and safeguard of the Holy Church.”³¹ The Pope’s strength lay in his mysterious alliance with the Immaculate. She strengthened him to overcome much hatred in his own day and even in posterity, and to restore to the Papacy authority within the Church and an unheard-of prestige outside, among men of good will.

That alliance with the Immaculate, sealed with the dogmatic definition, could have signified an enduring peace, but because of the crimes of men, it was only a truce...³² Nonetheless, who can know how many secret conquests for the Church were achieved, how much of a reprieve, because of it?

Let us turn to the example of Pius IX. In human terms, our horizon is equally somber. Like him, let us be defenders of the Church, but first of Truth,

prudentially using the human means at our disposal, but knowing that the true resolution of our trial remains in the hands of God, and thus, “in hope, against all hope,” in absolute trust, let us submit to His will, even when it contradicts our most legitimate expectations...

Allow me to quote once again Louis Veuillot, a well-known passage of *The Liberal Illusion* [translated by Angelus Press and to be published in Summer, 2005–Ed.] that, although not explicitly referred to Pius IX, nonetheless sums up his exemplary attitude, at the same time that it is for us a lesson of supernatural hope:

Let us imagine the worst; let us grant that the flood of irreligion has all the strength it boasts of, and that this strength can sweep us away. Well, then, it will sweep us away! It is of no importance, provided that it does not sweep away the Truth. We will be swept away, but we will leave the Truth behind us, as those who were swept away before us left it... Either the world still has a future, or it has not. If we are arriving at the end of time, we are building only for our eternity. But if still long centuries must unfold, by building for eternity we are building also for our time. Whether confronted by the sword or by contempt, we must be the strong witnesses of the Truth of God. Our testimony will survive. There are plants that grow invincibly under the hand of the Heavenly Father. There where the seed is planted, a tree takes root. There where the martyr’s bones lay, a church rises. Thus are formed the obstacles that divide and stop the floods.³³ 

Fr. Juan Carlos Iscara, a native of Argentina, was ordained in 1986 by Archbishop Marcel Lefebvre. Since 1993 he has been teaching Moral Theology and Church History at St. Thomas Aquinas Seminary, Winona, MN. The talk was given to the “Day of Tradition” Congress sponsored by the Society of Saint Pius X (October 2004), Marseilles, France. Angelus Press will be publishing a biography of Bl. Pope Pius IX in Summer, 2005.

¹ The description of this scene is taken almost literally from Thornton, 254-255.

² Gnocchi, 14.

³ Gherardini.

⁴ See Gherardini.

⁵ See the summary of his memoir addressed to Msgr.

Rioberti, in September 1845, in Chiron, 123-126.

⁶ Chiron, 121.

⁷ Quoted in Daniel-Rops, 241.

⁸ Baucher, 559.

⁹ Quoted in Daniel-Rops, 242.

¹⁰ Veuillot, *Pie IX*.

¹¹ Quoted in Frigerio.

¹² Quoted in Frigerio.

¹³ See Veuillot, *Pape et diplomatie*, 4.

¹⁴ Veuillot, *Pie IX*, 464.

¹⁵ *Qui Pluribus*, n. 18.

¹⁶ *Qui Pluribus*, n. 35.

¹⁷ Quoted in Baunard, *Histoire*, 1:169.

¹⁸ Letter to Count de l’Estoile, quoted in Baunard, *Histoire*, 1:169.

¹⁹ See Gnocchi, 29-30.

²⁰ Giovanni Spadolini, quoted in Frigerio.

²¹ Thornton, 111.

²² Baunard, *Pontificat*, 5.

²³ Thornton, 145.

²⁴ Bruley.

²⁵ Quoted in Bruley.

²⁶ See Veuillot, *Pie IX*, 477.

²⁷ All this section follows closely Thornton, 174-179.

²⁸ Pierre de la Gorce.

²⁹ Gnocchi, 27-28.

³⁰ Quoted in Brunetti, *Risorgimento*.

³¹ *Ineffabilis Deus*.

³² Baunard, *Pontificat*, 8.

³³ Veuillot, *Illusion libérale*, 67-68.

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Why is the second *Confiteor* omitted from the missal just published by Angelus Press?

The 1962 *Roman Catholic Daily Missal* published by Angelus Press in January 2005 is essentially a re-typeset version of the *Ideal Missal* of 1962 with the addition of certain commentaries and prayers. The publisher did not make any modification to the rubrics of the Mass, as published on July 25, 1960.

In these rubrics of 1960 the second *Confiteor*, that immediately precedes the Holy Communion of the faithful, was abolished. The reason for this abolition was that it was a late introduction into the Mass (16th century) from the ceremony of administration of Holy Communion. It is certainly true that the second *Confiteor* is not necessary to the integrity of the Mass, being simply a repetition of what the altar boy recited at the beginning of the Mass.

In the first years of the Society of Saint Pius X, the second *Confiteor* was not recited, in accordance with the rubrics. However, the universal custom beforehand was to recite the second *Confiteor*. This universal custom was maintained even after the introduction of the rubrical changes of 1960. The reason for this can easily be understood. It is a perfect preparation for Holy Communion, and it helps the faithful to examine their conscience to determine if their soul is in the state of grace, in order to receive worthily the Most Blessed Sacrament, and if it is to renew their sorrow for the deliberate venial sins that could be an obstacle to the reception of grace from Holy Communion.

In the Church, custom has force of law, unless it is expressly reprovved (Cf. Canons 5, 28 and 30 of the 1917 *Code*). Archbishop Lefebvre, then Superior General of the Society of Saint Pius X, acknowledged the universality of this custom of reciting the second *Confiteor* before Holy Communion, and in 1978 determined that the priests of the Society of Saint Pius X would follow this universal custom amongst traditional Catholics.

However, this being said, the Society of Saint Pius X has no authority to modify the Church's liturgical books, nor does it pretend to do so. This is why Angelus Press did not modify this rubric in the publication of its 1962 *Roman Catholic Daily Missal* [available from Angelus Press. Price: \$59.95].

May one offer prayers for specific intentions even though one has made the total consecration to Our Lady according to the method of St. Louis-Marie Grignon de Montfort?

The total consecration to Jesus through Mary is just what it says: a total offering of all that we are and have, both interior and exterior, including merits and prayers:

I deliver and consecrate to thee (*i.e.*, Mary), as thy slave, my body and soul, my goods, both interior and exterior,

and even the value of all my good actions, past, present and future; leaving to you the entire and full right of disposing of me....(Formula of Consecration)

Consequently, the consecrated soul has nothing of its own. Here lies the totality of the consecration:

...you abandon your own intentions and operations, although good and known, to lose yourself, so to speak, in the intentions of the Blessed Virgin, although they are unknown. Thus you enter by participation into the sublimity of her intentions, which are so pure. (*True Devotion*, p.162)

The totality of the consecration consequently means that we cannot have any specific intentions of our own. Living by Mary, our intentions are entirely lost in hers:

In order that the soul may let itself be led by Mary's spirit, it must first of all renounce its own spirit and its own proper lights and wills, before it does anything. For example, it should do so before its prayer...because the darkness of our own spirit and the malice of our own will and operation, if we follow them, however, good they may appear to us, will put an obstacle to the spirit of Mary. (*Ibid.* pp.184-185)

A distinction must, therefore, be made in what is meant by "specific" intentions. If by this I mean something that is specific to me, as distinct from Mary, then it is precluded and forbidden by the total consecration. If it means that I am asking for a special grace that it is Mary's will to obtain for me because it is God's will to bestow it, then it is perfectly permissible.

Consequently souls that are consecrated to Mary can certainly pray for their own friends and relatives, for the state of their own soul, for their priests and those who are in need of prayers, for the Church and for vocations, but all of these "specific" intentions must be understood as an extension of Mary's intentions.

Inasmuch as we do not know Our Lady's intentions, then the condition under which any such prayer must be uttered by the one who is totally consecrated, is "in so far as it is Our Lady's desire and will." In this way, the practice of the true devotion obtains for us the grace of perfect detachment from our own will, manifest even in our prayers, the gaining of merits, and the formulation of our intentions. This is the condition for union with Our Lady. Frank Duff, founder of the Legion of Mary, put it this way:

That union is a life, and just like the common life of the body, it demands the regular beating of the heart, the steady movement of the lungs, the stimulus of periodic nourishment. These are the impulses of prayer, ejaculation, act, practice, thought and other reminders, which warm the renew the soul and preserve in it the spirit of consecration. (*The De Montfort Way*, p.24)

The totally consecrated soul is consequently not at all indifferent to the specific needs of his soul and others, but to the contrary filled with a burning desire to pray for them, to the extent that this is the will, intention and desire of the Blessed Virgin Mary. ☑

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DR. GYULA A. MAGÓ

Truth requires us to combat error. Justice demands that we do so by honest means. Charity would have us combat only the error itself, and not the human being who is its victim.¹

In what follows, the words Protestant and Catholic are used with their traditional meanings. Excluded from consideration are liberal Protestants and modernist Catholics, two groups of people who seem to believe nothing any more. Protestantism can be summarized by paraphrasing Mark Twain:

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The trouble is not that Protestants are ignorant. Rather, the trouble is with all the things they know that ain't so....

Protestantism is negative: it is defined in terms of Catholicism by emphasizing the rejection of various teachings of the Catholic Church. These rejections are justified by attempts to refute dogmas of the Catholic Church, but these refutations are never successful because they always contain factual errors.

In the US, *Roman Catholicism*² by Loraine Boettner is considered a comprehensive collection of refutations of Catholic beliefs and practices. The book rejects Catholic beliefs and practices, but it does not succeed in refuting a single one of them. The book reveals that Protestants have little understanding of Catholicism, and thus little understanding of what exactly they are rejecting. So in the strictest sense it is true that “the trouble is with all the things they know that ain't so....” A few comments on Boettner's book:



Loraine Boettner

- The book was written for Protestants, and a Catholic does not really know what they will make of it. But the Catholic reader very quickly discovers that the book does not present religious truth, but anti-Catholic propaganda, and so predictably there is almost nothing in it that is true. To Catholics, the Protestant picture of Catholicism may appear amusingly misinformed, deliberately misleading or downright mean-spirited.

- The book is characterized by an intense hatred of the Catholic Church, which we shall discuss later.

- The book is full of blatantly dishonest arguments none of which will ever stand up in the court of reason (*e.g.*, Roman Catholicism is just like communism; Catholics worship images, statues, and, of course, also Mary; American civil law is superior to Roman Catholic Canon Law; Catholics are poor, ignorant, idolatrous, superstitious people, *etc. ad nauseam*). It is written in the style of typical modern propaganda or “hate literature,” *i.e.*, it appeals to the emotions rather than to the intellect.

- When it comes to strictly religious issues, in many cases various straw men are knocked down, and caricatures of Catholic beliefs and practices are refuted. For example, it is correct to denounce idolatry, but it is completely bogus to accuse Roman Catholics of idolatry.

- Not surprisingly, Boettner fails to refute (*i.e.*, to prove wrong) a single Catholic belief or practice. For example, he announces that Mary is the mother of Jesus but not the mother of God because God does not have a mother (p.133). Anybody who says that does not understand the Trinity, does not understand the Incarnation, and is guilty of the heresy of Nestorius. The Council of Ephesus in 431 A.D. settled this matter once and for all: Mary is the Mother of God, and this stands for all eternity.

St. Thomas Aquinas explains (*Summa Theologica*, III, Q.35, Art.4) that when a mother gives birth to a child we do not say that the mother is the mother of the “body of the child” but simply that she is the mother of the person of the child. The Blessed Virgin Mary gave a body to the person of Jesus Christ, but this person was the God-man, with both a human and a divine nature. Therefore, the Blessed Virgin, being the mother of the person of Christ, is justifiably called the Mother of God.

Boettner grudgingly admits that the Council of Ephesus did say that Mary is the Mother of God, but then takes it on himself to explain what “Mary is the Mother of God” really means, arriving at the conclusion that it should have never been said because it is “unscriptural.” (This turning things upside down is typical Protestant “scholarship.”) Finally, p.135 concludes with the following nonsense: “The correct statement of the person of Christ in this regard is: As His human nature had no father, so His divine nature had no mother.” Natures have no father and mother, only persons have a father and mother.

The book of Boettner, being a typical presentation of the stock Protestant arguments, suffers from the same basic problem the whole of Protestantism suffers from: it is inconsistent, which means that all its arguments are worthless. (In an inconsistent system when a proposition P is provable, then so is its negation). See below “Why believe the Bible?–Inerrancy.”

Protestantism is not a single religion that could be examined and debated. It only has some “principles” which can be invoked with flexibility and can be used to generate the religion congenial to the Protestant.

In these pages, as examples, we discuss two Protestant “principles,” one Protestant doctrinal error, and the rejection of two Catholic doctrines, each in deliberately simple terms.

***SOLA SCRIPTURA* AND PRIVATE JUDGMENT**

Sola Scriptura means that (supposedly) Divine Revelation is contained in Scripture alone. This is expressed in popular language by saying that Protestantism is “the religion of the Bible.”

Reading the Bible Cannot Be a Requirement for Salvation

According to Protestants, a Christian is supposed to save his soul by acquiring a book called the Bible; read the Bible, make up his mind about what the Bible means (principle of private judgment), and now he is supposedly in possession of Divine Revelation.

Unfortunately, the Bible did not exist for the first 400 years of Christian history (the canonical books were selected by the Catholic Church only at the Council of Carthage in 397 A.D.):

The whole revelation of Christianity was given by the Holy Spirit and preached also and believed among the nations of the world before the New Testament existed. The knowledge of God through the Incarnation, and the way of salvation through grace, was revealed partly by our Divine Lord, and fully by the Holy Ghost at His coming. The faith or science of God was infused into the Apostles by a divine illumination. It was in itself the New Testament, before a line of it was written....³

For the subsequent 1100 years the Bible was completely inaccessible to most ordinary mortals because there was no way to reproduce the Bible cheaply. Thus, apparently Our Lord Jesus Christ has completely failed to provide for His followers for 75% of Christian history. Since such charge of failure is untenable against God, these Protestant ideas must be wrong.

The Bible Is Not the Sole Source of Divine Revelation

It makes little sense to consider the Bible the only source of Divine Revelation in the light of the following consideration:

St. John put on Our Lord's lips about 8,000 words. Sts. Matthew, Mark and Luke about three times as many. To speak slowly and distinctly, all the words of Our Lord recorded in St. John would take less than an hour, the words given in the Synoptics about two and half. Now the Gospels give us to understand that during His Public Ministry Our Lord spoke practically, day by day, for many hours. If Our Lord spoke only one hour a day in public, His public speeches would occupy say one thousand hours, but Our Lord did not merely speak in public. He spoke continually in private to His disciples. His longest recorded speech in St. John (12-17) was spoken entirely in private to His disciples. Considering that apparently, Christ devoted all His time to speaking and teaching, somehow, His twelve Apostles must have heard him for thousands of hours, and what is contained in the Gospels is in consequence not one-thousandth part of what they heard Him say.⁴

Indeed, Tradition is another important source of our knowledge of Divine Revelation. For example, the Catholic is not impressed at all when Protestants question the existence of purgatory; the Catholic knows that not only the most ancient liturgies, but also the Roman catacombs were full of proofs of purgatory, because purgatory was always believed.

This also explains the fact that all the frenzy of Protestants fulminating against something "unscriptural" leaves the Catholic absolutely cold. He knows that everything does not have to be in Holy Scripture.

Why Believe the Bible?

Unfortunately, Protestants have no conceivable right to base any argument on the inspiration of the Bible, for the inspiration of the Bible was a doctrine which had been believed, before the Reformation, on the mere authority of the Church; it rested on exactly

the same basis as the doctrine of Transubstantiation. The only reason for holding the Bible worthy of credence is because the Catholic Church has said so. St. Augustine stated this very clearly: "I would not believe the Gospel unless moved thereto by the authority of the Church."⁵

Protestantism repudiated Transubstantiation, and in doing so repudiated the authority of the Church; and then, without a shred of logic, calmly went on believing in the inspiration of the Bible as if nothing had happened! It is a most absurd and untenable position to be in, but most Protestants do not even realize this.

Of course, for liberal Protestants, literal inspiration led to literary inspiration, which then led to the total disintegration of the authority of the Bible. Only fundamentalists still hold on to the old inconsistent position.

The Protestant Bibles

Johann Gutenberg (1397-1468), inventor of the printing press, was a Catholic, and numerous (47) Catholic Bibles were printed in the vernacular (in many languages) between 1466 and 1520, but the Protestant propaganda is persistent that Luther somehow found the Bible and gave it to the people for the first time in their own language.⁶ Another one of *the things they know that ain't so...*

So what did the Protestants do with the Bible as it now became easily available? First, they have mutilated the Bible, the book for which they claim to have such high regard. They dropped typically six books from the Old Testament. For example, the second book of Machabees had to go because it proves the existence of purgatory beyond a shadow of doubt.

They left out parts of the books they kept (*e.g.*, seven chapters of the Book of Esther, and most of the third chapter of Daniel), and they mistranslated key passages to suit their purposes. A theologically important example is from the prophecy of Malachias (Douay Version), which predicts a sacrifice that would be offered universally even among the Gentiles: "In every place there is sacrifice, and there is offered to my name a clean oblation" (Mal. 1:11). The King James Version deliberately mistranslates it as: "And in every place incense shall be offered unto my name, and a pure offering" (Mal. 1:11). Of course, having refused all sacrifice to God, Protestants should now at least offer incense to Him (to be consistent with this Scripture passage), but they probably declare that practice "unscriptural" too.

As a result, even the very best of the Protestant Bible translations (such as the King James Version) are very faulty translations, full of errors.

But worst of all, they systematically misinterpreted the Bible. The Protestant revolution involved a great "explaining away" of many of the doctrines that the Catholic Church held for 1500 years. Without the

divinely appointed interpreter, the Word of God preserved in Scripture is just a lifeless text, defenseless before the wildest interpretations. Propagating and respectfully accepting wild interpretations of Holy Scripture is an undeniable fact of Protestant life, which led to a proliferation of sects. The resulting doctrinal anarchy is in itself a complete condemnation of Protestantism: Protestants are inherently incapable of agreeing on what exactly Divine Revelation is supposed to be.

Although it is hard to find two Protestants who agree on all they believe (in the sense in which all Catholics agree on what their Faith is), it is still possible to comment on the range of beliefs Protestantism has generated. Opposition to the Catholic Church, the Catholic priesthood, the Sacrifice of the Mass and the Catholic sacramental system are certainly common to them all.

Although the Catholic Church had always had to contend with heresies, Protestantism was a totally new class a heresies. *Nobody had ever believed the kinds of things Protestants came to believe.* Protestantism, with its individualism, complete refusal of authority and anti-sacramental nature is absolutely alien to Christianity as it existed for 1500 years.

Boettner is flagrantly lying when he writes: "Ever since New Testament times there have been people who accepted the basic principles now set forth in Protestantism."⁷ He cannot support this with any citation because it is not true. Anybody familiar with history knows that the "basic principles of Protestantism" did not exist until Luther scraped them together in a most haphazard fashion. And the irony of it all is that Luther ended up with his feelings hurt when his fellow "reformers," instead of admiring his principles, overruled him, and started producing their own "principles." Pandora's box was open.

And of course St. Paul has warned against such things: "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema" (Gal. 1:8).

Private Interpretation Of the Bible

One of the "principles" of Protestantism is private judgment: "I deny the authority of the Catholic Church: every man must examine the credibility of every doctrine for himself." The result is a complete anarchy not only in belief but also in practice. Using this "principle," well-meaning Protestants, Lutherans, Episcopalians, Baptists, Presbyterians, Unitarians, Methodists find different things in their Bibles. A humorous result of private interpretation is the Shaker (now virtually extinct):

You are a presumptuous people. Do you not know that the Bible tells you that you must work out your salvation in fear and trembling, and you do not tremble at all. My brethren, if you want to go to heaven, shake, my brethren, shake!

All of which proves that the Bible is not easy to understand. The chief of the apostles said so:

As also our most dear brother Paul, according to the wisdom given him, hath written to you: As also in all his epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. (II Pet. 3:15, 16)

Private judgment is implicit in all heresies, but Protestants were the first to state it explicitly as one of their "principles." St. Augustine commented on private interpretation:

If there is no branch of teaching, however humble and easy to learn, which does not require a master, what can be a greater sign of rashness and pride than to refuse to study the books of divine mysteries by the help of those who have interpreted them?⁸

When some Protestants say that it is not the whim of the individual, but the inspiration of the Holy Ghost that produces the Protestant interpretations of the Bible, their position gets even more awkward. Since the interpretations contradict each other (just take two well documented cases like Luther and Calvin), we must conclude that the Holy Spirit is contradicting himself. Since this assertion is blasphemous, private interpretation of the Bible must be a false concept. And it should be pointed out that what Protestants here claim for themselves (*i.e.*, the Holy Spirit guides the reader of the Bible to the knowledge of the truth) is much more than the Catholic Church has ever claimed even for the Pope himself.

Although Protestants claim to derive their whole religion from the Bible, their "principle of private interpretation" cannot be found in the Bible. Protestant groups often try to counter the resulting doctrinal chaos and inherent fragmentation by instituting some kind of a "Confession of Faith." But these are not tolerated well: imposing any kind of norms is in contradiction with Protestantism, to which all fixed dogma, all immutable morality and any definitive rule is absolutely foreign.

It is easy to verify that *the Catholic religion is clearly contained in the Bible, but the Protestant religion cannot be found in the Bible.* If a Protestant honestly examines his own mutilated Protestant Bible, even there he can find the Catholic religion.

This has happened many times, and occasionally it was documented. Paul Whitcomb, who eventually converted to the Catholic religion, describes himself:

I was born of Protestant parents, was baptized a Protestant, was reared a Protestant, married a Protestant, and for a number of years held down a Protestant pulpit. If ever there was a 'thoroughbred' Protestant, I was one.⁹

His conversion began with the painful realization that the Church, the Body of Christ is one, and he, as a Protestant, is not a member of it.

The Protestant misinterpretations of the Bible and the persistent errors of Luther and Calvin are propagated by means of a Protestant oral tradition

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Catholic Family



Funny thing, the idea of “childhood.” As far as the Pilgrim Fathers were concerned, there was no such thing. They dressed their children as miniature adults and waited with very thin patience for them to grow up. A child, to early Protestants, was no more than a potential human being. And for this reason, many sects did not even baptize them until they reached maturity. Maybe this was the beginning of the abortion mentality—that full humanity is something you grow into, not a condition of your creation.

Children of Eternity

Colleen Drippé

And then came the Victorians, who created a complex and sentimentalized cult of childhood, complete with its own myths (Santa Claus, elves and fairies, and so forth), and the idea that children came straight from the hands of some very feminine angels, innocent and sweet, ready to lisp out words of piety. Only certain children fell into this category, of course. Quite a few others were simply used as labor or sources of entertainment for the others.

There is nothing sentimental about today's child. He or she is a junior consumer, a wedge for outside interests to infiltrate the family, and a source of revenue for school boards. Almost any bizarre doctrine can be tried on your child, as long as God is not mentioned. He can be taught anything from communism to sexual perversion in public schools, from watching television, even from reading library books. As the Victorian factory child was "used" to make money, so can your child be used—to make money, to gain political power, or even to "get even" with you. Parents have to be mighty careful these days.

So what is childhood, anyway? And what are its limits?

We grow up—if we ever do—through more than one stage of childhood. First we are all red and wrinkly, then pink and chubby, then we grow longer and leaner until we become awkward and gangly for a time, and finally we are adults, more or less in good physical order. And we grow mentally, spiritually, as well.

The red and wrinkly stage is pretty free of ego. We exist, but don't know it. We ask nothing. We merely react to hunger, warmth, and various discomforts. This hardly seems like childhood at all. But then, as we grow cuter, we grow into a very great ego indeed. We demand. We yell. We want food, Mama, toys, attention—and we want it NOW! We are selfishness incarnate.

This is the age when our training should begin. Slowly we must learn that we are *not* the center of the universe, that others have needs too. We learn patience and, slowly, very slowly, charity. The charity of a child is not always as enduring as that of an adult, mainly because a child's attention span is short. So also is the experience a child may draw on. It is not possible to know the suffering of others if you have not suffered similar things. Nor can you know how to ease that suffering.

A child's charity takes odd forms. A headache (or broken leg) may receive sympathy in the form of a loan of a teddy bear. Daddy may be offered a lick of

a slightly used lollypop or Aunt Mabel may be given a chance to hold an adorable fuzzy caterpillar. Still, charity is charity, and it is nothing to sneer at. After all, it is a sign of growing maturity.

But poking through all efforts at virtue, there remains that oversized *self*: *I* loaned you the teddy bear. *I* shared the lollypop. And aren't *I* good? Don't you think *I* am the best child there ever was? (And *I* wonder what I'll get for Christmas. *I* wonder if *I* can have another cookie. Wouldn't it be nice if we could go to the toy store?)



This self-centeredness extends, as we grow older, to our feelings as well. *My* feelings are hurt. Why don't they pay any attention to *me*? Well, *I* have a right to get mad!

A little boy once got in trouble for breaking a statue at school. He brought it home to his mother for repairs. Naturally she asked him what happened.

"I knocked it off Sister's desk."

"Was it an accident?"

"Yes."

"Then why did you get in trouble?"

"I don't know."

"So tell me how it happened."

“Well, I was trying to punch Brian in the tummy and I hit the statue instead.”

This boy was convinced he had been treated unjustly. Why? Well, he obviously considered himself justified in punching poor Brian and, as for the statue, it just happened to be in the way. This is the behavior of a child on the edge of moral reason but not yet very good at it.

Unfortunately there are plenty of grown-ups who never reach beyond this point. Some fail to develop because no one taught them responsibility or self-control. Others are stunted because of mental illness. An extreme example of this would be a psychopath, someone who has no conception of the rights and feelings of anyone outside himself.

In her autobiography, *The Story of a Soul*, St. Therese, the Little Flower, tells a remarkable story about what she calls her own “emergence from childhood.” Early Christmas morning (right after midnight Mass) she came home “excited at the thought of my shoes standing full of presents, in the fireplace.”

Since she was 14 years old at the time, her father rather tactlessly remarked that this was the last time they would have “this kind of thing.”

Therese went upstairs to take off her hat. She had two choices before her. She could take to herself this “traumatic experience” and let everyone know that she had been hurt. Indeed, there is something satisfying in being the “victim,” as we all know, and she might have felt perfectly justified in remaining in her room, refusing the goodies and hurting her father more than he had hurt her.

Or she could give up her *self* and go down joyfully to take the presents out of her shoes.

And there is still another level of choice here. She might do as one girl did, who was rather grudgingly given a doll (by a mother who could not really afford it and let her daughter know this) and who took the doll without gratitude because of the way it was given.

To *know* that someone has hurt you and to set aside this hurt is to behave like God who is said to forget the things He forgives. And to go on to the next step—to *gratefully accept what the other is giving and the terms on which it is given*—requires an even greater sacrifice of self. It is on a par with “giving in” to someone else’s ideas, to someone else’s will. When there is no sin involved, it is a heroic thing.

For St. Therese the *will* to behave thus was the heroic thing. As she puts it, “Jesus...accomplished in an instant what I had been unable to do...” She was able to run downstairs and pull out the surprises with such eagerness (and gratitude) that her father was utterly charmed and her sister flabbergasted that “little” Therese has pulled it off. Therese had in that instant realized that she was childish, that her father saw her as childish, and just as she ceased to actually *be* childish she chose to let him think of her as a child

in order to make him happy. It was a very un-childish thing to do.

And yet, isn’t St. Therese the saint of spiritual childhood? Here she is recording her emergence from childhood and instead of becoming an adult she remains a child. Obviously there must be more than one sort of childhood—and there is.


That fat self which shrinks as we mature must in the end be sacrificed entirely. The day comes for most of us (perhaps not as dramatically as it did that Christmas of 1886 for Therese Martin) when we lay our first childhood to rest. Plain generosity isn’t enough. We cannot just give what is external, we must give of our very selves. Perhaps it is some truth we must tell, some misunderstanding we must willingly endure—whatever the occasion, whatever our age (and many of us are late bloomers) we cease to be the tyrant of the playpen.

Then what happens?

Well, that depends on whether our coming of age was as thoroughgoing as that of St. Therese—whether we let God have a hand in it. If our “sacrifice” was a superficial one, we become a more responsible person than we were, certainly, but we can still have lapses into childish behavior. Worse, we may very well come to take ourselves too seriously—and to demand that others take us seriously as well. We may become conventional “adults.”

This semi-maturity is a road many take, but it is not the best road. St. Therese did not stop with her one great sacrifice. Only when we finally cease to think of ourselves as the center of things are we free to *enjoy* the things and people round us, not as possessions or adjuncts to ourselves, but as *they* are in themselves. We are free to rejoice without envy in the good fortune of others and to admire work we have not done, to praise especially the handiwork of God. And we are free to love others, not as a dog loves the giver of dog biscuits, but rather because God created them. Best of all, we love God Himself—because He is God.

To become as a little child—not in the innocent (and not so innocent) selfishness of the very young, but rather in the humility and openness of one who waits on the will of another—this is how we fit through the door of heaven. This is the quality of childlikeness that keeps all creation beautiful in our eyes, that fills us with wonder long after our first childhood is past.

The eternal childhood of the saints is as different from the sentimentalized childhood of Victorian fiction as the glorified bodies of the saints will be from those of their own babyhood. As different as fruit from seed. 

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Ora et Labora

Fathers and Sons Spend a Week at Monastery

For an entire week last summer, ten fathers from St. Mary's, Kansas, assisted at a camp for 69 local boys and young men at the Benedictine monastery of Our Lady of Guadalupe near Silver City in southwest New Mexico. The campers were aged 12 to 22. The camp provided recreation for the boys, but its primary purpose was to observe and participate in the daily life of the monks and to help the monks with some needed work projects at the monastery: "*Ora et labora*"—pray and work.

The Monastery

Fr. Cyprian, an American Benedictine monk formed in a monastery in France, founded Our Lady of Guadalupe Monastery in 1991 with the blessing of Archbishop Marcel Lefebvre. The monks, now 21 in number from seven countries, range in age from 20 to 49 with most in their 20's. Monastic vocations are increasing. A week of praying, working, and hiking with the monks taught us visitors why this vocation is attractive. Approximately 100 locals have formed a congregation who attend the two Sunday Masses here and join in for portions of the Divine Office.

All the buildings have been constructed in the past 13 years with most of the work being done by the monks themselves. With its 68 acres nestled on the edge of one of America's largest national forests, the cloister of the monastery overlooks a large, untouched valley of the southern Rocky Mountains filled with pine trees and cactus. The air is dry and, at 7000 feet, very temperate.

Prayer

The monks arise every day throughout the year at 3:10am to gather in the chapel for *Matins*, the first prayer of the Divine Office. Throughout the day, they will return seven more times for the other prayers of the Divine Office—*Lauds*, *Prime*, *Tierce*, *Sext*, *None*, *Vespers* and *Compline*. Interspersed throughout the day, they will assist at two Masses, study the Psalms, read the Martyrology, hear the rule of St. Benedict, attend class on Monastic Doctrine, and recite the Rosary. The Divine Office and High Mass are sung in Gregorian chant without organ or other instrumental accompaniment. The monks retire at 8:00pm.

The prayers of a monk are offered for the benefit of souls. Historically, bishops in the New World would

establish contemplative monasteries and convents focused first on prayer before bringing more active orders of priests and religious to minister directly to the laity. The concept is that prayer was necessary if action was to be successful. It is also predicated on the understanding that prayer is productive and effective.

Work

Between their prayers, the monks work hard. They have gardens and livestock to tend, furniture to build, firewood to cut and gather (all rooms are heated with wood burning stoves), and construction projects to accomplish, which include stonework, masonry, carpentry, and finish work.

During prayer and work, the monks maintain silence, using sign language to communicate. Each monk has a name; for instance, “Brother Elias” or “Brother Jerome,” which is represented by a sign which becomes part of the monastery’s common sign language. Visitors are interested in the monks’ signs. Br. Andrew, for example, explained that his sign is an “X” formed with the two forefingers, representing the cross of St. Andrew, found in many European flags and even that of the former Confederate States of America.

Recreation

Throughout the week, and more so on Sunday, the monks have appointed recreation times. Some play musical instruments, many take hikes—there are many trails in the neighboring forest—and others play football.

The Drive

Our week’s visit was preceded by a Friday evening spent packing a trailer with the campers’ luggage, tents, duffle bags, and sleeping bags. Passengers were assigned to vehicles, which included four large vans and an SUV as well as a motor home owned by one of the four football coaches that came on the trip. After having attended 7:30am Mass the next morning, we gassed up and started off on the 1,048 miles to Silver City. Coordinating fuel stops, lunch, dinner, pit stops, and a detour to pick up donated meat was a challenge, but we managed to pull into the monastery sometime after 7am Sunday morning.

Our Arrival

Bros. Bernard and Vincent greeted us. They said the monks had been looking forward to our visit. Fr. Cyprian had scheduled a Mass for 8am. The monastery’s chapel has very little seating for laity. For the growing local congregation that assists at Mass on Sundays, the monks bring in folding chairs which are set up between the choir stalls beyond the iron gates that separate the laity from the monks. Additional chairs are set up outside the front doors of the

chapel. We filled all the chairs. The chapel is true to Benedictine monastic style—simple and immaculately clean. As we faced east, the morning sun shone through the stained glass windows behind the altar.

After Mass, the boys pitched camp in an area being cleared for a large garden. The monks had set up a covered area with folding tables and chairs for meals and provided toilet and shower facilities for the camp. The curious boys were something to watch. (Why do we ever buy toys for them?!) They lost no time balancing sticks on their fingers or using them as swords, rearranging rocks of all sizes, and chasing lizards. They were told to be on the lookout for scorpions, and, if they picked up a horned toad, not to look it in the eye because it would spit poisonous venom into their eyes. This did not put the fathers at any ease and I quickly inquired if the monks had a well-supplied medicine chest. They did.



Sunday afternoon was spent doing one of two things. Since Sunday is the biggest day of recreation for the monks, half played football with the boys. The rest worked to complete the unfinished showers using a backhoe, Bobcat, and hand tools. Normally, the monks do not work on Sunday, but the arrival of the boys threw off their schedule and it was necessary that they be permitted to finish the camp for the boys. The monks collaborated flawlessly and the facilities were quickly finished. Watching the monks play and work, I saw the active side of what most of us in the world tend to think is an entirely quiet and inactive existence. The monastery grounds reveal an incredible amount of work in process, work that is getting accomplished through the hard work and relentless activity of these monks. But there is a peace amidst the activity—a peace that carries over from the silence of the monks into their work and recreation.

The chapel’s large bell started to ring and I saw that it was 3pm. One of the monks was pulling the large rope for the bell in front of the wide wooden

chapel doors through which I passed. Quietly, the monks had disappeared from the camp and I watched as 15 of them entered the chapel from a side door. Most were dirtied from the football game, but that made no difference as they spent the next 15 minutes chanting the prayers of the Divine Office ascribed to that time of day. This contemplative part of the monks' life, larger and more important, was quiet and somber, yet was full of the vigor that characterized their work. Their work and prayer are united, even blended.

At 4:30pm the boys prayed the Rosary with the monks. Following it were *Vespers* and Benediction. Later that evening, Fr. Cyprian gave a conference to the boys explaining the schedule for the week.

Camp Schedule

While the monks would rise at 3:10am, the campers were allowed to sleep until 5:30am. The campers were required to assist at 6am Mass and then eat a breakfast of cold cereal and milk. At 8am they were to start their morning work assignments which lasted until the noon lunch. The afternoon work assignments were shorter, lasting from 2pm until the 4:30 Rosary at which attendance was required. Supper was served at 6pm and a conference scheduled every night at 7:30pm. The monks retired at 8pm while the boys were allowed to stay up until 10pm.

Camp Work

There were two principle areas of work with which the monks needed assistance along with some smaller projects. The largest project was putting up a fence for the new sheep and cattle the monastery was to receive in the near future. This included setting fence posts in very rocky ground. Even using a jack hammer, one of the post holes took two hours to dig! The other large project was cutting and stacking an immense pile of wood. Some of it was already cut, but nearly all of it still needed sectioning into smaller pieces. The monks had obtained the logs from the National Forest Service, which had needed to thin some wooded areas. One of the slide presentations we viewed that week showed the monks cutting trees in full religious work-habit, donning also a logger's hardhat with ear covers and eye shield. The entire monastery is heated with wood, including each monk's cell and the main chapel itself, the dining hall, and chapter room.

Besides helping with the fence and woodpile, the boys were assigned other chores such as kitchen duty, working in the woodshop, or helping to lay tile. The monks are building a new novitiate building, which includes making its doors



Br. Andrew, a transplant from South Africa, gave Tuesday's conference. He told the story of an Irish priest that stopped into a pub and called out "Who is willing to *die* for Christ?" to which he received an overwhelming response from the men inside, each standing and pledging to die for the faith. Then he shouted, "Who is willing to *live* for Christ?" to which he received a paltry silence. All men die, but not all men live. He then spoke at length about the vocation to the religious life and the signs of a religious vocation.

Br. Thomas Aquinas, a graduate from St. Mary's College, Kansas, gave Wednesday's conference, giving some history of ancient Greece and Rome and comparing the battles of those times to battles in the spiritual life and the role that the monk plays in that spiritual warfare.

Thursday's Hike

After the regular daily work schedule for Monday through Wednesday, Fr. Cyprian gave the boys off on Thursday. The monks also were given the day off and organized a hike into the National Forest to Preacher's Point. Someone asked Father why it was called Preacher's Point and he replied he did not know but that was what it was called on the map. The boys recited the Rosary as the hike started and sang some hymns. During the course of the day, the monks stopped three times to say the Divine Office. This was a unique experience. We watched them chant in Latin as they arranged themselves along side a stream or under pine trees. The boys enjoyed seeing different species of cactus, century plants, and yucca as well as chasing the ever present lizards and catching a glimpse of a rattlesnake. Because the monks are so physically fit, the hike they led was strenuous, but it was a welcome change from the work of the previous three days.

Departure

Friday was our last day of work, which ended with one last conference. On Saturday morning, the boys were allowed to sleep in until 6:30am before rising to break camp, pack up the vehicles, and get ready for High Mass at 9:30am. Afterwards, the monks offered a good-bye to each camper individually. Then, Father Prior Cyprian passed out some awards and a St. Benedict Medal to each participant. He gave each of us his priestly blessing and then we began our long trip back, returning around 10am on Sunday morning in St. Mary's.

We learned later that two young men in our group had already been thinking about entering the monastery. It was rewarding to learn that these high school graduates had solidified their plans during this trip. Two others, who still need to complete high school, are considering a vocation to the monastery. One young man, age 22, stayed behind to help the monks for a few more weeks and consider his own future. And who knows what other seeds were planted in the minds of the boys, between bouts of chasing lizards, that will bear fruit in the future as they mature into young men. ☩

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and windows, and laying the large orange-red tile found on all the monastery floors.

Conferences

Fr. Cyprian's Monday night conference consisted of a slide presentation prepared by Br. Bernard, who, we learned, had been a member of the wrestling team at Columbia University before entering the monastery. His slide presentation reviewed the day in the life of a monk at the monastery starting with the brother who rings the bell to awaken the other monks, through each part of the Divine Office, Mass, Rosary and Benediction, showing the meals, study and classroom sessions, work responsibilities, and recreation times. It was an expertly done slide presentation and it may be distributed to chapels throughout the Americas in order to provide priests with a tool to help young men considering a vocation to the religious life.

whose existence only few Protestants are willing to admit.

The doctrinal error of the “reformers” easiest to explain is their erroneous concept of being justified. It also proves that Protestants—in violation of their principle of *Sola Scriptura*—also have an oral tradition: what Luther and Calvin (for example) said often decides what a Protestant is going to believe.

THE PROTESTANT CONCEPT OF “JUSTIFICATION”

The issue is what did St. Paul mean by the expression “to justify.” (Catholics use “sanctifying grace” as a synonym for “justification.” Justification is effected through the infusion of sanctifying grace into the soul.) Protestant exegetes from Luther and Calvin all the way to Barth maintain that it means nothing more than “to declare just,” that it applies merely to extrinsic justice, which has nothing real to correspond with it in the person justified. God only declares the sinner to be justified, although he remains intrinsically unjust and sinful. On the negative side, justification is not a real eradication of sin, but merely a non-imputation or covering of the sin. On the positive side, it is not an inner renewal and sanctification but merely an external imputation of Christ’s justice.

This is sometimes illustrated by saying that according to Luther a justified soul is like a pile of dung covered by snow. So then heaven would eventually be populated with, and God would for all eternity be surrounded by, piles of dung. This concept is truly repulsive and absurd.

The correct meaning is “to make just,” or “to declare officially just someone who is so in reality.” The correct, Catholic understanding is that justification sanctifies the soul, bestows supernatural beauty on the soul, makes the just man a friend of God, makes the just man a child of God and gives him a claim to the inheritance of heaven, and makes him a temple of the Holy Ghost. The justified man has been remade by God; he is truly a “new creation.”

This explains why not only there are no saints in Protestantism, but there cannot possibly be any. The saint is a person converted and newly created in the grace of God, and Protestantism refuses even to consider the existence of such a thing.

The rejection of the Catholic Church and that of the Catholic sacramental system are closely connected.

REJECTING THE CHURCH

What did Our Lord leave behind him at his Ascension? Merely an example, and fleeting memories? (At that moment no words have yet been

written down.) His primary legacy to the world was a society which he originated; a society which consisted in the first instance of his own immediate followers, and which has become known as the Catholic Church. The Divine Redeemer, who brought us the final revelation of God, would see to it that His purposes were not frustrated by the infidelity of his legatees. He gave His Church a monarchical organization, with the Apostle St. Peter as the first head.

The Church is the most sore subject for the Protestant, the truth he most bitterly rejects, denies or tries to evade, and therefore it is the pivotal issue in trying to comprehend Protestantism.

Since it was necessary that the divine mission of Jesus Christ should be perpetuated to the end of time, Jesus Christ took to Himself disciples, trained them Himself, and made them partakers of His own authority. And when He had invoked upon them from heaven the Spirit of Truth, He bade them to go through the whole world and faithfully preach to all nations what he had taught and what He had commanded, so that by profession of His doctrine, and the observance of His laws, the human race might attain holiness on earth and never-ending happiness in heaven. In this wise, and on this principle, the Church was begotten.¹⁰

The unspeakable tragedy of the Protestant revolt was the wholesale rejection of the Church Jesus Christ had founded. It deprived Protestants of the Truth, and deprived them of the means to save their souls. Pope Pius IX correctly described Protestantism in all its forms as a “revolt against God,” it being an attempt to substitute human for divine authority.

The true Church of Christ is both natural and supernatural; it is both external and spiritual.

If we consider the chief end of this Church and the proximate and efficient causes of salvation, it is undoubtedly spiritual; but in regard to those who constitute it, and to the things which lead to these spiritual gifts, it is external and necessarily visible.¹¹

The Church being both natural and supernatural simultaneously is a reflection of her Divine Founder, who is True God and True Man at the same time.

It is an error to imagine that the Church is only *natural* or that the Church is only *supernatural*. In the words of Pope Leo XIII:

It is assuredly as impossible that the Church of Christ can be the one or the other as that man should be a body alone or a soul alone. The connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body to the human nature.¹²

The human body without a soul is merely a corpse, and the human soul separated from the body is not a living human being either. Separating the body and soul of a human being is equivalent to killing it. And that is what the Protestants tried to do with the Church.

According to Protestant beliefs, there is really no vital need of a Church. For Catholics, the Church is a vital fact; for Protestants it is an intellectual figment.

Unfortunately, the Bible is too full of references to the Church for the Protestants to make it completely disappear. So the wholesale rejection of the Catholic Church by Protestants was accomplished by declaring the Church either **1)** only natural, visible and external (a merely human organization, convenient for organizing the energies of individuals) or; **2)** only supernatural, invisible, intangible, merely “pneumatological” (*i.e.*, united by a bond that eludes the senses).

Unfortunately (or rather fortunately), nobody is at liberty to “redefine” the Church of Christ. The Church has been perfectly clearly defined by Jesus Christ Himself, and His definition cannot possibly be changed.

The Church is certainly mysterious: the Church is the Mystical Body of Christ (Rom. 12:4-5), the Church is the Bride of Christ (Eph. 5:25-27), and **the Church is a continuation or an extension of the Incarnation of Jesus Christ, Christ continuing to dwell among us.**¹³

The words of Jesus Christ in Holy Scripture announce a certain identity of Himself—and not merely His presence—with those who corporately represent Him: “I am the Vine, you the branches” (Jn. 15:5), or “As the Father sent Me, I also send you” (Jn. 20:21), or “He that heareth you, heareth Me: he that despiseth you despiseth Me” (Lk. 10:16).

Even after the Ascension Jesus Christ most clearly identified Himself with His Church in His encounter with Saul. “For I am the least of the apostles who am not worthy to be called an apostle because I persecuted the church of God” (I Cor. 15:9). But in persecuting the Church, Saul was persecuting Jesus Christ Himself: “Who art thou, Lord? And he: I am Jesus whom thou persecutest” (Acts 9:5).

The Church is Jesus Christ still living with us, she is Jesus Christ still at work in the world. As Jesus Christ lived His natural life on earth 2,000 years ago in a body drawn from the Blessed Virgin Mary, so now He lives His Mystical Life today in a body drawn from the human race in general, and this body is called the Catholic Church. In the words of St. Gregory the Great: “Christ with His whole Church, in heaven and on earth, is one single person. And as there is only one soul vivifying the different members of a human body, so the Holy Ghost vivifies and enlightens the Church.”

Indeed, the Church is mysterious, there is nothing like it in the whole world. No community in the merely natural order can be called a person. For example, no nation is a person, no nation has a divine mission, nor any promise of lasting always and being constantly assisted by God. Only the Catholic Church has these properties, given to her by her divine founder.

It is this personality of the Church that we affirm in the Nicene Creed: “I believe in One, Holy, Catholic and Apostolic Church....” “Apostolic” means that the personnel of the Church can be traced back

all the way to the 12 Apostles of Jesus Christ, *i.e.*, that the Church existed at all times without interruption.

And I say to thee: That thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: And whatsoever thou shalt loose upon earth, it shall be loosed also in heaven. (Mt. 16:18-19)

Our Lord means that **His Church, built on Peter, will never be destroyed.** To “give the keys” of a storeroom, a house, or a city, to someone meant to give him delegated control of all that is in it. “To bind and loose” means to forbid and permit in a wide sense: Peter is to be the visible “master of the house,” Our Lord of course being the invisible foundation and controller by whom all power held by a visible representative is delegated.

All power is given to me in heaven and earth. Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world. (Mt. 28:20)

In this tremendous declaration Our Lord sends the apostles, with delegated power **1)** to teach and **2)** to baptize all nations—no more only Israel—in the name of the Trinity. The last sentence implies the indefectibility of the Church, *i.e.*, **the Church will never fail.** This clearly contradicts the Protestant myth that the Catholic Church has somehow “failed,” the Church has become corrupted, has fallen into error, and Protestantism had to step in to take her place. If this myth were true, then Our Lord would be a liar. But that cannot be: “And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever” (Jn. 14:16).

That the Church is not a merely human organization, but is truly **Christ continued** is not an obscure dogma for Catholics but a self-evident fact. The Catholic knows that Christ really and truly lives and acts in His Church: the grace of every sacrament comes from Christ, the Catholic makes his confession to and receives absolution from Christ, and in the Holy Eucharist he receives Jesus Christ Himself.

THE REJECTION OF THE CATHOLIC SACRAMENTAL SYSTEM

“I am the Way, and the Truth and the Life” (Jn. 14:6) means that Our Lord is Lawgiver, Teacher and High Priest. Correspondingly, the Church governs, teaches, and dispenses the fruits of the Redemption through the sacraments. Protestants reject all that, but most of them especially vehemently reject the Catholic sacraments. Some Protestant groups claim to recognize a few (typically two) sacraments, but these

claims are completely misleading. When a Protestant says "sacrament," what he means is not a sacrament at all. A Protestant "sacrament" is not a channel of divine grace, rather it is a means of stirring up faith.

There are strong similarities between the most dramatic examples of opposition in the Gospels against our Lord's teachings, and the most violent rejections of Catholic teachings by Protestants.

"How can a man be born when he is old?" (Jn. 3:4)—a challenge against Baptism;

"Who can forgive sins save God only?" (Mk. 2:7)—a challenge against Christ forgiving sins;¹⁴

"How can this man give us His flesh to eat?" (Jn. 6:53)—a challenge against the Eucharist, and finally

"Before Abraham was made, I am. They took up stones to cast at Him" (Jn. 8:58)—a challenge to the divinity of Christ.

As Christ was rejected then, the Catholic Church is rejected by Protestants now, some of the most violent rejections being leveled against the Catholic sacraments (including Baptism, Confession and the Eucharist) and against asserting the divine prerogatives of the Catholic Church.

Even Protestants tend to admit that God had to become man to redeem us. Our Divine Lord redeemed us in a most unspiritual way, through His bodily sufferings and His death. God could have done it differently but that is how He did it. And the Incarnation did not end with the Ascension. The Eternal Son of God assumed a human nature never to lay it down. Our Lord Jesus Christ will remain a man forever. And thus the religion he founded is also incarnational. The principle implicit in the Incarnation is that matter is not bad, nor is it to be despised, but can be made use of by God in the work of our sanctification.

G.K. Chesterton offers the following explanation:

The sacramental system is based on the idea that certain material acts are mystical acts; are events in the spiritual world. This mystical materialism does divide us from all those forms of idealism that hold all good to be inward and invisible and matter to be unworthy to express it.¹⁵

Since the Incarnation, no one can possibly criticize a religion because it is not wholly "spiritual." We, humans, are not wholly spiritual, and Christ is not wholly spiritual. Therefore, the religion that He gave us is not wholly spiritual either; it does not disdain material elements but includes them.

Just as the Incarnation was believed from day one, but began to be understood only later, the situation was similar with the sacraments. All the sacraments were used from day one, but an understanding of them was only gained gradually. Jesus Christ Himself instituted all seven of the sacraments, and they are not haphazard but form an orderly series, a central idea giving coherence and unity to their number and nature.

The Seven Sacraments of the Church are a Record, or Scripture of God anterior to the written Gospels of the

Evangelists....The Church, its sacraments, and its worship were spread throughout the world before as yet the books of the New Testament were written.¹⁶

All seven sacraments give sanctifying grace. God does the work, He gives the grace, but the minister and the recipient have to cooperate. Lack of proper cooperation prevents reception of grace. So it is not God who is tied by the sacraments, but we. God is merely fulfilling His promise to give grace.

When G. K. Chesterton was asked by horrified fellow Anglicans why he chose to become a Catholic, his answer was: "To get rid of my sins."¹⁷ He wanted certainty that he was forgiven, and the Catholic Church, and she alone, can give such a certainty. All the sacraments provide such certainty: if the minister and recipient do their (easily verifiable) part, God gives sanctifying grace according to His promise.

Of course, God in His omnipotence and freedom can communicate grace in a purely spiritual manner also, but about that, being the exceptional case, we know very little. The Sacraments of the New Covenant are necessary for the salvation of mankind, exactly because Christ gave them to the Church to be used as the ordinary channels of divine grace. God is the one who determines the way He is pleased to bestow His graces.

One of the sacraments, the Holy Eucharist, is special, because in it we not only receive sanctifying grace (a participation in the divine life) but in it we receive Christ Himself. In the account of the Last Supper we read:

And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you. (Lk. 22:19-20)

The men to whom He was speaking were not modern psychologists and symbolists but men of antiquity who thought simply and in a corporeal way. When Jesus said to them, "This is my Body" and, "This is my Blood...", then it is that and does not merely signify it. So they knew that here He was giving them Himself, in the mystery of an inconceivable sacrifice. This too is contained in the new Community which was here established. It is the central point, the Holy of Holies. Here again we are told what the Church is—*the living Christ who imparts Himself to His own throughout the ages.*¹⁸

The Catholic Church is the heir to the rights of Jesus Christ. She is the faithful guardian of the spiritual treasures of Jesus Christ. She is the infallible teacher of the doctrines of Jesus Christ. She wields the authority of Jesus Christ. She lives by the life and spirit of Jesus Christ. She enjoys the guidance, protection and help of Jesus Christ. She speaks, orders, commands, concedes, prohibits, defines, looses and binds, in the name of Jesus Christ. But when the Catholic Church claims her uniqueness,

that she is Christ continued, that she is the Truth, the whole Truth and nothing but the Truth, then Protestants are ready to take up stones to cast at her.

Msgr. Robert Hugh Benson, a convert from Anglicanism described England in 1911:

It is a very delicate and significant compliment to the Catholic Church that religious people are bound to hate her more than anything else in the wide world. Religious people may differ among themselves on every other imaginable point, but they are at any rate agreed on this, that the Church is the enemy and must be annihilated. Now surely this is a remarkable phenomenon—that one religion should have such a monopoly of being hated by religious persons. Anglicans do not hate Wesleyanism; Wesleyans do not hate Congregationalism; Congregationalists do not hate Christian Science. They disapprove, and they disagree, but their emotion is not vivid enough to be called hatred. But they hate Catholicism. There is no question about that.

The Inquisition, or the massacre of St. Bartholomew are alleged as reasons for this hatred when it makes its appearance; but it is not really these things. It is Catholicism itself.

It is what is called “intolerance”—that is, the claim of the Church to be the Truth—that is at the bottom of the trouble. And so we see religious persons rending their garments in horror at this blasphemous arrogance; and we see Jesus in His Church, bound, spat upon and condemned, standing at the bar.¹⁹

In the US, Jimmy Swaggart, Jack Chick, Alberto Rivera, Tony Alamo and men of that ilk not only personify but also fuel the hatred of the Catholic Church.

Bishop Fulton Sheen in his preface to *Radio Replies* tried to minimize the extent of this hatred:

There are not over a hundred of people in the United States who hate the Catholic Church. There are millions, however, who hate what they wrongly believe to be the Catholic Church—which is, of course, quite a different thing.²⁰

Whether all the slander is motivated by malice or ignorance is a moot point. But Jesus Christ clearly predicted this hatred. It started with Caiphas, was given a strong boost by the vulgarities of Luther, and will only end at the Last Judgment:

If the world hate you, know ye that it hath hated me before you...because you are not of the world but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake: because they know not him that sent me. (Jn. 15:18-21)

BEING SEPARATED FROM THE CATHOLIC CHURCH

To the Protestant, the Christian religion consists in the union of the individual with Christ—of individual

with individual—the Church having nothing to do with the whole thing. The Divine Person lived on earth 2,000 years ago, performed actions, spoke words, finished His work and went back whence He came; and true religion consists in the adherence of the human to the Divine Person, with no priest, prelate, church or sacrament involved, since none are thought necessary. (This individualism in religion is repudiated by few Protestants only, most notably the Anglicans.)

The Protestant, not understanding that the Catholic Church is Christ, thinks in terms of intermediaries. Even if the Church is considered an intermediary, it does not have to be an obstacle, preventing access to Christ. On the contrary, it is an aid, greatly helping us to have access to Christ (as in the Holy Eucharist) or to the benefits we hope to obtain from Christ (divine grace in all the sacraments).

But not only is the Church very beneficial to our salvation, she is absolutely necessary to it. The claim of the Church that she alone can lead men to salvation, what men call her “intolerance,” is not a mere trick, a human invention to get ahead in a crowd of equal rivals. The Catholic Church has no equals. She is absolutely unique. She is the Bride of Christ, she is the Mystical Body of Christ, she is Christ continued. That is why the Fathers of the Church like to compare the Catholic Church with the ark in which Noe and his family were saved, while all those who were outside the ark perished.

To be saved, we must do the will of God: “Not every one that saith to me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven” (Mt. 7:21). The will of God the Father is that men hear and believe his Son, Jesus Christ: “This is my most beloved Son. Hear ye Him” (Mk. 9:6). Now Jesus Christ said to His apostles and lawful successors: “He that heareth you, heareth Me: he that despiseth you despiseth Me” (Lk. 10:16).

From these words it is clear that ***it is not possible to be united with Jesus Christ while despising His Church.*** Yet Protestants despise the Catholic Church, they turn their back most contemptuously on the Catholic Church, they slander her at every turn, and follow their own will in all religious matters. It is a delusion and a tragic mistake for anyone to count on gaining his salvation outside the Catholic Church. Holy Scripture, the Fathers and the Doctors of the Church all warn against it.

Jesus Christ:

If he will not hear the Church, let him be to thee as the heathen and publican. (Mt. 18:17)

St. Cyprian:

Whoever has been separated from the Church is yoked with an adulteress, is separated from the promises made to the Church. Nor shall he who leaves Christ's Church arrive at

Christ's rewards. He is a stranger, he is sacrilegious, he is an enemy. Who has not the Church for mother can no longer have God for father. (*On the Unity of the Catholic Church*, 6)

St. Isidore of Seville:

Therefore heresy is so called from the Greek word meaning "choice," by which each chooses according to his own will what he pleases to teach or believe. But we are not permitted to believe whatever we choose, nor to choose whatever someone else has believed. We have the apostles of God as authorities, who did not themselves of their own will choose what they would believe, but faithfully transmitted to the nations the teaching received from Christ. (*Etymologies*, 8,7)

St. Augustine:

● In the Catholic Church there are both good and bad. But they who are separated from her, as long as they remain in their opinion against her, cannot be good; ...the separation itself makes them bad, the Lord saying: "He who is not with me is against me; and he who gathereth not with me, scattereth." (*Ep. ccviii*, n.6, col.1177)

● No one, indeed, attains to salvation and eternal life except he who has Christ as his head. But no one can have Christ as head, except he who is in His body, which is the Church. (*Ep. ad Cath. contra Donat.* xix, 49)


● The Christian ought to fear nothing so much as to be separated from the body of Christ. For if he is separated from the body of Christ, he is not a member of Christ; if not a member of Christ, he is not quickened by his Spirit. (*Tract. xxvii*, in *Joan.*, n.6, col.1992, tom. iii)

● Outside the Catholic Church one can have anything except salvation. One can have honor. One can have the sacraments. The "Alleluia" can be sung. The response "Amen" can be given. One can hold to the Gospel, and can have and preach the faith in the name of the Father and of the Son and of the Holy Ghost. But one can never find salvation except in the Catholic Church. (*Sermo ad Caesariensis ecclesia plebem*, 6. MPL., XLIII 695)

These quotes have the full authority of the Catholic Church, and therefore the full authority of Jesus Christ behind them. By contrast, it is both comical and tragical, when, aping the Catholic Church, Protestants make statements in a similar fashion, usually assigning all Catholics to hell on their own authority.

The meaning of the statement "There is no salvation outside the Catholic Church" is not that all Protestants necessarily lose their souls. The meaning, admitting no qualifications, is that the Catholic Church is the only religious body in the world *through which* salvation can be procured. Membership in any other religious body will not contribute to any man's welfare in eternity. So if a Protestant eventually manages to gain his salvation, it will be not because he was a Protestant, but despite it.

Finally, some words of G.K. Chesterton, one of the greatest converts to Catholicism in the 20th century, describing what is it like having arrived home:

It is impossible to be just to the Catholic Church. The moment men cease to pull against it they feel a tug toward it. The moment they cease to shout it down they begin to listen to it with pleasure. The moment they try to be fair to it they begin to be fond of it. But when that affection has passed a certain point it begins to take on the tragic and menacing grandeur of a great love affair. The man has exactly the same sense of having committed or compromised himself; of having been in a sense entrapped, even if he is glad to be entrapped. But for a considerable time he is not so much glad as simply terrified. It may be that this real psychological experience has been misunderstood by stupider people and is responsible for all that remains of the legend that Rome is a mere trap. But that legend misses the whole point of the psychology. It is not the Pope who has set the trap, or the priests who have baited it. The whole point of the position is that the trap is simply the truth. The whole point is that the man himself has made his way toward the trap of truth, and not the trap that has run after the man. All steps, except the last step, he has taken eagerly on his own account, out of interest in the truth; and even the last step, or the last stage, only alarms him because it is so very true.²¹...After nearly 2,000 years, Catholics have come to regard Catholicism as one thing, all the parts of which are in one sense equally assailed and in another sense equally unassailable. Now it is unfortunately impossible for a Roman Catholic to state the principle without its sounding provocative and, what is much worse, superior; but unless he does state it, he does not state Roman Catholicism. Having stated it, however, in its dogmatic and defiant form, as it is his duty to do, he may afterwards suggest something of why the system seems, to those inside it, to be not so much a system as a home, or even a holiday.²² 

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¹ A. G. Sertillanges, *Spirituality* (McMullen Books, 1954), p.180.

² Loraine Boettner, *Roman Catholicism* (Presbyterian and Reformed Publishing Company, 1962).

³ Ralph Woods, *The Catholic Companion to the Bible* (Lippincott, 1955), p.199.

⁴ J. P. Arendzen, *The Gospels: Fact, Myth or Legend?* (Sands, 1923), pp.64-65.

⁵ *Contra Epis. Manich.*, Fund., n. 6

⁶ Woods, *The Catholic Companion to the Bible*, p.76.

⁷ Boettner, *Roman Catholicism*, p.11.

⁸ Woods, *The Catholic Companion to the Bible*, p.95.

⁹ Paul Whitcomb, *The Bible Made a Catholic Out of Me* (Gregorian Press, 1956).

¹⁰ Pope Leo XIII, *Satis Cognitum* (On the Unity of the Church), June 20, 1896, §5.

¹¹ *Ibid.*

¹² *Ibid.*, §8.

¹³ Tihamer Toth, *The Catholic Church: A Course of Sermons* (Herder, 1943), pp.36-39.

¹⁴ Not surprisingly, Boettner uses it to attack Confession in the Catholic Church (p.202).

¹⁵ G. K. Chesterton, *The Catholic Church and Conversion*, (Burns & Oates, 1926), p.122.

¹⁶ Woods, *The Catholic Companion to the Bible*, p.200.

¹⁷ G. K. Chesterton, *The Autobiography of G.K.C.* (Sheed & Ward, 1936), p.341.

¹⁸ Romano Guardini, *The Church of the Lord* (Henry Regnery, 1966), p.24.

¹⁹ Robert Hugh Benson, *Christ in the Church* (Sheed & Ward, 1911), pp.145-150.

²⁰ Rumble and Carty, *Radio Replies* (TAN Books, 1938).

²¹ Chesterton, *The Catholic Church and Conversion*, pp.53-54.

²² *Ibid.*, pp.117-118.

Fifteen Minutes with Fr. de Chivré:



Purity

As long as we insist on classifying the problem among the sickly fears of a grotesque moralism—or moralizing—it will always explode in a vicious liberation. Rigorism inclines us to vice much more than to virtue. Laxism diminishes a man far more than it reinforces his dignity.

The sole transcendent dignity of a man arises from his spiritual life. The spiritual life is necessarily associated with the life of the senses, either to receive a loyal expression or else to be stifled and betrayed in its manifestation.

A theory of blind, automatic, or sheer will-power will never be able to give us the complete solution. In reality, there are two aspects to the question of purity, just as with all the other virtues: First, there is an aspect that is general and obligatory for absolutely everyone: “Thou shalt not commit adultery.” Then there is an aspect of purity that is individual: it is none other than the obligatory aspect as applied to our life, according to our differences of temperament and physical and moral state; according to unforeseen and necessary

circumstances; according to the light received by each one of us, either blinding in its demands, or else veiled and obscure; all falling under the same general “obligatory” but applied to the individual.

What does obligatory mean?

It means indispensable to retaining the characteristic of man: an incarnate spirit. What do we mean by that expression? We mean that two contraries are bound together toward a shared action: a pure spirit, with no blending of non-spiritual elements; a flesh composed of non-spiritual elements: instincts, passions, emotions, lower desires, *etc.*

So how can we resolve the problem? By studying the two opposed realities each in its proper light, with an exact knowledge of each reality and of the natural and supernatural mission proper to each, a knowledge which ought then to move the will toward a decision, not based on a blind formalism but based on real circumstances in the light of one’s conscience and of God’s grace.

There is an unceasing obligation to purity, governed by laws which are very precise indeed, but there is no obligatory formula for purity separate from the given moment in which an individual ought to be pure; or decreed before that moment without any practical relation to that particular moment in time. Gluttony, too, falls under an obligatory command, but I should not dissociate that command from the moment in which I am going to pose an act which is materially close to gluttony but which will in fact be morally virtuous: the act of enjoying taking that extra apple out of the basket, freely and voluntarily, but for an overriding motive of good health and as directed by the mind.

So what is it to know? In French, *connaître*, like the Latin, *nascere cum*, to be born with: Deciding in favor of an act of the senses because a legitimate spiritual reason is born with the sensible desire, giving the act a reasonable and virtuous direction.

For what regards purity, this knowledge can take three forms: prudishness, the sense of decency or shame, and purity.

Prudishness

Prudishness can be described as the anxiety to preserve the spirit to the point of wanting to see it disincarnated: of wanting it to act without opening its eyes, without feeling any emotion, without participating in the physical and physiological reality of the body. It is a sort of absurd constraint betraying a formal ignorance of the real, since an incarnate spirit is specifically designed to collaborate with the reality of the flesh. Prudishness can even reduce personal grooming to the anti-virtuous

absurdity of the “strict necessary” at the expense of cleanliness and general hygiene.

In this domain, then, what should be the participation of the spirit? How do we act in a way worthy of the soul? By granting to the *real*, fully and honestly, what is physically due to it, without abasing the soul by an excessive participation in activities to which the soul is suited only in order to assure to the body its existence.

Prudishness encourages a repression that is dangerous for those moments in which the soul, bound to participate in the life of the body but no longer taking its inspiration from reason governing the real, tumbles into the opposite excess of wicked participation. The spirit is swept away by the violence of emotion because it never learned to participate in a healthy way in the emotions inseparable from the taste of the apple and the savor of the fruit and of well-being, appreciated without being allowed to overflow dishonorably into roles they are not meant to fill.

The prude is a moral cripple by his ignorance of reality; he is all dressed up as an advocate of the spiritual but is only a pitiful counterfeit. The mentality of a prude renders a normal life impossible, in the name of an imaginary dignity.

There are cases commanded by reason and basic prudence which impose a realistic action—action the prude would heartily denounce as immodesty or vice. I was careful to say “commanded” by reason and therefore morally virtuous despite an activity which is materially immoral. There is the amusing example of the seminarian who jumps in the water in full cassock to save a young lady, clad in just a bikini, who was about to drown and the scolding he received from his most saintly superior, to whom he mischievously replied: “Have no fear, Father Superior; the young lady was in my arms but not in my heart.” Everything depends on our understanding the goal without prudishness, and on our willing the goal without dishonesty or deviation.

Could it be that the most prudish epochs in history were secretly the most riddled with vice? That would be an interesting study.

The Sense of Decency

The sense of decency or shame is not a virtue, but a natural or acquired disposition that comes to the aid of virtue. What is the nature of this disposition?

It is a spontaneous expression of the delicacy of the spiritual and higher faculties, anxious not to profane their integrity by obligatory or useless realism and refusing to stoop down to merely carnal expressions of sight, touch or gesture. It is the attitude of a sensibility eager to cling to the

spirit rather than to know itself flesh. The sense of decency expresses a dignity determined to exist and a formal refusal of any vulgarity that could dull or deaden it. It comes from being used to living on the summits of a mentality worthy of the heart and mind. The sense of decency perceives the danger before it materializes; it flees from danger, not from cowardice but from the intense freedom of the soul choosing always what is most favorable to avoiding what is base. It expresses a respect for self and for others out of a concern not to be a mere animal for oneself or for others. Consequently, in our social life, it is the sense of decency that fosters refinement of feeling, delicate courtesy, and the very pure joys of the heart. It preaches the spiritual.

The lack of a sense of decency betrays a certain abdication which accepts a closer resemblance to the behavior and the attitude of animals. It is the symptom that you have in fact chosen to follow animal instinct as your reason for acting. It is a forerunner of impurity, and betrays an ignorance of the fact that people who see you have enough delicacy of mind and psychological health to be wounded by your lack of dignity and vigor.

When nudity is no longer commanded by reason and conscience together, it becomes useless exhibitionism, and we fall from the moral dignity of governing our body into the demeaning cult of the body. It is a worship of the body which is full of a false dignity because it stifles the manifestation of the soul, mistress of a spiritually legitimate demeanor.

The sense of decency can be defined as self-respect. Now, the self is both a duality—soul and body—and a hierarchy—the soul above the body, or the body in the service of the soul. It is inscribed in natural law—even animals possess a certain instinctive sense of shame. It goes before purity and ensures to it the exercise of its rights and its duties by preparing the reason to maintain control over real, physical activities, commanded by the conscience, in relation to ourselves or to others.

The sense of decency accompanies real, or *physical*, activity by the discretion it imposes: the surgeon who is operating and the patient who is naked can very well act with unoffended decency without having to close their eyes! What it does not want is any compromise of our moral and spiritual integrity, more precious than anything.

When clothing, demeanor, entertainment, *etc.*, spontaneously give to someone who is balanced, master of his reason and his soul, the impression that priority is unnecessarily given to sensuality, then there is absence of the sense of decency.

When, abruptly or progressively, fashions, games and pleasures start to destroy our taste for healthy thinking, our spiritual attachment to duty

of state, our attention to the dictates of conscience, the need to maintain ourselves *virtuous*, the sense of honest effort, and our taste for God: then decency is no longer the inspiration for our behavior. We have begun giving precedence to the world, which is the sign that the soul no longer has any instinctive defense against sensuality.

How many parents and young people no longer consider the question of dress, pleasure or demeanor except in function of whether “it’s cool,” “it’s in style,” “it’s the latest thing,” without at all realizing the state of spiritual baseness and of carnality to which they have fallen. No longer to sense the gap between dignity and fashion is to betray the animalization of your heart.

Show to him who would fear the fortress too high
That it’s only his heart which is too low.
(*Au gré des flots*—Texier)

Exhibitions of nudity are in keeping with a bewildered conscience in full flight; with a conscience that has slunk back down into the sewers somewhere far below the spiritual beauty of man.

The absence of delicacy, as expressed by the false delicacy of a style strictly concerned with the body, is a sign of mental perversion and of an intellect extinguished under a flurry of kisses, caresses, contortions, and barbaric fashions. The death of shame announces the disappearance of the sense of decency; it marks the appearance of the jackal on the hunt for tainted meat.

Purity

Purity is the positive virtue of real or realist action. It draws all of its vigor and decisiveness not from denial, nor from fear, nor from formalism, nor from scrupulosity, but from a free knowledge, because it is full of grace (*Ave Gratia Plena*), of the rightfulness of the decision to act, basing itself on a virile and healthy understanding of the act willed and chosen as best, in spite of its materiality. Purity bursts forth from a mind strengthened by integrity and grace, just as light bursts forth through a prism untarnished and unbroken. A moral state of purity arises from a clear knowledge of what remains pure in a given action, which may seem impure but which is only real or necessary.

The starting point for purity is a healthy education in the natural law and supernatural duty, with a concrete application coming from an integrity keeping a close watch over behavior without ever allowing it to deviate and follow instinct to the detriment of the soul. It lets instinct play its proper role, as set out by its knowledge of a necessary reality, but it never permits instinct, with its appetite for pleasure or sensual emotion, to be the sole inspiration of an act.

Any corporal activity is necessarily a blend of mind and instinct. Duty lies in obliging both to stay within the boundaries of their mission. The goal of instinct is to feel: you force me to hold an ice cube in the palm of my hand by keeping me from opening my fist, so, voluntarily, I squeeze my hand tighter to feel the ice even better. *Cum sentire*: instinct was limited to a certain animal sensation, but now I sense the same thing by the participation of my will. Purity does not forbid sensation to accompany a necessary act; but it does forbid the mind and the will to cede their proper role to instinct. The shore does not forbid the waves to break at its feet, but it never invites the waves to come flooding over it.

The general law of purity therefore requires that knowledge always maintain a loyal, supernatural control over its decisions. In practice, the general law adjusts to circumstances, yet always in view of the general obligation. Purity is not received simply by education. It is in fact the most noble way to gain mastery of ourselves to the benefit of God's life in us. Its importance also arises from the results of its contrary, impurity. In de-spiritualizing man, impurity separates him from God, from his spiritual destiny and from his present occupation of enabling the definitive reign of the soul in man's actions.

Purity therefore presupposes above all else an intelligent and firm education of the child, in order to avoid forming children who are unbalanced, scrupulous, fearful, curious, morbid, or perpetually anxious, and to avoid ending in an explosion of instincts kept packed down and undisciplined by years of prudish coercion. Above all, banish ready-made, one-size-fits-all explanations. Then, explain without mystery but not without delicacy. Teach the child how to make decisions purely, and make him understand the benefit of prayer and the life of the sacraments. Finally, never consider the case at hand to be irreparable.

To educate a child to purity, do not simply abstract; know and understand the psychology and temperament of the child to whom the lesson is directed. Do not cheat a question by taking an escape-hatch, but answer it with a truth adapted to the child's age and emotional development, as a doctor would adapt a prescription to the size and shape of his patient. Finally, show him that purity is not the privilege of a particular class of society, or of a school of thought, or a human conception of life, but that it is inherent to the dignity particular to man. Remember that a child is all instinct, otherwise he would not be a child, and hence the absurdity of treating adolescents like grown men. Why not treat all adults like wise old men?

Teach the child to dominate his instinct by reflection, nourished by an enthusiastic spiritual life

that strives for an ideal. Never excuse any yielding to instinct; remember that to punish is to love, when reasoning with him is fruitless. Encourage him toward noble, generous, and beautiful activities in which the quality, excellence and perfection of the mind appear. Instill in him a passion for one of these. Show him that a decision never involves only his body but also his heart and soul and conscience; make him realize the grace that dwells in him and the relationship he should form with God. Finally, make him understand that sacrifice is not meant to traumatize him but to liberate him from the chains of his instincts, constantly jerking him here and there, by voluntarily placing them back under the control of his will through privation and endurance, or through an effort, or through a confession.

Deprived of that education, a great many calls to moral grandeur—a vocation to the religious life, to the priesthood, to the military, to heroism—have suffocated during the years of instinct which stifled the freshness of the soul. Wilted by sins of the flesh, his soul has lost the taste for interior beauty and turned away from the ascensions that alone could have made him a man.

To be pure is to begin life by a recovery of the strength that we lost with original sin: a spiritual strength animating our decision in the use of corporal forces in order to maintain them subordinate to our spiritual growth.

- The real is pure;
Unreasonable realism is impure.
- The necessary is pure;
The imprudent useless is impure.
- Active or passive prudence is pure;
Carnal impulse is impure.

Purity manifests itself by an authoritative reserve toward all that touches the dangers of instinct. It is an intelligent and free reserve, which is the contrary of ignorance or formalism. Its mission is to guarantee the intense interplay of the mind, the superior faculties and sublime, enduring sentiments. It is not a list of do-not-do's roared out by moralism; it is an imperious invitation of the love of God calling us back toward the possession of His own way of loving.


And how did He love?

He loved in associating the sense laws of His body to the imperious immolation which His soul and His Divinity, from Christmas all the way to the Resurrection, imposed on the instincts of material possession, of well-being, of pleasure, of easy, automatic satisfaction of the natural sense life, even unto the voluntary martyrdom of His crucified body.

In so doing, He reminded us that there are two ways of loving: The first is to follow the laws of instinct without letting them infringe on the rights of morality and the soul; and the second, to immolate those very laws under the superior demands of the spirit to the benefit of the general resurrection of men, redeemed from their sensuality and their vices, from their animality and their baseness, by the heroism of personal sacrifice and by the example it creates for each one of us.

The Moral Authority of a Man at Peace

It is six o'clock in the evening in this beautiful month of June, and my 20 years have only just come to know the prodigious balance that a soul rebuilt by forgiveness can savor in a pacified body. Inside me, everything is daylight, calm as a summer night. I can sense that my return to God has destroyed nothing of that beauty to which I succumbed, a little like a young animal who let himself be tempted by the bait...But this return is a stepping into broad daylight, illuminating the hierarchy of things and beings and giving me henceforth a wild desire to respect them with infinite discretion; not to fear them or deny them, but to set them never again in disharmony with my heart, so weakened every time I have senselessly let my senses grow. Inside me, everything is resplendent with the beauty of God's daylight: an untouchable beauty, and so true that it cannot be expressed in words, but can be seen with a soul which has become again a mirror of God. I sense that I am ready to live, ready to love with nobility, ready to struggle, ready even to die, because I possess in my being the strength of a stability the peace of which has enchanted me even to the strength of sacrifice.

How I can now pity those who are truly "seated in the shadow of death"—of their own spiritual death, whose disorders they cannot even see, since they are covered over by the accursed darkness; disorders which can only be seen in their true, horrific value, by the light of forgiveness, giving back the sense of a beauty that makes you pray, that makes you act, and that even makes you weep for joy, as I do this evening. 

Translated exclusively into English for Angelus Press and published in this language for the first time. Fr. Bernard-Marie de Chivré, O.P. (say: Sheave-ray') was ordained in 1930. He was an ardent Thomist, student of Scripture, retreat master, and friend of Archbishop Lefebvre. He died in 1984.



*Dilexit Eos**

You love us the way we are
 And that's what's so great about it!
 Admirable realism of love, that rules out repugnance
 Toward a single one of us.
 You love the mud we are made of, You love our blood
 Because there You inscribe the most luminous expressions
 With our falls, bathing us
 In our tears of shame, until at last
 We dare to smile at Your crucifying proposals.

You didn't come here to dust off angel wings,
 You came to resurrect our slime
 By blending Your courage into our helplessness;
 Your blood-stained energy into our sensuality;
 And it's beautiful that way,
 For we become inseparable from You.
 When desire, or determination, or flight,
 Blossom into purity, perfuming all our virtue,
 We are truly together:
 I am there because You are there,
 And You are there because I am there.

For You, a man is an irresistible urge
 To sculpt a masterpiece,
 To give back to his countenance something of Your own—
 Until the finishing touches,
 When exquisite purity is no longer at a cost.

He who does not struggle does not know You,
 And whoever decides to love only his body
 Deprives himself of that irreproachable tenderness
 Of which, alone, the kiss of God is capable.
 —Fr. Bernard-Marie de Chivré

* Jn. 13:1. *Ante diem festum Paschae, sciens Jesus, quia venit hora ejus, ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexit eos.*—Before the festival day of the Pasch. Jesus knowing that His hour was come, that He should pass out of this world to the Father, having loved His own who were in the world, He loved them unto the end.

BOOK REVIEW

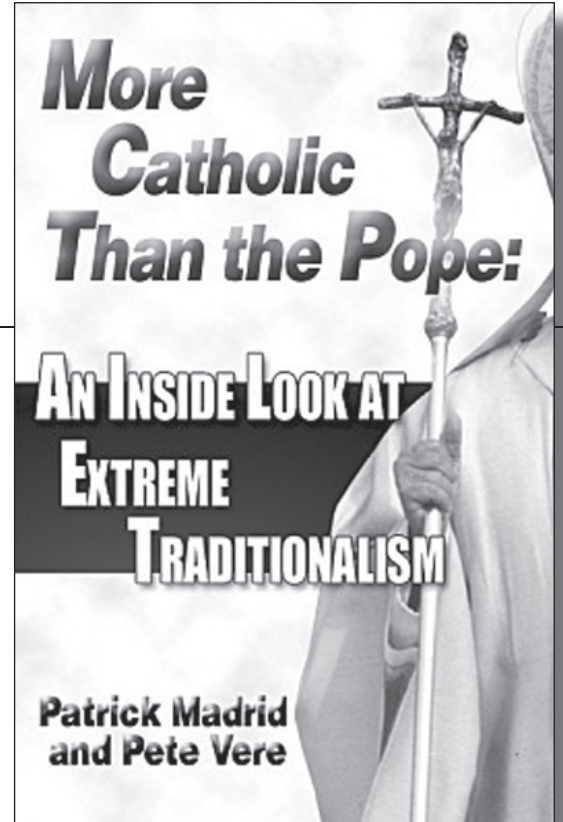
TITLE: *More Catholic Than the Pope: An Inside Look at Extreme Traditionalism*

AUTHORS: Patrick Madrid and Pete Vere

PUBLISHER: OSV Publishing Division

REVIEWER: Fr. Stephen Somerville, S.T.L. (Licentiate in Sacred Theology)

Fr. Stephen Somerville is a collaborator with the Society of St. Pius X though not one of its member-priests. He was born in England (1931) and soon after moved with his family to Toronto, Canada. He was ordained in 1956. He earned several music degrees and various appointments to liturgy and music commissions in addition to his parish assignments. He was a member of the Advisory Board of the ICEL, the committee responsible for the English version of the *Novus Ordo Missae*, a service which he repudiated in an "Open Letter to the Church" published in *The Angelus* (Oct. 2002) after his return to Tradition in 2001. His chaplaincy to Mel Gibson's film crew for *The Passion of the Christ*, for whom he offered the traditional Mass, and his subsequent collaboration with the Society of Saint Pius X in Canada earned him the Cardinal Archbishop of Toronto's disapprobation and ultimately his suspension on July 15, 2004. He currently is chaplain of the *Regina Mundi* Retreat Center (Queensville, Ontario, Canada).



"He certainly *does* go to church! Why, he is more Catholic than the Pope!" This colloquial Catholic humorism was well-known in the past, but is less so nowadays. It has been chosen as the title of a recently published criticism or attack on the international Priestly Society of St. Pius X. Once popularly intended as a compliment, it is here a critical epithet leveled by the authors at the traditional Catholic Society of priests founded in 1970 by French Archbishop Marcel Lefebvre to train future priests for the old Catholic Latin Mass and teaching, in the turbulent wake of the modernizing, indeed revolutionizing, Second Vatican Council (1962-65).

The book *More Catholic Than the Pope* has for subtitle *An Inside Look at Extreme Traditionalism*. Although a somewhat serious work, it is hardly an "inside" look, since it invites little or no comment from the inside leadership of the Society of Saint Pius X. It repeatedly describes the Society as "extreme," doubtless to forestall the notion that its authors are not traditional at all, or the idea that traditional Catholics are the only ones who preserve and care about Catholic Tradition. To constantly add "*-ism*" to "traditional," as the book does, is another subtle slur

that puts the Vatican II Church in a less awkward stance.

Words are risky, as politicians of "left" and "right" know so well. It is a growing fact that the Catholic Church today is seen as either "progressive," "conservative," or "traditional." The Progressives look for ongoing change and adaptation to "society" and "today's needs." The Conservatives want caution, a return to supposed majority views of the bishops at the Second Vatican Council, and to selected Catholic positions, including "a reform of the reform" in Liturgy. The Traditionalists want a whole-hearted return to the Latin liturgy and Catholic teaching and practice obtaining up to Pope Pius XII (d. 1958) before the Second Vatican Council.

Authors Madrid and Vere, in this view, seem to be conservative and traditional respectively. Here one need not insist. What is clear, nevertheless, is the hostility of the authors for the Society of Saint Pius X. This is not unusual, for the present writer, on friendly terms with the Society for a couple of years, often meets this suspicion or rejection in many quarters. The Vatican, though cautious, has certainly fostered the negative view, not without the help of Canon Law. But one does challenge the epithet "*extreme*." In

Catholic moral tradition, one discerns two extremes, based on *excess* or *defect* on opposite sides of a *moderate* position. Thus, for example, we have *presumption* (by excess), *despair* (by defect) and *hope* (moderate). Surely the *excessive* (or *extreme*) traditionalists are those who reject every pope since Pope John XXIII (1958-63) as illegitimate, in so-called “*sedevacantism*” (*i.e.*, vacant seat). To reject the Pope is an extremely drastic move, even though grave reasons may seem to support it. Some of these extremists go so far as to create their own Pope (five in the US alone, recently), while others simply ignore him.

Now we come to the *moderate* traditionalists. Surely these are they who neither reject the Pope nor follow the Vatican II changes. Putting it positively, they recognize and respect the Pope (although criticizing his teaching and policy), and they reclaim all, not just some, of the old Catholic liturgy and doctrine. There was still some hope in 1970 that this might be possible when the Society of Saint Pius X was enjoying cautious Vatican approval. It may even be that Pope John Paul II in his more “liberal” moments would have approved freedom for this living concept of Catholic tradition in a sort of bi-ritual Church, one part “traditional” and one “modern.” But we must return to the book *More Catholic Than the Pope*.

The reader will perceive that I simply do not see Catholic Tradition surviving with all the Vatican II changes, and especially the new Mass (*i.e.*, the *Novus Ordo* Mass). Messrs. Madrid and Vere obviously think otherwise, and seem to remain curiously blind to the full extent of the destruction of Catholic faith and piety in what other writers call “the Neo-Catholic Church” of Vatican II. Nonetheless, their Chapter 1, “What Led to the Founding of the SSPX,” has a welcome frankness about the growing disorder in the Church, painfully perceived by Archbishop Lefebvre. The Society soon sailed into rough waters. In 1975, the new bishop of the territory in which the Society had been erected (Fribourg) saw fit, under Vatican pressure, to disqualify and suppress the Society. Rome evidently was alarmed at the growing power and attractiveness of this anti-Vatican II movement. It moved quickly to attempt to undo it. Here begins the canonical struggle between the Society and the Vatican. Author Vere has his licentiate in Canon Law, and I would not enter a canonical debate with him. Canonists of the Society of St. Pius can and do mount a strong defense of their Fraternity. But my lament against *More Catholic Than the Pope* is its heavy emphasis on legality. It makes me think of the Scribes and Pharisees who attacked Jesus relentlessly with “the law, the law, the law” without concern for faith in the new Messiah who stood before their unbelieving eyes. From a legal point of view, they certainly had an advantage. The Mosaic Law protected their very system and high position. Jesus was indeed able to defend Himself by legal appeals here and there, but

His main strength was Old Testament prophecy and His own signs (miracles) and witness to God, His Father. Those Pharisees would “strain at a gnat and swallow a camel.” Well, conciliar Catholics will echo cries of “schism” and “suspension” and “lost faculties” against the Society, but will blandly swallow the outrageous irreverence in many modern Catholic churches, disdain for the Real Presence, for the true Sacrifice, disregard for steeply falling attendance, for dying seminaries and convents, and so much more.

Canon Law itself tells us that the supreme law is the salvation of souls. When Church abuses undermine this salvation seriously, as the post-Vatican II history shows, then this higher law kicks in, and some disobedience to lower authority is warranted. As St. Peter declared to the Jews, it is better to obey God rather than men. *More Catholic Than the Pope* fails to give due place to this salvation crisis and state of grave necessity in today’s Church. “Necessity knows no law,” and the fruitfulness of so much traditional Catholic ministry today, including that of Society priests, is surely a clear sign of God’s grace supporting Tradition. Canon 1323, §4 of the 1983 Code of Canon Law permits disobedience based on necessity and disallows punishment in such cases. Chapter 3 of *More Catholic Than the Pope* takes pains to show that the Lefebvre ordinations of deacons and priests were illegal. Here again, law would triumph over faith, but *More Catholic Than the Pope* sees only the canonics manipulated by Vatican Churchmen presiding over a Church that shows less and less of the ancient Catholic Faith.

On page 54, Archbishop Lefebvre addresses a fearful warning to Pope Paul VI (which I abridge):

Your Holiness, abandon the ill-omened program of compromising with the ideas of modern man, drawn from a secret pact between Cardinals and high Freemasons dating from before Vatican II. This will destroy the Catholic Church. You will see that we in the Society cannot collaborate in such a calamity, and this we would do if we closed our seminaries as you are insisting. (Cf. letter of Marcel Lefebvre to Pope Paul VI, June 17, 1976)

This statement shows that the Church’s troubles are not the result of innocent errors by some theologians, but the result of traitorous Catholic collusion with Masonry, whose object has always been, along with Communism and Zionism, to destroy the Catholic Church.

The presence of evil conspiracy in the upper Church levels, before, during, and since Vatican II is the developed theme of many studies. Some knowledge of this conspiracy is necessary in appreciating the Society of Saint Pius X. Its founder’s writings are also abundant and profound. *More Catholic Than the Pope* fails to balance these in its adverse judgment on the Society.

Chapters 6, 7, and 8 of *More Catholic Than the Pope* treat of some major questions of Faith and doctrine. Chapter 6 is a lengthy but confusing aside on Vatican II as “pastoral” and not “doctrinal” or “dogmatic.”

Obviously “pastoral” means of or pertaining to a pastor of souls or his duties (Webster). This is a permanent dimension of Church teaching and practice, from Biblical times onward. But *More Catholic Than the Pope* quotes Pope John XXIII saying that we must teach in “reply to the demands of our time,” as if unfriendly society or the world should dictate how the Church should express the Gospel of Our Lord Jesus Christ. After eight pages of “pastorality,” one remains confused. Is “pastoral” just a catchword that vaguely means “modern” or “practical,” “flexible” or “non-dogmatic”? Is it a smokescreen for the subtle doctrinal changes that Vatican II architects slyly intended? Lefebvre wrote and spoke with unusual clarity, lucidity, and Catholic sense. His Society strives to do the same in its many publications. It is probably nowadays a good rule to avoid the use of the word “pastoral.”

Chapter 7 of *More Catholic Than the Pope* is on the “Eucharist” (*i.e.*, referring to the Holy Sacrifice of the Mass). I could cite many instances of faulty expression or content in the authors’ theology. More serious is the prevailing vagueness and even confusion of the text. The authors are attempting to explain away the obvious harm done to the Mass in post-Conciliar liturgy, for indeed the central thrust of traditional Catholics is to simply restore the old Mass and discontinue the changes. In order to excuse the Council *More Catholic Than the Pope* speaks repeatedly of the “intention” of the Second Vatican Council, or of the bishops, as originally being sound and good but later perverted. It is naïve to suppose that total adherence to the texts of Vatican II would have saved the modern Church. That Council was clearly infected from the beginning with modernist attitudes. Its very “letter” and not just its so-called “spirit” could be manipulated to advance modernist changes.

Interestingly, the authors rather praise Pope Paul VI for *Mysterium Fidei*, his encyclical on the Real Presence and Sacrifice (September, 1965), published just before the end of the Second Vatican Council and *without* the collaboration of the Council. It seems that the ecumenical thrust of Vatican II was incompatible with such an emphasis on the Real Presence, but salvaging this Catholic dogma was judged necessary to protect the Vatican from losing face. In the same way, *Humanae Vitae* (1968) had to be published to save Catholic morality, but would never have been decreed by a commission or Council of modernist bent. It has even been ventured that some hand other than Pope Paul’s wrote them—a more traditional hand. These documents are truly pastoral, the shepherd pastor addressing the faithful sheep.

Chapter 8 treats of “Ecumenism.” For Webster, this is a promotion or fostering of Christian unity throughout the world. For *More Catholic Than the Pope* it is another wading in a swamp of confusion and vagueness. *More Catholic Than the Pope* begins by citing Vatican II: “The restoration of unity

among all Christians is...[a] concern of [Vatican II].” Restoration? When did we *ever* have full Christian unity? Perhaps for a few intoxicated days after Pentecost? Jesus prayed ardently for unity at the Last Supper, as if He saw it would not be realized fully or easily. Vatican II goes onto say “division [of Christian communion] scandalizes the world...” Certainly not! The world does not care, and is even more divided than the churches. *More Catholic Than the Pope* (p. 113) denies the allegation that ecumenism undermines Catholic faith in the Real Presence and the True Sacrifice. Yet the Vatican II *Novus Ordo* Mass is accepted by several Protestant leaders as a suitable formula, the same leaders who disbelieve both the Real Presence and the Sacrifice of the Mass! It is fruitless for the Vatican to reaffirm Catholic truth in various damage-control statements (cited by *More Catholic Than the Pope*) when a grassfire of Catholic disbelief is already raging through a protestantized Liturgy. In all this treatment of ecumenism, *More Catholic Than the Pope* continues casting the slurs of “schismatic” and “extreme” at traditional Catholics. The bishops of the Society of St. Pius X should demand a retraction from authors Madrid and Vere, or else request a canonical enquiry of the Vatican to investigate their charges.

In Part 3A (Chaps. 9-13) *More Catholic Than the Pope* answers some particular arguments of Catholics defending Tradition. In Chapter 9, Madrid and Vere attack the use of the papal bull *Quo Primum* of Pope St. Pius V when used to defend the celebration of the Tridentine Mass. All that *More Catholic Than the Pope* manages to do is to confuse the reader. On page 124, the authors say a “declared” (I believe they rather mean “defined.”) dogma can be later “clarified.” But I remind them that to define a dogma is precisely to clarify it. Perhaps *More Catholic Than the Pope* meant that preachers or thinkers can help us to deepen our understanding of a dogma. One hopes so, and wishes that *More Catholic Than the Pope* would write with more clarity. *Quo Primum* is said to be a “*merely* disciplinary” document of St. Pius V (introducing the 1570 Roman Missal). This use of “merely” is an enormity. It implies “not *doctrinal* nor *dogmatic*.” This is to belittle the marvelous stability that the *Missale Romanum* of St. Pius V brought to the Faith of Catholics because of the holy, meticulous, disciplined manner of celebrating the Mass that it imposed on the priest and his fellow ministers. Moreover, it marshaled or preserved a magnificent assemblage of texts, duly expressing the Real Presence, the True Sacrifice, and many other Catholic doctrines. All of this is the *lex orandi*—the law of praying—which, as theology tells us, establishes the *lex credendi*—the law of believing. To call this “merely” changeable discipline is grossly misleading, especially in view of the catastrophic degradation of the Catholic Church since around 1969, the year of Pope Paul VI’s revised *Missale Romanum*. Truly, modernist rot was at

work among many theologians, especially since the late 19th century, but the solidity of the old *Missale Romanum* and *Quo Primum* deserve great credit for preserving the faith of ordinary Catholics. The *Novus Ordo* surely deserves primary blame for the present Catholic debacle. Some observers do not hesitate to call it the prophesied Abomination of Desolation (II Thess. 2).

This train of thought leads into Chapter 10 where the authors take up the allegation that the New Mass is “evil.” *More Catholic Than the Pope* continues here its muddling of language by insisting that only “the liturgy” has changed, not “the Mass,” (p.127) and that “the soul and divinity of Jesus are transubstantiated into the Eucharist,” a theological howler (p.128). But in regard to the question, “Do the new liturgical rites incite to impiety?” all we can say to *More Catholic Than the Pope* is, “By their fruits you shall know them.”

Is the Society of Saint Pius X in “schism” by virtue of its consecration of four bishops in 1988 without papal permission? This very important question receives only one page of treatment in Chapter 11. I have read many reputable authors on this topic strongly arguing that the Society of St. Pius X is not “schismatic” but none are cited here. Beside this, the discomfiting evidence that the Vatican of the last four popes has cut itself off from its own Catholic tradition is not mentioned. The signs that a “silent apostasy” (Pope John Paul II’s words) is spread within the Catholic Church are not addressed. The simple notion that the Catholic Church is being reduced to a faithful remnant, principally among traditional Catholic groups, is unthinkable to *More Catholic Than the Pope*, for whom the Vatican can do no wrong. All the bishops and priests of the Society of Saint Pius X pray at *every Mass* expressly “for peace, protection, unity, and guidance for the Catholic Church, together with the Pope (John Paul) and the local bishops and all right-believing Catholics.” Do men in “schism” employ such language?

Archbishop Lefebvre made a practical distinction in his famous statement in 1988 when he declared his loyalty to “traditional Rome” while rejecting “modernist Rome.” In Chapter 13 (only two pages) *More Catholic Than the Pope* declares that these two notions are practically the same. In attacking Archbishop Lefebvre, it further confuses the reader by various woolly and senseless comparisons, saying this is to “divide the Church into a mere communion,” to “separate the Church into a mere human institution,” that “Christ founded His mystical body upon the rock,” and “tradition is passed down by Christ.” (Actually, the authors are wrong here. The *apostles* handed on or passed down [“*tradere*”] the Gospel as must their successors; the action of Our Lord Jesus Christ is to *reveal*, bestow, or proclaim it). *More Catholic Than the Pope* astounds the reader by its blindness to the novelties in post-Conciliar teaching.

The eight pages of Chapter 14 present five significant traditional Catholic agencies other than the Society of Saint Pius X which are “recognized by the Church.” They are all much smaller than the Society, which the media says enfolds a million Catholics worldwide. It remains to be seen how well they will survive and grow. They are surely obliged to bite their tongue when Vatican deviations in doctrine or practice are exposed. But they are further evidence of the beauty and attraction of Catholic Tradition. May their peaceful co-existence help restore the Church eventually, according to the mind of God.

So ends the book. There follows Pope John Paul II’s letter *Ecclesia Dei* published promptly after the unauthorized consecrations of four bishops for the Society of St. Pius X performed by Archbishop Lefebvre and his co-consecrating bishop, Antonio de Castro Mayer (1988). It is, of course, an act of damage control, politely but firmly adversarial to the Society, which invokes the new notion of a “*living* character of Tradition” to explain the division. “Living” would indicate that there is *growth* (a sign of life) in insight into Tradition (§4; p.150). But this insight, I observe, is in the thinkers, not in Tradition itself. The Pope says it comes partly from bishop preachers who have received “the sure charism of truth.” May it be so. He adds that a notion of Tradition which opposes, the universal teaching office in the Pope and Body of Bishops is “contradictory.” I ask, “Does any genuine ‘notion of Tradition’ oppose the pope and bishops?”—Certainly not! “Tradition” is that which *all* the popes and bishops handed on down to Pope Pius XII. Traditional Catholics have precisely *this* notion. It is they themselves, especially their trained theologians, who oppose the deviant teachings of the four recent popes and many bishops, who have precisely deviated from the true, immemorial Catholic teaching or Tradition. In §5a of *Ecclesia Dei*, the Pope invites all to “reflect on their fidelity to Tradition, authentically interpreted...in the Ecumenical Councils from Nicaea to Vatican II (325 to 1965)...[thereby] rejecting erroneous interpretations....” Indeed, may it be so! In §5b, he calls for “deeper study to reveal clearly the Council’s continuity (!?) with Tradition.” Very well: It will reveal also *dis*-continuity and novelty, as many writers have already shown.

Pope John Paul II goes on to express sympathy for Catholic faithful who “feel attached to,” have “rightful aspirations” for, and whose “feelings...are attached to the Latin liturgical tradition.” This is well and good, but surely he knows that these Catholics are Tradition-oriented not by sentiment, but by conviction and love of the Truth which they know.

After three more worthwhile appended articles and endnotes, there is a *Glossary of Ecclesiastical Terms* (seven pages). Although helpful, it contains rather many imprecisions, ungrammatical expressions, confusions, and minor errors. ❏

EDUCATION FOR WHAT?

What is the general object and end of Education?

Obviously, you cannot lead a person in a way unnatural to him. When you teach, bring up, train a horse, it is always remembered that it is a horse you are dealing with. We do not try anything else. But with human beings we are much more muddled. It seems as though we hardly know what human beings are or what they are for. Yet, obviously, that is the first thing to find out. What is a human being? What end is he made for?

In the world today, whatever we say about it, we act almost entirely as though human beings had no reason for being except to *get on* in the world—to acquire a lot of material possessions—to get a good paying job. That seems to be considered the first and most important thing. On top of that we think it would be a good thing if people had a sort of ornamental veneer of culture and good manners—that they be able to appreciate good books and to speak with a refined accent.

This ambition of parents to give children such an education as will enable them to *get on* and get a *good job* is obviously due to a certain view of what a human being is. Whatever we may *say*, we *act* as though a human being was simply a creature, an animal, whose sole job it was to earn his living, acquire ample means to live comfortably, and then pass out. This seems to be the sole object of existence of other animals, and we seem to think that man is only an animal among animals. The only difference between

man and other animals seems to be that whereas other animals reproduce their kind to the utmost of their powers and without consideration of their own comfort or convenience, men and women, on the other hand, though they have as strong an instinct for mating as other animals, do not proceed in this matter unselfishly or without regard to their own comfort and convenience. And so we find that the more successful we are in the pursuit of riches, the more we *get on* and get rich, so much the more we think of our comfort and so much the more we restrict our families. Perhaps other animals would do the same if they had more wits. But they do not, and so it seems that the main difference between man and other animals is that men are cleverer and more cunning and more self-regarding and *more* selfish, and that our desire for culture and good manners is bound up with *getting on*; for the better your manners, the more likely you are to beat your more boorish competitors, and the more proofs you can show of having learnt poetry and foreign languages, so much the more will you outshine your fellows.

So it seems that today our definition of man is: That he is an animal who exists in order to enjoy himself while he lives, and therefore the object of education is to draw out all those faculties which are suitable to that end. First of all, he must learn how to acquire a good living, and, secondly, how to enjoy it in the manner least likely to endanger it. We must learn how to acquire riches and we must learn

not to squander them in riotous living. Shorn of all camouflage, that represents the general line of people's ideas today. That is not what we *say*, but it is how we *act*. And even the more *highbrow* people are really acting in the same way; for though, perhaps, they say that the object of education is to draw out the very best that is in us—to teach us to know ourselves and control ourselves so that we may enjoy ourselves even more—it all comes to the same thing—to acquire the means to live well and then to enjoy life. For, after all, the saying; “Eat, drink and be merry,” depends upon its interpretation. It does not necessarily mean eat and drink as much as possible, but eat and drink as much as will enable you to be merry. And being merry does not necessarily mean buffoonery and horseplay and drunken revelry; it may mean the most refined high-art enjoyments. So whether we are *highbrows* or *lowbrows*, the definition of man which is accepted today comes to the same thing: in either case it means that we have no idea of man except that his only reason for existence is to get on in this world and have as good a time as possible.

Perhaps there are two chief causes of this rather limited view of man: **1)** The decay and disappearance of unity in religion; and **2)** The tremendous growth of the power and prestige of the commercial world.

But perhaps these two things are two sides of the same thing; for where religion is strong, commerce is always weak. So perhaps we may say that the one and only cause of our limited and materialistic view of man is the decay of religious unity, for where there are a hundred rival sects there cannot be power. The devil may well approve of the military rule, “Divide and conquer.” For where, instead of one religion swaying the hearts and minds of men, there are a hundred rival religions, it is obvious that no one of them can be really powerful, and no one of them can unite us all together and inspire us.

There is no need for me to say here which, if any, of the rival religions is, in my opinion, the true one, I am only pointing out that, in the absence of religious unity, the one and only thing which can unite men is the desire of material riches. Religion, they now say, is your private affair—nothing to do with how the state is run—nothing to do with how you earn your living—nothing to do with your work.

But if the common materialistic view of man leaves much to be desired—and few people are really satisfied with it—it is obviously a very limited view and takes no account of those qualities in men which we all agree to admire most: humility, unselfishness, tenderness, except insofar as they help us to *get on*—and it takes no account of the quite common appetite of men for something real and unchanging and not liable to decay and death—I say, if the common materialistic definition of man leaves much to be desired, what other view is there? If man is not just an animal among animals,

what is he? Well, I think, even without entering into the awful field of religious controversy, we may say certain things. God exists; He is a Person—the Personal Author and Ruler of all things. And *we are His people and the sheep of His pasture*. And we are made in His image—that is to say, we share in God's spiritual nature. We are rational beings and can deliberate and weigh the pros and cons of action; and having thus weighed, we can act freely. Whether or no we can do good of ourselves, we can certainly refrain from evil, even if we are to some extent—perhaps to a large extent—the victims of our physical and psychological *make-up*. We are, therefore, rightly held to be *responsible persons* and not automatons obeying willy-nilly the forces to which we find ourselves subjected. And if we are thus children of God—for we are, in this religious view of man, more than just animals without responsibility (after all, you can punish a dog, but you cannot really *blame* him)—if we are children of God, then we are heirs also. We are called to some sort of sharing with God in His own life. We have what we call a *vocation*. We have, in fact, a destiny independent of our physical life on this earth. A destiny for which this physical life is a training ground and place of preparation. It is, in fact, a school—a place where we are *educated*.

It is clear then, is it not? By accepting the religious view of man's nature, we are compelled to take a very different, a radically different view of education. No longer can we think merely of *getting on* in the commercial and materialistic sense. We must now think of getting on in the sense of getting heavenwards. And in everything we learn and in everything we teach to our children or our pupils, we must bear this fact in mind. We must learn to get on in the world—not as an end in itself, but as a means to getting heavenwards. Any education which neglects this fact, and to the extent to which it neglects it, is false education, because it is false to man. It is untrue; it is not in accordance with his nature as child of God and heir also.

All this sounds very pious—though there is no harm in that—and some people will think that I am advocating an almost total neglect of practical things—that perhaps I despise worldly success, that I despise reading, writing, and arithmetic and dancing and gymnastics and science and history. That is not so. What I am saying is simply that as parents and teachers we must teach these things with *an eye on our goal*. If, like the materialists, and that is, in practice, most people today, we think there is *no* goal, then of course, there is nothing to be said against that kind of education which has for its sole object the training of children to win prizes and get good jobs, and we should then approve of the London County Council which says in its advertisements of its evening classes:

Turn your energy into pounds, shillings, and pence.
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return on your investment.

And we should approve of our men of business, who see everything in terms of money—who think that the

production of dividends is the first object of industrial enterprise (as the Railway Stockholders' Union says: "British Railways are in business to earn dividends"). To the man of business, the only criterion of what is good is what will sell.

But if we do not accept the materialist philosophy, if we do not agree with the economic interpretation of history, if we do not think man is nothing more than a creature made for gaining material wealth, if we take the religious point of view—because, if we think for half a moment, we know that we are not satisfied with working merely to make money to buy things which have been made by people who only made them in order to sell them...then we shall take a radically different view of education. We shall even take a radically different view of arithmetic and of reading and writing—because we shall attack them in a totally different frame of mind. That is the point. It is not that we shall do nothing but write hymns, though the best poems are hymns. It is not that we shall only read the Bible, though the Bible is the best book, or that we shall only count how much we can give away (instead of counting how much we can spend), it is simply that we shall see all things as in some way heavenly or leading heavenwards. For education will not then mean drawing out those faculties which make us successful worldlings, but drawing out those faculties which make us better fitted for an eternal rather than a merely temporary existence. We shall see everything, as the philosopher says, under the light of eternity—that is to say we shall see everything *in its real shape*, its eternal shape, the shape of its *being* rather than the shape of its *doing*. For it is not what we *do* that matters most, but what we *are*. And it is the same with things as with persons. *Being* is more important than *doing*. But if, like the materialists and their followers, the business men of today, we say there is no being behind doing, but only doing, then we shall not only lose the Kingdom of God in heaven but also the Kingdom of God on earth. Newport and Swansea, Birmingham and the Black Country, Manchester, Glasgow, the wilds of east and southeast London! What could be more ungodly? [At the time of this essay (1940), these were blighted industrial cities—*Ed.*] And what could more plainly be the proper reward of our greed and avarice and our refusal to educate ourselves and our children except to *get on* or *get out*? And the war, pestilence, and famine which are upon us, what are they but the due reward of our sins? [At the time World War II was underway—*Ed.*]

But in spite of our enthusiasm for worldly success, we all know that a worldly view of education is very unsatisfactory—to say the least. It does not satisfy us. We want something more. And very often we think that all will be well if, in addition to learning things which will be useful to enable us *to get on*, we add what we call *cultured subjects*—a spot of *art*, a spot of poetry and foreign languages, just in the same way as people build banks and town halls with iron frames and concrete and all the cheapest and most

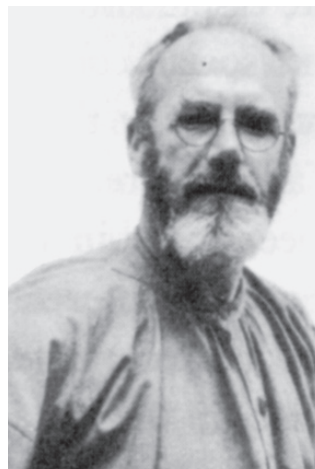
labor-saving methods, and then cover the front with elaborate stonework in imitation of a classical temple, with columns and carvings.

So we think that children should have a *good, sound practical education*, which will enable them to make money—that is the iron and concrete part—and that then they should have culture—that is the pillars and carvings on the front. We all know those buildings (they are everywhere), which have fine imitation Queen Anne or Gothic or Classic fronts and then when you go into the backyard you see only white glazed bricks and drain pipes—as someone said, "Queen Anne fronts and Mary Anne backs." But we can easily see that this is all nonsense; for if we cannot make our buildings fine and noble and beautiful all through, front and back and inside and out, then it would be much better, more honest and more holy, to confine ourselves to the Mary Anne part alone, and see how truly well and nobly we can do the drains and the drainpipes, and leave out the sham architecture.

And so it is with education. If we cannot give our children a truly religious education, through and through, so that everything they learn is in harmony with their ultimate heavenly destiny, then it would be much better if we confined ourselves to the plain bread-and-butter part of the business and simply taught them practical things—the three R's and physical calisthenics and how to read a railway schedule and drive a car—and leave out the classics and Shakespeare and all the sham culture.

For culture is a sham if it is only a sort of Gothic front put on an iron building—like the Tower Bridge—or a classical front put on a steel frame—like the *Daily Telegraph* building on Fleet Street. Culture, if it is to be a real thing and a holy thing, must be the product of what we actually do for a living—not something added, like sugar on a pill.

So it all comes back to this: What is man? Is he just an animal for whom earthly life is all? Or is he a Child of God with eternal life in view? **Q**



Arthur Eric Rowton Gill (1882-1940), an Englishman who converted to the Catholic Faith in 1913, not only had a distinguished career as a thinker, social critic, and art philosopher, but he was also a highly skilled engraver, sculptor, and typographer. [He designed the Gill Sans typeface often seen in Angelus Press publications—*Ed.*] Some of his books are *Art and Love*, *Art and Prudence*, *Art and Manufacture*, *Money and Morals*, and *Christianity and the Machine Age*. This article was used with the kind permission of Mr. Adam Tegetmeier from *Essays* by Eric Gill.

An essay by Eric Gill, "Painting and the Public," appears in *Distributive Perspectives*, (IHS Press), available from Angelus Press. Price: \$8.95.

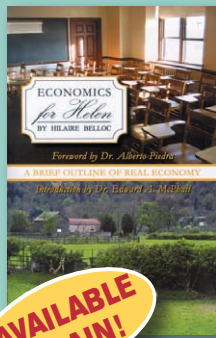


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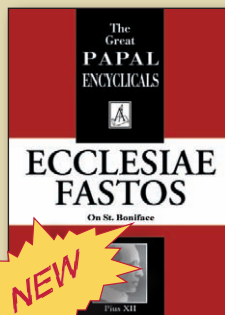
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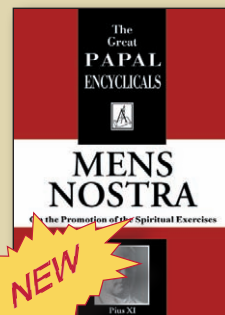


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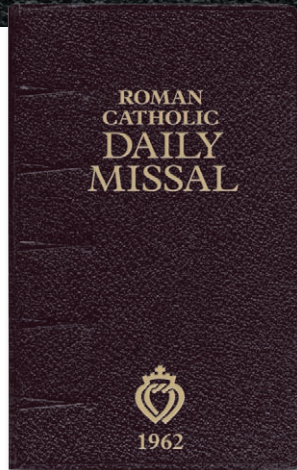
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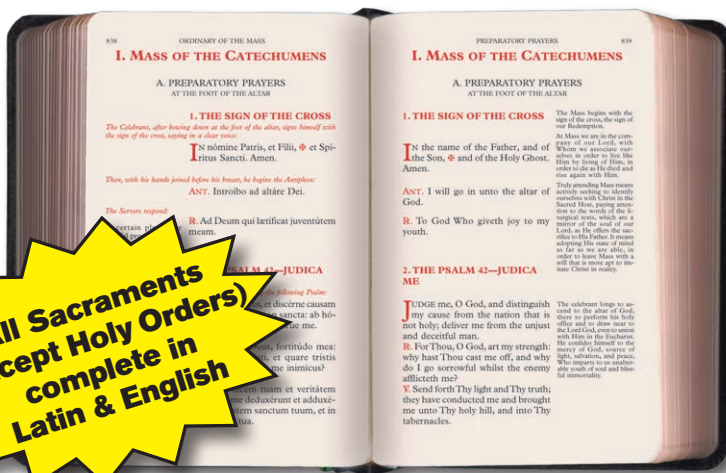
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