

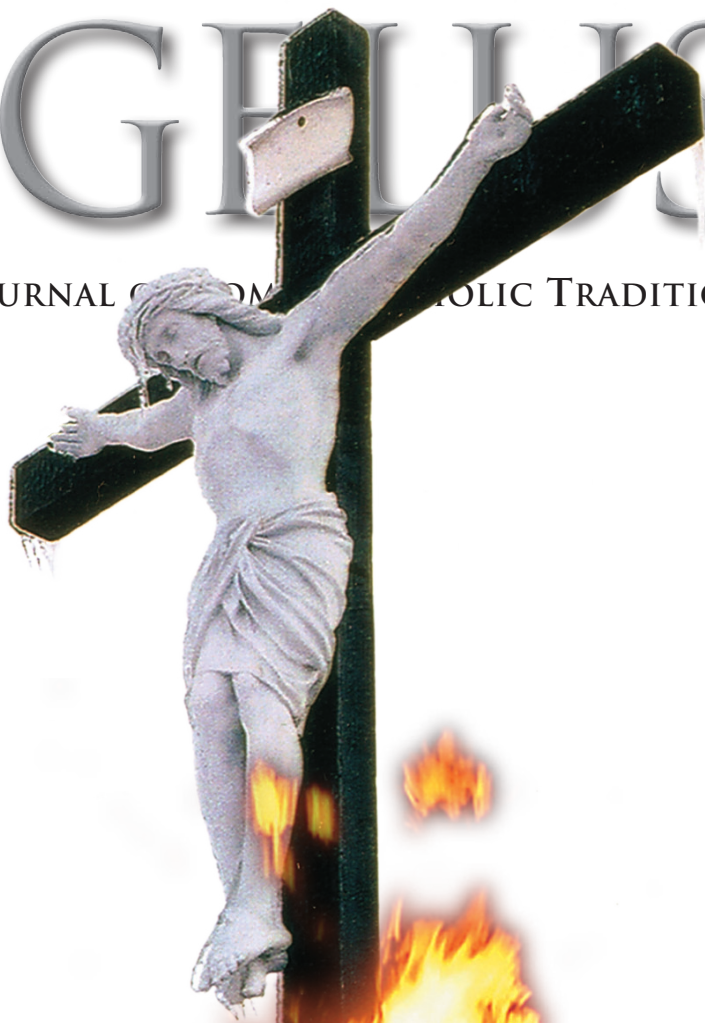
JUNE 2006



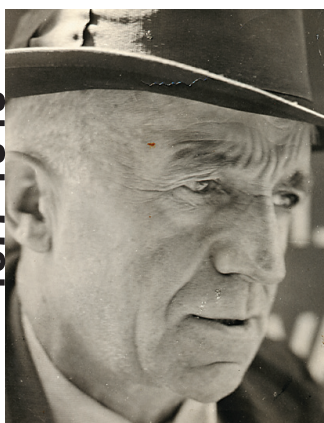
"Instaurare omnia in Christo"

ANGELUS

A JOURNAL OF CATHOLIC TRADITION

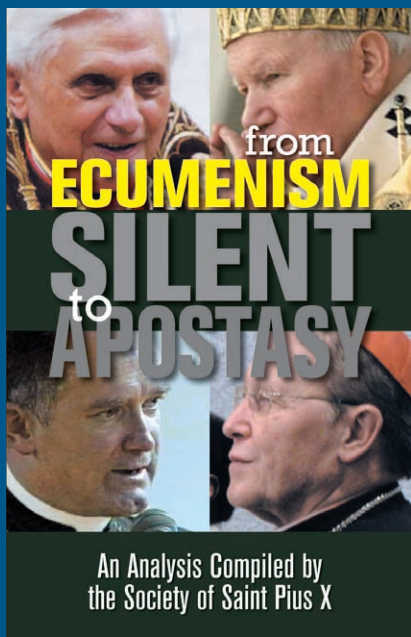


1877-1949



Peter Maurin:

**A MAN
TO
THAW
OUR
FROZEN
CHARITY**



from **ECUMENISM** to **SILENT APOSTASY**



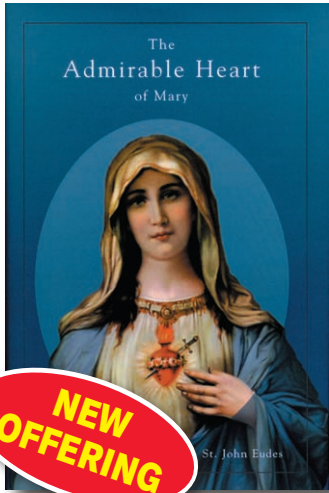
An Analysis Compiled by the Society of Saint Pius X

In 2004, The SSPX sent a letter to all the Cardinals of the Church. This letter was accompanied by a hard-hitting, but short and concise, analysis of Ecumenism. Recently, the SSPX has sent this same study to EVERY Catholic bishop in the world. We have put the letter and study together for our customers in this booklet and included a short interview with Bishop Fellay and two appendices: one, a not-so-Catholic (to say the least!) speech by Cardinal Kasper on Ecumenism and, two, a pertinent excerpt from the writings of the great Cardinal Pie (1815-80), "On the Duties of Priests," which stands in stark contrast to the ecumenical-babble of Cardinal Kasper!

The Study itself, entitled "From Ecumenism to Silent Apostasy," is masterful and is divided into three main parts with the following subdivisions:

- **Analysis of Ecumenical Thought:** ● The Unity of the Human Race and Interreligious Dialogue ● The Church of Christ and Ecumenism ● The Recomposition of the Visible Unity
- **The Doctrinal Problems Posed by Ecumenism:** ● The Church of Christ is the Catholic Church ● Belonging to the Church by a Triple Unity ● Outside of the Church There is No Salvation
- **The Pastoral Problems Posed by Ecumenism:** ● Ecumenism Begets Doctrinal Relativism ● Ecumenism Turns Souls Away from the Church

63pp, softcover, STK# 8171* \$4.95



The Admirable Heart of Mary

St. John Eudes

THE book on devotion to the Heart of the Mother of God. St. John Eudes has been called, by the Holy See, "the father—the doctor—and the apostle" of devotion to the Sacred Hearts of Jesus and Mary. In the Decree of Beatification, Pope St. Pius X wrote, "His services to the Church received a vast increase when, burning with singular love for the most holy Hearts of Jesus and Mary, he was the first to think, not without some divine inspiration, of offering to them liturgical worship." This saint first introduced to the Church, in 1648, the feast of the Immaculate Heart of Mary by composing the Mass and the accompanying Office.

Our Lady, through this feast of her Heart, thus prepared the faithful to receive the Sacred Heart of Jesus. In 1670, St. John Eudes presented the feast of the Sacred Heart of Jesus to the Church, three years before Our Lord revealed His Heart to St. Margaret Mary. St. John Eudes also carefully and lovingly gathered together what had previously been said of the Hearts of Jesus and Mary. Melting all of this wealth within the furnace of his own heart, he drew forth from there the gold of his writings on the Sacred Heart of Jesus and the Immaculate Heart of Mary. And so it was that Our Lord used St. John Eudes as his faithful instrument to lay the solid theological foundation upon which the popular devotion to the Hearts of Jesus and Mary has been built.

St. John Eudes here reveals the most pure and maternal of all hearts, both in its corporal and spiritual dimensions, while demonstrating with a dozen unforgettable natural and scriptural analogies how this human heart was so inexhaustibly divinized by God. Indeed, it is the first fruit of His Passion. Grounded in sound doctrine and overflowing with piety, Eudes avoids the pitfalls of some writers—dry doctrine and an unfounded devotionism. He welds them masterly together, which reminds one of the motto of the French Seminary in Rome under Fr. LeFloch, the mentor of Archbishop Lefebvre, "*pietas cum doctrina, doctrina cum pietate*"—"piety with doctrine, doctrine with piety."

- Object of the Devotion ● The Heart of God the Father ● Six Additional Symbolic Pictures ● The Heart of God the Son Mirrored in His Mother ● Further Divine Perfections Mirrored in the Admirable Heart of Mary ● The Heart of God the Holy Ghost in Inspired Texts ● Inspired Catholic Tradition ● The Excellence of the Sanctity of the Heart of Mary ● Practice of the Devotion ● The Canticle of the Admirable Heart of Mary ● Mass and Office of the Admirable Heart of Mary ● Prayers, Litany, etc. ● Consecration to the Admirable Heart of Mary
- 400pp, hardcover, STK# 8195* \$25.95**

Rosary Album

A Visual and Scriptural Meditation on the Rosary

Michael C. Buccino

A top favorite of young children and adults! Booklet includes over 200 original black and white illustrations (one for each bead!) by the late Mr. Michael Buccino. The artist began these drawings to help his children meditate more easily on the Rosary. "I came up with the idea that if they had a book with pictures it might keep their minds on meditating while they were praying and would be better able to concentrate on the Rosary. So I got started working on the *Rosary Album*, which took me 18 years to put together. The book has brought the Rosary to life." There is a picture and scripture verse for each bead. *The Litany of Our Lady* (with illustrations) is also woven into each mystery. For all ages.

72pp, softcover, STK# 8196* \$9.95



“Instaurare omnia in Christo—To restore all things in Christ.”

Motto of Pope St. Pius X

The ANGELUS

A JOURNAL OF ROMAN CATHOLIC TRADITION

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

—Pope St. Pius X

June 2006

Volume XXIX, Number 6

2915 Forest Avenue • Kansas City, Missouri 64109

English-language Editor and Publisher
for the International Society of Saint Pius X

PUBLISHER

Fr. John Fullerton

EDITOR

Fr. Kenneth Novak

ASSISTANT EDITOR

Mr. James Vogel

DESIGN AND LAYOUT

Mr. Simon Townshend

EDITORIAL ASSISTANT

Miss Anne Stinnett

OPERATIONS AND MARKETING

Mr. Christopher McCann

CIRCULATION MANAGER

Mr. Jason Greene

COMPTROLLER

Victor Tan

CUSTOMER SERVICE

Miss Lindsey Carroll

Mr. Jered Gibbs

SHIPPING AND HANDLING

Mr. Jon Rydholm

IN THE WORLD, NOT OF THE WORLD: PETER MAURIN 2

Fr. James Doran

THE TRANSALPINE REDEMPTORISTS 17

Papa Stronsay, Orkney Islands, Scotland

ARCHBISHOP LEFEBVRE AND ROME 25

Fr. Emmanuel Du Chalard

THE CHILD IN MODERN CIVILIZATION 28

Fr. Bernard-Marie de Chivré, O.P.

THE CLUTTERED SOUL 32

Mrs. Colleen Drippé

SUGGESTIONS FROM A MOTHER 34

THE STAGES OF THE CONTACTS

BETWEEN ROME AND THE SSPX 36

H.E. Bishop Bernard Fellay

It's Not About **Persons;**
It's About **Principles** **PART VII** 39

The State and the Citizen

Amintore Fanfani

The Angelus (ISSN 10735003) is published monthly under the patronage of St. Pius X and Mary, Queen of Angels. Publication offices are located at 2915 Forest Avenue, Kansas City, Missouri, 64109, (816) 753-3150, FAX (816) 753-3557.

Periodicals Postage Rates paid at Kansas City, Missouri. Copyright © 2006 by Angelus Press, Inc. All rights reserved. Manuscripts are welcome. They must be double-spaced and deal with the Roman Catholic Church, its history, doctrine, or present crisis. Unsolicited manuscripts will be used at the discretion of the Editorial Staff.

Unused manuscripts cannot be returned unless sent with a self-addressed, stamped envelope.

POSTMASTER: Send address changes to:
The Angelus, Angelus Press,
2915 Forest Avenue,
Kansas City, MO 64109-1529.

ON OUR COVER: Photograph of the calvary scene in Our Lady of Peace Cemetery in St. Mary's, Kansas, taken after an ice storm (February 2004) by Mrs. Luann Naumoff and sent to Angelus Press for which it is grateful. "I am come to cast fire on the earth; and what will I, but that it be kindled?" (Lk. 12:49).

THE ANGELUS SUBSCRIPTION RATES

	1 YEAR	2 YEARS
US, Canada, & Mexico	\$29.95	\$57.95
Other Foreign Countries	\$52.45	\$94.50

All payments must be in US funds only.

IN THE WORLD, NOT OF

The first idea which must be accepted is this notion of the tension that a Catholic has to live in at all times. When you read the history of the Church, there's a continual conflict between what we call the Church and State, or the temporal order and the things of God. There will always be this tension. It's not because of either the Church or the State; it's because of the reality of the Redemption as such. By the fact of grace having entered the world, we have been transformed interiorly and elevated to a divine level here and now. All the same, we live in time. We await the Day of Judgment in which that order of grace will be fulfilled and we will come to its perfection.

Thus it is that in some places, St. Paul, especially in writing to the Ephesians, speaks of the fact that God has raised us up with His Son and placed us in heavenly places with Him. This is a reality in which there's a stability and a point of perfection which already exists. Our Divine Lord sits at the right side of the Father. By grace, we are incorporated into that same reality.

There are some Scriptural quotations to keep in mind. The first one I wish to cite is Ephesians 2:6: "And that God has raised us up together and has made us to sit together in heavenly places through Christ Jesus." Notice the notion of fulfillment. This is one of the places where the Baptists get the idea of "once saved, always saved." You make your adherence to the Lord Jesus and that's it—you have salvation in the bag. That's where this distorted notion comes from.

There is also a quotation from later in the same chapter: "We are now therefore no more strangers or foreigners, but are fellow citizens with the saints and are domestics of the household of God."¹ "Now"—we are called citizens *now*. There is in this reality a part of our lives which is in some way not *here*. St. Paul also says in another place that our conversation is in heaven,² not among the things here below. If we are risen, then we must contemplate the things that are above and not seek the things that are below.³

We now wait for the moment in which this reality of grace will be fully manifested, and simultaneously we live in time; which is why he writes to the Philippians (2:12), "With fear and trembling work out your salvation." When he

FR. JAMES DORAN

PETER

MAURIN

THE WORLD

writes for the Romans we are told that “all of creation longs and awaits for the day of manifestation of the sons of God” (8:19). Grace is given to us which is in a sense hidden. St. Paul says that it is a treasure in an earthen vessel (II Cor. 4:7). We carry this great gift of the life of Christ within us in a terra-cotta pot, and these break easily. We live on one hand in the world, and at the same time we are transformed in Christ in heavenly places. This tension will always remain in each of our lives.

What do we do? Too often the point of this statement is missed. Too often what we do is to subordinate the things of God to the concerns of the world because death and judgment are at least, we assume, a ways off, but the mortgage payment is due next Monday. Our tendency is to judge things by time and not to judge the things of time by eternity. Thus, there is a continual conflict we live on a daily basis. We live continually each day in judgment because we are always making choices. We choose this path or that one, because we are always free. What we cannot choose is a hundred yards down this path or a hundred yards down that other path, which is why judgment has to be exercised very well.

What we see in individuals, we see also in the history of the Church—this conflict between the things of God and the things of this world.

THE MYSTERY OF GOD’S WAYS

There was a man who died in 1949 who was buried from out at the Church of the Transfiguration down in what used to be Little Italy in New York City. He was known well enough by the Vatican that his death was announced by *L’Osservatore Romano*. He died on May 15 and was buried on May 18, 1949. Most people who had seen him thought that he spent a lot of time in the Bowery. He looked like a beggar, he looked like he slept in his clothes—and he did. When he was laid out after his death, the suit that they got to put on the body was from a box of clothes that had been donated because he possessed nothing. Absolutely nothing.

For two days the body lay in state in lower Manhattan. Hundreds of people came. There were priests, seminarians, and religious from the different orders who came from around the country. These people came to pray, and in many cases to touch rosaries to the hands of this “beggar.” His body was buried in St. John’s Cemetery, Queens. As a last

testament to this poverty, he was not even buried in his own grave, but in the grave which has the family name on it of “Conway.” This is because a Dominican priest, Fr. Pierre Conway, donated his part of the family plot to this man who possessed absolutely nothing.

This poor man died on the feast day of St. John Baptist de la Salle. In his early life this man had been a Christian Brother for seven years as a teacher. He also died on the anniversary of the promulgation of the papal encyclicals *Rerum Novarum* of 1891 (on the working classes and the industrial question) of Leo XIII, and the encyclical *Quadragesimo Anno* of 1931 by Pius XI. The latter also dealt with the social questions of the organization of a Christian society and a Christian social order. These popes had been very clear on these issues, and their teaching had caused a tremendous stir at the beginning of the twentieth century.

PETER MAURIN, A MAN OF TRADITION

The man of whom I wished to speak today was born as Aristide Pierre Maurin in 1877 in southern France in the city of Oultet. The language the people spoke was a direct descendant of Latin, but was not French. He was born into a family that was profoundly rooted in tradition, and for this reason I take this man as an example.

Peter Maurin is considered by some as being something of a revolutionary, and yet at the same time to look at his life it can be seen that he is someone who is profoundly rooted in tradition. He was born into a peasant family. His mother had five children, two of whom had died. She herself died giving birth to the last one. She left three living children. Peter’s father did not remarry right away, but waited a number of years before doing so.

When Mr. Maurin was about 30, he married a young woman who was about 19, and she went on to give him 19 children. Peter Maurin thus came from a family of 22 children. There were so many children that they used to recite the family prayers in choir back and forth. Peter was born on May 9. The month of his birth and of his death was the same. His family had been farming in that same area for 1,500 years; so almost about the time that St. Augustine was bishop in North Africa, Peter Maurin’s family had a farm in the same area of what is now southern France.

This continuity with the same terrain gives a profound sense of tradition. What little we have in America we smash down every twenty years and try to build it again bigger and better. The Maurins lived in the mountains, on a hillside in fact, which was very rugged and difficult to tend. They lived in a typical peasant house with animals on the ground floor like a barn, and the family living on the second floor above; all 25 of them, because at one point their grandfather was living with them.

Peter's grandfather was also a profoundly religious man and he worked on the farm, in those fields and on that hillside, until he was 90 years old. The only reason he stopped working was because he couldn't see anymore and the hillside was too steep for him. He stayed home and wove baskets and made things that were needed on the farm while saying the rosary all day long.

This old man taught his children and grandchildren a profound sense of the Catholic Faith. The family prayed the daily rosary, they always had their night prayers together, they studied the Bible together, and the grandfather also insisted that they learn Church history. He also required them to memorize the Sunday Gospels. All the children knew the Gospels for the whole year by heart. This was clearly an age different from ours. The family had to travel two miles to get to church in the village.

A TEACHING CHRISTIAN BROTHER

Maurin went to study with, and later join, the Christian Brothers in Paris. He left his home when he was about 14 years old and he went north to Paris. At the age of 16, he was given permission to enter the novitiate of the Christian Brothers and took the name of Brother Adorator Charles (a very 19th-century name). He taught elementary school as a Christian Brother. He made his vows and he started teaching in the late 1890's.

While he was teaching in Paris he came across the working-class families. He knew peasantry, he had always been a peasant, and he was also proud of it because it had provided him with a great sense of tradition. He came into contact with these working class families near Paris (around Montmartre). He came to know well the difficulties that these families had. Their problems were related to industrialization and the de-rooting of any kind of sense of people living in community. Forced to work in the factories, one becomes disengaged.

Later Br. Adorator Charles was obliged to do military service. The second time that he had to do military service, he kept thinking, "Here I am, a religious, and I'm supposed to be consecrated to the things of God and I'm being made to serve this military machinery." Thus as a young religious

Brother he began to think more on the Church's social doctrine.

When he returned from military service he began studying thoroughly the papal encyclical *Rerum Novarum*, and along with this, he began reading other writings on the topic from the end of the 19th century. He was studying these questions so much that the other Brothers were surprised. This was not really necessary for elementary school teachers. He remained a Christian Brother for seven years. This period ended with the dissolution of the religious orders in France at the beginning of the 20th century when the anti-Catholic attacks began in earnest. Br. Adorator Charles did not renew his vows, and so re-entered the world.

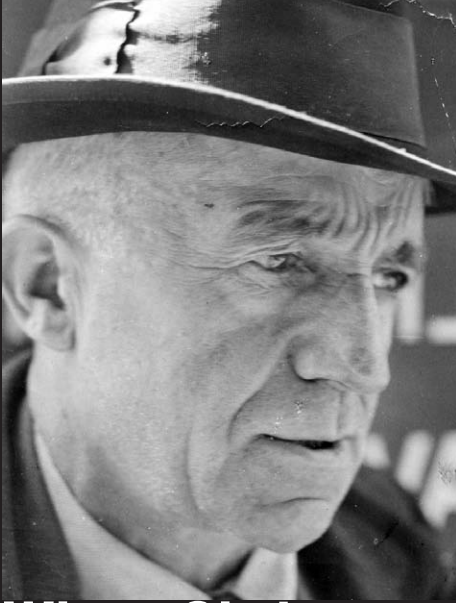
HIS LIFE AT THE BEGINNING OF THE 20TH CENTURY

Peter later worked in a seminary and then with *Le Sillon*, an enormous political movement taking place in France. The Sillon was an extraordinary moment in history during the first decade of the 20th century. These things are well worth knowing. Peter Maurin, however, recognized that the movement itself was not scholarly, that it was not based upon thinking or upon principles, but was primarily political. It was not rooted in any full understanding of historical or Catholic doctrine, and he left the organization in 1908. It was subsequently condemned in 1910 for lack of scholarship in history and clarity in Catholic doctrine. It was a political machine which was simply supposed to work and develop a society without any doctrinal integrity in reference to the things of God.

By the time of the condemnation, Peter Maurin had already left France, and in 1909 he was in Canada as a homesteader in Alberta. He stayed there for a couple very difficult years. The man with whom he homesteaded died in one of the first winters in Canada. Maurin moved to the States in 1911. Here he began, for the next 17 years or so, working as a laborer in the mines and factories. He came into contact with diverse laborers by continually travelling through Iowa, Minnesota, and Michigan; in fact throughout all of the central United States. He eventually wound up in New York.

His biography is difficult because he spoke very rarely of his life or of himself. Towards the end of those years in the 1920's we do know that he was teaching French—a logical thing to do. About those days in which he was a laborer he simply said, "I was not living as a Catholic is supposed to live." At some point in the late 1920's he went through some kind of conversion.

A true conversion means that we rework the whole way we think. If we truly convert it does not mean that we just start going to Mass and everything else stays *the same*—our entire life changes. Things just aren't going to be the way they were. Anyone who



When Christ Is King

When the Sermon on the Mount is the standard of values then Christ is the Leader.
 When Christ is the Leader the priest is the mediator.
 When Christ is the Leader the educator trains the minds of the pupils so that they may understand the message of the priest.
 When Christ is the Leader the politician assures law and order according to the priest's teachings.
 When Christ is the Leader the technician devises ways and means for the economical production and distribution of goods.
 When Christ is the Leader the administrator administrates according to the directions from the technicians.
 When Christ is the Leader we have a functional, not an acquisitive society.

has ever really tried to live the Gospel realizes that he often loses all those people that were once called friends, because they don't think the way he does, he no longer acts the way they act, and no, he is no longer concerned about the latest movie or the latest sale in the shopping mall. Conversion transformed Peter Maurin.

What he began to do was to look at the industrialism and the materialism of the modern world. These he judged from the optic of the Faith.

Our Lady at Fatima had said that Russia would spread its errors. Now, Maurin may not have been aware of Fatima at the time of his conversion, because it was still too close to the event. Now the message of Fatima is often portrayed as the Soviet Union dominating the entire world and we are all going to get eaten up. This she had not said. She did not say that Russia was going to spread a *political machine*; she said that Russia was going to spread its *errors*, and its errors are *atheism* and *materialism*. Atheistic materialism: to live as if God did not exist, and to live as if only material things and time existed. It is the opposite of *conversion*.

The world has now embraced the whole line of Russia's thought as if nothing else existed.

Maurin's concern for the laborers came from his firsthand experience of their condition. At one point, he had been denied his paycheck. And when he went to get paid for all the work he had done in the mines, they told him that his check was waiting for him in Chicago. The management made this man who was poor already try to figure out a way to ride the rails to get to Chicago to get a check that was due to him already. Experiences such as these made him aware of the depth of the problem concerning wages and the uprooting of men from any kind of grounded tradition.

If you keep in mind this background, you can easily see the dehumanizing aspect. Remember that one of the anniversaries the day Maurin died was that of the papal encyclical *Quadragesimo Anno*. Pius XI had condemned in 1931 the dehumanizing aspect of the factory system, which took raw materials and ennobled them while the same process degraded the people who worked in the factory, reducing them to machines. This was exactly the thought of Peter Maurin, but his had come from first hand experience.

After he converted, he continued to teach French, but now he felt that his abilities and his skills were to be a service to others. He would simply offer his services and tutor. If those who had learned from him would just pay or give him food, clothing, whatever they thought fit, he was content by this exchange of assistance, the communication of goods back and forth, but he was not to hire himself out for X amount of dollars. This is one manner in which Peter Maurin began to embrace voluntary poverty as a response to modern materialism.

A POVERELLO FOR THE 20TH CENTURY

There is a photo of Peter Maurin from the 1920's, and he's quite dapper, very well dressed. It is probably from the years that he lived in Chicago. However, by the late twenties he began looking more like a bum. He had thought to himself, "How many jackets do I really need?" and "How many trousers do I need? I can only really wear one." More fully he embraced poverty, a profound and a radical poverty in order to answer the materialism and the selfishness of the modern world. He never said that everyone should do this, but for him it was an answer to the modern world. When an

encyclical was produced on St. Francis of Assisi, which most of us have probably never read, he was thrilled.

In many ways Peter Maurin did manifest the life of St. Francis, but in the 20th century this voluntary poverty was not only to follow Our Lord, it was also an answer to the materialism and the greed which he saw so easily manifested in the industrial world. In addition, he was a man who was always reading; he was well educated, and he used this grounded faith to begin to teach others. He would talk to anyone—anyone, from professors to street people. He spent lots of time in the Bowery. Throughout the years he would talk to the bag ladies on the buses and he would talk to university professors in Boston. It didn't make any difference. Everyone is human and everyone has an intellect and everyone can come to know the things of God. He spoke with a heavy French accent and was at times hard to understand, but he talked continually to teach.

He was the man who was the mind, the thinker, behind what probably many regard as a leftist organization: The Catholic Worker. Maurin's desire was to present Catholic doctrine in such a way that simple people could understand. He would write things in little phrases so that those who were not educated could still come to understand Catholic doctrine, especially as it concerned the social order. They became known as "Easy Essays" because he tried to make them understandable to the man on the street. They often dealt with usury or with the Church's notion of how the State is supposed to be ordered. They dealt with the encyclicals that came out and the ideas of many of contemporary Catholic writers. Hundreds and hundreds of these things were produced over the years.

And he would talk. He talked to the men in the Bowery. And he prayed. He went to Mass everyday, and would spend each day an hour before the Blessed Sacrament. There was a prayer life behind his activity. He was not what one expected in hearing about him. And so it was with the saints in the history of the Church. Their lives are unexpected and they stand out.

Peter Maurin lived the true virtue of prudence. This virtue usually receives a bad rap because in the name of prudence we don't do a lot of things that we know we should be doing. "What will others think?" and so for "prudential reasons" we abstain from things that should be done. Peter Maurin said there is only God to serve, He must be served faithfully, and therefore he became itinerant. He began to wander all over. He spent years in New York wandering the streets, talking to everybody.

THE CATHOLIC WORKER MOVEMENT

The Catholic Worker Movement is perhaps one of the most important chapters of the Church in America during the 20th century, yet it is little (and often incorrectly) understood. As stated earlier, behind this movement stood Peter Maurin.

Catholics must think radically different from those who live non-Catholic lives. Why would you expect non-Catholics to live by principles that are Catholic? That a Catholic should be living a life that is more or less identical with the non-Catholics who live down the street would be anathema to Peter Maurin. It would simply be a sign that one had not assimilated the teaching of the Gospel. The Gospel principles that we live by are transcendent and are completely different from those notions of pagan prudence and worldly wisdom.

The movement which he developed was more of an *organism* than an organization. The whole Catholic Worker Movement was chaotic at times. Maurin was a man who spent years just talking, but in the

A Radical Change

The order of the day is to talk about the social order. Conservatives would like to keep it from changing but they don't know how. Liberals try to patch it and call it a New Deal. Socialists want a change, but a gradual change. Communists want a change, an immediate change, but a Socialist change. Communists in Russia do not build Communism, they build Socialism. Communists want to pass from capitalism to Socialism and from Socialism to Communism. I want a change, and a radical change. I want a change from an acquisitive society to a functional society, from a society of go-getters to a society of go-givers.



end, he lost this ability and went senile the last four or five years of his life. When Dorothy Day, another one of known reputation, wrote of him, she wrote of his holiness and of the fact that Peter Maurin was a talker but he didn't ramble. He talked and he talked all night long, but it always had a purpose.

She gave a magnificent tribute of this man because she said that he had given everything that he had, and what he had was his education, his sense of Tradition and the Catholic Faith which was profound. His way of doing this was almost in the sense of a Christian Brother, a teacher of the simple—he always remained one of the teachers who taught the poor and made things uncomplicated. Read the life of St. John Baptist de la Salle and his method of teaching by silence and simplicity, a manner of teaching which was quite revolutionary in its own day, but by which St. John Baptist de la Salle transformed education.

Peter Maurin continued that tradition and work. Dorothy Day brought up the fact that he talked incessantly; sometimes she had to beg for mercy. He would stop for ten minutes and then it would go on again for the rest of the night.

She said that she thought that in the end he had given everything he had, including his bed. Oftentimes if someone came in and needed a bed, he gave his up for them and slept on the floor. But most profoundly, what he gave was his education and what he knew of the Catholic Faith. She said what he gave most precisely was his knowledge, and in the end God asked him to give even that up. This included his mind. His silence was a magnificent example those last four years.

There was a point in 1944 when he had all the pages of all the essays he had written. He closed the file and handed it to one of the younger men and said, "It is time now for the younger ones to do this." And at that point he began to realize the things that he was saying were not what were in his mind, so he stopped talking. All of his talking had a purpose and when it no longer worked because of age, he stopped. He continued those last years in silence, but he still went to Mass. He would sit in a chair, they would come in and say, "Mass, Peter." He would get up and shuffle out, go down to Mass, breakfast, and back. He had to give the example of detachment, not just of poverty where he would take nothing. He had nothing further to give but the perfect detachment from what he loved most, his teaching. He remained, in a sense, imprisoned in that silence knowing that his mind was not working. He died in 1949.

THE KNOWLEDGE OF OUR FAITH

Peter Maurin enjoyed large groups in conversation, but if someone got up and started getting blue in the face and getting angry at him he would simply stop talking and sit down. He would not

argue nor fight back, because truth is not something that you become blue in the face over. You may discuss it, you may be convinced of it, but you don't become belligerent when you defend a thesis. If you were standing on the street and a man told you, "This tree is turquoise," and you said, "No, I do believe it's green," you would not argue over this, but probably would walk away at some point and remember this man in your Rosary because he's crazy.

Why would we argue over something that is equally true, the Trinity for example, or the divinity of the Church, or the Incarnation? Fighting would indicate the fact that we do not know our Faith very well. We become angry because someone shows us the instability of our positions. We are shown that we do not really grasp these principles well. We grasp the fact that trees are green—it's an evident fact and that's why we don't get upset with others who disagree; we just feel sorry for them. That was Peter Maurin's approach. The Triune God exists; the Redemption is a historical reality and a historical fact. The Church is a reality here and now. If you get up and start yelling at me, well, I'm sorry for you, but I am not going to try to prove my Faith by getting in your face and turning blue and spitting. That doesn't prove anything except the fact that I'm perhaps insecure. Peter Maurin's answer would have been "Know your Faith better."

Know truly that a tree is green and know what the realities of the Mass, the Incarnation, and the Church are. When we have that security it makes us the most compassionate of men, because we then know how much is lacking to so many, and we begin to understand the reaction of Our Lord when He looked upon the crowds and had compassion on them because they were like sheep without a shepherd and they didn't know where they were going.

Walk through the streets of New York like a bum and look at all the people. How many of these people really have any idea of the Faith? And if they claim to know the Faith, then how much do they live the Faith? They know that they go to a church on Sunday. For Peter Maurin, that was not sufficient. It is clear that his entire life was centered upon the reality of the Church and the sanctification of grace. He was never beguiled by magnificent brick buildings, central heating and indoor plumbing. The reality of the Gospel requires this tremendous change in our lives. Our standard of judgment must be different from the world's. That is what he pointed out even by his life.

Peter gave an example by embracing voluntary poverty. It was not something that he expected each to follow, but for him it was an answer to the materialism and to the deracination of people in the modern world of industrialization. Our world is geared for profit, to make money. For this reason it's important now to read the things that Peter Maurin had written and the things that are recorded of what he said. They're extraordinary. I will come just short of saying that the man was a prophet. He saw the way

the modern world was organized; he would not have been surprised by our so-called downsizing. Maurin already in the 1930's denounced a system which made people secondary, a system where people were simply belched out because it made a greater profit and a greater dividend. Peter Maurin in the 1920's, '30's, '40's, saw scandals like Enron coming. What he said then is just as true today. Human nature does not change, nor does its greed for mammon. The modern world is still based upon the machinery that desires profit, and this desire is its primary concern.

YOU CANNOT SERVE GOD AND MAMMON

This is the meaning of Our Lord in the Sermon on the Mount when He says that you cannot serve God and mammon. Mammon doesn't mean *money*, it means *profit*. Always more, always bigger, always remodeled, always newer. Peter Maurin, at the beginning of the 1920's, understood the whole modern spirit of business. Voluntary poverty was his answer to this materialism. It was also his response to the poverty that is imposed upon so many workers by this machinery. Industrialism takes them in, uses them, and then expels them when they are no longer profitable. And they remain with no productive wealth.

Many do not realize that even in the Soviet Union, you could own your home and car. The notion of common property is not that everyone just shares everything; but that you could not own *productive property*. You could not own anything that *produced*. Everything that produced, every factory, every large farm, everything that could acquire large profit, had to be owned by the proletariat, the masses. This is one of the errors of Russia of 1917 which is very much the reality that we live in now. Almost no one owns anything that has any productivity, and even the homes that we live in are owned by the bank. If you are good and earn the dividends for the bank over the next thirty years you can live in your house, and they'll even give it to you at the end because you've been so good—now that you're in your sixties and have paid for the house two or three times over. You work for something and it's not yours, and if at any time you're *bad* and you don't give them the dividend, then they're going to take it back from you.

The people that live today, as Peter Maurin pointed out, have fewer rights than the serfs on the land in the Middle Ages. The serfs may have been attached to the land, but the landlord could not just throw them off because they belonged to it. There was a give and take then, and even a form of mutual responsibility. For Peter Maurin, those who are in forced poverty—and we can say our society is generally impoverished in the sense that we have nothing that has any productivity—must be cared for. Christian charity must take care of the impoverished,

the sick, and the wayfarers. These places of refuge came to be known as the Houses of Hospitality.

The origin of these places actually dates from the Council of Nicea. In the Middle Ages every bishop was required to have a place or places, depending upon the size of his diocese, which would take in pilgrims who were traveling, the orphans, widows, the poor and the sick, the people who had no place else to go. This practice continued as an organization and an institution which used to be called hospitals. And I purposely say "used to," because hospitals since the 1950's have been for profit also. They were the last of the major Christian institutions in the Western world, and now they've also been destroyed. It is very good that they now call them "medical centers," because they are not hospitals. They no longer operate by any notion of hospitality.

Peter Maurin said that every family should have what he called a "Christ room," some place in the home that would always be open to those who were in need. St. Peter had written, "You must not be afraid with their fear."⁴ For this reason Peter Maurin possessed a great sense of freedom, he shared a sense of freedom even to those around him. This freedom was that of St. Francis of Assisi the day he had stripped off all of his clothes, handed them to his father and said, "From now on, my Father is in heaven." From that point on he was free. The Faith and Lady Poverty can accomplish such things.

Maurin also sought to remedy the general ignorance of Catholics through what he called the "clarification of thought." To know Church history, to know doctrine, and to *think*: these were constant teaching. We can not do anything unless we *think*.

A GREEN REVOLUTION

We come now to the displaced laborers and uprooted people living in the cities. Historically this was caused by the huge machinery of industrialism. The contrary idea tries to get people back to some kind of productive land. Maurin was part of the back to the land movement of the 1920's, '30's, and '40's. Catholics today do not realize how widespread these ideas, and individuals, were. G.K. Chesterton, Hilaire Belloc, Distributism, the National Catholic Rural Life Conference—who's ever heard of them? But all the same, they did tremendous work.

Take the National Catholic Rural Life Conference. It was founded in 1923, but it would take another article to go into depth about their history, ideals, and accomplishments. Suffice it to say that it was a magnificent attempt to get people into something which was more normal, and to give them some kind of productivity. Maurin used to say "Back to the land and back to Christ." This was all summed up in what he called *cult*, *culture*, and *cultivation*: *Cult*—worship, the worship of God, which must be the primary reason, for it is the reason why people were created.

Culture, because one must know something of history and how the social order is supposed to look. This is to be done from the vantage point specifically of the popes, but also of Catholic doctrine in general, and the writings of Catholic theologians. And lastly *cultivation*, to live on the land; to be able to understand the manner in which working the land ends up being something beneficial, not because it's a domination or a profit-making endeavor using the soil, but because it is a cooperation and collaboration with that which God has created.

Remember that Adam and Eve were created in the Garden in order to take care of it, so it is from the very beginning part of our destiny. It doesn't mean that everyone needs to move from the cities, but that some people should move on to some kind of land. This was the last thing that Maurin tried to do.

THE FAITH PRODUCES HEROES

I'll leave you with two quotations of Peter Maurin. "*The human heart is not made for mediocrity, it was made for heroism.*" This is one of the reasons why in the 1930's he caused a tremendous fire to be cast among the young Catholics. They would follow him around, handing out pamphlets and newspapers in Union Square and the streets of Manhattan. He would enthrall such a group of young people to *do* something for *doctrine*. He did not just enthrall them because he could tell such great stories, but they did something to try to clarify thought. Some of these young people followed him their entire lives.

The other noteworthy quote is: "*The only true adventures are in the spiritual order.*" Those who look for all of their enthusiasm, entertainment, amusements or excitement in the temporal order are wasting their time. The only true adventures are in the spiritual order.

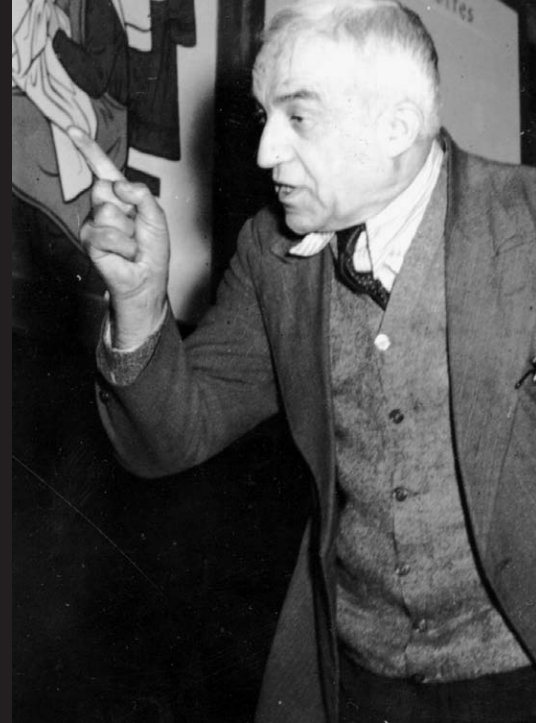
These two things lay out the whole notion, and the mentality, behind his work which was accomplished in the thirties and the forties.

SOME HISTORICAL CONSIDERATIONS

In the 1940's when the Catholic Worker developed further, it added what was called the retreat movement. It can be said that the 1940's were the high point of this movement. Many would argue that its direction changed from a clearly Catholic foundation to a more naturalistic, personalistic vision later on.

The Catholic Worker Movement was "born" on May 1, 1933. This day marked the first printing of the newspaper that was handed out in Union Square. This was, of course, May Day. We tend to forget that in the 1930's May Day could rally thousands in New York, even tens of thousands on some occasions. Most people aren't aware of the strength of the Communist movement in those years. In that year, I believe, it was claimed that there were 30,000 people all up and down Broadway and Union Square. Into that crowd they plunged, handing out these papers, and being ridiculed.

Dorothy Day was 36 at the time. Thus, this relatively young woman with three young men headed into the middle of a crowd at a Communist rally handing out newspapers filled with Catholic doctrine, while Catholic encyclicals were being ridiculed and mocked. It was so bad, in fact, that two of the men left because treatment was so horrible. But Dorothy Day



Hospices

We read in the Catholic Encyclopedia that during the early ages of Christianity the hospice (or the House of Hospitality) was a shelter for the sick, the poor, the orphans, the old, the traveler, and the needy of every kind.

Originally the hospices (or Houses of Hospitality) were under the supervision of the Bishops, who designated priests to administer the spiritual and temporal affairs of these charitable institutions.

The fourteenth statute of the so-called Council of Carthage, held about 436, enjoins upon the Bishops to have hospices (or Houses of Hospitality) in connection with their churches.

continued along with a seventeen-year-old handing out these papers. *The Catholic Worker* has been printed from that day forward.

MERCY AND CHARITY ARE A HARSH AND DREADFUL REALITY

One of the things chosen because of Peter Maurin's position is that the Catholic Worker has never been a tax-exempt organization. Any donations given for the last seventy years have been done at no tax gains. Peter Maurin said very simply that every corporal work of mercy, and the works of charity, should be done at a personal sacrifice and not for financial gain. To this day it remains without tax exemption status.

Dorothy Day described it with these words: "It's not a community of saints, but rather it is a slipshod group of individuals who are trying to work out certain principles," the chief of which was an analysis of man's freedom and what it implied—to overcome hatred with love, to overcome evil by good. It was a practice in loving, in learning to love, and paying the cost of love.

Dorothy Day often quoted from *The Brothers Karamazov* since she loved Dostoevsky. She would especially quote the famous Fr. Zossima from *The Brothers Karamazov*, a work which some would claim is the greatest work of Dostoevsky. At one point in the story a well-bred, well-dressed, aristocratic woman goes to the monastery to see Fr. Zossima. Among other pilgrims who are there she exposes her confusion. She says "How can I know?" Fr. Zossima asks her in return, "Do you not have faith in God's existence?" She replies, "No, it's not that. It's the immortality of the soul. How do I really know it will continue afterward? How do I know I will do all these things and then in the end there will be just flowers on my grave? How do I know that this life will actually go on?" Father answers her, "You must go out and you must live the Gospel and you must show this goodness to the poor and to your neighbor, and then you will know of God's existence and of the immortality of your soul." To this she answers with all of her aristocratic finery, "But I love humanity, I love mankind. But I don't know what would happen if I started helping the poor and they began to treat me with harshness, or if there wasn't gratitude. I need to be thanked for what I'm doing." At least she was honest! "I need an immediate response; I just can't do good and be rejected."

Dorothy Day at one point was studying nursing, and there was a poor creature in one of the wings, a horrible being who hated all the world. The nurses would try to do things for her in the hospital. At one point Dorothy Day herself was in there trying to help this woman change linens or whatever it was,

and the woman whipped a full bed pan at her. This was the kind of the thing the woman in *The Brothers Karamazov* was concerned about: what if we start helping humanity and they don't show gratitude. Fr. Zossima answered by saying that ***the reality of loving our neighbor is a very harsh and dreadful thing, not at all like the love in dreams.*** All liberals love *mankind*; everyone loves the *poor* of the world. But to be down in the streets and actually picking a poor *man* up out of the gutter—"I don't know that I can do that."

The Sermon on the Mount has that famous conclusion of which we all know the quotation: "Be ye perfect as your heavenly Father is perfect." We know this, but we don't know the context, or at least, we don't usually make reference to it. Just before this statement, Our Lord gave the example that God makes the sun to rise upon the good and the bad. He makes the rain to fall on the fields of the just and the unjust. If you greet only those who are your friends, what are you doing different than the pagans? Therefore be perfect as your heavenly Father is perfect. In other words, what is the commandment of the Sermon on the Mount? ***You must do good to all regardless of what the response is;*** and this is the harsh and dreadful reality which no one is going to say is easy.

Dorothy Day was often accused of sentimentality regarding her pacifist stance. "She's a woman, she just doesn't want people to get hurt, and so we shouldn't have wars." She wrote an editorial in reply: "Those who claim, or those who think that we say these things because I'm only being sentimental or being a woman then I challenge them to come and live at the Worker House as we live, to live with the poor, to live with the screaming prostitutes fighting over things in the rooms, to deal with the mentally ill, to deal with the sick, taking them back and forth to the hospital. I can assure you that there are ten types of body lice because you share everything with them, you live with them." It was an excellent answer. Can one still think it's sentimentality? You see how sentimental it is living at this level. It was a response that becomes unanswerable.

Peter Maurin wanted goodness to be shown in the midst of the huge machinery which is the modern-day state. He wished the response to be at a personal level, because no one else is going to do it for you. It's a question of how we respond to this. For this reason Maurin insisted on the question of personal freedom. How do we respond to the Gospel that has been preached to us? The sun rises on the good and the bad, and the rain falls on the just and the unjust. God is good to all. If you greet those who are kind to you, what are you doing different from the pagans? What reward do you expect different from the pagans? This is the reality of the Sermon on the Mount. I highly encourage you to read often the fifth, sixth, and seventh chapters of St. Matthew. They are extraordinary because they do demand much of us.

Here is where we really begin to understand the austerity of the Gospel. It is hard. It is difficult. It is the source of the magnificent quotation from Fr. Zossima “that love in reality is a harsh and a dreadful thing.” It is *very* difficult. It is easy to love “humanity”; it is difficult to love the person working next to you at the office. Humanity is an abstract—it doesn’t exist. Of course anyone can love “humanity.” We can feel all nice and warm and tingly about our compassion and our generosity and our kindness; but in the end it doesn’t really mean anything because it doesn’t *do* anything. For this reason St. James also said that faith without works, without the works of charity, is dead. It’s a very harsh reality. St. John says, “When you come across the man who’s hungry and cold and shivering and you say ‘be warm and be of good cheer’ and then walk away,” then what have you done for that man? Nothing. Absolutely nothing.

This is why Our Lord identifies, in a sense, the two main commandments: love of God and love of neighbor. The question is how we respond to each personally. The responsibility of love, of learning to love, and paying the cost of love, is that by which we shall be judged. We mentioned earlier that supernatural charity subordinates all of our love and all of our affections in this world. It all has to be subordinated to God; it has to become the single, vital, sovereign mover of the entire Christian life. Everything that we do is meant to be motivated by charity, ultimately. Everything in our life is meant to be geared towards this goal, towards service in the love of God and the love of our neighbor. That is what we mean when we speak about the Faith being alive or being dead. We speak of it as being animated, given life by the virtue, by that queen of all the virtues, charity.

LOVE MUST BE SOVEREIGN

St. Thomas Aquinas writing in the 13th century identified the two realities so closely that where there is a Christian life there will be charity, and to the degree that there is charity there will be the Christian life. You can’t say someone lives a Christian life but has almost no possession of this reality. In much the same way that faith illuminates our minds and introduces us into the knowledge which is God’s, so it is with charity. Faith is an illumination of the mind. It elevates us above this world of time. We transcend by this illumination, and with charity it is the same. We are transformed and we are elevated to love God as God loves, to love with the love which is essentially God’s.

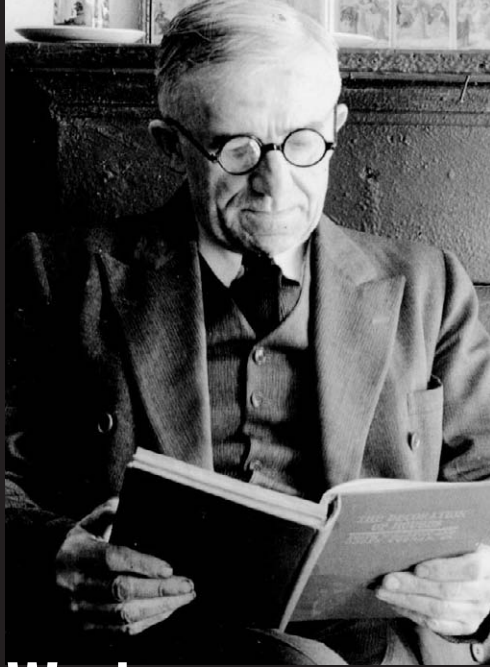
In passing, I would like to mention to you one of the great apparitions of St. Margaret Mary of the Sacred Heart. The example should be helpful. There were the four great apparitions which are unknown to most. Of course, all know the twelve promises, *i.e.* you can save your tail if you go nine times to Mass,

and that type of a thing (and this we claim is love). If we judged it correctly, we would rather see ourselves to be mercenaries. If we pursue that reasoning as a motivation, whom do we actually love? Ourselves. We don’t want to go to hell. Do we have any knowledge of any of the great letters and of the writings of St. Margaret Mary? “No. We don’t have to. We have the twelve promises printed out on the card.” Do you know what is the origin and source of those twelve promises as they are presented? A business man from Ohio put them all together on one card. Pope Leo XIII thought that it was helpful at least to make them known, and he encouraged its publication. For me, it’s not too surprising that it came from America. It’s efficient, and you can just forgo all the other teachings of St. Margaret Mary. It makes “love” a simple affair, not at all a harsh and dreadful reality.

Let’s go to the core of this. What’s the real essence of this message? Ask a fellow Catholic. They will probably rattle off the requirements. “I’m done with those nine First Fridays.” I’ve come across numerous Catholics who don’t go on First Friday because “I’ve done mine.” This is a horrible thing. That’s what I’m trying to say in this conference—you must think, what motivates us? That’s the question that Peter Maurin was always provoking. He was a man who always taught by example. As I said, he never got angry at people. Our whole motivation has to be charity.

What St. Margaret Mary was given in these apparitions was an understanding of the offenses and disrespect of mankind against Our Lord. There was a point in which He appeared before her—and they were always associated with the Eucharist, either on a day of exposition, or after Mass, or on the feast of St. John—and when He appeared to her He gave her again an understanding of this great love. He said to Margaret Mary, “You at least return love for love.” She of course understanding the great chasm between the ingratitude of men and the greatness of God’s love said, “I can’t. This is impossible.” As she responded a light began to shine from Our Lord and penetrated her, giving her a great knowledge of the love of God, but at the same time, it penetrated and consumed. She thought she was going to be destroyed. At the very point in which she was going to beg that He stop, a light came from Our Lord’s chest, from His heart. He said to her, “I will be your strength.” He repeated the same request, “You must return love for love. But you can only love worthily with the love which is mine in fact.”

This makes it very clear that *we* cannot give. All we can give is a little, puny human response. It’s true. What do we have to give? Nothing. However, we do have a personal response to that grace, and that’s what Peter Maurin would indicate has a great importance. How do we respond to this grace, to this charity? That is the question. In one of the first apparitions to St. Margaret Mary Our Lord told her “I choose you as an infinite abyss of ignorance and



Works of Mercy

The best kind of apologetics is the kind of apologetics people do not have to apologize for. In the first centuries of Christianity pagans said about Christians: "See how they love each other." The love for God and neighbor was the characteristic of the first Christians. This love was expressed through the daily practice of the Works of Mercy. To feed the hungry, to clothe the naked, to shelter the homeless, to instruct the ignorant at a personal sacrifice was considered by the first Christians as the right thing to do. Surplus goods were considered to be superfluous, and therefore to be used to help the needy members of the Mystical Body.

unworthiness." "Thank you." (We get upset if it's a hard sermon. "You don't have to do all that, Father, that's excessive!") Imagine having Our Lord in front of you saying, "I choose you as an abyss of ignorance and unworthiness." Margaret Mary once asked, "How am I going to acquire recognition and a feast day of this great work of the Sacred Heart?" His answer in not so many words was, "If I could have chosen someone more unworthy, more incapable, I would have."

I think it is marvelous that in 1949 a man who looked like a bum inspired, and still inspires. He had a message which provokes us to at least think. In the analysis of the Catholic Worker I would say there are many things with which I disagree, but this doesn't change the fact that those who were the leaders of it did what they said they would do. There was certainly an identification of what they taught and what they did. They practised what they preached.

WHAT IS THE STANDARD OF LOVE?

Charity has to be the response from all of us. It must give a unity to the conscience. The knowledge of how much we have failed in charity and not responded to the grace of God makes us repentant. For this reason it can be said that charity is the principle of asceticism, penances, and a source of the hatred of sin. We probably don't see sin as offensive. We don't dislike it. It may be bothersome, we shouldn't be doing it, but heck, Father, it's only a venial sin. St. Margaret Mary was once severely rebuked by Our Lord. We don't know what she had done. But after it, she would never sit in the chapel. Now, this is quite incredible considering that at the process for her canonization, in the documentation which had been gathered there were testimonies given by those who knew her, and even from the priest who had known her, that she had never in her life committed a grave sin. This gives us something to think about.

Canonization sets a standard, and we are meant to learn from these kinds of lessons. God causes us to subordinate all our loves to Him; when this is done we have gone beyond ourselves. We spend too much time calculating what's in it for us. That's why I gave the example of the nine First Fridays. St. Thomas Aquinas makes it very clear that when we begin the spiritual life we're looking to avoid hell and get to heaven, and he says quite bluntly that it's with a love of what he calls concupiscence that we begin the spiritual life. It is not God whom we first love. We love rather what we are going to get from God. It is the love which does not love people, but what it receives from people. This is unfortunately very common. It is the man who deals with someone, and his response is: "She has pretty eyes." And that's fine. But what are we choosing? Her? Or is it the fact that you enjoy looking at her, which is a different thing altogether? St. Thomas applies this form of selfishness to the whole notion of the spiritual life.

For this reason Our Lord preached about hell. You have to begin with the fear of hell and the desire for heaven because, wishing to avoid hell, I am forced to look into heaven. I first love God because He's going to help me get to heaven. At first, love is basically about "me" because I don't want to burn in hell. We have not yet come to the knowledge of the great and infinite goodness which is God. The spiritual life begins always in selfishness, and this must be purified.

We must ultimately seek continual reliance upon the reality of God: "I will be your strength." Therefore a life that is transformed

by grace, a life which is transformed by virtues, is what the Fathers of the Church and the theologians call a divinized life, a God-like life. We use terms like divinization. We desire that our life be divinized by grace, by sanctification, because in fact it's the only way that we can stand before God in any sense of worthiness; with this we find security.

With grace we are made into the very likeness of God. He sees in me Himself and His infinite bounty and goodness, and this is what makes us lovable. It is not some wretched little creature who's paying mortgages every month and trying to keep a job or trying to buy a new car, scurrying around worried about this and worried about that.

This is the message in the parable of the great feast of the king. He goes out to those that are invited. "Don't have time now. Bought a new farm, just got married, thanks for the invitation, sorry, can't make it." They're very polite about it; they don't spit in the king's face, thus they think they're okay. We really have to ask ourselves the question, "What is it that we love?" Where are our attachments? Recall the same Sermon on the Mount. "Do not lay up treasures on earth where the rust and the moth consume and where thieves can break in and steal." If you want to know your loves and affections then look in your garage at all of those cardboard boxes. All those things you just had to have and now you don't even know what's in those boxes. How much time, how much effort, was wasted on those things?

Our Lord says very clearly that there where your heart is, there will your treasure be also. The things that we love, the things that we sacrifice ourselves for, those are our treasures. What do we do when the Gospel and the grace of God are presented to us? Learning to love requires that we be detached from these things. It is not because they are bad, but because they can get in the way of the service of the Gospel. All things which limit our loyalty must be torn away. Our Lord uses these great hyperbolic, oriental exaggerations: If your eye offends you, tear it out. If your hand offends you, cut it off. He's saying no matter what it is, no matter how close you are attached to it, and no matter how much you love that entertainment system, if it stands as an obstacle to the service of God, smash it.

St. Thomas would say that charity has interior effects and exterior effects. Interiorly it causes this love, election, the act of love. It inclines us to an act of love which is election, and it brings interior order because our love is first for God, then of self, and our neighbor as ourself. It also inclines us towards compassion. It makes us merciful. St. Thomas says there is an external act and this is beneficence. Benevolence is to wish well, beneficence is to do good.

When we understand how drastically love changes our lives, the example of Peter Maurin then takes on an air of wisdom. What does it matter now

if Peter Maurin spent twenty years living in absolute poverty, what does it matter now if he saved his soul? What does it matter now for all those wealthy men who were living in the twenties and the thirties in their fine houses? What does it matter if those attachments have brought them to perdition?

OTHER CONNECTIONS

While I was editing *The Angelus* [July 1991-September 1992] we came out with the first volume of a compilation of articles called *My Life with Thomas Aquinas* [available from Angelus Press. Price: \$14.95-Ed.]. These works, these articles which many of you I'm sure are familiar with—if you're not, then you should be because they are excellent writings—are from a journal which was written from 1946-54, about ten years. It was a magazine called *Integrity*, and these articles we've compiled into three volumes, *My Life with Thomas Aquinas*, *Raising Your Children* [available from Angelus Press. Price: \$14.95-Ed.], and the third volume is on Fatherhood [*Fatherhood and Family*, available from Angelus Press. Price: \$12.95-Ed.] written by a man by the name of Ed Willock. They're excellent. [See also, *Ye Gods*, by Ed Willock. Available from Angelus Press. See the inside back cover of this issue of *The Angelus-Ed.*]

Ed Willock died in 1960. He had also tried to work at forming a kind of Catholic community outside of New York. *Integrity* attempted to apply Catholic principles to the modern situation instead of simply talking about the lives of saints who had lived in the Middle Ages. Instead, the idea was to translate the life of the medieval saint into the 20th century and see what it makes us have to do.

Ed Willock was the co-founder of *Integrity* magazine, and, as he wrote in one of his letters to Dorothy Day, "I count myself as a godchild of you and Peter." *Integrity* Magazine is one of the things which spun off from the Catholic Worker movement. Ed Willock was a disciple of Peter Maurin. He captured the radicalism of Maurin in his writings. The articles are excellent because they go to the root of the modern-day malaise. This is radicalism at its finest. From radical and foundational thought we can begin to change our lives for the better, and perhaps even the world around us as a result.

It does no good to be liberals and stand around just picketing and complaining about everything if we don't change the way that *we* personally see things and we live. This is the reason that the Angelus Press began to re-edit the articles from *Integrity* Magazine; they cause one to think. When I was at *The Angelus* in the early nineties we brought out the first volume. It was only later that I began to figure out who these people were. In this conference there is about seven or eight years worth of reading and research. The connection found among these 20th-century thinkers is intriguing.

Ten years ago, I just simply dismissed these people, “Oh, the Catholic Worker, they’re just communist.” That was it; you just simply wrote them off and went on quite content, wondering how it was that these pinkos survived and the Church never condemned them. The great Cardinal Spellman didn’t do anything. Amazing. The mystery of iniquity! I say this all to my shame. Then I began to start reading what they actually wrote. Things kept coming back to Peter Maurin.

WHERE ARE WE NOW?

As with many things Catholic today, the Worker also looks rather different than in the days of Peter Maurin. Whence does this come? Certainly much of it is due to the general upheaval that has taken place within the Church, but the radicalism of the Worker also lent itself to the anti-establishment crowd of the late 1950’s and the ‘60’s. The personalism of Peter Maurin could be easily transformed into individualism.

How do we get a whole group of young people who are just simply anti-everything? Sex and drugs were part of the ‘60’s. At the Catholic Worker it came to the point that Dorothy Day threw out a whole group of young people from one of the farms because of their mischief. She said it was completely unacceptable. When some argued against her correction, saying, “Well, you know, you need to respect their freedom,” she replied, “That’s nonsense. This is the Catholic Worker, it’s a question of the Gospel and it’s a question of morality.” She threw them out. She told them people did not donate money for this. They did not donate money to the Catholic Worker to support transients. “You’re doing nothing.” It was known from that day on as the “Dorothy stomp.”

Now how did we come to this point? In the 1930’s there were all those young enthusiasts around Peter Maurin following him, handing out booklets and teaching. Young people were working up in Harlem teaching Catechism to the little black children, teaching them art, and even teaching them how to sing the Kyriale. This interracial work was quite radical for the 1930’s. It was not something which was normally done. Yet regardless of race they are all either actually or potentially the children of God. They too were redeemed by Christ. From this apostolate to sex and drugs—what was the course?

There had been present already a danger, even in the early days. Without the Faith, the movement risked becoming radical pure and simple. This meant that it could remain a force of example of the works of mercy and of the Gospel, or it could, without this supernatural vision, simply degenerate into a utopian idealism. It is primarily an absence of the supernatural faith upon which everything that Peter Maurin taught was based which allowed it to reach a

crisis state. Though it is true that charity is the queen of all the virtues, the Council of Trent taught that faith is the foundation and the principle of our justification. If we don’t have the Faith we cannot see, and charity is never going to take root. If there is no charity, then there is no beneficence. What remains behind becomes all too readily a form of “do-goodism.” This is what happened in many instances. Without the Faith, the Worker is no longer Catholic. This was what Dorothy Day described as sheer nihilism. The young rebelled against the State, they rebelled against the war, and they rebelled against the Church.

It became then a question of individualism. We just simply extol ourselves rather than serving Christ and the poor, and this changes everything. I recently had the chance to speak with a woman who was part of a group that had just opened a Catholic Worker farm. The reason why I bring this up is because she was telling me that it was a shame that you often see in the Worker Houses only a notion of mere philanthropy and activism. They are just soup kitchens. And this is simply what it was never meant to be. They serve in the soup kitchens, yes; they feed the poor because you serve Christ in the poor. It’s the radical response to grace and to the charity of the Gospel that is often missing. As she said, in all this her great concern was the misplaced activism. Her group has restored on each Friday night what was called a round table talk for the “clarification of thought,” which was part of the vision of Peter Maurin: Catholic Radicalism and not simply do-goodism.

In activism it is the individual who extols his own personal freedom. This is precisely what Maurin had not taught. Our own person was to be subordinated to our neighbor in the service of Christ; for him the center of the whole work had always been the Church, always the community, the divinized community of Christ. Dorothy Day said in the ‘60’s, “This selfish disorder is going to bring about contempt for life.” She described it as a sort of nihilism.

No one has control over other people’s free will. You cannot change them. You can only change yourself directly. The liberal, the protester, the nihilist, the one who just simply condemns everything for the sake of condemning, gives no answer. They just simply reject. Even many can easily fall into that trap and think they’re doing good because they reject a corrupt system. We justify the reaction. We are like the aristocratic woman in Fr. Zossima’s story because we console ourselves with being good because we oppose the system which dehumanizes people (or rejects the Faith of Christ) and we love mankind; but we do *nothing* for the man next to us. This is completely opposite of what Peter Maurin taught. Completely opposite.

CLARIFICATION OF THOUGHT

This is why Peter Maurin insisted on clarification of thought. There are things which he called the Round Table talks. These were not lectures; he wanted conversation and he wanted it to become *their* doctrine. Every Friday evening they would have a round table talk. One of the founders of *Integrity Magazine*, Carol Robinson (at that time she was Carol Jackson), came and gave one of these round table talks for the Catholic Worker Movement in Manhattan. This is one more contact between *Integrity* and *The Catholic Worker*.

We must know doctrine and we must know the profound notion that the Church has a social doctrine. We say it often at the seminary: we are not *conservatives*, we are *Catholics*. We have our own principles; we have our own notions, papal teachings, catechisms, the Fathers, the Doctors of the Church. If some of the ideas of the conservatives jive with ours then good for the conservatives. Far too many judgments are being made not by the Gospel, but by some political facade and some political machinery which gears and governs so much of what we do. And if it doesn't gear everything yet, then we just have to wait a few more years the way things are going.

Judge things according to the papal magisterium, judge things according to the doctrine of the Church. One of the things that the Archbishop did in his seminary was to institute what we called Acts of the Magisterium, a class in the first year. It just simply teaches some of the great papal encyclicals of the last 200 years, that's it. This is what these popes have told us, these are the notions, these are the doctrines. Live this and do this. That's what needs to be done, and that's what needs to be discussed at the round table for clarification of thought. The very first thing that we must do is think clearly.

I have noticed with great horror these great developments of little video machines; we have personal video machines now. It's great, now you won't have to talk to anyone or deal with any other human being as you go through the course of life. This is appalling. It is absolutely miserable. And this is only my personal opinion, but walkmans, cell phones, and this whole notion of continual individual, isolated personal noise I find demonic because it closes the human being off from the whole rest of the society. And you will never get them to understand the Mystical Body of Christ, the Church, if we are all isolated, electronically geared blocks.

And then at that point the revolution is complete, because we have already been since the 19th century individual economic units earning wages, and that's part of the fragmentation of your families because now you don't have a family which is the basis of society and the basic economic unit; you have mom, dad, and the children each one of whom is a basic economic unit. And that's the dissolution of the family; it is the major reason why families have broken down—industrialization. But now you come to actually physically locking the individual in his own little personal world, with his own little personal cell phone. I cannot tell you how many times I have landed on an airplane and people behind me are immediately calling on their phones to people who are standing in the terminal. They are on the phone and think they don't have to deal with that human being. That's why I think it is demonic.



Institutions and Corporations

Jean Jacques Rousseau says:

"Man is naturally good, but institutions make him bad, so let us overthrow institutions."

I say: Man is partly good and partly bad, but corporations, not institutions, make him worse.

"An institution," says Emerson, "is the extension of the soul of a man."

Institutions are founded to foster the welfare of the masses.

Corporations are organized to promote wealth for the few.

So let us found smaller and better institutions and not promote bigger and better corporations.

If you could accomplish a world where no human being talks to any other human being, then at that point, you come humanly speaking to an impossibility of converting anyone. Because they each have their own self-generated world. The Gospel means nothing, the Church means nothing, for they are social notions and you have come to the full goal of the Revolution which definitively finishes it all.

THE RETREAT MOVEMENT

The notion of a return to the land could be spoken of at great length; in fact, it's a result of the problem of the industrialization of the modern world. But the last point is the retreats. They started doing the retreats in 1941-48, and it is considered by many of the authors to truly be the high point of the Catholic Worker movement. There were five-day silent retreats or eight-day silent retreats depending on circumstances. (That also is a resemblance to the work that the Society does: the five-day exercises of St. Ignatius.) In the Catholic Worker retreats one finds a unification of community and the apostolate. The retreats demonstrate the great work which had been done during the forties. Because of the influence of the retreats upon the movement, it was made very clear that all social reformation is based upon the Church.


No politics that we ever will do will do anything to society because society is composed of human creatures of God, who are made social beings by the same God. We were not given our communities by political machinery, and you're not going to fix that reality by political machinery. Therefore, it has to be primarily by the Gospel; and then there is the importance of the retreats. It's a shame that in the late forties they stopped doing the retreats. It might have saved them a lot of misery in the late fifties and sixties, and certainly would have saved them from apostasy. And so we just leave you with this notion that the Church essentially teaches.

I think that the life of Peter Maurin is provocative enough to make us understand the necessity of the Church as part of any kind of vision of the world around us. It is a point where time, this linear thing, the world that we live in, the jobs that we work, and that moment of grace, that reality which is already here, that we are seated in heavenly places—the only place where that juncture comes together is in the reality of the Church. And when the Church is not present, for me to ignore the Church and live timewise, paying my mortgage and keeping my job and trying to be pious and the other point, there's no juncture. It is disunited. The place where heaven and earth, as it were, are joined is in the reality of the Church. It is the juncture of grace and of time. And it is where man and nature are redeemed. That image of all nature waits for the sons of God, nature itself waits

for this reality from the Church, from the head of the Mystical Body.

And so our program cannot be naturalistic; social work will be impossible, any kind of charity will be impossible. Nor can we have any kind of religious indifferentism, and we must know our Faith profoundly. Nor does any kind of mere philanthropy do us any good. It may be good to some extent, but it does no good for the formation of the Gospel ultimately. What we have to work to acquire is a prophetic vision. The prophets are those who spoke in the name of God. The prophets are those like Jeremias. If he had to, in order to indicate to the people that Jerusalem was going to be destroyed, he walked through the streets naked. Everything is going to be gone.

That was a way of getting the message across, but if that's what it takes and the equivalent in the 20th century is some man walking around as a bum through the Bowery talking to bag ladies, talking to people not because they necessarily understand but because it's the Gospel and it must be spoken and it must be lived, and in the end we will reject this notion of trying to live by the signs of the times, which is essentially apostasy. This is why we can see what has happened to the people of the Church these days; it's an apostasy. And we must look then to the triumph of the Apocalypse, of the Lamb slain from the foundation of the world—that's the way He's described.

Redemption is eternal, Redemption is timeless, and you must bring this social setting, you must bring your families, you must bring your individual heart, first to this reality of the Lamb slain from the foundation of the world. If we begin with something like this, there may be some hope. But if not, then it is only open for further destruction, and things can become much worse than they are. They certainly can do that unless we redevelop this notion of prophetic vision and understand that it is for us to live in time, but we are never of it. If we acquire this, then we will be excellent Catholics and things will arise once again in this world. 

Fr. James Doran was ordained for the Society of Saint Pius X in 1988 and is currently the prior of St. Francis de Sales Priory in Geneva, Switzerland. He is the former vice-rector of St. Thomas Aquinas Seminary (Winona, Minnesota) and editor emeritus of Angelus Press. This talk was given in Manhattan (August 2003), at St. Christopher's Mission, New York, NY. Photographs are from the Marquette University Archive (used with permission), courtesy of curator Mr. Philip Runkel.

In sidebars throughout this article, we have reprinted (with permission) five of the thousands of phrased paragraphs—his *Easy Essays*—which he wrote from which to teach. He believed in repeating, and driving his points home by constant easy repetition.

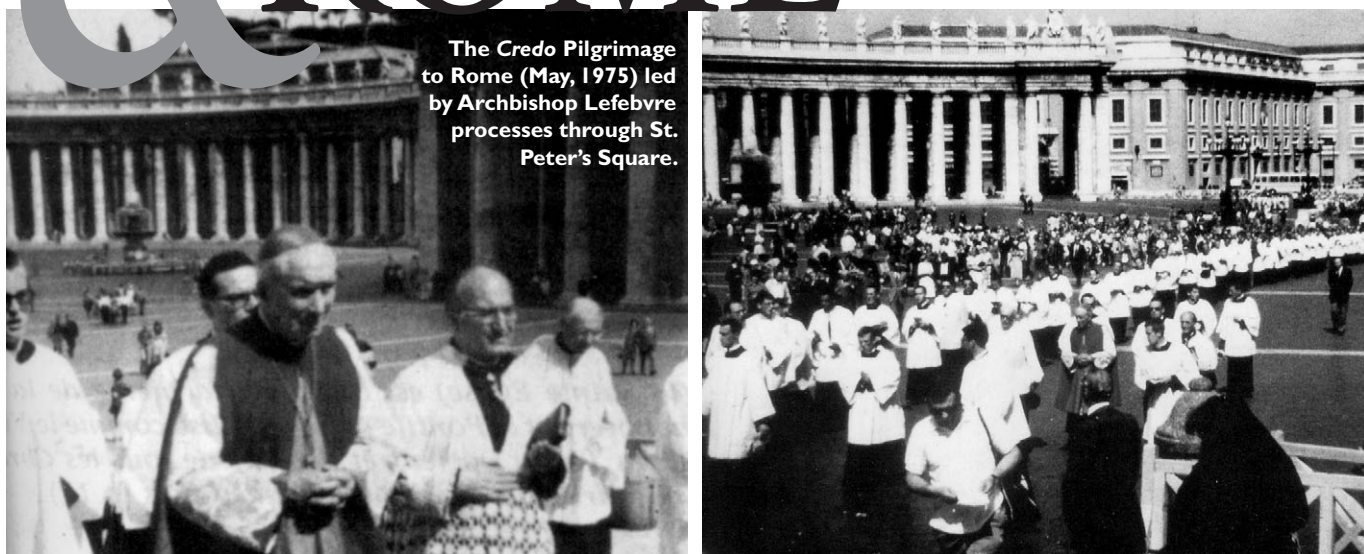
¹ Eph. 2:19.

² Phil. 3:20.

³ Col. 3:2.

⁴ I Pet. 3:14.

ARCHBISHOP LEFEBVRE & ROME



The Credo Pilgrimage to Rome (May, 1975) led by Archbishop Lefebvre processes through St. Peter's Square.

F R . E M M A N U E L D U C H A L A R D

Many say that although Archbishop Lefebvre was a man of great faith, he nevertheless lacked “know-how,” particularly in his relations with Rome. It is an unfortunate error of perspective. If the Archbishop firmly maintained his convictions on the crisis in the Church, he also had a knowledge of the Roman Curia and of Vatican diplomacy which few men can claim.

As early as 1947 (not counting his years in the French Seminary), Archbishop Lefebvre frequented the Roman Curia assiduously. As Archbishop of Dakar, but especially as Apostolic Delegate (1948-59), every year in October he came “to give an account of his administration.” For whatever concerned the Apostolic Delegation (a political and diplomatic position), he mainly dealt with the Secretariat of State, and for other matters of the missionary apostolate, he met with prelates of the Congregation for the Propagation of the Faith.

Occasionally, for other more particular matters, he also frequented other dicasteries, such as the Congregation of Religious for the foundation of native religious congregations, for the establishment of religious communities, and for difficulties between various orders. He also met with the Congregation for the Eastern Rites on the occasion of the arrival of the Maronites in Africa.

The visit of the Delegate always ended with an audience with the Holy Father, Pope Pius XII. Archbishop Lefebvre remained very discreet on everything he did for the good of the Church. His Carmelite Sister, Mother Marie-Christiane, recalled how, in the 1950's and 1960's, Marcel knew the art of changing the topic of conversation whenever she interrogated him on his doings in Africa and in Rome. But it has come to public knowledge that between the young missionary bishop and the Angelic Pastor, there was a common view on things and a mutual appreciation.

Pope Pius XII's Man

Thanks to the testimony of Fr. Laurentin and of many others, we do know that Archbishop Lefebvre was Pius XII's man for whatever concerned Africa. A small but highly significant anecdote: during this annual audience, Pius XII used to empty his drawers full of rosaries and medals into the hands of his Apostolic Delegate, saying "It is for your Africans."

When he left Africa (1962), he continued to frequent the Roman Curia. In particular, in his functions of Superior General of the most important missionary congregation worldwide, the Holy Ghost Fathers, he had to have very frequent contacts with the Congregation of the Religious. Moreover, to execute the reiterated demands of many General Chapters of his Congregation, he managed to transfer the mother house from Paris to Rome, which made him live in the Eternal City, with new occasions to visit the Curia.

Archbishop Lefebvre and Pope Pius XII

A particular circumstance allowed him to have a very deep knowledge of the gears of the Vatican administration as well as a great number of Church dignitaries: he was in fact appointed by John XXIII as a member of the Central Preparatory Commission for Vatican II, a commission composed of 120 members, both cardinals and bishops.

To this Roman experience, one can add his relations with the political, diplomatic, economic, and cultural authorities of the many countries under his care, either as Apostolic Delegate or as Superior General.

Archbishop Lefebvre had the great advantage of an exceptional experience and an intimate knowledge of the Roman and universal situation of the Church. He knew very well religious life, seminaries, the mechanism of episcopal nominations, the functioning of episcopal conferences (he himself started many—although these were not the post-Vatican II bishops' conferences based on false collegiality—*Ed.*), diocesan clergy, religious congregations, *etc.*

One cannot be surprised, then, at the very active part he played during the Second Vatican Council, as the true leader of the minority gathered in the *Coetus Internationalis Patrum* and as one of the main moral authorities arrayed against the Conciliar revolution.

The Letter and the Spirit of Canon Law

Archbishop Lefebvre, imbued with the soul of a builder and a powerful organizer (as is proven by his reputation in Africa, and especially in Dakar), never saw himself as the founder of a congregation. When he in fact did lay the foundations of the Priestly Society of Saint Pius X, he was already 64 years old,

with a magnificent ecclesiastical career behind him. He started this foundation truly compelled by Divine Providence. Now, one can say that there was a reason for the said Divine Providence to have given him, in the course of his career, such an intimate knowledge of the gears of the Roman Curia: he would need it all during the tremendous crisis that was about to explode.

Archbishop Lefebvre was always careful to get all the canonical and ecclesiastical authorizations in the foundation of his work in order to root it deeply in the Church and to ensure heavenly blessings. The Statutes of the SSPX, the creation of the seminary of Ecône, the opening of the first houses of the SSPX, the incardination of its members—all was done according to the rules and in the strict observance of Canon Law.

When the Church authorities, in an unjust, illegal manner contrary to faith, began to destroy the SSPX, first by withdrawing any previously given authorization, then in denying any new authorization, he found himself obliged to by-pass the laws. Nevertheless, he never believed that the present situation of crisis entitled him absolute freedom from Church laws. On the contrary, he endeavored to follow the letter of Canon Law as much as possible, and when this was truly impossible, then he followed the spirit of the law, laying landmarks which would be necessary for a future regularization.

We still have magnificent lectures on this topic in which the Prelate explains the spirit of Canon Law, what is implicit in it, and how theology is the support of all Church Laws. "*Salus animarum suprema lex*—Salvation of souls is the supreme law"—this traditional axiom has always guided the major decisions of the Archbishop, though always by safeguarding the principle of authority, for instance, by avoiding ordaining priests without incardination in the Church—"vagi" as these are called, freelance priests, having each his own personal apostolate. It is clear that the situation in which the SSPX and its founder found themselves from 1974 onwards did not facilitate the relations with Rome. Nevertheless, Archbishop Lefebvre never lost his Roman spirit or his will to keep contact with Rome. Proof of this can be found in the many collections of exchanges and meetings between Rome and Ecône (*Apologia pro Marcel Lefebvre*, in three volumes [available from Angelus Press. Price: \$16.95 per volume], and *Archbishop Lefebvre and the Vatican*, [available from Angelus Press. Price: \$14.95]).

Official Contacts

The Prelate never slammed the door in Rome's face. On the contrary, he always went to the limit of what was possible in dialogue and discussions. Whenever he saw the slightest possibility of improving the situation with Rome, he would go there forthwith.

From the beginning of the SSPX, he met more frequently with the Holy Office in Rome, especially

with Cardinals Seper and Ratzinger (the present Pope). This is a further proof, if needs be, that the “problem with Ecône” has never been a mere disciplinary matter, but rather a doctrinal issue, born of the present crisis in the Church. The only constant reproach made to him was that he did not accept the novelties. This is truly to his honor, and one day the Church will thank him for his heroic resistance against the disastrous innovations coming from the highest Roman authorities. Proof of the pudding, one day Cardinal Oddi had this strange observation: “The drama with Archbishop Lefebvre is that he has too much faith”!

Unofficial Contacts

In any case, there was not a single year that did not see the Archbishop coming to Rome at least once, but usually more often.

Besides his meetings at the Holy Office (whenever they were granted him), Archbishop Lefebvre never hesitated, especially in delicate moments, to consult Roman personalities, such as Cardinals Palazzini and Oddi, but also the Salesian Don Dario Composta, the Conventual Padre Coccia, and others whose names we must withhold by discretion.

In the first years of John Paul II’s pontificate, many meetings took place in the Holy Office under the aegis of Cardinal Seper. Now, behind the scenes, this Cardinal was about to solve the “Lefebvre Problem” by a real court case. Once, at that time, when the Archbishop met Don Francisco Putti, founder of the well-informed periodical *SiSiNoNo*, Don Putti convinced him that a trap was being laid and that to save the SSPX, he had to cut off the discussions, refusing to be judged by judges, three of which had already condemned him. From that day onward, the Prelate was infinitely thankful to Don Putti and never missed visiting him each time he came to Rome.

Audience with Pope Paul VI

On this issue of contacts with Rome, one must mention the papal audiences. All in all, two audiences in 21 years! This is not much for this man who had met the pope so frequently in the course of his ecclesiastical career, especially when one thinks that this man was front page news for the media, and that the said popes, who always spoke of “dialogue,” “ecumenism,” and “repentance,” received constant representatives from the Orthodox, Protestants, Jews, Buddhists, Muslims, Marxists, *etc.* The first audience was with Pope Paul VI, in Castel Gandolfo, on September 11, 1976, at the end of the “hot summer.” The Archbishop arrived in Albano (the SSPX house near Rome) on September 9. In order to settle the last minute details of this unexpected audience, the next day he went to Rome to discuss the matter at

the Ecclesiastical College of Capranica with Don Dominico Labellarte, the organizer of this meeting. To meet in such a place was in fact quite ironic, since some time earlier, this same College declared itself favorable to the Italian referendum allowing the legalization of divorce!

For the details of this audience, as well as for the next, readers are asked to refer with great profit to the biography of Archbishop Lefebvre, *Marcel Lefebvre*, by Bishop Tissier de Mallerais (available from Angelus Press. Price: \$34.95).

Audience with Pope John Paul II

The second audience was with Pope John Paul II at the beginning of his pontificate. It was organized by Cardinal Siri, Archbishop of Genoa, and took place on November 18, 1978.


The new Pope appeared to have the vague desire to settle the whole matter rather rapidly, but he reconsidered the issue and entrusted it to the care of the Roman Curia, where, again, it got stuck in the mud.

This was their first and last meeting (not including their meetings during Vatican II when they did not know each other). Subsequently, Archbishop Lefebvre often returned to Rome, always ready to meet the Pope, but the latter never expressed the desire of further meetings. As a result, the Founder of the Society of Saint Pius X departed for his eternity on March 25, 1991, without having seen his work rehabilitated nor the crisis of the Church being stopped.

His first successor (1983-94), Fr. Franz Schmidberger, was never able to meet Pope John Paul II. His second successor, Bishop Bernard Fellay (1994-present) had a brief audience with Pope John Paul II on December 30, 2000, but nothing concrete came out of it.

And now, under the pontificate of Benedict XVI, we continue in the line traced for us by Archbishop Lefebvre in his November 21, 1974 Declaration, a real Magna Charta for all those who love the Roman Church:

We hold firmly with all our heart and with all our mind to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to the maintenance of this faith, to the eternal Rome, mistress of wisdom and truth.

We refuse on the other hand, and have always refused, to follow the Rome of Neo-Modernist and Neo-Protestant tendencies, which became clearly manifest during the Second Vatican Council, and after the Council, in all the reforms which issued from it. 

From *Fideliter*, No. 67, Sept.-Oct. 2005, pp.26-31. Fr. Du Chalard is one of the most senior priests of the SSPX, ordained by Archbishop Lefebvre in 1976. He was for many years stationed in the SSPX house in Albano, near Rome; he is now prior of the Society’s St. Charles Priory at Turin, Italy.

Fifteen Minutes with Fr. de Chivré:

The Child in Modern Civilization



In the days of Romulus or in the era of Attila, children were exactly the same as those who stroll along Rue Royale or play in the Luxembourg Gardens. Both were the young of the race of man, endowed with a nature pre-existing the barbarian or civilized surroundings which welcomed them as a promise or as a menace for the tomorrows of which history is written. The children were integrated into a specific era, destined to bring to it their share of human initiatives in the form of progress more or less technical and scientific. In addition, they disposed of mental qualities responsible for governing that progress with spiritual values which were, themselves, the determining factor for civilization properly so-called.

Civilized does not by any means signify *motorized, electrified, documented*; there is such a thing as progress in the service of barbarity—the atomic bomb proves it cruelly enough—just as there are stationary lives of peasants and simple men infinitely more civilized than the strollers on the Champs-Élysées. You have only to visit certain Indian tribes to come into contact, wonder-struck, with moral prestige, the delightful welcome of hospitality, disinterested service, the sense of mystery and of God, to situate immediately the word *civilization* in those regions personal to man without any reference to fancy cars driven just as well by a boor as by a saint.

Open your dictionary. *To civilize: to adapt to society, to polish manners, to give lessons in urbanity, of politeness;*

in a word, the whole life of the spirit, with or without material progress.

It tells you how much the obsession with the priority of the temporal—fostered in the very name of that caricature of virtue called socialism, or even humanism—focuses the attention of altruists and ideologues on that element least vital for civilization, albeit the most vital for progress.

Certainly, civilization, an ensemble of spiritual, intellectual, and political notions, is strictly bound to a concrete material context. We all live subject to similar or analogous concrete material conditions, yet we are not all civilized men because of it. Progress has proven to be the most formidable adversary of civilizations. We have only to turn and look back over the path of time to identify the most catastrophic moments in history as composed of two words which ought to be mutually exclusive: *progress* and *decadence*.

The law of progress is to make man lose the sense of measure and order, thus to compromise an entire civilization in its respect for the common good, in its anxiety for a spiritual life qualifying our action, in its readiness to be content with material sufficiency, in exchange for a greater liberty of the spirit, in its conviction that a natural life nourishes thought more than does an artificial life of neon signs, in its need to respect and appreciate one's neighbor not as a well-filled wallet but as a conscience and as a soul designated to

our conscience and our soul as a traveling companion placed by God on our path to help us reach our destination.

To be civilized is to find more in oneself than around oneself; it is to experience more by oneself than by progress; it is to touch something infinitely superior to well-being, wealth, pleasure, snobbery, and spring, summer, fall, and winter sports: it is to be obsessed—like Psichari, Péguy, Claudel, Saint-Exupéry, Foucauld¹—with proving the value of man to the fanatics of the value of *things*.

This, then, is the heart of the matter. The child stands before modern life like a little bird in front of a shiny decoy which moves, glitters, attracts...and kills little skylarks. Notice where the tragedy begins for the skylark: the decoy makes him lose his independence by obsession. Modern life kills the independence of young people, ironically so intent on demanding it. We will never change the nature of the child—which, as a side comment, highlights the foolishness or the calculated perversion of the campaign for co-education.

The child is not called a man; he is only the promise of a man. He therefore has his chances to acquire a reason, to obtain a character, to consolidate a conscience, to possess a spirit of decision for the good, the better and the best—just as he runs the risk, by the yet amorphous state of his qualities, to vitiate them, to falsify them, or to kill them. The worst service we can render a child is to treat him as a man in possession of a maturity which does not exist, just as the worst service we can render to men is to treat them like boys, whether they be choir boys or soldier boys.

Now, the child's promise of qualities rightfully belongs to the civilization of tomorrow, and modern progress puts all its energy into deteriorating that promise as completely as possible. The reason is very simple: while the promise of the civilized adult remains fragile in a child—as with all things at the embryonic stage—his instinctive vitality, wide open to his sensibility in favor of progress, is, on the contrary, of a violence of expression and manifestation to put him at the mercy of a life temporally inopportune. He is beaten before he even begins, because of the internal discrepancy between his barely conscious duty as a future civilized adult and his all too conscious power as a vital profiteer of progress.

Everything pushes him toward it: his gaze, without interior life, focusing on exterior qualities sometimes the most instinctive or animal; his heart, without experience, burns for every type of experience; his mind, avid for pretensions that far surpass his capacities, judges without knowing the heart of the problem.

And, most of all, his adolescent sincerity plunges head first into the modern circus of progress where his vitality, glutted to nausea, sends him back to sob alone in his room like a poor beaten animal caught in the

trap of the fascinations of progress. Still is he blessed if he weeps in rage; if he does not twist his defeat into a disdainful mockery of the attitudes which are the honor of the civilized man.

About ten years ago, in Rome, I came early in the morning to the Coliseum to honor with a few thoughts and prayers this sand which had drunk so much blood, this place which was filled with so many sacred offertories. I will never forget the wave of nausea and the sorrowful indignation that passed over me for a few moments: a group of Parisian students tramped from one end of the other of the Coliseum, hurling at the top of their lungs: "*I Love Only One Girl*."² The French tourists, aghast, looked at each other in disbelief. Vitality, ultra-fashionable outfits: yes. Civilized: absolutely not.

It was 1944. The war has just ended, railroads overloaded with passengers. In the town of Argentan, crowds and chaos. A female amputee, with one leg, is pushed in spite of herself smack into my compartment, which contained only young men. Nobody moved; facing me, a young scout leader with badges, sat motionless. Embarrassed, he pretended to sleep. "Madame," I said very loudly, "when the young are cowards, it is up to the grey-beards to be generous. Please take my seat." The boy flushed red as a berry and buried himself deeper in his seat. Civilized? Come, now...

All of these kids, without civilized humanity, are swept about by the storm of propaganda, performances, snobberies. Progress invents lovely things indeed which it offers to men made ugly by the absence of spirit and soul in their social behavior. The child is demagnetized from his eternal role. There really are the progress-disorientated: the sacred no longer attracts the attention of the young, any more than the priority of duty over pleasure, the respect of parents over independence, the priority of sacrifice over abdication.

Why all this internal upheaval of the elementary laws of the nature of man? Why destroy the man by instructing the child? Why is the child closed off to what goes beyond physics, chemistry, and mathematics? Why these mothers who weep over children who laugh? Inventions, we are swimming in them, but civilized men?

Spontaneously, I turn toward you, the parents, to suggest the following:

Do not deny modern progress, but give to your children something better than progress, by understanding that to perfect a being is above all to establish him in his *interiority* as a man, in that secret world in which the child elaborates that with which he will approach progress in order to judge it, govern it, measure it, discipline it. Develop his reflection beyond the visible. Stimulate his character beyond ease and easiness.

Awaken his conscience beyond egoism. The laws of being are in the nature of the child much more and much better than in a program of studies. And the duty of parents is to aim at molding a complete adult, according to his nature and according to grace, according to the divine life, before aiming at a graduate and a scholar. Our intelligent robots prove to what extent modern life has succeeded in destroying man by the instruction of man. This explains the number of educated men powerless to resolve the Christian problem of man. Too many of us abandon to others the care of calling the shots according to God. To do so is already to redefine ourselves outside the word *civilization: companions of others*. We forget, in this domain, that there exist in each one of us *incommunicable* values whose intimate development determines our civilizing role. Incumbent upon each one is the formidable duty to resolve his mystery by living in himself the mystery of God, expressed in the natural and redemptive law, in order to distribute civilizing effects all around him. The primary social action takes form between the two inseparables which are God and man.

The child is submerged, drowned, in the phantasmagoria of fleeting images and material progress which unfolds before his impressionable imagination and distracts him from the only worthwhile problem: becoming a complete man.

The Swiss have engraved on their coins: "*Dominus providebit*—The Lord will provide." Such is the balanced recipe for a Christian education: First, God and His commandments. First, the natural law of honor and duty. First, conscience and sacrifice. First, respect and politeness. First, the complete man.

The rest is all secondary. God will provide for it directly, providentially, by the parents, by merited recompenses. Worry about the complete man; as for the rest, God will see to it. Your first happiness is the complete man. Without that, the other happinesses are all adulterated. Your first value is the complete man. As for success, God will provide in the measure of your essential value.

You tell me: "First you have to live." I object: "First you have to *be* complete in order to live as a man." You must not set your heart on having, you must set your heart on being, to be a Christian in a given age that comes to you with materialist theories, divinized by the scientific mind into the be all and end all of human value. Contaminated as we all are with situating the Faith behind science, with placing morality behind progress, we form a strange procession, more or less cacophonous, and we dare call it a civilization.

Whoever would see civilization rise out of the ruins of a brilliant decadence—whoever would properly esteem it, with its spiritual effects softening instincts, polishing manners, imposing honesty in work, inspiring pity for the poor, and the teaching of truth for children—has only to glance through

the pages of history where the great holy bishops introduced the Spirit of God into human activity. St. Martin alone still dazzles the history of France with his brightness. The most beautiful answer we can give in favor of the Church is to see her leaders, endowed with a strictly spiritual power, civilizing the temporal by an education which alone it cannot provide.

We will therefore have to recover the rights of the Faith if we want to save civilization, for she alone disposes of that intelligent and strong authority over progress which releases man from materialistic subjections ironically decreed to be the expression of independence from moral exigencies cleverly identified as servitudes.

For this reason Communism will never be a civilization because it suppresses the independence of the soul, the conscience and the spirit, by absorbing it into the dominant of a strictly material progress. To play the communist card in the education of children when one is a Christian, baptized and perhaps consecrated, is ineluctably to thwart the views of God on the soul of the children and proclaim the death of civilization by deifying progress.

From the moment a man no longer reacts according to natural and supernatural laws but only acts under the surveillance of positive and police laws, he confronts civilization to destroy it, all in pretending to construct it.

In face of modern life, which is what it is—marvelous and mechanical, fairly miserable in humanity, insufficient in civilization—we must offer the child more and better than what he sees. We must make him understand, by an education at his level, by an education of his insatiable heart giving him the thirst for inexhaustible realities, by activities liberating from materialistic and merely temporal shackles, by a knowledge of national and religious history confirming for him, in the eras of nobility and valor, the validity of the laws of the spirit taking precedence over the scientific conditions of materialistic progress.

It is a question of the state of soul of the parents and of the atmosphere of the home more than the rigid enumeration of an unbending program; a question of familial conversations, as well, maintaining a certain tenor of civilization in one's thought. The child listens a great deal and breathes in ideas the way his lungs breathe in the atmosphere. He decides right away whether Mama and Daddy react according to the Catechism or according to the newspaper. He guesses very quickly whether Mama organizes the home in view of a purely materialistic success or according to guidelines in which a spirit of Christian civilization has something to say. He senses whether the suffering of the parents draws them to ascend with nobility into attitudes of moral grandeur, or to bury themselves in materialistic diversions demoralizing for his aspirations as a child. The child, not yet able to be a man, possesses the logic of what he sees, of what he hears. The home is for him the very first civilized

or non-civilized region. We can tell by his selfishness or by his spirit of generosity towards his first companions: parents, brothers and sisters, whom God has given to him to earn his first spurs as a civilized person. It is in the home that parents determine the victory or the defeat of the child when his emotions first stare into the face of that progress of a hundred faces, of which even one is able to dizzy his heart or inflict on it irremediable damage.

It is for parents to lead him to his role as a civilized man, loving the superior life—spiritual, intellectual, supernatural—happy to concretize it by respect, politeness, tact, generosity, revealing the civilized man and the Christian.

It is a long, slow work, like all that is definitive and great: for 33 years, He prepared the Redemption with a marvelous divine authority, oscillating between the utter poverty of the manger and that of the cross to better affirm the radiance of the spirit—manifested to its ultimate degree at the Resurrection. Parents dispose of the first 21 years of the child to provide him his chances for civilizing affirmations of his being. It is well worth the tears and the sacrifices, the patience and the prayers of a Mama and a Daddy, to bestow on their age, as their direct successor, a man or a woman infinitely superior to progress and magnificently situated in the Christian civilization of his country.

Modern life disposes of a profusion of materialistic propositions touching every sector of social life, every type of technology, which means that we are all turned aside from what I call the “*internity*” of man: his personal and spiritual life. For the little that the child notices the extent to which Mama and Daddy are corrupted by this temporal gangrene at the expense of the major essential, very quickly he dodges his duty as a complete man, modeling his attitude on that of his parents.

The most subtle danger consists in communicating to technology, to the economy, a sort of consecration by the importance we give to it. Without knowing it, without saying it and without meaning to, we have returned to the worship of idols, the religion of *things*.

I remember listening to two young men, snobs and philistines, in an endless discussion about the most worthy signs of their social rank and their role. I heard an authentic sermon of materialism, a temporal homily, and, to myself, I thought of the warnings of Jesus favorable to the free entry of grace in the free will of man: “Blessed are the poor in spirit...,” and I prayed for those two young men so deprived of spiritual life that they were, without knowing it, inapt to reveal themselves civilized.

“*Durissima verba*—These words are too hard,” you may think. We have so watered down the importance of the major realities by affective intellectualism, anxious to please everyone, without denying or affirming anything, that everything seems hard to us rather than appearing solid like a rock and comforting like an island in the middle of the ocean, toward

which it feels good to row with energy. Nothing is hard for him who wants to love the words of God. They belong to no specific civilization but they determine the degree of every civilization, and it is towards them that we are bound to orient our heart to spare it the hardness of social catastrophes within the phantasmagoria of progress.

Like the word of Jesus, the word of the priest is, above all, eternal. It should not be up to date at the expense of the eternal. But its eternal riches are always up to date for the age in which they are expressed.

To make children appreciate the eternal in the teaching given is to guarantee them a real civilizing power over their age so turned aside from the eternal, whether formally by secularism or ideologically by the priority of the temporal over the spiritual. God is Spirit and Truth, said Jesus to that poor ultra-temporal lady, the Samaritan woman.

What are you worried about? said Jesus to the dear Apostles too anxious for the place of honor and for success. The Savior never ceased to proclaim the two great preferences of His Redemption: the major goods that are not of this earth, and the diverse and spiritual treasures hidden in the hearts of little children and in those who resemble them.

I challenge you, parents, to esteem these treasures in the measure of your faith and in the measure of your Christian affection for the little children, your children. ☪

Originally published in *Carnets Spirituels: L'Éducation*, No. 7, January 2006, pp.24-33, entitled “L'Enfant Devant la Civilisation Moderne.”

Translated exclusively into English for Angelus Press. 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.

¹ Ernest Psichari (1883-1914), a grandson of French rationalist and rabid anti-clerical Ernest Renan (*Life of Christ*), converted to Catholicism during his military service in the Sahara; he wrote *A Soldier's Pilgrimage* recounting his conversion. He hoped to enter the Dominican Order but died in the first battles of World War I. Charles Péguy (1873-1914), French poet and essayist, left the Church in his youth to become a socialist but returned to the Faith in early middle age. His poems are profound but simple meditations on Catholic truth, particularly the reality of the Incarnation. He, too, died in the first days of the war. Paul Claudel (1868-1955), French author and playwright, was likewise a prominent adult convert to Catholicism, placing his genius at the service of the Faith. Antoine de Saint-Exupéry (1900-1944), best known for his deceptively simple “children’s” book, *The Little Prince*, never became a Catholic but wrote novels and autobiographical pieces exploring the human condition. His reconnaissance plane was shot down during World War II. Charles de Foucauld (1858-1916), recently beatified by the Church, was an aristocrat, soldier, adventurer, and finally a priest and desert hermit. He penetrated the forbidden kingdom of Morocco on a reconnaissance mission for the French military and produced the first modern European maps of the region. He led such a scandalous life as a soldier in North Africa that he was expelled from the army. Ultimately disgusted with his riotous but empty existence, he converted to Catholicism, joined the Trappists for a time, and ended his days a lone priest-apostle to the Touareg of the Sahara, where he was murdered by mercenary Arabs during World War I for his loyalty to the French government.

² “*Auprès de Ma Blonde*,” translated above by the title of Elvis Presley’s 1966 rendition, is an old French military song with rather bawdy lyrics—literally, “It feels good to sleep next to my blond girl.”



The Soul Cluttered

COLLEEN DRIPPÉ

Few reproaches fall more often on the Western world than that of overconsumption. We are too rich, too fat, too endlessly diverted by the world of gadgetry and entertainment. We clutter every activity, piling detail upon detail until the joy of work is lost, the refreshment of leisure cancelled out, the very heart of things buried beneath the fat of overindulgence.

As societies we are said to use up the most resources, eat the greatest share of the world's dainties, wear the most, drive the most, waste the most. Our accusers, whether they belong to the comparatively impoverished third world or to the concerned segment of our own, agree on this: that we take more than we need.

We probably do. But what happens when we try to scale back to a simpler life? Can our children walk 15 miles to school? Can we bicycle 30 miles to work—when it's snowing? What about the

sick baby? How can we make a doctor's appointment without a telephone? How check the weather without a radio? Can a mother keep up with laundry for ten people, washing by hand and hanging things out to dry whenever the weather is fine? Maybe she can, but her family's cleanliness won't match up to the standards of the rest of society.

Third world medical care, third world diets, third world transportation, and a third world hut with third world lighting and plumbing might do us good. But how long until the social workers arrive? How long until the children are taken away?

Are we even *meant* to give up the so-called luxuries of our culture? The Church has never ordered the rich to become poor, but only to share what we have. Nevertheless, it is plain that something is wrong. Uneasy lies the head that wears the expensive hairdo. And overtaxed the brain that must coordinate our rich and complex daily lives.

And it is true, we often do overconsume. In small matters mostly, but also sometimes in large, we take more than our share. We choose a better-looking car, better food, new clothes when the old are still adequate. We demand convenient drive-up windows, fast food. We expect the comfort of air conditioning, mowed lawns, and wall-to-wall carpets.

We are preoccupied with these things both in their presence and in their absence. Our day can be ruined by car trouble or a power outage. Our lives are set on a routine, a schedule of things we mean to accomplish. Anything that breaks that routine, anything that interferes with our expectations, makes us angry or depressed. It seems plain that a lifestyle so fraught with disappointments and worries is not good for us.

Caught in this dilemma, we flounder about like flies caught in a spider's web. Whatever does God *want* with us? How can we balance our lives?

Balance is the operative word here. God created us and God created the world we inhabit. We, as a race, may have disarranged it somewhat, but God's creation is *good*. God gave us bodies, and we are expected to feed and shelter them. He gave us the means to keep the race going, and we are expected to care for our children, to teach them and make them happy. But God did not mean that our possessions should *be* our children. Nor did He intend that our houses and stores, our schools and highways, should be the resting places of our souls.

We are to touch lightly these things that are less than God. It is the Hand of the Giver we should kiss, not the gifts. To live in balance, we must cultivate a blessed indifference toward the things of this world. Is there chicken? Then like St. Teresa of Avila, we will eat chicken for the glory of God. Did we only have enough money for beans and rice? Then it's beans and rice for the equal glory of God. We say thank you.

Poverty is not just a lack of something. There are levels and levels of physical poverty. Beans are riches in some countries; rice may mean the difference

between life and death. And those who lack may either curse or bless. *Holy* poverty is the liberty that comes from placing things in perspective. God is our fortune, sin our poverty. We may labor for the goods of this world as a duty to our families and our neighbors. But when our attachment is to the Creator of these goods, a great weight is taken from our souls.

Did you work to buy a house for your family? God's memory of your care and generosity goes with you to heaven—not the house. Will you drag the car and the refrigerator, the lawn mower and your son's college diploma with you to judgment? You won't need them any more than St. Thomas Aquinas needed a copy of the *Summa*.

We make use of things but we rise above them. This is because this world and the things in it are given to us as tools. That is all they are. As the trees and fruits of the Garden were ultimately the tools of obedience, so our worldly goods are no more than the means by which we practise virtue.

Few of us are advanced enough in the spiritual life to live on this beautiful but rather austere plane. We may thank God for the fruit, but we still enjoy eating it on a quite physical level. Only occasionally do we have the grace to say with Our Lord, "My food is to do the Will of my Father."

It helps, however, to delve a little behind the surface of our cluttered world. The word, "tool" is a good one. A car is a tool: something whereby we move from one place to another. Do we use this tool to fulfill our obligations? Or do we make of a car something it is not? A status symbol? A toy? An escape from duty? Do we deprive others in order to have a showy and expensive model?

Or what about a freezer? Is it a place to put ice cream? To keep TV dinners? To procrastinate the leftovers? Or is it a tool that enables us to buy larger quantities of things that save us money? To store up garden produce for the winter?

As we move behind the thing we see, we approach more nearly to the reality—our own reality. A freezer has no soul, but its owner does. One day the freezer will cease to be, but its owner will not.

Usually it is the concrete that catches our attention. There is no denying that a broken-down car, a burned batch of cookies, or a leaking washer all speak to us with more immediacy than the greatest human suffering far away. This is hardly to our credit. But we must admit what we are—flesh. As flesh we manipulate and live by the things of the flesh, and as flesh we must recognise our humble state, our weakness. To learn the first steps of indifference, to suffer small things willingly is at least a first short climb up the mountain of detachment.

With God's help we may even inch our way to the top. 

Mrs. Drippé is a free-lance writer and author of several children's books. She lives with her family in St. Mary's, Kansas, and is a former teacher at St. Mary's Academy.



A helpful mother proposes solutions to the challenges of raising a large family.

Suggestions From a Mother

As a mother, it is good, once in a while, to stop for a short time and imitate the man of the parable who, before building a tower, sits down, takes the time to think, to clarify his goal and the means to obtain it. Because of the constant demands on our time, the multiple preoccupations that assail us, we run the risk, in the heat of battle, of losing track of the supreme goal of our mission: educate our children so that they become saints! If we are indeed ready to do everything in our power to insure the physical, moral, and intellectual development of our children, how much more enthusiasm must we have to help them become saints? How can we do it? There are several means. Some are indispensable, others can vary from one family to the next, from one situation to another. All these means, however, rest on a few solid principles: the importance of good example, family prayer, an atmosphere of charity and selflessness, the need for sane distractions. Here are a few means that I put to the test of experience while raising my children. May they help other mothers in their noble task of educator.

Good example has an undeniable influence in matters of education. Our Lord taught by example prior to teaching by words. Children, especially the girls, become their mother, and it is only as they become older that boys imitate their father. Superficial and vain mothers will beget superficial and vain girls! What is important as educators is what we are, or at least are trying to be, rather than what we say. Our attitudes influence our children more than all our good words! If we do not give bad examples, and practise ourselves what we demand of our children, our task as educators will become a lot easier.

Also, if we want to be obeyed, we must be consistent in our requirements! First of all, before anything else, we must know exactly what we want, then give our orders with the firm intention of having them carried out. Otherwise, the children will sense hesitation and will not bother listening to what we are telling them. To be certain to have been heard and understood, have the children repeat the order to you; it will avoid numerous involuntary “disobediences”! Additionally, it is important to give only reasonable orders, and explain frequently to our children why we are either happy or unhappy with their behavior. Be sure that father and mother are in agreement. There are too many children that try to play one parent against the other, and upon being refused something by one parent, will rush to the other to weasel out the permission denied and announce with triumph: “Daddy, or mommy, said yes!” In that regard, let us not forget that the presence of the father, even in their infancy, is necessary for the psychological and emotional, balance of the children.

If we want our children to love prayer, we must make sure that Jesus becomes their Divine Friend with whom it is good to talk. To talk to someone, we must first look at him; thus, before asking our children to pray, we must put them in the presence of God. We must also avoid discouraging them by long, unending, and tiresome prayers that will take away the taste for prayer. As much as possible, we must stick to evening family prayers and have the active participation of all the children according to their age. They may, for instance, take turns in announcing the intention of each decade of the rosary, or say the decade, *etc.* During Advent, it is important to prepare for Christmas

together. They can choose one of the figures of the Nativity Scene and bring it closer to the Holy Family every day if they behaved, or other activities of that nature. During Lent, it is good to help materialize, one way or another, all the efforts and sacrifices to be made by family members. Finally, we must not forget to pray often for vocations, and have your children think about it: “Jesus may call one of us to follow Him; could it be me? Would I be ready to answer: Lord, here I am?”

Charity is the essential virtue of a Christian. We must insist without pause to the children about this mark of a true Christian: “By this shall all men know that you are my disciples, if you have love for one another” (Jn. 13:35). We must teach our children the Christian reflexes of patience, goodness, meekness, and forgiveness. Let us create an atmosphere of charity within our homes. Let us teach our children to do everything out of love, to please others, but most especially, for the love of Jesus, who will reward everything that is done for His love. Let us teach them how to share, the spirit of sacrifice, and how to pay attention to others. “Do not do to others what you would not like others to do to you!” Most frequently, in children it is carelessness that is the deep root of selfishness. Make them think about those who suffer, about the sick, about the poor. Children can be *very* generous, but if we do not explain to them anything, they will stagnate in their carelessness and will grow up perfectly selfish.

When we must scold one of our children, it must never be out of impatience or anger. The child must feel, on the contrary, that we punish him regretfully, because he is doing something either wrong for him, or for the common good (of the family). For some children who may be particularly difficult, it may be useful to tell them stories in which the bad guy is someone exactly like him, and then ask him what is there to think about such behavior and what would be its proper punishment. Some parents will be surprised to see how severely children judge, and consequently how they despise weakness. A normal child will accept severity, but never injustice! Collective punishments in which the good child pays for the coward must be avoided. But with the punishment, we must never forget to manifest our love for them by our gestures and our words. We must take time to explain that if we must punish them, it is for their own good and that one day, God will demand an accounting from the parents.

Do not forget that the trust you give to your children helps them grow: “I am believed to be good, therefore there must be some good in me, therefore I can be good!” Give them responsibilities tailored to their ages. In large families, it is good to make one of the older children responsible for one of the younger, according to the circumstances. If our older children understand their role and do not abuse their authority, their younger siblings will follow them trustingly. When you pick an older sibling to be the

baptismal sponsor of the latest addition to the family, [check the age requirement with your parish priest first—*Translator’s note*], explain the importance of his role! The obligation to be a model to the godchild and to pray for it will be for him a great stimulus!

Discipline is necessary everywhere, but it is absolutely indispensable in a large family! If we want a child to do well in school, we have to give him the means. He must be able to work in peace, away from the noise and the interruptions of the small ones, to be able to do his homework. Sleep time must be programmed according to the age of the children, not the whim of the moment. Tiredness generates bad grades and bad moods.

Finally, if we want happy children, they must be provided with agreeable entertainment. When well chosen, they actually help the child to do his family or school chores with more courage and enthusiasm. A child must have time to play and entertain himself. To teach our children to be helpful does not consist in transforming them into a maid! But granted, it is normal that the older children learn to clean and keep up their room by themselves, and it is certainly very educational to teach them to iron their clothes, especially if they are a little vain and like to change their outfit frequently.

But we must not continually impose on our children disagreeable chores. It is our duty to give them times of sane entertainment that will allow them to relax at the end of a long day of constant efforts. In that regard, we must be careful with what our children are reading. Some book deemed “good” could harm readers who are too young! It is like a steak: good for a 16-year-old, but not for a toddler! Sometimes, some parents impose the same entertainment at the same time for the whole family for fear of creating jealousy. This is frequently resented by the older children as an injustice. We must choose pastimes adapted to the older children as well as pastimes adapted to the younger ones. Children, through the course of the years, will move from one type to the other without any problem. Thus the older children will enjoy distractions proper to their age, whereas the parents supervise them all.

Those are some of the lessons I learned from my own experiences. I do not claim to be a perfect mother, but I believe I have given a lot of love to my children, and I think that, by using these principles, I did help them to become balanced adults with a right conscience.

It would be unforgivable if I did not add that in my moments of doubts and difficulties, I always had recourse to Mary, perfect model of motherhood. Thanks to her support and her intercession, our duty becomes easier and more fruitful. May she protect all our families and make saints out of our children! ❀

Translated for Angelus Press from *Pour qu’Il Règne* (Jan.-Feb. 2006), the bi-monthly magazine of the SSPX’s Belgian District. The authoress wishes to remain anonymous.

The Stages of the Between Rome and

An exclusive interview with Bishop Bernard Fellay, Superior General of the Priestly Society of Saint Pius X (April 1, 2006) given to *DICI*, the official press agency of the Society of Saint Pius X.

Your Excellency, from the very beginning of your discussions with Rome, five years ago, you set two preliminary conditions to any doctrinal discussion. They were: freedom for every Catholic priest to celebrate the Latin Mass and the withdrawal of the decree of excommunication against the bishops of the Society. What are the reasons for these preliminary conditions? Aren't they just a dilatory maneuver which would enable you to gain time in order to reassure priests and faithful uneasy about a possible rapprochement? Are you not thus running the risk of missing an un hoped-for opportunity of reconciliation?

All such political considerations, I would even say such politicking calculations, are foreign to the spirit of the conversations that the SSPX has been having with Rome ever since Archbishop Lefebvre instigated them. The preliminary conditions I set have for their purpose to create a new atmosphere in the official Church. It would be a first step towards making traditional Catholic life possible again. The present situation has pushed the faithful, confronted with the post-conciliar disasters, to flee their parishes and join the SSPX in spite of the opprobrium attached to traditional priests. No Roman sanction, no bishop's warning, could deter these families from choosing Tradition. That's a fact. So I asked the pope for public acts in favor of Tradition because our faithful cannot be satisfied with mere words of encouragement. These acts are namely freedom for the traditional Mass and withdrawal of the decree of excommunication. If the news presently rumored in the papers about the withdrawal of the excommunication proves to be true, then we will say that the Sovereign Pontiff took into account one of these two preliminary conditions.

Are you not asking Rome to solve the crisis with Ecône unilaterally, without any corresponding act on your part?

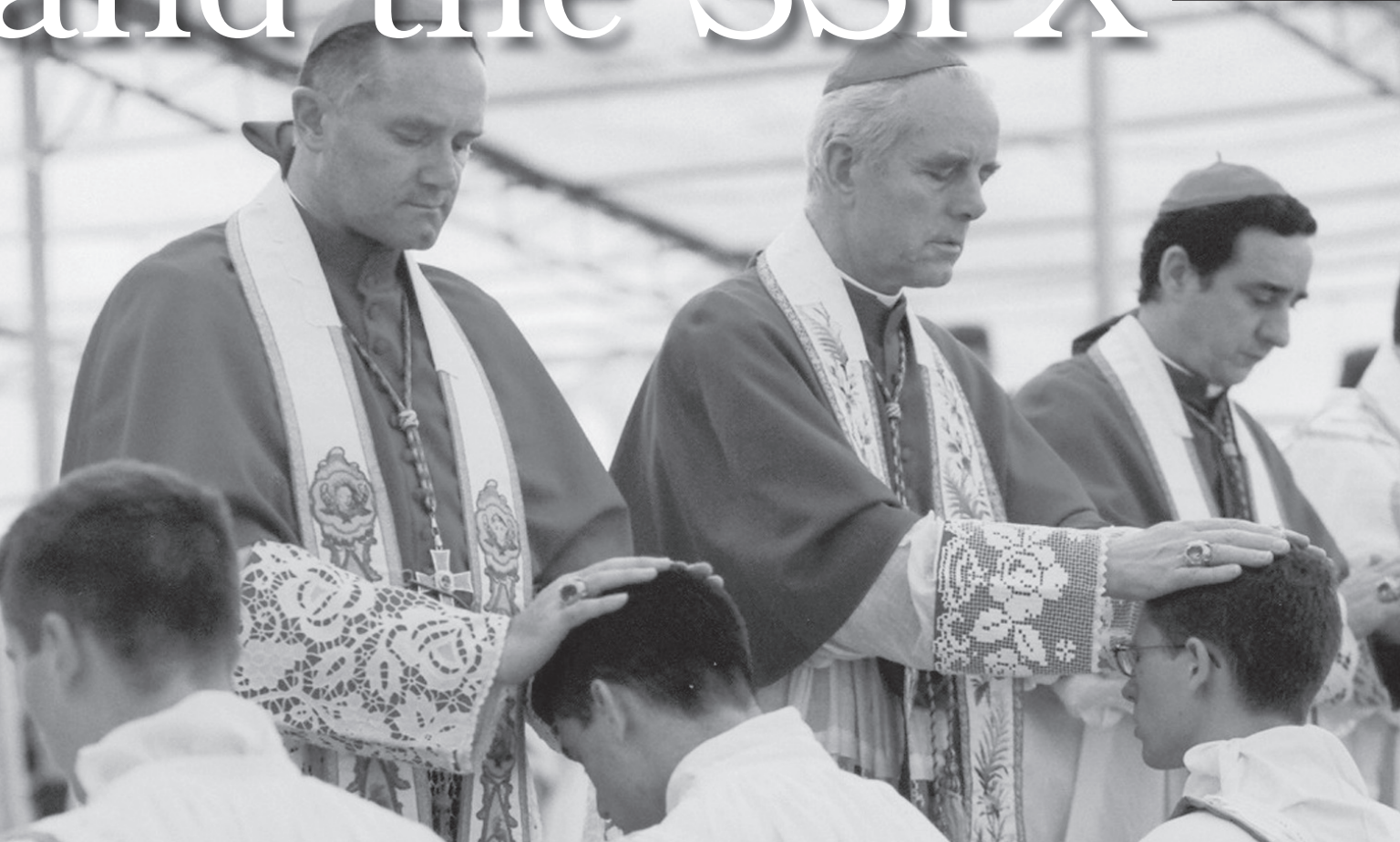
Not at all. Because the crisis with Ecône does not come first. It only reveals a deeper crisis in Rome itself, and the solution to this major crisis is in Rome's hands. There is no question for us of trade-union type negotiations, because we do not have any private interest, nor any personal advantage to bargain for. We desire that Rome recover her own Tradition. Ecône is only safeguarding what is first and foremost the patrimony of the universal Church. It belongs to Rome to give back to Tradition its rightful place, full and whole, so that it can then play its part in the solution of the crisis in the Church.

But the excommunication is a personal situation which affects you and your confreres?

We are asking for the withdrawal of a decree of excommunication to which we never ascribed any canonical validity; otherwise it is obvious that we would not have exercised any ministry, neither conferred priestly ordinations nor confirmations. But we are very much aware of the practical consequences of this decree: it efficiently demonizes Tradition, it prevents traditional priests from doing any good in parishes. If a family calls upon us for a sacrament in the traditional rite, the bishop or the parish priest only has to say: "Do not even think about it, they are excommunicated!" This is how Tradition is concretely neutralized.

The two preliminary conditions—liberalization of the use of the St. Pius V missal and withdrawal of the excommunication—are meant, beyond the traditional faithful, for the good of the whole Church. It is a question of allowing Tradition to recover its right of citizenship in the Church and to prove itself in field work. In this manner we can help Rome to solve the

Some Contacts and the SSPX



crisis in the Church. These two preliminary conditions work—according to the theological expression—as a *removen prohibens*, they must remove the interdicts which prevent Tradition from acting practically, pastorally.

Could you clarify your thought?

The traditional Mass being no longer on probation and the ministry of traditional priests no longer clouded by the suspicion of excommunication, we will be able to see the experiment of Tradition at work.

In this experimental phase, which will have to last as long as is necessary for a right evaluation of the results, neither Rome nor the Society would commit themselves in any way. But at the end, Rome will be able to judge the work accomplished by traditional priests from the results. And I have said that the SSPX was ready to receive Roman visitors who could judge its apostolic work on the spot.

All this is practical and pastoral; now, the crisis in the Church is mainly doctrinal. What about the root problems, for instance this religious liberty about which Archbishop Lefebvre expressed his *Dubia*, his doubts communicated to Cardinal Ratzinger? What about ecumenism to which you devoted a study sent to all the cardinals two years ago?

[The *Dubia* was translated and published in English with the title *Religious Liberty Questioned* by Angelus Press. Price: \$12.95—*Ed.*] About the issue of ecumenism, the silence of the cardinals to whom this study was sent is very significant. It shows the gap between us on the doctrinal level. You are quite right to say that the two preliminary conditions have a practical reach, and that is why they constitute the first necessary step before doctrinal issues can be tackled. Indeed,

discussions on the root problems begun outside or prior to this pastoral step, seem *a priori* doomed to failure.

Here it is important to realize that Rome and Ecône—to put things in a nutshell—converge on one point but disagree on another. Today, Roman authorities are aware of the dramatic situation of the Church—indeed it was the future Benedict XVI who said that the Church was like “a boat leaking at every seam.” On this point we do agree. But we disagree as to the cause of the crisis. Rome will only consider as the main culprit the secularized hedonist and consumerist society, which ignores or combats the Gospel message. Whereas we affirm that Council Vatican II when opening up to the spirit of the modern world let principles contrary to the Gospel message enter its bosom. Principles such as religious liberty or ecumenism are responsible for the present situation. We mean something quite different from a superprogressist “false interpretation” of the Council.

It is easy to understand that Roman authorities can think but with difficulty of tracing the cause of the crisis back to Vatican II, because it would be tantamount to questioning the council to which they remain very much attached. And the way things stand, we must acknowledge that no doctrinal discussion is possible, as Michael Matt and John Vennari quite rightly said in a recent joint statement.

Can we then surmise that, deep down, you are not seriously considering a dialogue with Rome?

I would rather say that this dialogue must be both doctrinal and practical, with facts to support the theological arguments. Starting from the point upon which Rome and we agree—the common observation of a disastrous crisis—we must attempt to resolve the disagreement by trying to make Rome admit the real cause of the crisis. The purpose of the doctrinal discussion is to obtain that Rome acknowledge this cause, but given the modernist principles with which Roman authorities are imbued, this discussion cannot take place without the help of a lesson given by the facts themselves. Or more precisely, it cannot be done without considering the concrete work that Tradition can accomplish for a solution to the crisis of vocations, of religious practice...

From our point of view, the results of traditional apostolate will show *a contrario* where the cause of the crisis lies. This is why these preliminary conditions seems to me to be indispensable for the smooth development of the doctrinal discussions.

The freedom of action given back to Tradition would enable it to prove itself and decide between the two sides, which cannot agree doctrinally on the cause of the crisis. This lesson given by the facts, which we ask Rome to please accept, is based first of all on our faith in the traditional Mass. This Mass itself demands an integrity of doctrine and of the sacraments which is the pledge of any spiritual fruitfulness for souls.

Is your course of action shared by most of the priests and faithful attached to Tradition?

Archbishop Lefebvre already used to say that Roman authorities were more sensitive to the figures and facts presented by the SSPX than to theological arguments. Obviously, our founder did not mean to elude a necessary doctrinal discussion. This is why, in this second stage, we would like to submit to Rome the theological arguments supported by the facts of traditional apostolate, before approaching the third stage, *i.e.*, the canonical status of the Society.


It is important to see clearly how these stages in the dialogue follow one upon another in order to understand that we want to neglect neither the speculative or doctrinal aspect, nor the practical or pastoral aspect, any more than we want to ignore realistik prudence and supernatural spirit.

Those who want to mind only the practical or canonical aspect, will consider our doctrinal exigency as a loss of time, and these different stages as dilatory maneuvers. On the other hand, those who want to consider only the speculative aspect will find that our pastoral preliminary conditions are sidestepping the root issues, and they will say that this dialogue is the beginning of a compromise with modernism. Both are right in what they affirm, but wrong in what they deny. We must both affirm the necessary lesson from the facts and the indispensable doctrinal discussion.

What then? Is the canonical agreement to be postponed indefinitely?

There is talk of apostolic administration, personal prelature, ordinariate....All this seems premature. To desire an immediate canonical agreement at any cost would expose us to seeing an immediate resurgence of the problems opposing us to Rome, and the agreement would at once become null and void. The regularization of our canonical status must come last, as if to seal an agreement previously achieved, at least in its essentials, on the level of principles, thanks to the facts observed by Rome.

Besides, let us imagine for a moment that we accept a canonical structure only to consider the doctrinal issues afterwards—inside, in the “visible perimeter” of the dioceses—we would not be able to accomplish our ministry with all its pastoral efficacy. The practical conditions would not be there to allow a full and entire lesson from the facts, *i.e.*, a convincing lesson. As such is already the case with the *Ecclesia Dei* communities, our traditional apostolate would be on probation, and allowed to show itself parsimoniously here and there, in dribs and drabs.

The crux of the question is whether the tragic situation of the Church today—the impressive crisis of vocations, the drastic drop of religious practice—allows her to be satisfied with remedies so sparingly applied. 

The interview was translated by *DICI*, the press agency of the Society of Saint Pius X. It appeared in issue No.132.

It's Not About Persons;³⁹ It's About Principles



(1908-99) Former Prime Minister of Italy
and a professor of Economic History at the
Catholic University of Milan, Italy.

A CATECHISM OF CATHOLIC SOCIAL TEACHING

A M I N T O R E F A N F A N I

Part VII

With another installment, *The Angelus* continues the serialization of the book *Catechism of Catholic Social Teaching* by Amintore Fanfani (translated by Fr. Henry J. Yannone, The Newman Press, 1960), which will run monthly until its conclusion. He was the author of articles and books on economics, including *Catholicism, Protestantism, and Capitalism*, available from Angelus Press for \$14.95.

HEADING THREE: THE STATE AND THE CITIZEN

CHAPTER 5. Nature, Ends, and Powers of the State

55) What is "civil society" or "the State"?

The State is a society naturally formed, necessary to man's perfection, possessing all the means useful to the achievement of its end, occupying a determined area, consisting of a certain group of people, living under contingent forms of organization of the sovereign power.

Pope Leo XIII: Man's natural instinct moves him to live in civil society. Isolated he cannot provide himself with the necessary requirements of life, nor procure the means of developing his mental and moral faculties. (*Immortals Dei*, §2)

Pope Pius XI: Civil society is a perfect society, having in itself all the means for its peculiar end. (*Divini Illius Magistri*)

Pius XII: The State does not contain in itself and does not mechanically bring together in a given territory a shapeless mass of individuals. It is, and should in practice be, the organic and organizing unity of a real people. (*Christmas Message*, 1944)

56) What is the end of the State?

The State, as a necessary medium at the service of the human person, must control, help, and regulate private and individual activities of national life in order that they may tend harmoniously toward the common good.

Pope Pius XII: It was the Creator's will that civil sovereignty should regulate social life after the dictates of an order changeless in its universal principles; should facilitate the attainment in the temporal order, by individuals, of physical, intellectual, and moral perfection; and should aid them to reach their supernatural end. Hence, it is the noble prerogative and function of the State to control, aid, and direct the private and individual activities of national life that they converge harmoniously towards the common good. That good can neither be defined according to arbitrary ideas nor can it accept for its standard primarily the material prosperity of society, but rather it should be defined according to the harmonious development and the natural perfection of man. It is for this perfection that society is designed by the Creator as a means. (*Summi Pontificatus*, §§58, 59)

Pope Pius XI: Catholic doctrine indicates to the State the dignity and authority of a vigilant and provident defender of those divine and human rights.... (*Divini Redemptoris*, §32)

Pope Pius XII: To consider the State as something ultimate to which everything else should be subordinated and directed, cannot fail to harm the true and lasting prosperity of nations. (*Summi Pontificatus*, §60)

57) What is the common good to be attained by the State?

The common good to be attained by the State, or the common temporal good, consists in the peaceful and safe enjoyment by all citizens of their own rights, and in the maximum attainable material and spiritual welfare, in accordance with the times and the possibilities.

Pope Pius XI: The common welfare in the temporal order consists in that peace and security in which families and individual citizens have the free exercise of their rights, and at the same time enjoy the greatest spiritual and temporal prosperity possible in this life, by mutual union and coordination of the work of all. (*Divini Illius Magistri*)

58) Within what limits must the State operate so that the common good may be attained?

The State must respect the natural rights of the person (Cf. Chapter I, art. 1) and those of the other necessary societies, and integrate, without suppressing them, all other minor societies and private initiatives favoring the perfecting of the human person. Otherwise, the common good cannot be attained.


Pope Pius XII: And when it disregards the respect due to the human person and to the life which is proper to that person, and gives no thought to it in its organization, in legislative and executive activity, then instead of serving society, it harms it; instead of encouraging and stimulating social thought, instead of realizing its hopes and expectations, it strips it of all real value. (*Christmas Message*, 1942)

Pope Leo XIII: We have said that the State must not absorb the individual or the family; both should be allowed free and untrammelled action as far as is consistent with the common good and the interests of others. (*Rerum Novarum*, §28)

Pope Pius XII: If, in fact, the State lays claim to and directs private enterprises, these, ruled as they are by delicate and complicated internal principles which guarantee and assure the realization of their special aims, may be damaged to the detriment of the public good, by being wrenched from their natural surroundings, that is, from responsible private action. (*Summi Pontificatus*, §60)

Pope Pius XII: The purpose of the whole of the State's activity, political and economic, is the permanent realization of the common good; that is to say, the provision of those external conditions which are needful to citizens as a whole for the development of their qualities and the fulfillment of their duties in every sphere of life, material, intellectual, and religious—in the supposition, however, that the powers and energies of the family and of other organisms which hold natural precedence over the State are insufficient, and also subject to the fact that God, in His will for the salvation of men, has instituted another universal society, the Church, for the benefit of the human person and for the realization of his religious ends. (*Christmas Message*, 1942)

Pope Pius XII: The citizens must not be compelled without being heard. (*Christmas Message*, 1944)

Pope Pius XII: In some countries the modern State is becoming a gigantic administrative machine. It extends its influence over almost every phase of life; it would bring under its administration the entire gamut of political, economic, social, and intellectual life from birth to death. No wonder then if, in this impersonal atmosphere, which tends to penetrate and pervade all human life, respect for the common good becomes dormant in the conscience of individuals and the State loses more and more its primary character of a community of morally responsible citizens. (*Christmas Message*, 1952) 

NEW OFFERING

The Conquest of New Spain

Bernal Diaz

"Whenever we fired our guns, the Indians gave great shouts and whistles, and threw up straw and earth so that we could not see what harm we had done them."

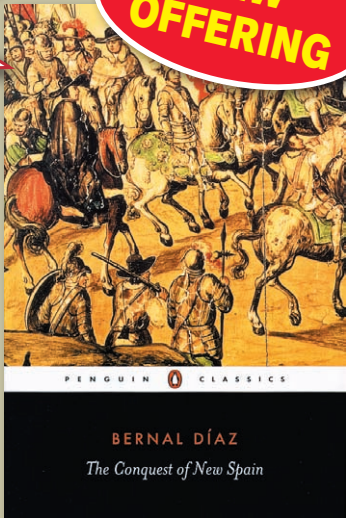
Vivid, powerful and absorbing, this is a first-person account of one of the most startling military episodes in history: the overthrow of Montezuma's doomed Aztec Empire by the ruthless Hernan Cortes and his band of adventurers. Bernal Diaz del Castillo, himself a soldier under Cortes, presents a fascinatingly detailed description of the Spanish landing in Mexico in 1520 and their amazement at the city, the exploitation of the natives for gold and other treasures, the expulsion and flight of the Spaniards, their regrouping and eventual capture of the Aztec capital. *The Conquest of New Spain* has a compelling immediacy that brings the past and its characters to life and offers a unique eye-witness view of the conquest of one of the greatest civilizations in the New World.

J. M. Cohen's translation is supplemented by an introduction and maps of the conquered territory.

416pp, softcover, STK# 8178. \$15.00



To read this epic, women are welcome but men should be required. Herein lies an example of the courage, fortitude, hope, and strong faith in our holy religion needed for our spiritual battle today.—Fr. Patrick Crane



Ye Gods

Ed Willock

If there's one thing in the Bible that's hard for moderns to understand it's the matter of idolatry. Can you imagine a bunch of people in our day going out and building a golden calf and then worshipping it? You can't? Then read *Ye Gods* and you'll be convinced that ours is the world's most idolatrous generation. There is a point at which simple appreciation for the things of this world fades into a religion of materialism. Praise suggests a litany, fondness betrays an undue attachment, admiration becomes worship and criticism is regarded as heresy. The godless desert of modern society is thick with golden calves. Glamour girls are not just pretty girls, they are mundane saints to whom people are irresistibly attracted by their very being. Music lovers are finding "the satisfaction of all their religious feelings" in harmonies which were only meant to provide a pleasing hour or an occasional uplifting of the spirits. And who does not know those other much-worshipped gods Security, Speed, Success? *Ye Gods* does a devastating, and often humorous, dissection of our new mysticisms. Hardly anyone will emerge from the last page unscathed.

The remarks in this direct attack on modern paganism are aimed at the godless who live in our land; but there is clearly also a strong thrust at Catholic complacency. If you are looking for different, thought-provoking reading, this is it.—Dominicana

Ed Willock was born in South Boston in 1916. A football accident kept him laid up for five years during which time he spent educating himself. Influenced by his friendship with Peter Maurin and the works of Aquinas and Chesterton, he founded the much hailed *Integrity* magazine in the late 1940's and was a founder of the Catholic community Marycrest. He died in 1961.

151pp, illustrated by the author, softcover, STK# 8179* \$14.95

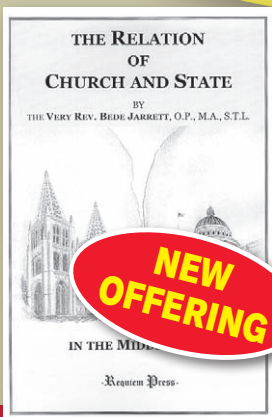
Ye gods—



Written and Illustrated by Ed Willock



NEW OFFERING



The Relation of Church and State

Very Rev. Bede Jarrett, O.P., M.A., S.T.L.

Today in America, some people invoke the mythical constitutional principle "separation of Church and State" to inhibit the free exercise of religion. The tension between the authority of God's law on earth and the secular authority has a long and winding history. In this booklet, the Very Rev. Bede Jarrett traces the difficulties in this struggle. While he concentrates on how the relationship between Church and State developed in the Middle Ages, he does not ignore the attitudes which men have had toward the State from antiquity and in the early days of Christianity before Constantine.

From St. Thomas Becket to St. Thomas More—even to our own days, this struggle has consumed many great men. By getting the benefit of this historical perspective—we can gain insight into the upheavals of our own day.

42pp, STK# 8190* \$4.00

NEW OFFERING

The Theology of Martyrdom

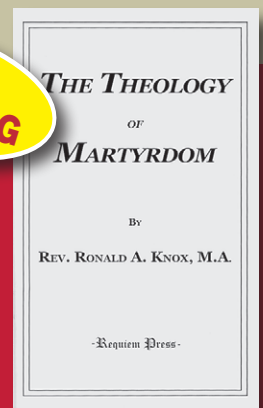
Rev. Ronald A. Knox, M.A.

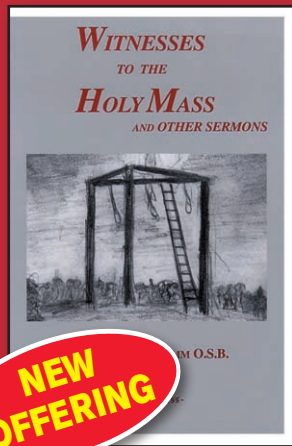
"[A] most characteristic and delightful study."—Dom Bede Camm, O.S.B.

We rightly revere the Holy Innocents as martyrs, but those Crusaders who left all and gave their lives with most sincere desire to restore the right of pilgrims to worship in the Holy Land are not martyrs. Why? In this small treatise, originally presented at a conference in 1928 on the English Martyrs, Fr. Knox explains the criteria for Christian martyrdom with clarity and with examples. He traces for us the evolution of the word and the ideal of Christian martyrdom. He argues against the Modernist heresies which deny absolute truths. This little booklet enlightens and entertains—yet all the while reminding us that some embraced the crown of martyrdom for the cause of Christ!

32pp, softcover, STK# 8191* \$3.50

NEW OFFERING





Witnesses to the Holy Mass

Dom Bede Camm, O.S.B.

Witnesses is an extraordinary book about love and sacrifice for the Eucharist! Reading it will inspire a greater devotion to the Catholic faith, especially the Mass. Once I began reading, I couldn't put it down. Once I finished, I couldn't wait to share it with others....Having read the book, I feel a greater desire to defend my faith even unto death. Thank you!—Dede Laugesen, Director, *Holy Baby!* DVDs and President, *The Rosary Project*

The gripping stories recounted will inspire not only a devotion to these saints, but also a renewed passion for the holy Mass that these holy men and women shed their blood to preserve.—*The Catholic Answer* (March/April 2005)

At the dawn of the 20th century, six sermons were preached by a Benedictine priest in commemoration of men and women who loved God more than they loved themselves and who paid the ultimate price for their faithfulness. Now, at the dawn of a new century we can revisit their sacrifices and examine our own consciences to discover

how much we love the God who gave us His only Son on Calvary and in the Holy Sacrifice of the altar.

Witnesses to the Holy Mass and other sermons was originally preached to inspire the faithful of England by recalling the sacrifices of the English martyrs who suffered during the reigns of Henry VIII and Elizabeth I. As England needed conversion in those days, so too do our hearts need conversion today!

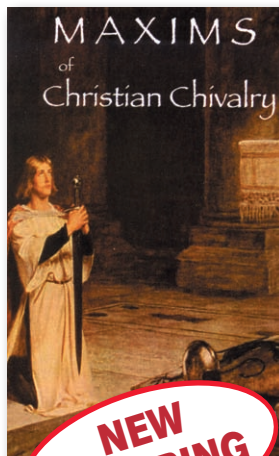
96pp, softcover, STK# 8192* \$8.95,

Maxims of Christian Chivalry

Kenelm Digby

Born in Ireland in 1800 of English stock and raised in a strongly Protestant surrounding, Kenelm Henry Digby entered the Roman Catholic Church while writing his first great masterpiece, *The Broadstone of Honour*, first published in 1822. *The Broadstone* treats of the origin, spirit and institutions of Christian Chivalry and the true practice of the same. It was his deep study of these lofty ideals and the "Ages of Faith," which he had been raised to despise, that led him to his conversion. *Maxims of Christian Chivalry* was edited by Nicholas Dillon, O.F.M. in 1924, taking essential bits from *The Broadstone* and categorizing them into a book which could well serve as a manual for the Catholic Knight.

Some headings include: ● Definition of Honour ● Definition of Chivalry ● Motto of Chivalry ● Rules of Chivalry ● Extracts from the Book of Chivalrous Instruction ● Religious Orders of Knighthood ● Preparation for Knighthood ● List of Famous Knights ● Facing Death ● The Voice of Nature ● Fruits of Solitude ● Reverence for True Womanhood ● The Divine Office ● Church Music ● All Things in Christ ● And much more!
150pp, softcover, STK# 8193* \$21.95



A Book of the Love of Jesus

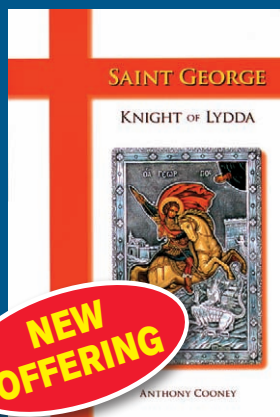
A Collection of Ancient English Devotions in Prose and Verse

Edited by Robert Hugh Benson

A collection of English prayers and devotions from the Middle Ages, long only in the hands of scholars, compiled and edited with great care by Msgr. Robert Hugh Benson to be put back into devotional use.

And it will be found, I believe, that these exquisite verses and meditations will especially afford fruitful material and inspiration for mental prayer, as well as forms for vocal communion with God—Msgr. Benson.

241pp, softcover, STK# 8194* \$23.95



Saint George

Anthony Cooney

Anthony Cooney has re-examined the historical sources for the life of St. George, and has forged these into a stirring and original historical novel. Here we rediscover St. George as Giorgios Theognosta, the Roman cavalry officer from Lydda in Palestine, a Christian during the last days of the pagan Empire, a brave man who stands up for his faith during the final wave of persecution. Giorgios's integrity and military skill, inherited from his murdered father, bring him success in his career, but this success brings him the envy of a powerful enemy, one whom he will ultimately have to confront.

In Giorgios's company we journey to the corners of an Empire striving to hold its borders against those who reject Roman rule—from Germania to North Africa, from Persia to Britannia—encountering along the way a throng of historical characters: Aurelian, Diocletian, Galerius, Zenobia, a British king named Coel, and Giorgios's great friend, a promising young

officer of the imperial family named Constantine.

Saint George, Knight of Lydda is first-rate: a most evocative picture of Christianity in the third century, also of Roman life in general, and the first stages of the Empire's decline. The story line is compelling, and the reconstruction of what St. George's upbringing and life would have been like is most imaginative. The descriptions of military life are excellent too.—Philip Trower, author of *Turmoil and Truth*

313pp, softcover, STK# 8153* \$14.95

www.angeluspress.org • 1-800-966-7337

Please visit our website to see our entire selection of books and music.