



S S P X



# The Angelus

“Instaurare omnia in Christo”

## The Beauty of Motherhood

The Life of Archbishop  
Lefebvre's Mother

Interview with a Traditional  
Catholic Mother Today









# Motherhood

“The Cana marriage is the only occasion in Sacred Scripture where Mary, the Mother of Jesus, is mentioned before Him. It is very likely that it was one of her relatives who was being married, and possible that she was present at the wedding before Him....The lesson of Cana is that Mary intercedes to gain us what we need, without our always knowing our needs. Neither the wine steward nor the diners knew that the wine was failing; therefore, they could not ask for help. In like manner, if we do not know what our soul needs, how can we put such needs in our prayers? Often we do not know what is vital to our lives...”

—Bishop Fulton J. Sheen

Photograph: Window, Marriage at Cana, Notre-Dame, Paris

# Letter from the Publisher

Last year, we dedicated an entire issue of *The Angelus* to fathers in an effort to help them in their divinely ordained role to lead their families to heaven. Of course, the father is only one half of the equation; what could any father do without the heart of the home, his wife and mother of his children? It is thus fitting that we also dedicate the same attention to helping mothers.

Some of you may be familiar with the story of St. Pius X and his mother. After being consecrated a bishop in Italy, Giuseppe Sarto was on a visit to his family. He showed his mother his new episcopal ring, to which she is said to have replied: "As beautiful as it is, remember you would not have it without my own wedding ring." Archbishop Lefebvre is another example of a great person who credited his mother for setting such a good example in the home.

The duty, then, is great, and the stakes high. In most cases, the mother spends the majority of time with the children, at least until a certain age. The influence is thus a reality, whether for good or ill.

Yet what a model mothers have! Our Lady is always there, not just as an historical figure, but ready to help mothers just as much today as ever. The practice of praying the daily Rosary thus has a unique relevance for mothers.

We hope that some of the material here helps you fulfill the special work God has given to you.

Fr. Arnaud Rostand  
Publisher

January - February 2014  
Volume XXXVII, Number 1

**Publisher**

Fr. Arnaud Rostand

**Editor**

Mr. James Vogel

**Assistant Editor**

Miss Anne Stinnett

**Editorial Team**

Fr. Jürgen Wegner

Fr. Dominique Bourmaud

Fr. Leo Boyle

Fr. Pierre Duverger

**Design and Layout**

credo.creatie

(Eindhoven, The Netherlands)

Mr. Simon Townshend

Mrs. Mary Carroll

**Director of Operations**

Mr. Brent Klaske

**Director of Marketing**

Mr. Jason Fabaz

**Subscription Rates**

1 year 2 years 3 years

U.S. \$35.00 \$65.00 \$100.00

Foreign Countries \$55.00 \$105.00 \$160.00  
(inc. Canada and Mexico)

## Contents

Letter from the Publisher 4

### Theme: Motherhood

– A Model of Motherhood 6

– *The Feminine Mystique* Critiqued 10

– The Role of the Mother in the Modern World 15

### Faith and Morals

– Liturgy: Roman Liturgy in the Light of the East 22

– Doctrine: Can God Be Named? 26

### Spirituality

– Spirituality: Padre Pio...a Priest 33

### Christian Culture

– History: The Inquisition Defended 43

– Lives of the Saints: St. Rita of Cascia, Saint of the Impossible 50

– Family Life: A Mother's Spiritual Love 54

– Questions and Answers 58

– Church and World 64

– Theological Studies 79

– Letters to the Editor 84

– The Last Word 87

# The Angelus

“Instaurare omnia in Christo”

All payments must be in U.S. funds only.  
Online subscriptions: \$20.00/year. To subscribe visit:  
[www.angelusonline.org](http://www.angelusonline.org). Register for free to access  
back issues 14 months and older. All subscribers to the print  
version of the magazine have full access to the online version.

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

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



# A Model of Motherhood

Gabrielle Lefebvre-Watine, Mother of Archbishop Lefebvre

---

by Bernard Tissier de Mallerais, SSPX

---

If it is true that “the soul of a priest is formed on his mother’s lap,” then seeking to know Gabrielle Watine will help us understand Archbishop Lefebvre more fully. Gabrielle Watine was born in Roubaix on July 4, 1880, the fourth of seven children of a textile manufacturer’s family in the north of France. Gabrielle Watine clearly inherited her mother’s energetic spirit and learned Christian piety from her good example. She accompanied her mother on visits to working families and the poor under the aegis of the St. Vincent de Paul Society; seeing the weeping sores and pale faces of the anemic was a valuable experience.

At boarding school she showed “a balanced temperament, smiling energy, a pleasant manner, modesty and gentleness.” Her personality came out in the discussions of ideas in which she

participated energetically, never wanting to give way out of weakness.

When she had finished her education, Gabrielle was uncertain about her future. Should she become a nun? After much prayer and reflection, and having discussed the matter with her spiritual director, she decided she should marry. She was married on April 16, 1902, to René Lefebvre, a young manufacturer of Tourcoing.

## Mother of a Large Family

Convinced that the future of a Catholic homeland depends on fruitful Christian marriages, the Lefebvre-Watines wanted to surround themselves with many children: After René, who was to become a missionary, came



Jeanne, a future nun of Mary Reparatrix; and Marcel, born November 29, 1905. Then came Bernadette, a future missionary Sister and then co-foundress of the Congregation of the Sisters of the Society of St. Pius X; and Christiane, a future Carmelite. After “the five eldest,” all of whom would answer God’s call to the religious life, were born Joseph and Michael, who carried on the family name, and Marie-Thérèse, born in 1925.

## Action and Contemplation

Mrs. Lefebvre was both profoundly spiritual and, in spite of her duties as a mother, an extremely apostolic woman. Her apostolic activities were not her activities as a mother, but as a Catholic woman. Her apostolic spirit had a good influence on her children; this influence was her own as a mother. But in themselves, her apostolic activities could have been an obstacle to her dedication to the family. But the good Lord had His plan and she followed the judgment of her spiritual director, who encouraged her in the direction of her apostolic zeal. Marcel inherited all these traits. She was a qualified Red Cross nurse and devoted one and a half days a week to the care of the sick in a clinic, seeking out the tasks which others preferred to avoid. She and her husband were also members of the St. Vincent de Paul Society and visited the poor, but her most important apostolate was with the Franciscan Tertiaries. Under the guidance of Mrs. Lefebvre, who became president of the chapter in Tourcoing, the number of Third Order “sisters” reached eight hundred. The novice mistresses were chosen by her, and they had their own private retreats.

Directed by her spiritual director, Father Huré, a Montfortian priest, she practised penance. Among her personal effects now preserved at the International Seminary of St. Pius X at Ecône, Switzerland, are her hair shirt and a spiked iron chain she wore around her waist. But soon, after the privations and trials of the war years, Mrs. Lefebvre contracted Pott’s disease, or spinal tuberculosis, from her imprisonment by the Germans in the basement of city hall, where she had been confined for



The future Mrs. Lefebvre in a picture taken in 1902

her patriotic resistance. For a year and a half she had to stay lying down, encased in a corset of plaster of Paris, sleepless, tortured, a living example of Jesus crucified. Marcel would say later on: “We understood what suffering is. We five older children were really marked by it. Our vocation to the religious life originated then.”

## Spiritual Life

Father Huré had taught Gabrielle how to do mental prayer. She meditated and did spiritual reading. She was courageous and magnanimous, and practised mortification and self-sacrifice. In 1917, she took a vow always to do the more perfect thing (which she renewed at each confession). She lived by faith, referring everything to God and His holy will, and the most abiding characteristic of her soul was gratitude to Divine Providence. >

# Theme Motherhood

---

## The Educator

She was an excellent educator. Her husband set high standards for his children, but tended to be excessively severe in his demands. She, on the other hand, was more balanced; she preferred to guide the family by establishing an atmosphere of trust that never crushed the children's spontaneity, but stimulated their generosity by good example. To one of her daughters who had committed a slight fault, she made this tactful

remark: "I say, my dear, in that you may not have been at your best..."

## The Sanctuary of the Home

The Lefebvres' home was a sanctuary with its own liturgy, in which the Blessed Sacrament held the central place. While Father went to Mass with the maid Louise at 6:15 a.m. and served for the Dean, Mother woke the children, made the sign

Lefebvre Family in 1923







of the cross on their foreheads, and made sure they made their morning offering. Then she went to Mass at 7 a.m. with the children who were old enough to walk—they did not need to be asked twice to go. When they were older, they went to Mass at boarding school. Every evening, the family prayers led by the father gave them the opportunity to put right any disagreements that might have occurred during the day, and to unite their hearts in God's love. The children never went to bed without receiving their parents' blessing.

## Ascension and Consummation

Gabrielle had the joy of seeing her children, one after the other, find the path prepared for them by divine providence. She corresponded often with her three missionaries in Africa, and her letters remain a source of spiritual guidance.

The ascension of her soul to God was consummated during her final illness, an intestinal obstruction or perhaps cancer. She was hospitalized on July 7, 1938, and on the 11th was given Extreme Unction. She admitted: "I could not have imagined that it was possible to suffer like this." On the 12th she received Communion and made a large sign of the cross to bless from afar her five eldest children who could not be there. Then she said to her three youngest: "I am not St. Theresa of the Child Jesus, but I will obtain for you whatever you ask me." And then turning towards her husband: "You too, René," she said. That morning she had said to her brother Felix: "You know, I am going to heaven." And when he looked at her speechless, she added: "I am called to Paradise." In the evening around 5 p.m., she gave her last piece of advice to her children: "Put the good Lord above everything on earth." After the prayers for the dying recited by the family, she had "this amazing look on her face as if she were seeing something impossible to describe and towards which she felt drawn, because she seemed to be trying to prop herself up in bed," and then she breathed her last.

Convinced of the holiness of their mother, the Lefebvre children did not hesitate to invoke her intercession. Fr. Le Crom's study of the soul of Mrs. Lefebvre (Rev. Le Crom, *The Life of Gabrielle Lefebvre: The Mother of Archbishop Lefebvre*, Kansas City: Angelus Press, 1994) reveals her continual renouncement and constant union with God in thanksgiving—a mark that shows that the fundamental gift of wisdom has been active.

Adapted from *Marcel Lefebvre: The Biography*, tr. Brian Sudlow (Kansas City: Angelus Press, 2004), pp. 5, 6, 7-8, 106-7.

**Bishop Bernard Tissier de Mallerais** is one of the four bishops consecrated by Archbishop Lefebvre in 1988. He is the author of *Marcel Lefebvre*, the definitive biography of the archbishop. He resides at Our Lady Immaculate Priory in Chicago, IL.



Feminism at Fifty

# *The Feminine Mystique* Critiqued

---

by Fr. Jonathan Loop, SSPX

---

Twenty thirteen marked the 50th anniversary of the publication of *The Feminine Mystique*,<sup>1</sup> a passionate attack by a woman named Betty Friedan on the traditional role of women as wives and mothers. In it, she claims that the majority of women embraced these responsibilities because it was what was expected of them by society, despite the fact that it left them unfulfilled. According to Mrs. Friedan, an unthinking attitude prevailed among both men and women, both high and low society, which viewed women as incapable of any worthwhile contribution to civic life. For her part, she believed that to be a mere “housewife” rendered one somehow less than a human being, and she recommended that women strive to take their place in the world outside the home, especially by seeking higher education.

Three years after the publication of her influential work, she would be elected the first president of the National Organization of Women, helping to draft its first mission statement, which begins: “The purpose of NOW is to take action to bring women into full participation in the mainstream of American society now, exercising all the privileges and responsibilities thereof in truly equal partnership with men.”<sup>2</sup> Given the enormous influence of her work—both in print and in the political arena—it is appropriate to

<sup>1</sup> *The Feminine Mystique*, 20th Anniversary edition (New York: Dell Publ. Co., 1983) p. 356.

<sup>2</sup> “Honoring Our Founders” from National Organization of Women website: <http://www.now.org/history/founders.html>. Accessed on 23 December 2013. Friedan would also contribute to the founding of the National Association for the Repeal of Abortion Laws in 1969, especially by encouraging the organization to promote a policy of permitting abortion “at the discretion of the mother,” as opposed to allowing it merely in more limited cases of rape, incest, etc.





<sup>3</sup> *Feminine Mystique*, p. 47.

examine her principal arguments to see what is at the basis of the harsh attack against motherhood in our day.

## “The Happy Housewife Heroine”

To simplify, we may identify two basic levels of Mrs. Friedan’s arguments. She begins by addressing some of the particular attitudes towards women which dominated American society in the 1950s before moving to a more profound and philosophical attack of the traditional institution of marriage. Her first tactic may be seen in one of the early chapters of her work, where she conducts an analysis of the content of women’s magazines for the previous 20 years and argues that she finds in them a gradually growing presentation of what she calls “the happy housewife heroine.” In other words, these magazines (such as *McCall’s*, *Ladies Home Journal*, and *Redbook*) tended to propose as models women who sacrificed their own personal ambitions in order to be the perfect wife and mother. She writes: “The end of the road is togetherness, where the woman has no independent self...; she exists only for and through her husband and children.”<sup>3</sup> This was, in the mind of Mrs. Friedan, a marked and lamentable departure from the literature available in the same magazines in the late 1930s and early 1940s, which >



<sup>4</sup> Ibid., p. 65.

<sup>5</sup> Ibid., p. 44.

<sup>6</sup> *Casti Connubii*, para. 27.

<sup>7</sup> *Feminine Mystique*, p. 68.

<sup>8</sup> *Feminine Mystique*, p. 310.

were more likely to praise women who sought fulfillment in endeavors unrelated to matrimony.

Mrs. Friedan also points out that in many cases the heroines of such stories or articles tended to glory in their lack of personal opinions about any subjects other than their ability to please their husbands. She argues that at least one publication went so far as to “assume frankly that women are brainless, fluffy creatures.”<sup>4</sup> In this regard, she states that the women depicted in the women’s magazines became progressively younger—not so much in age as in maturity. “They seem to get younger all the time—in looks and in a childlike kind of dependence.”<sup>5</sup> The reason for this is that they “have no vision of the future, except to have a baby.” In other words, she claims that the model wife as presented in the popular culture of the day has the maturity of an eight-year-old who likes to play with dolls. Interestingly enough, on the surface her words sound remarkably similar to a comment of Pope Pius XI in *Casti Connubii*: “Nor does [subjection] imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights on account of their lack of mature judgment, or of their ignorance of human affairs.”<sup>6</sup> Wives are not children and ought not to be treated as such. Evidently, the similarity remains on the surface, as may be seen by the fact that the context of this papal citation is the wholehearted endorsement of the subjection of wives to their husbands and, as we shall see, their subordination to the common good of the family. Mrs. Friedan would have dismissed this as a half-hearted attempt to treat women as unique persons while still denying them the substance of individuality.

Indeed, her attacks against the division of labor in traditional marriage—namely, that it denies women any personal ambitions and tends to prevent them from coming of age—rest on deeper foundations. This becomes evident at the conclusion of the chapter we have been discussing, where she asks: “Why, with the removal of all the...barriers that kept women from being man’s equal, a person in her own right, an individual free to develop her own potential, why would she accept this new image which insists she is not a person but a ‘woman,’ by definition barred from the *freedom* of human existence and a voice in human destiny?”<sup>7</sup> Her contempt for a vision of womanhood tied to the majestic reality of conferring new life—both physical and moral—originates in her understanding of human freedom and self-realization (i.e., the development of one’s potential).

## The Courage to Be an Individual?

This becomes clear in a later chapter of the book titled “The Forfeited Self.” There she posits that: “Thinkers in many fields...postulate some positive growth tendency within the organism...which drives it to fuller development, to self-realization.”<sup>8</sup> She explains: “This ‘will to power’...as it is called...is the individual affirming his existence and his potentialities as a being in his own right; it is the ‘courage to be an individual.’” Despite the technical jargon which she employs, the basic idea is quite simple: in order to





<sup>9</sup> St. John 8:32.

<sup>10</sup> *Feminine Mystique*, p. 312.

<sup>11</sup> Ephesians 3:14.

<sup>12</sup> Friedrich Nietzsche, *Thus Spake Zarathustra*, Third Part: "Old & New Tables," section 12.

prove that one exists, one must sharply distinguish oneself from everything that surrounds oneself. One can only do this by indulging in self-expression, by being "creative," and unleashing one's hidden talents. This vision stands in stark contrast to that of Catholicism, which takes for granted that we exist and which argues that our goal in life is to conform ourselves to a reality which exists independently from us and is superior to us. As our Lord Jesus Christ stated: "You will know the truth, and the truth will set you free."<sup>9</sup>

These two opposing viewpoints may be made more intelligible if we consider their application to the field of painting and sculpture. Our Lord's understanding of man's perfection may be illustrated by the art of someone like Giotto or Raphael. These artists viewed their art as successful inasmuch as it faithfully reproduced reality. Mrs. Friedan's understanding of human worth may be compared to the work of Jackson Pollock or any other purveyor of modern art. Such art is deemed successful not in spite of the fact that it is unintelligible to anyone but the artist, but precisely for that reason. For such art is meant to be an expression of that person's individuality, something which by its nature is incommunicable.

## A Woman Must Be Free

To return to women, Friedan argues that to see them as being merely wives and mothers is to deprive them on a very deep level from the capability of expressing themselves and, as a result, of affirming their personal existence. They would exist only in relation to another and therefore cease to exist in their own right. In order to "become what she can be," a woman must be free to abandon the four walls of her home and do whatever she pleases without reference to her husband and children. This is one reason why Friedan was such an avid supporter of abortion at the discretion of the woman—i.e., on demand. For she must be free to choose whether or not she wants to accept the burdens of child-rearing and to express her individuality in this manner.

Mrs. Friedan is, in effect, applying the principles of the philosophical system of existentialism to women and marriage. As her use of the expression "will to power" implies, she owes not a little to one of the fathers of modern existentialism, Friedrich Nietzsche. Among other things, she shares with him a fascination for the future. Indeed, she identifies as the peculiarly human trait: "the ability to transcend the present and to act in light of the possible, the mysterious capacity to shape the future."<sup>10</sup> This attitude contains a deep if implicit rejection of the past, which means a repudiation of one's forebears. In other words, one disavows one's forefathers and, ultimately, God, "from whom all Fatherhood is named on heaven and on earth."<sup>11</sup> This is made clear in Nietzsche's *Thus Spake Zarathustra*: "Exiles shall ye be from all fatherlands and forefather-lands! Your children's land shall ye love: let this love be your new nobility."<sup>12</sup> The worst of all fatherlands, in Nietzsche's mind, the one from which men ought especially to become voluntary exiles, is Christianity, as he makes clear earlier in the same section: "[Do not count it an honor]...that a Spirit called Holy, led your >

# Theme Motherhood

---

<sup>13</sup> *Feminine Mystique*, p. 42.

<sup>14</sup> *Casti Connubii*, para. 103.

forefathers into promised lands, which I do not praise: for where the worst of all trees grew—the cross—in that land there is nothing to praise!”

While it would be a stretch to claim that Mrs. Friedan had these lines before her mind when she criticized the traditional role of women as wives and mothers, she was undoubtedly influenced by Nietzsche’s spirit. This becomes evident when she implicitly repudiates the comparison of the housewife to the Blessed Virgin Mary: “And the American housewife is reminded that Catholic countries of the Middle Ages ‘elevated the gentle and inconspicuous Mary into the Queen of Heaven and built their loveliest cathedrals to Notre Dame.’”<sup>13</sup> In other words, the Catholic ideal of women imitating the hidden virtues of the Blessed Virgin Mary serves only to trap women in the self-effacing world of housewifery. Thus, Our Lady as a model must be cast aside so as to permit a more *free* woman to come to the fore.

Mrs. Friedan’s attack on motherhood as outlined above has had a powerful and deep influence on contemporary American society. We traditional Catholics would be lying to ourselves if we believe we have remained unaffected by such a woman’s arguments. Certainly, we reject the more obvious points in her program, such as abortion and birth control, but we tend to think like her when it comes to our attitudes concerning the relative importance of such things as women’s dress, education, dating, and employment outside the home. To counter the deeply nihilistic thinking inherent in modern feminism requires more than that traditional Catholic women wear dresses on Sundays and have as many children as God allows.

Rather, it requires a deep recognition of the order God wills as made known to us by the Church and a willingness to submit to it, as Pope Pius XI makes clear in *Casti Connubii*: “It is necessary that a filial and humble obedience towards the Church should be combined with devotedness to God and the desire of submitting to Him.”<sup>14</sup> We are called not merely to avoid what the Church declares to be sinful, but to understand and to embrace generously what she proclaims we must do: to respect the hierarchy in marriage and the subsequent division of labor within the home. This requires, of course, that we study what the Church and the popes (such as Pius XII) have taught regarding the marital state. Only in this manner shall we have the tools to defend the traditional roles of men and women in the family against the attacks of thinkers like Friedan and their unthinking followers in our own day. Although on the 50th anniversary of the *Feminine Mystique* her ideas appear triumphant, we can work in our families to ensure both that they do not reign in our homes and that this date represents a high water mark for her influence.

**Fr. Jonathan Loop** was born and raised an Episcopalian. He attended college at the University of Dallas, where he received the grace to convert through the intermediary of several of his fellow students, some of whom later went on to become religious with the Dominicans of Fanjeaux. After graduating with a bachelor’s degree in political philosophy, he enrolled in St. Thomas Aquinas Seminary, where he was ordained in June 2011.





---

# The Role of the Mother in the Modern World

---

Interview with a traditional Catholic mother

---

**The Angelus:** Can you give us a brief introduction to your family and background?

**Mother:** I was raised in a pagan background, marrying at a young age, and converting to Catholicism a year after our marriage. Coming from a family in which there was abuse, alcoholism, as well as infidelity, I knew that I wanted something different for my own family. I went into marriage with never a question in my mind that it was for life, despite that lack of example when I was growing up.

**The Angelus:** Has your family always been Catholic, traditional or otherwise?

**Mother:** We came to Tradition after some time. However, we were always Catholic, truly endeavoring to live a Catholic life. Before 1989, we attended the *Novus Ordo* Mass, never

liking the changes, and consequently doing a bit of church hopping—hoping to find the most conservative Mass available. It took a major problem in our own family to make my husband and I ask ourselves what we were doing wrong. We had always tried to live our faith, taught our children their catechism, yet there was a division between us as parents and our older children. My mother-in-law was reading one of Archbishop Lefebvre's books and told us about the SSPX. It took an Ignatian retreat to unite us. My daughter told us that up to that point they had never heard anyone tell them what we had told them about the Faith, not until they attended the retreat.

**The Angelus:** What is your ideal or vision of raising a truly Catholic family?

**Mother:** We are the parents of a large >

# Theme Motherhood

---

family, accepting the children as God sent them. The Church teaches us that not only are we to have the children, but also that we are responsible for their education... Instructing them in their Faith, taking care of their daily needs, making sure they are well-formed spiritually, academically and otherwise... Loving them. It is important to see and understand each child as an individual with their own needs and temperament.

**The Angelus:** What were the biggest challenges you faced raising a family in the modern world?

**Mother:** The biggest challenge we faced while raising our children was that at that point there was not any support from anyone that we were doing the right thing. The priests, sisters, family, friends—no one agreed with the number of children we had and with the values we were trying to instill in our children. We didn't know any other large families until we came to the SSPX. The temptation for me was to question if we were really doing what we should. Could we really take proper care of such a large family? Surely we couldn't give our children everything they needed. One priest told me I wasn't expected to be a martyr. Today we have the SSPX and other families to support one another.

**The Angelus:** Do you think it's easier or harder to raise a family now than when you did? Why or why not?

**Mother:** In one sense it's easier now as we have priests to help us, other families to associate with, good Catholic schools, and so many other things offered by the SSPX. There are great books to read on how to raise one's family. However, I would say that one of the biggest challenges faced by families today is the modern technology that brings the world into one's home. Technology can be used for good, but there is deadly harm in it as well. It is a real struggle to use it properly without compromises in allowing the spirit of the world to permeate the sanctuary of one's home.

**The Angelus:** What qualities did you look for

in your husband that you would recommend to young ladies today?

**Mother:** Firstly, does the young man live his Faith? What importance does he place on it? Does he pray and study his Faith? Does he have a steady job as well as having some money saved? What do other people think of the young man? How does he treat his mother?

**The Angelus:** What can you say about the joys and challenges of a large family?

**Mother:** God has blessed us with many children. Raising them, one of the challenges we faced was knowing how to direct each child with their various temperaments and difficulties. Another one was having enough money to take care of our large family. The work load of having a lot of children is tremendous. At times the cooking, cleaning, changing diapers, etc., never seemed to end. There was no time for oneself at all. However, there were also many joys. Also, because there were so many of us, we were able to accomplish many things that a smaller family would not have found possible. Today, my children are not only my children, they are my friends, always happy to call and come home whenever they can. We are closer than ever, knowing, understanding, and supporting each other in the crosses that life brings.

**The Angelus:** Were there Catholic schools available for your children? If not, did you homeschool? What advice can you give mothers regarding education?

**Mother:** There were not any Catholic schools available, so our children attended public school. We had five graduate from this system and then we began to homeschool a few of the younger children. As I saw how quickly they learned, we decided to continue on that road. A couple of years later, we took the rest of the children out of public school. From that point on, we homeschooled each year for about twenty years. Homeschooling is difficult as it requires even more time and energy from the mother. In such a situation, it is essential to have a schedule and to see the importance of making the home education a truly good education. It can be



difficult to hold to high standards and to not slip into mediocrity of learning simply because it is easier to deal with. Although homeschooling sometimes is the only option—as it was in our case—it does have many negatives, even in the best circumstances. If a good Catholic school is available, take advantage of it! But remember that a good education begins at home even with a good school—basic etiquette, catechism, discipline, order in everyday life.

**The Angelus:** What was the relationship like between you and your husband, especially in the raising of your children? What advice would you give along these lines?

**Mother:** We always supported one another,

particularly in front of the children. Our disagreements were private. It is very important that the parents are united.

**The Angelus:** How did you and your husband handle the discipline of the children?

**Mother:** When the children were little, a swat from Mom or Dad sometimes was needed. Many times a snap of the fingers and a look from Mom was enough. For the little ones, sitting on the time-out chair was a good punishment. Some of our children have since told us that they hated having to stand in the corner more than any other punishment. As the children grew older, writing a paragraph on an assigned subject worked very well since it meant the offender had to think about his misdeed by the subject assigned. For >

Celebration of Mothers' Day at Christ the King Priory, Brussels, Belgium: After the High Mass the parish offers flowers to the mothers of all ages.





# Theme Motherhood

---

certain offenses when the children were older, I simply told them they would have to see their father when he arrived home from work that day. He would speak to them and assign a just punishment, perhaps some extra work or the removal of some privilege.

**The Angelus:** Can you describe the spiritual life of the family? Did you pray the daily Rosary or have any devotions which you would recommend?

**Mother:** The spiritual life of my husband was what attracted me to the Catholic Faith at the beginning of our marriage. I would watch him say his morning and evening prayers, his daily Rosary... His example of prayer made me desire to have what he had. Prayer was very much a part of our life from the very beginning. Besides our daily Rosary as a family, we would help the children with morning and evening prayers. In addition, we celebrated the liturgical life of the Church. Such things as earning straws for the Baby Jesus during Advent, choosing an Advent person to try to be extra charitable to without them knowing, dressing up as saints for All Saints' Day with a party at home, making May altars and having processions in honor of Our Lady, doing the Stations of the Cross each Friday of Lent, having a special gift for each one to celebrate the Feast of St. Nicholas, having special meals to celebrate big feasts, etc.—all these things brought the Faith to life for our children. It is important to instill in one's children the joy the Catholic Faith brings to one's soul. The Church offers a wealth of things for us to take advantage of!

**The Angelus:** What was home life like for you with your husband away during the work day and a house full of children? Are there any tips or tricks?

**Mother:** BUSY! Many days seemed very long, but I was so busy there was little free time. And when there was spare time, I learned many things to fill in those times. Tips? A schedule is of the utmost importance as naps and bedtimes give you times to do things you can't otherwise fit in. They also serve to refresh you.

**The Angelus:** What do your children think is your strongest point as a mother?

**Mother:** I asked one of my sons for help with this question. His reply, "It's your unselfish giving of yourself... Oh, and your pie and breadmaking skills too!" (with a grin).

**The Angelus:** How would you define the role of a mother to her children?

**Mother:** The older I get, the more I see the importance of a good mother. A mother has the responsibility of training the children the most. It first starts with the giving of herself. It is, many times, a thankless job, particularly when the children are young. I would say a mother's role is crucial especially in the following areas: that a mother loves her children without spoiling them, that she teaches them their Faith, that she makes sure there is order in the home, and that she trains her children to give of themselves (which begins with one's own example more than anything).

**The Angelus:** What did you direct your children to do for recreation? Sports, games, TV?

**Mother:** With so many siblings, our children were each other's best friends. For recreation they played sports together: volleyball, keep away, kickball, cops and robbers, sledding in the winter, etc. They went on bike rides and hikes together and with their father. We sang together and played board games and cards. Musical instruments (especially piano) were a big part of their lives. The boys were into woodworking and the girls had artistic pursuits in other areas. Our children also loved to read—almost too much! We set a limit to all of these things since there were, of course, duties to be done as well. The children were all expected to help with dishes, meals, cleaning, garden work, taking care of the animals, etc. They had a set work time each day, followed by recreation time. They learned that time was not just their time to spend as they wished. We did have a TV in our younger years, but it only went on if Dad turned it on. The children never asked. DVDs were very limited and television even more so.

**The Angelus:** Did you ever have trouble with



black sheep among your children? For instance, someone who refused to go to Mass on Sunday? What advice can you give for others in similar situations?

**Mother:** There was a time before we came to Tradition when we could see our family was not united. When our older children became a serious bad example to the younger ones, we asked them to move out and get their own apartment. If they couldn't abide by the house rules, it was time to move out. I encourage others in similar situations to have patience and charity and to pray very much for their children. Once the problem has been addressed, it is better not to continually bring it up. This simply serves to turn the child away. Patience and charity in whatever possible is the best route.

**The Angelus:** Did you try primarily to preserve your children from the world or prepare them for it? Or both?

**Mother:** We endeavored to keep the world out of our home, especially when our children were young. We did travel to other places and visit other good families. I think we could have prepared them better for stepping out into the world. It is important, yet difficult, to prepare them properly. On one hand, one can't expose them too much, but nor can one completely isolate them from what they must eventually face.

**The Angelus:** Did you impose any codes regarding dress, behavior, and speech?

**Mother:** From the time our children were very little, we formed them with the idea of dressing modestly and in a feminine manner, teaching and explaining why one should dress this way. Our older daughters wore slacks around the house in the beginning, but as they grew up and we came to Tradition, they understood why one shouldn't do so. We never had any struggles with our children on this issue. Being careful not to project the worldly view of what is fashionable and "normal" and thus desirable (via television, magazines, etc.)—protected our daughters from forming ideas that they must dress a certain way in order to fit in. Their formation in this area was not imposed upon by the worldliness of the examples set before most young people today.

The behavior and speech were worked on little by little as they grew up. We had certain standards of course, but many times lessons were taught by incidents that occurred. Training of children is a slow process. Perseverance and consistency are the keys.

**The Angelus:** How would you define a successful mother?

**Mother:** A successful mother is someone who has a love for souls and is able to transmit that love of souls to her children... Someone who inspires in her children the giving of themselves and inspires a love of their Faith.

**The Angelus:** What are the consolations of being a mother?

**Mother:** A big consolation in being a mother is the love and appreciation that is given in return by the children as they grow. In a large family especially, one is never lonely. Even though our children live all over the world now, we are as close as ever in heart and soul. I also hear from them regularly and they come home to visit as often as they possibly can.

**The Angelus:** How did you foster vocations in the home?

**Mother:** A number of things come to mind as crucially important. Firstly, live your Faith within the home. It impacts every aspect of one's life, and the children must be impregnated with this idea. Secondly, always support the religious and do not speak against them. It is so important to instill in one's children an attachment to the Faith itself. The emphasis should not be on the instruments God uses, but on the beauty and joy of Catholicism and on how to fully live a Catholic life. Thirdly, encourage sacrifice in your children, a giving of themselves...a love for souls. Fourthly, speak of religious vocations to them, expose them to the beautiful lives of the saints. As they grow older, help them to understand that their first question for themselves is whether God is calling them to a religious vocation. Help your children to understand the purpose of courtship and discourage dating until your children are mature and ready for marriage!



Berthe Petit was a humble Franciscan tertiary, a victim soul, and an apostle of devotion to the Sorrowful and Immaculate Heart of Mary. She was born on January 23, 1870, in Enghien, Belgium, and died in 1943. She had been privileged with visions of both Our Lord and the Blessed Virgin Mary since the age of four. These are the words that were spoken to her by the Holy Infant as he traced a cross on her forehead while she knelt in front of the tabernacle: "You will always suffer, but I am with you."

During the month of February 1915, Our Lord said the following words to Berthe: "It is through the Sorrowful and Immaculate Heart of My Mother that I will triumph, because having co-operated in the redemption of souls, this Heart has the right to share a similar co-operation in the manifestations of My justice and of My love. My Mother is noble in everything, but she is especially so in her wounded Heart, transfixed by the wound of mine."

Cardinal Mercier, in the middle of World War I, wrote the following in a pastoral letter on March 7, 1915, after his return to Belgium from Rome: "Our Holy Father the Pope asks that the mothers and widows now in mourning would stand on Good Friday with the Mother of Jesus, at the foot of the Cross, and unite their sacrifice with the bloody sacrifices of the Redemption....On Good Friday we shall consecrate ourselves to the Sorrowful and Immaculate Heart of Mary." On Good Friday he consecrated his diocese and his country to the Sorrowful and Immaculate Heart.

The same year, Cardinal Bourne, Archbishop of Westminster and Primate of England, gave thanks to God for the victories obtained on the Marne and on the Yser and wrote: "It has ever been the practice of the children of the Catholic Church to beg in all their cares and anxieties the help and intercession of her who was privileged to stand by her Divine Son dying on the Cross, and we desire today to exhort you, dear Reverend Fathers and dear children in Jesus Christ, to place all your prayers and supplications under the protection of the Sorrowful and Immaculate Heart of Mary. Jesus Christ Our Lord might, had He so willed, have dissociated His holy Mother from the sorrows and awful sadness of His Passion and Death. Such was not His Will. Having bestowed upon her by His own free choice, in view of her Divine Motherhood, that complete immunity from original sin, which we name her Immaculate Conception, He willed to ask her acceptance of the fullest share in His sufferings for our redemption that it was possible for any creature to receive. That acceptance she gave freely, unhesitatingly, and in fullest measure, for our sake; and thereby merited from her Divine Son a place and power of intercession that belongs to her alone."







# Roman Liturgy in the Light of the East

---

by Gabriel S. Sanchez

---

Reflecting on his Parisian childhood in the 1930s, the late Russian Orthodox émigré theologian Fr. Alexander Schmemmann recalled how, on the way to class, he would slip into the Roman Catholic Church of St. Charles of Monceau “for two or three minutes, and always in this huge dark church at one of the altars a silent Mass was being said.” For Schmemmann “this never-changing Mass” is “the presence in this world of something absolutely and totally Other” which “illuminates everything in one way or another, everything is related to it.” Decades later, upon returning from his trip as an official observer at the Second Vatican Council, Father Schmemmann confessed to the *New York Times* that the event provided him the opportunity “to thank God [he] was Orthodox.” Though Schmemmann could not have foreseen in

November 1963 what was to happen to “the never-changing Mass” in the wake of Vatican II, these were his thoughts upon watching Pope John Paul II serve Mass at Yankee Stadium in New York in 1979:

## Presence of the Eternal

“In 1965, I watched the service performed by Pope Paul VI in the same Yankee Stadium, and despite everything it was the presence, the appearance on earth of the eternal, the super-earthly, whereas yesterday I had the feeling that the main thing was the message. And the message is again and again: peace and justice, human family, social work. An opportunity was given, a fantastic chance to tell millions of



millions people about God, to reveal to them that more than anything else they need God, but here, on the contrary, the whole goal it seemed consisted in proving that the Church can also speak the jargon of the United Nations.”

Schmemmann, despite his lifelong fidelity to the Orthodox Church, was no anti-Catholic bigot looking for cheap opportunities to engage in polemical triumphalism against the “Latin West.” As an outsider looking in who also possessed a deep love for liturgy, he saw, just as many still see, a disturbing degradation of contemporary Roman worship which, at the experiential level at least, leaves Catholicism unpalatable to many Eastern Orthodox Christians. The Orthodox Church, perhaps more than any other extant Christian confession, places a premium on not just the ancientness of liturgical rites, but their beauty and transcendent expressiveness as well. It should come as no surprise that Alexei II, the late Patriarch of Moscow, publicly welcomed Pope Benedict XVI’s *Summorum Pontificum* in 2007 while, more recently, Metropolitan Hilarion Alfeyev, a leading prelate of the Russian Orthodox Church and accomplished scholar, called on Catholics and Orthodox to examine the common roots of their respective liturgical traditions, particularly with respect to ancient Christian chant. Without trying to downplay the serious doctrinal differences between Catholics and Orthodox, let me suggest that the project of restoring the traditional Roman liturgy—a project which will no doubt bear great spiritual fruit for the Catholic faithful—represents an important step forward in reuniting Christendom. And while this restoration should proceed on the principles of austerity, elegance, and moderation which once made the Roman liturgy great, there is much that traditional Catholics can learn from Orthodoxy’s liturgical ethos to inspire them in this noble cause.

## Reduced Liturgical Life

Outside of a handful of parishes, the liturgical experience of most traditional Catholics is exclusively centered on the Holy Sacrifice of the

Mass with the possibility of Benediction once a month. Eucharistic adoration, the Rosary, and perhaps a public novena represent the remaining elements of public worship. Though certainly laudable and spiritually beneficial, these acts of devotion are detached from the liturgical cycle; they neither directly enhance nor reaffirm the meaning of a given Sunday or feast day. Now compare this situation with what can commonly be found in many Orthodox parishes which follow Russo-Slavic liturgical praxis. On Saturday evenings, and the eves of great feasts, the office known as Great Vespers is served in which the faithful are immersed in psalms, hymns, and Scriptural readings that direct their minds toward the Divine Liturgy—the Eastern name for the Mass—which will be served the next morning. In larger parishes it is not uncommon for Vespers to be the first part of what is known as the All-Night Vigil, a highly ornate service that also includes Matins and First Hour (Prime) and can last up to three hours. Prior to the next day’s Divine Liturgy, the Third (Terce) and Sixth (Sext) hours are recited and, immediately following, a small service of prayers in thanksgiving for Holy Communion is offered. Since there is no official order for “low Divine Liturgy” in the Orthodox tradition, the entire service is intoned and sung. The result of these efforts, which sometimes places great demands on clergy, choir, and laity alike, is the sanctification of time for the greater glory of God.

Even in the traditional Catholic milieu the holy hours of the Divine Office remain in a state of neglect. Though this is not the place to plumb the depths of Western ecclesiastical history, it is an undisputed fact that the revolutionary incursions against the Church in Europe during the 18th and 19th centuries, along with the influence of Jesuit architectural models and active missionary work, brought about the banishment of the Roman Breviary from parish choir and its confinement to silent reading by the priest between hearing confessions. Still, as late as the 1960s it was not uncommon for many Catholic parishes to at least recite Vespers on Sunday evening. Many hand Missals, including the 1962 edition published by Angelus Press, include the necessary Latin >



and English texts for not only Sunday and festal Vespers, but Compline as well. Regrettably, if the laity have access to these services at all, it is largely by way of private recitation without the musical and active elements which render these offices authentically liturgical. Since the liturgical revolution in the Church, however, Catholics faithful to traditional liturgy have at times had to make great sacrifices just to attend a low Mass according to the *vetus ordo*; the idea of having “more” was simply not in circulation during the decades-long struggle to survive.

## Restore Liturgical Culture

Today, thankfully, the situation is improving for many Catholics who remain steadfastly attached to the Tridentine Mass even if their overall numbers remain small in comparison to the rest of the Church. This should not be a discouragement, however. Outside of certain “Mother Countries” like Greece, Romania, and Russia, the Orthodox Church has only a minority presence with relatively small parishes, and yet it has not abandoned the importance of an opulent liturgical cycle. Restoring the Catholic Church’s liturgical culture, that is, sanctifying the time through the rich heritage of Rome, is not a matter of numbers exclusively; it is a matter of further dedicating our talents to God, and it can be undertaken in increments. Even parish communities without a full-time priest can, through the efforts of its members, hold a simple public recitation of Vespers each Sunday with an eye to steadily incorporating the chants contained in the *Liber Usualis*. During special parish events, such as a conference or mission, why not set aside time to recite a little hour such as Prime or Sext? The point here is not to dispense with devotional exercises such as the Rosary, but rather to make sure that such acts of pious worship are fit within the larger framework of the public prayer of the Church.

None of these efforts should be undertaken solely to impress the Orthodox, mind you. But as Catholics faithful to the Great Commission, we should not ignore that we are called to witness to

our separated brethren of the East (especially if they are living in the West!). Writing as a former Orthodox Christian who was brought up in the Eastern Catholic Byzantine Rite, I can say that the fight for liturgical tradition in the Roman Catholic Church was one of the catalysts which brought me and my family onto the Barque of St. Peter in 2011. We are not alone. The Anglophone Orthodox world contains a significant number of members attached to Western liturgical forms but who, for quite understandable reasons, have long felt alienated from the Roman Church’s liturgical anarchy. Similarly, many Protestants who are debating whether to swim the Tiber or the Bosphorus will note their desire for a reverent liturgy as one of decision points they use (often to the Catholic Church’s detriment). Should we, Catholics of the West, lose them to the East out of liturgical neglect? Heaven forbid.

When St. Pius X set out to “restore all things in Christ” during his time on the Papal Throne, he did so with an eye firmly fixed on the liturgy. In addition to reintroducing Gregorian Chant and making necessary reforms to the breviary, Pius X looked east by confirming the establishment of a Russian Catholic Church which was commanded to retain in full Russia’s historical liturgical rites. Liturgy, in the heart and mind of this great pontiff, was not a mere ornament and certainly not an option; it opened men’s hearts and minds to experience of the Kingdom of God, culminating in receiving Holy Communion—“the shortest and safest way to Heaven.” On this I suspect that the Orthodox would agree.

**Gabriel Sanchez** is an attorney and independent researcher living in Grand Rapids, Michigan, with his wife and four children.





High Mass at Our Lady of Guadalupe Monastery, Silver City, New Mexico



# Can God Be Named?

---

by Fr. Albert, O.P.

---

St. Pius X identified two fundamental doctrines at the base of modernism: agnosticism and immanentism, the second being a consequence of the first. Agnosticism teaches that we cannot know God, nor make any positive statements about Him, which leads to the second doctrine, immanentism, according to which the dogmatic statements we make about God, since they cannot apply to Him, simply describe the ideas and sentiments we have in our hearts about Him.

## Positive Statements about God

St. Thomas addresses head-on this crucial problem of the possibility of making positive statements about God in Question 13 of the *Prima Pars* of his *Summa* where he treats of the names of God. This question logically follows Question 12 on the knowledge we have of God for, he says, “everything is named by us according to our knowledge of it.” Thus, since we cannot know God’s essence in this life here below, the names we give Him do not express His essence, but rather they reflect the knowledge we have of





<sup>1</sup> “For sensible creatures are effects of God that are not adequate to the power of their cause” (I, q. 12, a. 12).

<sup>2</sup> Similarly, to another objection that says that since we cannot know God’s essence in this life, the names we give Him don’t apply to His substance he responds: “We cannot know the essence of God in this life, as He really is in Himself; but we know Him accordingly as He is represented in the perfections of creatures; and thus the names imposed by us signify Him in that manner.”

<sup>3</sup> Cajetan explains: “For we know God by these perfections [in creatures] not in just any way, but according to the manner in which they exist in creatures; thus we know God by His effects in such a way that the manner of existence of the effects overflows proportionately into our manner of conceiving these perfections.”

Him through His creatures. These creatures come from God and so they tell us something about Him (since He could not give them what they have unless it existed in Him beforehand so that He could give it), but they do not tell us everything because He infinitely surpasses them.<sup>1</sup> St. Thomas writes:

“Since our intellect knows God from creatures, it knows Him as far as creatures represent Him. Now...every creature represents Him, and is like Him so far as it possesses some perfection: yet it represents Him not as something of the same species or genus, but as the excelling principle of whose form the effects fall short, although they derive some kind of likeness thereto...Therefore the aforesaid names signify the divine substance, but in an imperfect manner, even as creatures represent it imperfectly” (I, q. 13, a. 2).

To an objection that quotes St. John Damascene, who says that the names we give God do not signify what He is, St. Thomas responds: “Damascene says that these names do not signify what God is, forasmuch as by none of these names is perfectly expressed what He is; but each one signifies Him in an imperfect manner, even as creatures represent Him imperfectly”<sup>2</sup> (ibid., ad 1).

This strict correspondence between the signification of the names of God and the manner by which creatures represent Him leads to a very important distinction that must be made between the perfection signified by these names and the mode or manner by which they signify it. For the perfections in creatures truly exist in God (otherwise He could not give them), but they exist in Him in a more eminent way than in creatures. Thus the names also which we give to God truly express His perfections but in a way that falls far short of the way they exist in God.<sup>3</sup>

## Distinctions to Be Made

This distinction between the perfection signified by a name and the mode by which it signifies it makes it possible to respond to the objection of the agnostics who say that since the names of God come from creatures they cannot be applied to Him properly, but only metaphorically, as when, for example, David says : “God is my rock.” St. Thomas responds:

“There are some names which signify these perfections flowing from God to creatures in such a way that the imperfect way in which creatures receive the divine perfection is part of the very signification of the name itself, as “rock” signifies a material being, and names of this kind can be applied to God only in a metaphorical sense. Other names, however, express these perfections absolutely, without any such mode of participation being part of their signification, as the words “being,” “good,” “living,” and the like, and such names can be applied to God properly” (I, q. 13, a. 3, ad 1).

So if the imperfect created mode of existence of a perfection enters into the name given to God, this name cannot be applied to Him properly, for this mode belongs to creatures, not to God. For example, God cannot be said properly to be a rock, because the name “rock” includes the imperfection of being material. If, however, the name expresses simply the perfection itself absolutely, without including the mode of its existence in creatures, the name can be applied properly to God. Thus when we say: “God is wise,” the name >

<sup>4</sup> St. Thomas adds, however, that although the word “wisdom” properly refers to something in God, it does not mean exactly the same thing as it means in creatures, and yet neither does it mean something totally different: it rather expresses a concept that is “analogical,” that is, a concept that applies both to God and creatures according to a proportion that is similar. In the same way we speak of sensation and intellection as both being “knowledge” and yet the term “knowledge” doesn’t mean the same thing in both cases. Nevertheless because the proportion between intellection and its object is similar to the proportion between sensation and its object, we call both “knowledge,” and this term refers to something real, namely this similarity of proportion.

<sup>5</sup> That is, one *created* word; the Divine Word, however, can and does.

<sup>6</sup> Cajetan, in his typically concise manner, succinctly sums this up: “Just as what is utterly and simply the same thing is represented by many perfections in real being, so it is in intentional being; that is to say, by many concepts.” “Intentional being” is precisely the object of logic: it is the existence things have in our minds, as opposed to their existence in reality (“*in rerum natura*”).

“wise” properly refers to something real in God, even though the name comes from creatures, because it merely expresses the perfection itself and not its mode of existence in creatures. This perfection “wisdom” does not exist in God in the same way as it does in creatures (for in them it is a quality of the intelligence while in God it is identified to His essence) but it really exists in Him.<sup>4</sup>

## Logic in the Philosophical Sense

Using the same principle of the correlation between the names of God and the perfections in creatures, St. Thomas responds to the question of whether all the names we give to God are synonyms, that is, do they, in fact, all really mean the same thing. It would appear that they do because what we name “wisdom” in God is, in fact, His essence, and what we name “justice” in God is also His essence, and the same thing goes for all the terms we apply to God. They all are identified to God’s essence and so don’t refer to anything distinct in God, and so it seems that they must be synonymous.

The response to this question (as to a lot of others) involves doing a little bit of logic—not logic in the sense of analyzing arguments (which is only a small part of logic and the least important), but in the philosophical sense of the term, which designates the study of the concepts of our mind in their relations to the reality they express. It is a difficult science, but absolutely necessary because of the complexity of the mode of human understanding which is incapable of seizing reality immediately as it is in itself but must break it up into particles, as it were, and put it back together again without, however, ceasing to be objective. It is only in this way that we will be able to answer the problem posed at the beginning about the positive statements we make about God.

As we have seen, the meanings of the words we use to name God are concepts of the intellect which are proportioned to the perfections in creatures. These perfections, however, although multiple and varied, are so many reflections of something that is one and absolutely simple, namely their cause, which is God, who is represented in a multiple, varied way by these diverse perfections of creatures. In the same way, then, the names of God, like the creatures they come from, are multiple and varied, even though they all express, imperfectly, one thing: God. They are multiple and varied precisely because they are imperfect: one single word cannot express all the perfection of God,<sup>5</sup> just as one creature cannot exhaust His infinite power and represent it, and so just as there are many creatures, there are many names of God.<sup>6</sup>

Thus even though all these names (like “wisdom” and “justice”) refer to the same thing, they are not synonyms because they do not *mean* the same thing. St. Thomas explains: “Synonymous terms are those which signify one thing under one aspect; for words which signify different aspects of one thing, do not signify primarily and absolutely one thing; because the term only signifies the thing through the medium of the intellectual concept, as was said above” (I, q. 13, a. 4 ad 1).



<sup>7</sup> Cajetan again explains: “What corresponds in reality to the many concepts one has of some thing, of God, for example? To these concepts corresponds one thing that is imitable or representable in many ways: to their multiplicity however does not correspond a multiplicity in the thing that is their object, but its eminence, by which it contains united in itself what is apprehended as multiple by another.”

<sup>8</sup> In the *Sed contra* of this same article, St. Thomas gives the argument of authority against this false doctrine: “What is of faith cannot be false. But some affirmative propositions are of faith; as that God is Three and One; and that He is omnipotent. Therefore true affirmative propositions can be formed about God.”

In other words, even though the terms we apply to God all signify, ultimately, the same thing (since “wisdom” and “justice” in God are the same thing), their *signification* is not the same, and so they are not synonyms. Words don’t refer immediately to *things* but to *concepts* through which the thing is known: so even if the thing they refer to is the same, the words are different, and not synonyms, if the concepts they refer to are different. The human mind is too weak to seize immediately the whole reality of things in one concept, even created things, and so much less can it seize the whole reality of God in one concept.<sup>7</sup>

## True Affirmations

All of this permits us to understand how we can make positive statements about God which truly affirm something about Him, even though He is, in Himself, ineffable. Again, a little logic is necessary to explain this precisely.

What happens, in fact, when we make a positive statement is that we affirm the unity in reality of two separate concepts in our mind. Let us take the example of the proposition: “This tree is green.” The tree and the color green in reality are one sole thing, but my mind knows this one thing according to two different aspects: its essence (tree) and one of its qualities (the color green) and then by the proposition reunites the two.

To the diversity of the concepts, explains St. Thomas, corresponds the multiplicity of the predicate and the subject; the mind signifies their identity in the thing, however, by the proposition itself which unites them.

And he goes on to apply this to God, giving the *coup de grâce* to the agnostic fallacy which, under the pretext that here below we cannot know God as He is in Himself, claims that we cannot make any true affirmations about Him at all.<sup>8</sup>

“God, as considered in Himself, is altogether one and simple, yet our intellect knows Him by different concepts because it cannot see Him as He is in Himself. Nevertheless, although it understands Him under different concepts, it knows that one and the same simple thing corresponds to all its concepts. Therefore the intellect represents this mental plurality by the plurality of the predicate and the subject, but represents the unity by their composition” (I, q. 13, a. 12).

**Fr. Albert, O.P.**, ordained in 1994, is presently superior of a newly founded Dominican community in Belgium under the authority of Bishop de Galarreta.



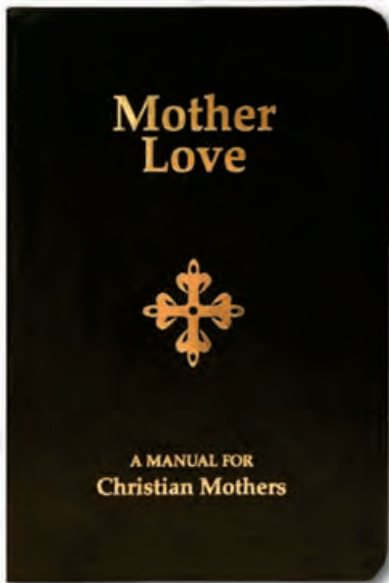






# Mother Love

---



Purchase this book for yourself, or for the Catholic mothers you know. It contains almost everything a mother needs to nurture and grow her spiritual life, so that through her sanctification she may sanctify her husband and family, so that she may truly become the heart of the home. Contains:

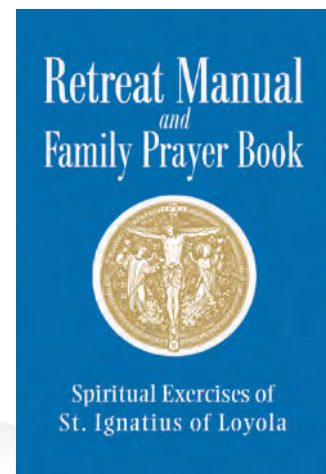
- Morning and Evening Prayers for Mothers
- Devotions for the Holy Rosary
- Points of Doctrine a Christian Mother Should Teach to Her Children
- Prayers at Mass
- The "Ten Commandments" of Christian Education
- Devotions for Confession and Communion
- Devotions for the Poor Souls, and for the Way of the Cross
- Prayers for the Various Special Necessities of a Christian Mother
- Prayers to Some of the Special Patrons of Christian Mothers
- Indulged Prayers
- A short book of instructions for Christian Mothers on the Christian Training of Children

54 pp. – Color softcover – STK# 4063 – \$6.45

# Retreat Manual and Family Prayer Book

---

Originally written to accompany the Spiritual Exercises of Saint Ignatius, this prayer booklet is useful at any time. Contains prayers for use throughout the day, the Stations of the Cross, various meditations and hymns (Latin with English), Examination of Conscience. Excellent for those wishing to keep the spirit of their retreat alive.



Visit [www.angeluspress.org](http://www.angeluspress.org) — 1-800-966-7337

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





---

# Padre Pio... a Priest

---

by Fr. Michael Fortin, SSPX

---

It is truly amazing to recall that there have only been two priests in all of history who have ever borne the stigmata—our Lord Jesus Christ and Padre Pio. It is true that others have had in a visible manner the wounds and sufferings of the crucified High Priest, most notably the patron saints of Italy, St. Francis of Assisi and St. Catherine of Siena, but they were not priests.

Padre Pio died in 1968, only forty-six years ago, three years after the closing of the Second Vatican Council. What does it all mean? Why in the workings of Divine Providence are we given in the 20th century the only stigmatized priest?

“The true Padre Pio we find in the celebration of the Mass and in the ministry of the confessional, that is, in those moments that most qualify the priesthood...the folly of the secularization of the priest has reduced the priest to the

humiliating position of having to rediscover his true identity and dignity! The priest, despite all the changes in society, is and must remain a man of prayer, of profound interior life, a man of God, the sacrificial lamb, the dispenser of grace, and the minister of the Eucharist...” (Msg. Antonio del Gaudio).

There are deep problems in the Church, countless souls in the world are abandoning their harbor of salvation, countless priests and religious in various nations have abandoned their Master’s calling, scandal after scandal of priests in the newspapers.

But there is only one Priest, our Lord Jesus Christ. Any other priest only participates in the one Priesthood of Christ; thus a priest may truly be called “Another Christ” through and only through this true participation received at his >

ordination. By the will of Jesus Christ, priests are made to be the instruments of salvation. Therefore without good and holy priests, souls are lost. The crisis today is a crisis of the loss of souls, thus it is a crisis of the priesthood, for they go hand in hand by the will of God.

The answer to this crisis lies in the figure of Padre Pio, a simple yet holy priest, a true figure and instrument of Jesus Christ. Padre Pio is the great merciful gift of the Good God given to us. His person marked with the wounds of Jesus Christ Crucified and his life of holiness proclaim boldly that the priest is "Another Christ," called to offer the same sacrifice of Christ upon the altar, called to forgive sins, called to teach the Catholic faith and morals without compromise, called to save precious souls. Padre Pio is the awakening grace for our time, to all priests and to all the faithful, that a return must be made to the sacredness of the priesthood, the sacredness of the Sacraments, and especially to the sacredness of the august and holy Sacrifice of the Mass for the glory of the Blessed Trinity and the salvation of souls.

## Of Noble Lineage

Padre Pio was born one Francesco Forgione on the 25th of May, 1887, in Pietrelcina, Italy. This territory of his ancestors was home to the ancient and tough race known as the Samnites. For nearly half a century, they fought fiercely against the invading powerful Roman legions up until 321 B.C. when the Romans accepted their terms. But strangely, this same freedom-loving people were the first in Italy to surrender to the sweet yoke of Christianity in A.D. 40.

Padre Pio was baptized Francesco (after the famed saint of Assisi who will ever be known for his poverty and reception of the stigmata). His parents, Orazio Forgione and Maria Giuseppa, had five children. They both possessed a deep Christian faith, simplicity and honesty. The Forgione family was poor, they had to work hard in the fields to harvest their daily sustenance. Yet, regardless of the amount of work to be done, the family went to Mass each morning and prayed

the Rosary each evening. In their devotion to Our Lady of Mount Carmel, the family would abstain from meat on Wednesdays, Fridays, and Saturdays. Although Orazio and Maria were illiterate, these good parents knew by heart the great Scriptural accounts and taught their children the same.

Orazio Forgione would travel to America a number of times to earn wages to support his family, but especially more significantly to pay for the education of Francesco, for the parents knew that something was supernaturally special with him.

## Victim for Sin

Padre Pio's mother relates that her little boy would tell her that he saw and spoke with Jesus, Mary and his Guardian Angel; he simply assumed that all could do so! Yet, in the mystery of Redemption, our heavenly Father seeks out chosen souls "to fill up those things that are wanting of the sufferings of Christ" (St. Paul). At the age of five, Francesco already wished to dedicate his whole life to God, and he knew well that this meant sacrifice. His mother would scold her little one for finding him sleeping on the stone floor and using a stone as a pillow! At the age of six, he will suffer constant and grave stomach problems. At the age of ten, he will have typhoid fever. At seventeen, he will suffer from terrible migraines, insomnia and fits of vomiting. Although he will live to eighty-one years of age, his health will continue to be racked with hernias, tumors and arthritis.

## Joy in Suffering

One day, when Padre Pio was asked why he joined the Capuchin order (a branch of the Franciscans), he smiled wide and replied, "I always liked bearded religious!" Only the one housed on the rock of Christ would be able to keep peace and even joy in such sufferings. It was Padre Pio's will to suffer, as it was his joy to follow his beloved Master's will for him.



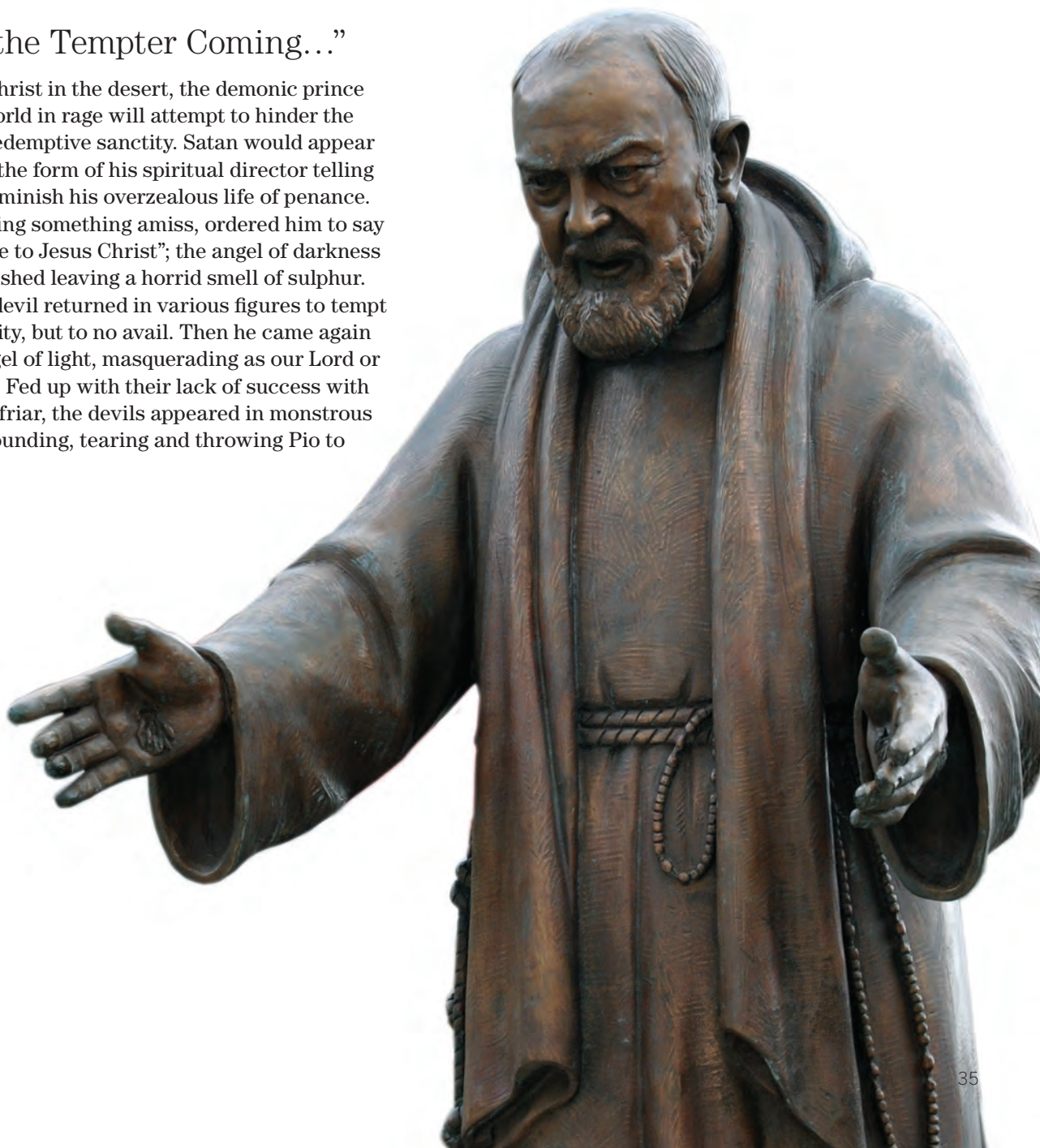
As a religious, he was given the name “Pius” or “Pio” (after St. Pius V, whom we know as the perpetual patron of the Mass of all time). The same year, the beloved Giuseppe Sarto will assume the name “Pius X” (later to be canonized by Pius XII).

In 1907, Pio will make his solemn profession, forever obedient, chaste, poor and suffering like Christ.

and fro. Unbearable demonic screams were heard from his cell. However, Pio would relate to his spiritual director, Padre Agostino, that he remained patient in these trials, knowing that our Lord Jesus Christ, our Lady, his guardian angel and St. Francis were with him and helped him always. >

### “And the Tempter Coming...”

Like Christ in the desert, the demonic prince of this world in rage will attempt to hinder the path of redemptive sanctity. Satan would appear to Pio in the form of his spiritual director telling him to diminish his overzealous life of penance. Pio, sensing something amiss, ordered him to say “Praise be to Jesus Christ”; the angel of darkness then vanished leaving a horrid smell of sulphur. Still the devil returned in various figures to tempt his chastity, but to no avail. Then he came again as an angel of light, masquerading as our Lord or our Lady. Fed up with their lack of success with this holy friar, the devils appeared in monstrous forms, pounding, tearing and throwing Pio to





## Sacerdos in Æternum

In 1910, he was ordained priest. “How could I sleep, with my heart bursting with joy?” “O Jesus, my Victim and my Love! In the joy of these renewed raptures make of me an altar for Thy Holy Cross, a golden chalice for Thy Blood...” With these words (relayed to his spiritual director) burning in his heart, no one was ever seen to offer Mass as Padre Pio. Several times he would be lost in ecstasy before the Holy Eucharist, to the extent that his superior would order the server to ring the bell, and Padre Pio would then have the signified command of his superior to return to the performance of Mass. In perfect obedience, Padre Pio did so.

The approaching World War I would hasten the death of the grief-stricken Holy Father Pius X. His successor to the papal throne, Benedict XV, begged Christians to pray to end this “suicide of Europe.” Padre Pio would take this request of the Pope to heart...to hands...and to feet. He will offer himself to God as a victim to end the war. World War I will end in November 1918, the same year in which Padre Pio will receive the stigmata until death. According to the closest intimate sources of Padre Pio, our Lord permitted the end of World War I through the prayers and sufferings of this chosen victim, and the price he had to pay was the stigmata which he bore for fifty years (Antonio Socci, *Il Segreto di Padre Pio*, pp. 85-95).

In August 1918, Padre Pio is bestowed transverberation (from Latin meaning “wounded across”). The mystical doctor St. John of the Cross explains: “The soul being inflamed with the love of God is interiorly attacked by a Seraph, who pierces it through with a fiery dart. This leaves the soul wounded, which causes it to suffer from the overflowing of divine love.”

“My God, my God, why hast thou forsaken me?”

A physical wound now appears in the side of Padre Pio. He relates to his director: “I feel in the depths of my soul a wound that is always open and which causes me continual agony.” He is

thrown into deep darkness of soul: “I do not see any hope except in prayers of other people...The hand of God is heavy upon me.”

Eight years previous, Padre Pio had already received the wounds and pains of our afflicted Lord. But in an indescribable and unbearable humiliation, he begged our Lord to withdraw not the suffering, but the visibility of the stigmata. Our Lord does answer his request.

However, after the August transverberation, on September 20, 1918, while making his thanksgiving after Communion in the choir loft before an image of Jesus Crucified, five luminous rays from the five wounds of Christ will penetrate his hands, feet and side. This time, the visible stigmata will remain for fifty years until his death. Padre Pio swooned in pain and joy; he fell to the floor and bled profusely. Brother Nicola found him thus, and he ran to notify the superior.

Padre Pio opens his heart to his superior and also to his spiritual director: “On the morning of the 20th of last month, in the choir, after I had celebrated Mass I yielded to a drowsiness similar to a sweet sleep...I saw before me a mysterious person similar to the one I had seen on the evening of August 5. The only difference was that his hands and feet and side were dripping blood. This sight terrified me, and what I felt at that moment is indescribable. I thought I should have died if the Lord had not intervened and strengthened my heart, which was about to burst out of my chest. The vision disappeared, and I became aware that my hands, feet and side were dripping blood. Imagine the agony I experienced and continue to experience almost every day. The heart wound bleeds continually, especially from Thursday evening until Saturday. Dear Father, I am dying of pain because of the wounds and the resulting embarrassment I feel deep in my soul. I am afraid I shall bleed to death if the Lord does not hear my heartfelt supplication to relieve me of this condition. Will Jesus, who is so good, grant me this grace? Will he at least free me from the embarrassment caused by these outward signs? I will raise my voice and will not stop imploring him until in his mercy he takes away, not the wounds or the pain, which is impossible since I wish to be inebriated with pain, but



these outward signs which cause me such embarrassment and unbearable humiliation.... The pain was so intense that I began to feel as if I were dying on the cross.”

## To Test the Spirits

The general superior of the Capuchins ordered him photographed and thoroughly examined by medical professionals. This is in a certain sense normal protocol of the Church, to test the spirits, that is, to see that this is truly from God, not from the devil or from deception.

Dr. Romanelli (a renowned Italian doctor at that time) relayed his report after fifteen months of examining him: “I have not found a clinical symptom that could authorize me to classify those wounds...the environment is conducive to infection, yet the wounds do not fester, show no complications and do not heal.” This conclusion of the wounds will hold true for the next fifty years up to the end.

Also, a Dr. Festa reports on his findings after lengthy investigative examinations: “The wounds scab in the progressive drying of the blood that flows slowly from the wound...I would state under oath that when the scab falls one may look through the wounds and see in all details an object on the other side.”

## “A Saint in Rotondo!”

Padre Pio’s mother receives word of her son’s stigmata; she ran across the field to her husband crying out, “Our son is a saint!” And indeed, these words spread like wildfire not only across Italy and Europe, but even across the seas. Thousands began pouring into the town of San Giovanni Rotondo to kiss the pierced hands, to confess to the one who could read hearts, but especially to assist at the Holy Sacrifice of the Mass celebrated by “another Christ” with the visible wounds of the great High Priest and Victim.

## “One of His Own”

However, many are far from being convinced of this mystical figure causing such a continental stir. Perhaps most surprisingly, a certain Father Gamelli, of the Franciscan Order and presumed expert in experimental psychology, will flaunt his reputation and pronounce in 1924 that “Padre Pio is a fake!” This “expert” will state that “the phenomenon of the wounds is caused by self-hysteria causing the nervous system to produce the wounds, which are continuously up-kept with perhaps carbolic acid.” Padre Pio was further accused therein by Father Gamelli of breaking the vows of poverty, obedience and even chastity.

Padre Pio’s self-defense was only silence, leaving all in the hands of the Good God. A sure sign of his maintained inner peace was a mysterious emanating scent of lilies and roses which came from his wounds. So many have testified to this, and even when very far in distance from their beloved Padre.

Even with such adverse publications being made, still the crowds could not be blocked on their path to Rotondo. Tickets had to be issued for confession, police had to be called in to keep order amongst the thousands of pilgrims.

## Papal Favor and Disfavor

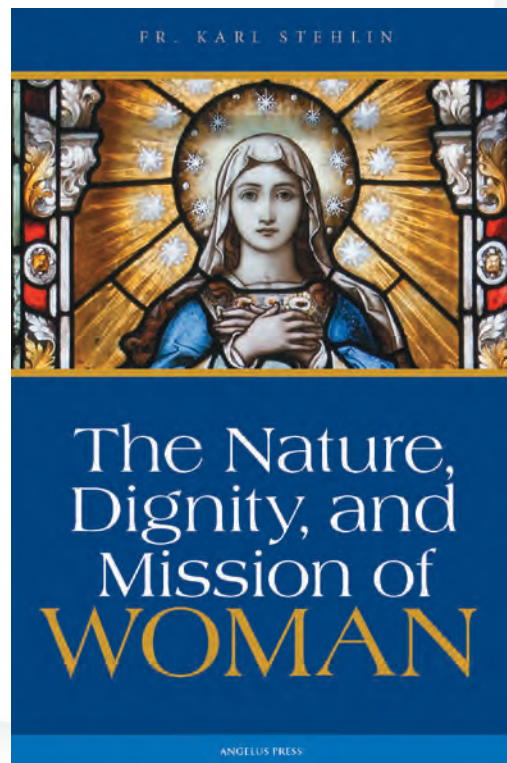
Pope Benedict XV (the pope of WWI) believed earnestly in the sanctity of this stigmatist. However, the papal successor, Pius XI, will be “badly informed” on this issue, and thus proclaim an absolute prohibition on this renowned friar to publicly celebrate Mass, to hear confessions or his wounds ever to be seen.

The soul of Padre Pio gleamed with the sentiments: “The glory of this world hath always sadness for companion, but not the glory that comes from the testimony of a good conscience.” He was happily now able for a time to live the monastic life without hindrance. Although so fragile in health and suffering immensely, he would perfectly follow the rules of the house as the other friars, in community prayers, meal times and even recreations. The only difference being his diet—with such ailing stomach >

# The Nature, Dignity and Mission of Woman

---

“Who shall find a valiant woman?  
Far and from the uttermost coasts  
is the price of her.” —Prov. 31:10



This excellent work from the author of *Who Are You, O Immaculata*, offers a Catholic understanding of the role of woman with all of the importance attached to that role. Against the modern error of women’s “liberation” and against a Protestant conception of woman as the doormat of man, Fr. Stehlin strikes a blow for true femininity, showing that a woman’s real dignity comes from being conformed to God’s order. Perfect for any woman or young lady in your life.

[www.angeluspress.org](http://www.angeluspress.org) — 1-800-966-7337

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





problems his digestion was limited to soft vegetables.

His obedience to the pontifical order of never showing his wounds would carry him to the point of refusing any type of anesthetic for a laborious operation to remove a hernia, lest the doctor examine his wounds out of curiosity. The doctor later admitted that he indeed would have done so. Only two tears ran down the cheeks of Padre Pio at the cutting of the hernial sac; he prayed, "Jesus, forgive me if I do not know how to suffer as I should."

After some days of recovery, he could return to his life's calling to offer the Holy Sacrifice to the One "who gives joy to [his] youth."

Pius XI eventually orders the Holy See to reverse the ban on Padre Pio a few years before the great Pius XII is seated on the papal throne. Pius XII will greatly encourage devotees to go to Padre Pio. However, his successor John XXIII, who will open the Second Vatican Council, will see the Rotondo friar as an "immense deception."

## "The Foolishness of God"

The conversions, miracles, prophecies and even bilocations of Padre Pio are too numerous to relate, but let us see just a few.

Alberto del Fante was a well-known lawyer and journalist who wrote against the Church and of the "foolishness of Padre Pio." This atheist and Freemason went to Rotondo to feed his adverse articles. Padre Pio will oblige this visitor with a few words, words which will open Alberto's heart to grace. Alberto will move to Rotondo and attend Mass each day, which will nourish his writings rather in ardent defense of the Church and also of the simple friar who was foolish in the eyes of the worldling.

## The Prodigal Son

Cesare Festa of Genoa, also a well-known attorney and high degree Freemason, travels to Rotondo out of curiosity. The eyes and voice of the friar sternly home in on this strayed sheep...

"What, you here?! You, who are a Freemason! What is your intention?" Cesare does not back down: "To fight against the Church!" The two apparent foes have locked eyes and wills of opposition. Padre Pio approaches and takes the unsuspecting hand into his own wounded one, and gently speaks the parable of the prodigal son. Cesare is struck down with deep contrition and kneels to confess to the instrument of his Conqueror. Cesare will then travel to Lourdes in gratitude to the Immaculate Conception for his release from Satan. But Satan will not let go so easily. The Freemasons are furious on receiving word of Cesare's recent change of heart. The secret lodge of brotherhood orders him to present himself. About the same time, Cesare mysteriously receives another letter of command from his new holy and strong ally Padre Pio: "Never be ashamed of Christ or of His doctrine." In his renewed and now godly courage, Cesare arrives at the once familiar Lodge of dark secret as a meek lamb ready for slaughter yet also as a lion of valiant Christian honor. To the wolves, he speaks only of his loyalty now to Christ and then presents his renouncement to any and to all of his past Masonic ties. Cesare moves to Rotondo, becomes a Third Order Franciscan and an inseparable adherent to the Holy Sacrifice of the Mass.

Italia Betti was a professor in Bologna and also a fanatical Communist who could be seen jumping on her motorcycle to rush to revolutionary clashes to fight and even to kill. She becomes very ill with no hope of recovery. Her little sister innocently dares to tell her to go and visit the famous Padre Pio. Feeling no other option but despair, Italia decides to go. Her frozen heart of evil cannot withstand the love of Christ found in Padre Pio. She receives the sacraments, makes a public abjuration of her errors and moves to Rotondo, becoming also an admirable Third Order Franciscan. At her death, her spiritual father had her laid to rest right next to the grave of his mother, Maria Giuseppa Forgione.

## Magdalen

We cannot fail to mention the extraordinary >

conversion of fallen-away Catholic Louise Vairo of England. Society reveled in this figure of wealth and scandalous lifestyle. A friend of Louise's called upon her after a tour of Italy; he talks of nothing else but of the holy friar with the stigmata in Rotondo. Spontaneous Louise books luxurious travel to go and see this wonder of Europe. Once in Rotondo, she is very tired but can find no available room in any establishments whatsoever. She is miserable, she drags her way up the broken-stone path to the Church of Our Lady of Grace. Her soul is suddenly further plunged in deepest depression, grief and sorrow. This famous society lady cannot contain herself; she floods the walls of the church with her anguished sobs. The compassion of Padre Pio is drawn to this Magdalen. "Calm yourself, my lady...the mercy of God is infinite. Jesus died on the cross for sinners. Go get food and rest, come back at 3 p.m." The grievous sins of Louise are so multiplied that she does not even know how to begin her confession of repentance. She does not have to; her confessor lists all her sins to her... all, except one, one which she remembers and is very ashamed of. Two voices speak in the soul of Louise, one telling her she must confess this sin or her confession is sacrilegious, the other saying that if it was necessary then Padre Pio would certainly have mentioned this sin also. She listens to the first voice; her confessor tells her, "At last, I was waiting for this." He readily absolves and restores the life of God in this precious soul. Louise will remain in Rotondo the rest of her days; few will recognize anymore this once famed person now seen walking barefoot up the broken-stone path to Our Lady of Grace in wind and sleet, her feet bleeding, making reparation for herself but especially for her son, who took the same path of her previous life. Indeed, God cannot resist the tears of a mother; her son returns to the grace of God after miraculously having his life saved while fighting in the war.

## Bilocation

Many suffering from demonic possession would be sent to Padre Pio as last resort for deliverance

from the devil. Padre Pio in turn would send them to the House of Loreto (the home of the Holy Family of Nazareth which was miraculously carried by angels to Loreto, Italy). Padre Pio himself would be carried by the angels to Loreto to perform the exorcism, while all the time never departing his monastery in Rotondo!

American bomber pilots during WWII were ordered to bomb the region of Pietrelcina, as at that time Italy was allied with Axis-power Germany. But they received order from a higher command to change bombing course in the figure of a bearded, stern friar blocking their path in the sky. After victory was gained over occupied Italy, the pilots had opportunity to join the crowds going to San Giovanni. There in the church they could not believe their eyes when coming again face to face with the figure of that fierce commander in the sky they could never forget!

## Pious Love for the Poor

Pius XI one day asked his confidant, Don Orione, if he ever had gone and seen Padre Pio. Don Orione responded at once: "Holy Father...I see him praying at the crypt of Pius XI!" The Pope then said, "If you say that, then I believe." This attestation of his confidant will lead Pius XI to reverse the ban on Padre Pio. It is noteworthy to add here that Padre Pio had a special devotion to Pius X. He will say that "this one is the most lovable of all the popes since the time of St. Peter." Padre Pio will rejoice greatly at the canonization of this gentle warrior who rigorously fought against modernism. Padre Pio and St. Pius X indeed seemed as kindred souls in their humility, simplicity and great love for the poor.

In his solicitude for the poor and suffering, from 1940 to 1956 Padre Pio will personally direct (as Pius XII wished) the magnificent raising of the "Home for the Relief of Suffering." This Pietrelcina hospital project will have the best of facilities and a top medical staff to receive our Lord found in the poor, sick and suffering. Even the UN cannot resist this friar's call to compassion; they will send over \$325,000 to assist the project.



## “Lord, That I May See!”

One of the most famous cures attributed to the instrumentality of Padre Pio is the case of Gemma di Giorgi. This little girl was born blind with no pupils in her eyes. Her grandma will take her little one on a voyage to Rotondo to seek a miracle. But already on the voyage little Gemma said that she sees ships on the water. The grandmother paid no attention. In Rotondo she directed Gemma to go to confession to Padre Pio and not to forget under any circumstance to ask him to cure her. The little girl begs forgiveness for her sins but completely forgets to beg for a cure. The grandma could not believe how absent-minded Gemma could possibly be, and after such a long journey, after so many days of waiting for a confession time! Padre Pio will approach and take her by surprise: “Why do you doubt the little one? she already sees!” Truly the pupil-less vision of Gemma will dumbfound not only the grandmother, but the medical profession at large.

Padre Pio would not forget his thousands of spiritual sons and daughters throughout the world. He would keep contact especially through the medium of his and their guardian angels. The guardian Brother of Padre Pio relates that he was at times taken aback with the abruptness of his charge: “Don’t you see how busy I am now, with all of them coming to and fro!”

The same guardian Brother relates that once he questioned Padre Pio about whether or not he ever desired to go to Lourdes: “It is not necessary; I see our Lady every night.” This explained why he would always clean and groom himself not in the mornings, but in the evenings.

## “Go Away!”

The population of San Giovanni continues to swell with so many wanting to remain close to this man of God. Not all, however, found a gentle friar in the confessional. Those who came >

Casa Sollievo della Sofferenza (Home for Relief of the Suffering) is a private hospital in San Giovanni Rotondo, founded by Saint Pio of Pietrelcina.





# Spirituality

without examining their conscience or without sorrow for their sins found the confessional screen door slammed shut on them. Often these same ones would later receive the grace toward proper dispositions and return to find the paternity of our Lord.

## Spirituality

The whole life of this priest centered on the Eucharistic Spotless Lamb. This was the source of his profound spirituality and his meek words of counsel:

“Walk with simplicity in the way of the Lord and do not torment your spirit...; learn to hate your faults, but with calm.”

“Pray, hope and do not worry.”

“Weekly confession, daily Communion, spiritual reading, examination of conscience, meditation...there we find God.”

“God fills the soul that empties itself of all else.”

“Prayer opens the heart of God.”

“To fail against charity is to wound God in the pupil of His eye!”

## Death and Canonization

On September 23, 1968, with the words “Jesus and Mary” repeating in faint sound, Padre Pio whispers at 2:30 a.m., “Maria!” before passing from this world. All traces of the stigmata will disappear.

After the investigation process and miracles after his death confirmed, Padre Pio is beatified in May 1999. He is later canonized in June 2002. Over 800,000 pilgrims will file to his displayed body to pray.

## Say the New Mass? Never!

“For he testifieth: Thou art a priest forever according to the order of Melchisedech.” In the 1960s, when clerics and religious worldwide were applauding the new spirit within the Church embracing the world, Padre Pio preferred rather to keep his inseparable embrace of Jesus Christ

Crucified. He will petition Pope Paul VI to be dispensed from having to celebrate the New Mass. To his death, the life of his priesthood would not change, as he knew his priesthood was not his own—it belonged from the beginning to Christ alone, whose ways are unchangeable. Padre Pio became “Saint” due to this, and only this true spirit of Jesus the High Priest will reverse the flood tide of apostasy, scandal and indifference of individuals, families and nations. Our Lady of Grace and Sorrow, pray for us sinners.

## I Think of Padre Pio

In a world where evil presses all around  
And mental health and sanity all but routs,  
I think of Padre Pio, in whom is found  
A refuge for my faith where die all doubts.

In a Church where priests are shaken, one by one,  
Grow dim, and lose their supernatural light,  
I think of Padre Pio, who like a sun  
Scatters all darkness of the priestly night.

And when I cannot see a forward way,  
And lose all heart, and come close to despair,  
I think of Padre Pio, through whom, I say,  
’Tis Christ that does my wounded soul repair.

*(Authorship of poem unknown)*

## References

Capuchin Monastery of Our Lady of Grace. *The Voice of Padre Pio*. San Giovanni Rotondo, Italy, 1971-present.

Parente, Pascal P., S.T.D. *Padre Pio: A City on a Mountain*. Washington, D.C.: Catholic University of America, 1958.

Socci, Antonio. *Il Segreto di Padre Pio*, 3rd edition. Rizzoli, 2010.

Wikipedia, the free encyclopedia. *Pio of Pietrelcina*. [http://en.wikipedia.org/wiki/Pio\\_of\\_Pietrelcina](http://en.wikipedia.org/wiki/Pio_of_Pietrelcina).



**Fr. Michael Fortin** was born in Montreal, Quebec, and raised in Virginia. After studying aeronautics he worked in various fields before entering St. Thomas Aquinas Seminary, Winona, in 2002. Ordained to the Sacred Priesthood in 2009, his first assignment was to New Zealand for a little less than three years. He is currently principal of Our Lady of Victories School in Manila, Philippines.



---

# The Inquisition Defended

---

by Dr. Gyula Mago

---

<sup>1</sup> Karl Keating, *Catholicism and Fundamentalism* (Ignatius Press, 1988), pp. 290, 295.

Protestants always vilified the Inquisition. The secular press perfected the art of outlandish exaggerations and distortions oozing malice against the Inquisition. The *Novus Ordo* wants Catholics to be embarrassed about it, to wish that it never happened<sup>1</sup> and not to lift a finger to defend it. Yet the information to defend the Inquisition is available in Catholic sources such as *Characters of the Inquisition* (1940) by William T. Walsh, and in recent secular books under the label “historical revision of the Inquisition” such as *The Spanish Inquisition: An Historical Revision* (1997) by Henry Kamen. Here we briefly explain the Inquisition and rectify the gross exaggerations of previous centuries concerning some of the facts, for instance, the number of people executed and the use of torture.

The Inquisition was an extraordinary ecclesiastical tribunal for combating or suppressing heresy. The word *inquisition* merely means *inquiry*.

## Heresy, a Private Woe

Why is heresy so important? A human being is a composite of body and soul. The body lives a few decades and then falls into dust. The soul, on >

<sup>2</sup> Diane Moczar, *Seven Lies about Catholic History* (TAN Books, 2010), p. 87.

the other hand, lives forever, either in perfect happiness in heaven, or in eternal perdition, which is the greatest misfortune imaginable. So the fate of the soul is much more important than the fate of the body. Since the Catholic religion is capable of leading one to heaven, and heresy will lead to eternal perdition, the Catholic faith must be protected from heresies, and heresies must be prevented from freely influencing Catholic people.

The Catholic Church has always combatted heresy, but for the first eleven hundred years of the history of the Church the battle was almost entirely spiritual. Merely holding heretical views means killing one's own soul. It is its own punishment. For this, there was no temporal punishment, only a spiritual one called excommunication. The material equivalent of holding heretical views is suicide, which is its own punishment in the realm of matter.

## When Heresy Becomes Public Peril

But in the Middle Ages new heresies appeared, not only anti-Catholic, but also anti-social, anarchistic, and in the highest degree aggressive. Such heresy held by an individual threatened not only the salvation of that single individual, it threatened others, it threatened society. Such heretics would not be content with freedom to exercise their own faith, but were even intent on the destruction of Catholicism.

Promulgating or militantly spreading heresy means killing the souls of other people. The material equivalent of promulgating or militantly spreading heresy is mass murder, which was always punished with death. The response to these new and militant heresies was also new and as yet unprecedented; it often involved temporal punishment and it was called the Inquisition.

## A Court of Justice

The Inquisition was a court of justice, administered usually by the Dominicans because they were the most competent theologians. They heard evidence, examined witnesses and passed sentence. So they operated much like a modern day court. The duties of the office of the inquisitor consisted, first, in examining whether any person was a heretic or not; and, then, in attempting to reconcile those convicted of heresy to the Church.<sup>2</sup>

The aim of the Inquisition was always the conversion of the heretic, not his extermination. There are examples of medieval inquisitors taking long periods of time to explain to an accused man exactly where his error lay, attempting to get him to reject it. The inquisitor was to bring back the lost sheep, and if he did not succeed in doing so he had failed his main objective. If the accused admitted his guilt, renounced his heresy and returned to the Church, forgiveness was granted and a penance was imposed. Finally, the inquisitor had to pronounce a sentence against the criminal. Prisoners to be executed were handed over to the State.

Possible sentences ranged from fines, making a pilgrimage, flogging, confiscation of property, and undergoing a period of imprisonment (in a prison, at home, in a monastery or hospital) all the way to life imprisonment





---

and execution. The tribunal had its own prisons. Only obstinate heretics and the relapsed were turned over to the secular arm to be burned at the stake. The death penalty was pronounced on someone only when the public welfare demanded it.

## Three Major Phases

It is usual to distinguish three major phases of the Inquisition (in most countries of Europe they never went into effect).

- The Medieval (or French) Inquisition (1184–16th century) was mainly directed against the Albigensian attack in the south of France.
- The Spanish Inquisition (1479-1820). Unlike the other two Inquisitions, which were ecclesiastical, this one was the operation of the Spanish kings: making sure that Catholic Spain survive.
- The Roman Inquisition of the Congregation of the Holy Office (1542-1966). This Inquisition was the most benign of the three, initially directed against Protestantism in Italy.

When people were accused of heresy, they often came voluntarily before the Inquisition and asked to be cleared of the false charges. The vast majority of people who came before the Inquisition were cleared of the charges, including St. Teresa of Avila and St. Ignatius of Loyola. For those cleared, the Inquisition provided a shield against calumny.

For example, St. Ignatius of Loyola had to appear twice before the Spanish Inquisition. The first was occasioned by the somewhat unusual behavior of some noble ladies whom St. Ignatius had converted to the devout life. They had gone on a pilgrimage without means of support, to the surprise and annoyance of their relatives, who blamed St. Ignatius for it. The second was occasioned by the public preaching of St. Ignatius and his followers while as yet laymen and students, which offended the authorities at the University of Salamanca. The Spanish authorities had some reason for being suspicious of unlicensed lay preachers and self-appointed religious guides during the great revolt called the Reformation. Both brief imprisonments ended with acquittal.

## Use of Roman Law

The Inquisition used a legal system unfamiliar to the English-speaking world. English common law uses an adversarial system in which the judge is a neutral umpire between prosecution and defense. By contrast, in most continental legal systems, derived from Roman law (which was revived in the 11th century and strongly influenced the Inquisition) the judge actively participates in ferreting out the truth.

Torture was allowed by Roman law. The Church was reluctant to use torture, and used it only to extract a confession or obtain information, >

<sup>3</sup> William Thomas Walsh, *Characters of the Inquisition* (1940; reprint, TAN, n.d.), p. 169.

<sup>4</sup> *Ibid.*, p. 56.

<sup>5</sup> *Ibid.*, p. 174.

<sup>6</sup> Henry Kamen, *The Spanish Inquisition: An Historical Revision* (Weidenfield and Nicholson, 1997), p. 203.

<sup>7</sup> Walsh, *Characters of the Inquisition*, p. 284.

never as a form of punishment as used by secular courts. Torture was only used infrequently, as a last resort, and only when there was strong evidence that the defendant was lying. The consent of the local bishop was required for torture.

The rack or strappado were used. Later Torquemada introduced the “water cure” as a more humane alternative.<sup>3</sup> Walsh thinks that torture under Torquemada was no worse than that used by American police in the 1930s (*The Wanderer*, February 15, 1996).

When torture was used, it could not last more than fifteen minutes and could never be used twice on the same person. Weak and old persons and pregnant women were not to be tortured. For torture to be used, a doctor had to be present, and at his command it had to be stopped. Efforts were made to make sure that an innocent man did not declare himself guilty. Any confession made following or during torture had to be freely repeated the next day without torture or it was considered invalid.

Since torture is often the only way to obtain certain information from prisoners, it does not go away; it is used even in our days by many countries, including the U.S.A.

## The Method of Execution

In those days, burning at the stake was a common method of execution for serious crimes. Being burnt alive was the most serious punishment. But often the convict was strangled first, then the dead body was burned.

The Catholic Inquisition was not alone in burning heretics. Elizabeth I burned heretics, as did her successor James I, as did virtually every Protestant government in Europe until the middle of the 18th century. Michael Servetus was burned in Geneva in 1553 by order of Calvin. Burning was discontinued in Europe in the 18th century. Muslim countries still use it even today.

## Number of People Executed

According to the estimate made by most responsible sources, the number of people executed was two to five percent of those convicted of heresy. “Bernard Gui, Inquisitor of Toulouse between 1307 and 1323, pronounced 930 sentences during this period, out of which 42 led to executions.”<sup>4</sup> In the Spanish Inquisition, under the reign of Queen Isabel (1474-1504) 2,000 people were executed out of about 100,000 prisoners.<sup>5</sup> “During the sixteenth and seventeenth centuries fewer than three people a year were executed by the Inquisition in the whole of the Spanish monarchy from Sicily to Peru.”<sup>6</sup>

So the numbers were not in the millions, but only in the thousands.

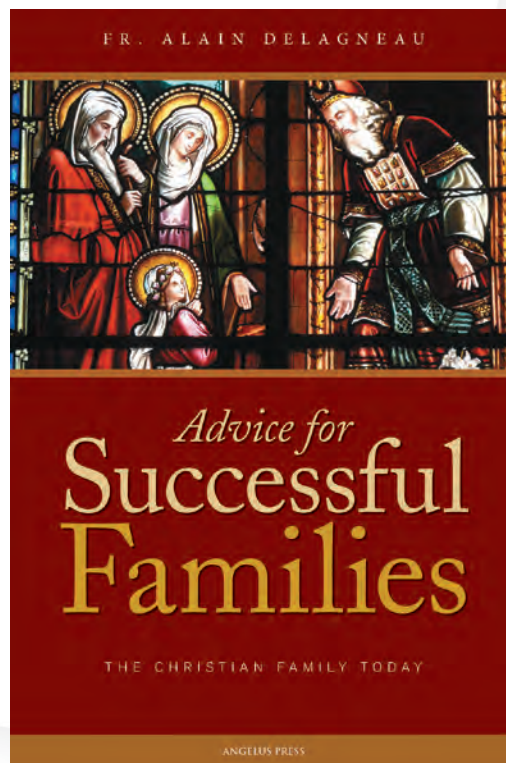
“All the evils that the Inquisition sought to repress, and did in great measure repress, have returned to the modern world, grown great and ravaging, to feed upon our children.”<sup>7</sup>

**Dr. Gyula Mago** was born in 1938 in Hungary and brought up Catholic. He lived there under Communist rule for 20 years. He obtained his Ph.D. from Cambridge University, England, in 1970 and was Professor of Computer Science until 1999 at the University of North Carolina at Chapel Hill. He now lives in retirement and attends Holy Mass at the Society chapel in Wake Forest, North Carolina.

# Advice for Successful Families

---

What makes a truly successful family?



More than just a collection of principles—though you will find them here—this new work takes the principles and applies them practically to daily life. Almost everything is covered in this work, from technology to scheduling, from true marital love to divorce and separation. If you want to live a deeply Catholic family life, this book is for you.

[www.angeluspress.org](http://www.angeluspress.org) — 1-800-966-7337

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









Ceremony of the Taking of the Cassock, St. Thomas Aquinas Seminary, Winona, MN, February 2, 2014

# St. Rita of Cascia

Saint of the Impossible

---

by Fr. Anibal Götte

---

Why do we call St. Rita the patron saint of impossible causes? St. Rita is traditionally known as the patron saint of impossible causes and an advocate in desperate cases.

If we take a look at her life, every step of the way she is driven by the desire to reach her own “impossibility”: to consecrate herself to God in the religious life. We say “impossibility” because all the events through the years are going to push her farther away from her never-forgotten holy intention, a crown she will finally be able to reach when all seemed opposed to her vocation.

Throughout the life of St. Rita, we witness the mysterious designs of God’s will; a succession of “impossible” events that bring her—contrary to all human expectation—ever closer to Our Lord. We see her confidence in God and the desire to surrender herself completely to His holy will triumph in the most difficult circumstances.

## St. Rita’s Conception

The first “impossible” episode in her life is her conception. We read in Sacred Scripture several stories of barren women, advanced in years, who, after many prayers, gave birth to persons distinguished by the sanctity of their lives and the mission entrusted to them. Such is the case of Samuel, St. John the Baptist, and, as affirmed by Tradition, our Blessed Mother herself.

Antonio Lotti and Amata Ferri married late in life, and years went by without the blessing of children. The venerable wife was turning grey, and the hopes of becoming a mother were fading, although she never ceased to pray to God.

Our Lord intended with this long trial to make her worthy of receiving a precious gift. Amata’s prayers were heard, and, after twelve years, an angel communicated to her in a dream that





she was to have an only child, whom he called Margarita. Margarita will be known in history by the nickname used by her parents: Rita.

From early childhood, Rita was attracted to virtue and had a strong desire to offer herself to God in the religious life. As mentioned, that will be the main "impossibility" in the life of this saint. Her example teaches us to always trust God if we truly want to do His will. Before accepting her as a religious, Our Lord wished to test Rita by difficult trials in order to purify her. The first of these trials will be the great obstacle opposed to her vocation: a marriage full of sufferings, which she endured with the most admirable patience.

## Conversion of Her Husband

At that time in Cascia, there were many confrontations and social tensions, especially

political struggles. There were two main parties in Cascia that were mortal enemies: the Guelphs and Ghibellines. These social tensions ended frequently in bloody confrontations, exacerbated by successive retaliations legitimized by law. The Mancini and the Cicci families were the most influential Ghibellines. They were united for political reasons, but hated each other because of their greed for power.

As they saw the end of their lives approaching, Rita's parents were afraid to leave her behind facing alone the dangers of a corrupted world, and they resolved to protect her by means of an arranged marriage. Through Divine Providence, Paolo Mancini was chosen. He was the son of Fernando Mancini, an officer in the Collegiacone castle, belonging to the wealthy family of the Ghibellines. Paolo was well known for his quarrelsome and brutal character.

On the other hand, Rita was born to a family >

of the so-called “peacemakers of Christ” who intervened to reconcile the disputing factions, so the families could live in peace without fear of vengeance.

Rita and Paolo had twin boys: Giangiacomo Antonio and Paolo Maria. During the eighteen years of marriage, Rita patiently put up with the roughness and violence of her husband, never giving him the least motive for displeasure. It cost her many tears and sorrows to convert her husband’s soul. To soften his heart, she continuously offered to God prayers and supplications and engaged in fasting and works of mercy.

Heaven heard her ardent prayers; the supernatural means triumphed over the heart of her husband; the “impossible” was achieved. Paolo repented of his old crimes, abandoned the party of his family, and went to work in a flour mill with his wife and children.

His past fits of rage, however, had made him many enemies among his fellow countrymen, who now considered him a traitor. He was persecuted for several years, and was eventually murdered in an ambush.

Rita suffered this painful loss with Christian heroism. She mourned bitterly for her husband, but had the courage to forgive his assassins. She tried to encourage her sons to forget the murder of their father, to prevent them from avenging his death upon reaching adulthood. Rita also made them promise that they would never seek revenge; however, her advice and supplications fell on deaf ears. With each passing day, the desire for revenge grew in the hearts of her sons.

At this time, Rita gave proof of true motherly love: she fell on her knees and, with eyes filled with tears, she asked God to take her children before the horrible crime they were planning could take place. Our Lord listened to His servant’s request, and soon her sorrow increased with the death of her two sons.

## Jesus Christ’s Peacemaker

After suffering the death of her husband and two children, Rita set out to pursue peace

between the families of her husband and his murderers. Instead of appreciating her efforts, her relatives were indignant and scandalized at her attitude, which they considered abnormal.

During these difficulties, Rita spent long periods of time in prayer begging God for the peace and fortitude she needed. She also spent a great part of the day tending to the sick and needy in the hospitals of the Augustinian Sisters. Immersed in these activities, and free from all ties to this world, the desire to offer herself entirely to God in the religious life returned to her stronger than ever.

Through Rita’s forgiveness, life of prayer, and charity towards the assassins of her husband, the reconciliation of both families was achieved.

## A New Attempt to Enter the Convent

The reconciliation having been accomplished, Rita knocked on the doors of the convent of the Augustinian Sisters in Roccaporena. Either because the convent could not take women who had been previously married, or because of the fear over potential trouble with the assassins, Rita was rejected. She prayed constantly to the Holy Ghost for guidance to know God’s will. Without success, she attempted a second and even a third time to request admittance to the convent. That life-long desire, which now seemed possible upon the death of her husband and children, becomes a new “impossibility” for Rita. She did not despair, but accepted with resignation God’s will. It is at that point that the most significant miracle in her life took place. One night, she heard a voice inviting her to the monastery. Rita saw St. John the Baptist going to Schioppo, a high cliff in Roccaporena. There, she was abandoned for a brief period of time, to grasp the height of the peak, the sublimity of religious perfection, and the horror of falling. While there, she was consoled by St. John the Baptist, who arrived in the company of St. Augustine and St. Nicholas of Tolentino. These three saints took her and, in an unfathomable way, placed her in the convent, and then disappeared. The next



morning, the nuns found Rita in the cloister and did not know how she had gotten there, since all the doors were locked. With simplicity, Rita told them what had happened, and by Divine disposition the Chapter accepted her as a religious.

Her childhood desire, that “impossible” goal from which any other person would have despaired, became a reality for our saint. In 1417, at the age of 36, Rita was accepted as a religious in the convent of the Augustinian Sisters of Roccaporena.

She was a religious for 40 years. Constant in prayer, she occupied herself in the contemplation of the Passion of our Lord Jesus Christ. She was rewarded for this devotion with the well-known miracle of the thorn of Christ’s crown on her forehead, a stigmata that caused her terrible sufferings till her death. The miracle of the stigmata took place in 1442, when Rita was sixty years old.

Rita spent the rest of her life in solitary prayer and penance; her wound gave off a foul smell that impelled her to keep herself from the community so as to not offend the sisters. She spent the last four years of her life bed-ridden due to a grave illness that caused her a great deal of suffering; this she bore with patience, to the edification of the other sisters in the convent.

The miracle that confirmed her as the patron for hopeless cases took place on her deathbed. In the harshest part of the winter, when all was covered in snow, a relative of Rita came to visit her. Upon her departure, she asked Rita if she would like something from home. The saint replied she would like a rose and two figs from her grove. The good woman smiled, thinking Rita was delirious on account of her illness. When she reached home, she saw on one side of the grove, among the thorns, which were dried and covered in snow, a very beautiful rose, and over the fig tree, two very ripe figs. These she took to Rita.

On May 22, 1457, when she was 76 years old, our Saint surrendered her beautiful soul to God. Her death was crowned by one last miracle. Upon leaving this world, the church bells rang by themselves, giving her sisters in the convent the certitude that Rita was entering heaven.

The life of this saint fills us with trust in the Divine Providence. How many things God has prepared to draw us near Him! Let us go to St. Rita to ask for what seems “impossible” to us, without despairing from attaining God’s help. Although at times we may not understand, He will give us the graces we need for our salvation.

A translation of “¿Por qué Santa Rita de Cascia es llamada la santa de las causas imposibles?” by Fr. Anibal Götte in *Jesus Christus*, No. 143, July-September, 2013.





# A Mother's Spiritual Love

---

by Michael J. Rayes

---

I wanted my son to learn more responsibility so I tasked him with regularly watering all the house plants. But I forgot to have him adjust his watering schedule once the weather cooled and the newly purchased plants were more established. One of the plants, a majestic indoor palm, drowned in its own water. It was suffocated by that which should have been life-giving nourishment.

In 1951, a wise nun wrote an article about mothers who suffocate vocations (“Mothers of Saints” in *Motherhood and Family*, the fourth volume of the *Integrity* series published by Angelus Press). That which should be life-giving—motherhood—can become the death of a young adult’s development. Like water or sunlight, Catholic motherhood is ultimately a balance of the right amount of mothering at the

right time. What is the one thing you need as a mother to maintain this balance throughout all your children’s years and into their adulthood?

## The Motivating Factor

What is needed is love. With real, deep, abiding love, a woman has the motivation to endure all sorts of hardship. This love is received and given back through the sacramental rites of the Church, the mother’s private prayer life, and her spiritual relationship with her husband’s soul. It is also received and given back as natural affectionate love with her husband. When either spiritual love or affectionate love is missing, a modern woman usually lacks sufficient motivation to endure the toils of family life.



St. Paul wrote in I Corinthians 13 that love is patient, kind, and a host of other attributes. Let's also remember that love is fragile. Human love can become easily damaged and even broken. Spiritual love doesn't fare much better. A woman may have the serenity of knowing she is emotionally connected with her husband and she is right with God. In just a few days, she might go from serenity, to doubt, to loneliness, to despairing of love from either her husband or her God. Sometimes this descent happens in one day.

Strength is needed. Once the foundations of love are built, you may notice that if you experience doubt, those moments are not so pervasive as before, or at least take a lot longer to develop. Maintain a regular prayer life, frequent the sacraments, and spend consistent quality time with your husband. The recurrence of deliberate actions to build your spiritual and even natural love will bear fruit. Have confidence in this!

There comes a time when you simply have to let go of any doubts and instead accept that love always is, because God always is. What if you and your husband simply knew that you would both love each other forever, here on earth as married partners and for eternity as intimate spiritual friends? True love for each other, and for God, is an assent of the will and thus does not rely on emotion, wealth, health, beauty, or any other temporal attribute, even though we may comprehend the presence of love by noticing those attributes.

Similarly, what if you could rest in the intuitive knowledge that you will always love each of your children, regardless of their behavior?

What I am advocating in this article is motherhood motivated by a serene confidence in unconditional love: Love of and from God, love of the spouses, and love for the children. This maternal love is of necessity a spiritual love.

The suffocating type of parenting mentioned at the beginning of this article, I believe, may be a result of not enough trust in God and in one's husband. As the children grow, the mother's role becomes less hands-on and more cognitive and advisory. Yet, mothers must still surrender control over their children's lives. The adolescent and young adult years are perhaps the most

challenging for mothers because those years require the most amount of letting go. But when considered under the light of spiritual love, a maternal heart can make the transition much easier. The function and duties change; the spirituality rooted in unconditional love does not.

## Consequences of Parenting

Catholics have a saying: "How does this look in the light of eternity?" Mothers motivated by spiritual love would go even further and ask, "How does this look in the light of my children?" All her actions, her decisions, will put her children first.

The motivated Catholic mother sacrifices for her children and submits her will to that of her husband and thus to God. This chronic, daily sacrifice of the feminine will is a stumbling block for worldly women. The motivated Catholic mother constantly gives of herself and considers her family first. The worldly mother thinks of herself first, even to the point of unnaturally or even murderously suppressing the birth of children.

Once children are grown, parents will experience the spiritual results of their parenting over the years. If the parenting was rooted more in the selfishness of the parents, the result is both spiritual and behavioral problems from their grown children. These problems will occupy the parents' minds and their waning energy as they age. However, if parents are motivated by spiritual love as the children grow up, the natural stuff tends to take care of itself. You will find a way. Your question will be the same for your smiling baby, your dynamic toddler, your energetic school-age son, your brooding teen, or your struggling collegiate: How do I help my child get to heaven?

## Spiritual Love in the Household

When considering your spiritual love in actual practice, remember that it takes shape by a life of consistent practice of the Faith. Children growing up in a household filled >

with spiritual love have plenty of opportunity to use sacramentals at home and to frequent the sacraments at their church. A few weekends ago, my school-age daughter asked my permission to go to confession. I told her that she never needs my permission to go to confession, to pray, or to go to Holy Communion, but to instead follow the advice of the confessor. She seemed to genuinely marvel at this idea. But it taught her a lesson: Her faith must be her own. It is not simply an extension of her parents' faith. And her love-relationship with her Divine Savior is so important, her parents must not get in the way.

Others outside your family will notice your love of God manifested in devotion to your children and your husband. You are a positive example in the marketplace when other women see an authentically Catholic mother: Modest clothes, a few kids, and hopefully a quietly smiling confidence in managing the kids, at least most of the time. The Catholic mother is thus a living contradiction; a difficult challenge to the worldly woman. You are what she has permanently terminated. Just by showing up, the Catholic mother generates strange comments from other women. One comment my wife frequently heard was, "Oh, I stopped at two kids. I'm done!"

This worldly astonishment alarms some Catholic mothers. But be at peace. It is a sign that you are on the right path. St. Louis Gonzaga once advised, "There is no sign more certain that one is of the number of the elect than, while leading a Christian life, to be the subject of sufferings, desolations, and trials." For a motivated, loving Catholic mother, this may take the form of judgmental comments from extended relatives, puzzled stares from strangers, and sometimes more odious sufferings. Offer it all up to Jesus and Mary. They are the inspiration for your motherhood.

## Balancing Children and Husband

The Catholic mother cannot forget that she was a wife first. The particular temptation of well-intentioned people is to become so saturated in our duties that we forget other areas of life.

Fathers might become workaholics. Mothers might become supermoms. This can fracture the marriage. You might spend a considerable amount of time with your children, but you must make time each week with your husband. In the spiritual life, our Eucharistic Lord exhorts us to visit Him in the tabernacle. In your marriage, you may also find that you need to actually schedule time together as spouses to re-connect.

We kneel to receive Holy Communion to show our submissive posture and the fact that we are receiving. This is compliance. This is submission. This is a gift granted unto us. We need to succumb in all docility to the Real, transcendent Presence of God Himself. In your motherhood, there is also a need to succumb in all docility to the will of God. Holy Communion ties your family together as a union of loving persons.

The Blessed Virgin Mary is not only your intercessor and queen, she is a model of motherhood. She constantly submitted to the will of God, which included the death of her Son. As a watered houseplant needs plenty of time to become dry so it can thrive, Mary also knew in her Immaculate Heart that she had to let her Son go. Her reward is seeing her triune God face-to-face in heaven. The same eternity awaits your maternal heart.



**Michael J. Rayes** holds master's degrees in professional counseling and business administration, and a B.A. in education. He and his wife are lifelong Catholics with seven children. Rayes is the author of *28 Days to Better Behavior* and *Bank Robbery!*, a mystery for both children and adults (published by Rafka Press). His articles have appeared in *Latin Mass Magazine* and others.



# Archbishop Lefebvre: A Documentary



For the first time ever, the life of Archbishop Marcel Lefebvre is available in a feature-length documentary. This film examines the entirety of the Archbishop's life: from his childhood in France to his seminary days in Rome, and from Rome to the missions all the way through his role as Apostolic Delegate, Superior General of the Holy Ghost Fathers, the Conciliar period, and, finally, his great work of Catholic Tradition—the Society of St. Pius X. Drawing heavily on new interviews conducted with his family, friends, priests who worked with him in Africa, as well as many who knew him, this telling of Archbishop Lefebvre's life is like no other.



Order yours today at [www.angeluspress.org](http://www.angeluspress.org)  
or call 1-800-966-7337

# Q & A

---

by Fr. Peter Scott, SSPX

---

Does an adult who receives baptism insincerely receive a valid sacrament?

The question of the necessary disposition in receiving a sacrament is entirely different for an infant than it is for an adult. An infant cannot place an obstacle to either the reception or the grace of the sacrament of baptism, for he is not capable of having an intention one way or the other. The sacrament is administered in virtue

of the intention of the Church, represented by the godparents, and consequently it is always received validly and fruitfully.

However, the same is not the case for adults. The reception of a sacrament requires that the adult (unless he is insane or mentally incompetent) act as a human person, with sufficient knowledge and will as to act freely. Hence for all sacraments except the Holy Eucharist (because it is previously consecrated), there must be some intention of receiving the sacrament. However, the intention required



for validity and fruitfulness varies from one sacrament to another. This is explained by Father Prümmer (*Man. Th. Mor.*, Vol. III, §87), quoting the condemnation of Pope Innocent III of the proposition that sacraments administered to those who are unwilling are valid.

The insincerity in an adult receiving Baptism can be understood in two ways, depending upon two different kinds of defect of intention. The first kind of defect of intention takes place when a person submits unwillingly or hypocritically to the ceremony of baptism, without any intention of receiving it. In such a case it is manifestly invalid, since the minimum intention of receiving baptism validly is the implicit habitual intention that is contained in the effort to live a Christian life. Nobody who is interested in living a Catholic life, even if not in the state of grace, nor truly contrite for his sins, is invalidly baptized due to lack of intention. This kind of insincerity is a rare thing, and is summarized by St. Thomas Aquinas: “If in an adult the intention of receiving the sacrament of baptism is absent, then he must be re-baptized. However, if this is not obvious, then he is to be baptized with the formula ‘if you are not baptized, I..’” (III, Q. 68, Art. 7, ad 2).

However, there is a much more frequent kind of insincerity and defect of intention. It takes place when the adult has at least habitually the intention of receiving the sacrament, but does not ensure that he has the necessary dispositions for fruitful reception of the sacrament. In such cases, the sacrament of baptism is received validly but without fruit. It is the case when a person receives baptism without having the Faith, or without having at least imperfect contrition for his sins, or without having confidence in the merits of Christ’s passion to save him from his sins.

This is what St. Thomas Aquinas describes in the above mentioned article: “Through baptism a person dies to the old life of sin and begins a certain newness of life...and so just as it is required, in the person who has free will, that he have the will of repenting for the old life in order that he die to it, so likewise is required the will by which the newness of life is intended, of which the principle is the reception of the sacrament.

And so the will of intention of receiving the sacrament is required on the part of the baptized person.”

The sacrament received insincerely in this case exists when the adult does not have the intention of receiving grace from it. Consequently, it does not give sanctifying grace, and is received sacrilegiously, adding to the burden of the adult’s sins. However, in such a case it is not to be repeated. Rather the adult is to repent of the sin of sacrilege, make acts of faith, true contrition and hope, and the sacrament will revivify. Since the sacramental character is already on the soul, the correction of the defective disposition results in sanctifying grace and the graces of the sacrament flowing onto the soul. The insincere adult convert must therefore regret his sin, do penance, confess the sins of the sacrilege and turn his heart to God. These insincere baptisms are most frequently the case of non-Catholics receiving baptism so as to marry a Catholic. The priest’s responsibility is to ensure that it is a true and not an insincere conversion.



## May one pray to have someone else’s painful disease transferred to oneself?

The love of the Cross is an integral and essential part of our Catholic life, as our Divine Savior Himself stated, “If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk. 9:23) and as St. Paul also teaches: “God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me and I to the world” (Gal. 6:14). It is also true that physical suffering is one of the most difficult of crosses to bear >



# Questions and Answers

---

without resentment and with love. Theoretically, also, it would be a great act of charity to ask for another's suffering to be transferred to oneself in order to relieve the other person.

However, there is a huge difference between embracing the sufferings that God in His goodness deigns to send us and actually and positively willing that such sufferings should come upon us. It is the difference between the second and third degrees of humility, as described by St. Ignatius in his book of *Spiritual Exercises*. The second degree of humility is that of indifference, namely the acceptance and embracing of whatever the Good Lord sends us, whether it be sickness or health, poverty or riches, etc. "I neither desire nor am I inclined to..." The third degree is entirely heroic, and consists in actually choosing or desiring poverty or suffering or insults rather than the contrary "whenever the praise and glory of the Divine Majesty would be equally served, in order to imitate and be in reality more like Christ, our Lord..." (ibid.).

However, it must be acknowledged that such a desire and such a prayer is the will of God only when it is the fruit of a soul that has attained to perfection. This is what Father A. Tanquerey has to say in his treatise entitled *The Spiritual Life*: "The desire and love of suffering... is the degree proper to perfect souls and especially to apostolic souls, to religious, priests and devout men and women. Such was the disposition that animated Our Blessed Lord when He offered Himself as victim at His entrance into this world... Out of love for Him and in order to become more like Him, perfect souls enter into the same sentiments" (§1091).

In any other soul, however, such a prayer or desire could be a form of self-deception, and even a temptation of the devil to ultimately produce discouragement. Father Tanquerey continues to ask himself if it is appropriate for a soul to formally ask God for extraordinary sufferings, as in the prayer to take somebody else's disease upon oneself. Here is his answer: "No doubt some of the Saints have done so and in our day there are still generous souls who are moved to do likewise. However, generally speaking,

such requests cannot be prudently counseled. They may easily lead to illusions and are often the outcome of some ill-considered impulse of generosity which has its origin in presumption... Therefrom issue violent temptations to discouragement and even to complaints against God's Providence... Hence we must not take it upon ourselves to ask for extraordinary sufferings or trials... If one feels oneself drawn thereto, one must take counsel with a judicious director of souls and do nothing without his approval" (ibid., §1092). There lies the answer to the question: one ought only to pray such a prayer after having discerned that it is the will of God because one is called to perfection and one's spiritual director is in full agreement.



## Does God answer the prayers of sinners?

This question is asked and answered by St. Thomas Aquinas in the *Summa Theologica*, II-II, Q. 83, Art. 16.

As always, St. Thomas makes the necessary distinctions. There are some occasions in which the sinner is certain to have his prayers answered, and other occasions when he is not. The difference for the sinner is that his prayers have no merit attached to them. However, this does not mean that they have nothing pertaining to godliness, which he does not yet possess. Despite the absence of merit, he is certain to have his prayers answered when he asks for something pertaining to godliness. St. Thomas points out that God always answers such prayers, not out of justice, but out of pure mercy, provided that his prayers fulfill the four conditions laid down by Our Lord for infallible certitude that our prayers will be answered (ibid., Art. 15, ad 2).



---

These are, firstly, that he ask for something on behalf of himself. The reason for this is that when we pray for another, we cannot be sure about his disposition of soul, and consequently he may place an obstacle that prevents the prayer from being infallibly answered for himself. The second condition is that he ask for things necessary for salvation, for these are the things that pertain to godliness, and which we know with certitude are the will of God. When anyone asks for temporal benefits, he cannot be infallibly certain that his prayer will be answered. The third condition is that the sinner beg piously, that is with reverence, and the fourth that he do so with perseverance.

However, there is nothing to stop a sinner praying for intentions and in a way that does not fulfill all four conditions. God can and frequently does answer such prayers if they be according to His holy will. If the sinner prays for things that are supernaturally good, such as the conversion of another person, he may very well be heard, and St. Thomas Aquinas gives the reason: "Though his prayer is not meritorious, it can be impetrative, because merit depends on justice, whereas impetration rests on grace" (ibid., ad 2). He also points out that godliness is not just in the sanctity of the person who prays, but that the sinner's prayer "may be godly in so far as he asks for something pertaining to godliness." This would be the case if the sinner prays for others not to fall into the same vice as he has committed. In such a case the sinner's prayer is much more likely to be heard than if he is asking for purely temporal things that have no relationship with godliness.

Consequently, it is certainly better to ask for and depend upon the prayers of just and holy men, and their prayers are more likely to move God to compassion on our sufferings and difficulties. However, the prayers of sinners are not to be despised either, since God Himself does not despise them, but welcomes them, nor are they always an abomination, that is to say, hypocrisy. Far from it. God, who alone knows the secrets of hearts, knows how every conversion and return to grace is preceded by the prayers of sinners, which prayers are not always at first for themselves. It is consequently too simplistic and

incomplete to say that God does not answer the prayers of sinners, nor does it take into account the complexity of human life and the workings of grace in our rebellious souls.

A good illustration of this is given in St. Augustine's conversion, as related in his *Confessions*. "In the first dawning of my youth," he says, "I had begged of Thee chastity, but by halves, miserable wretch that I am; and I said, Give me chastity, but not yet awhile." This prayer lacked the piety necessary, but was eventually answered, when years later it was followed up by another, and most efficacious prayer: "How long, O Lord? Wilt thou be angry for ever? Remember not my past iniquities!" This bitter and true contrition of heart obtained the grace to read the Scripture with insight and to convert.

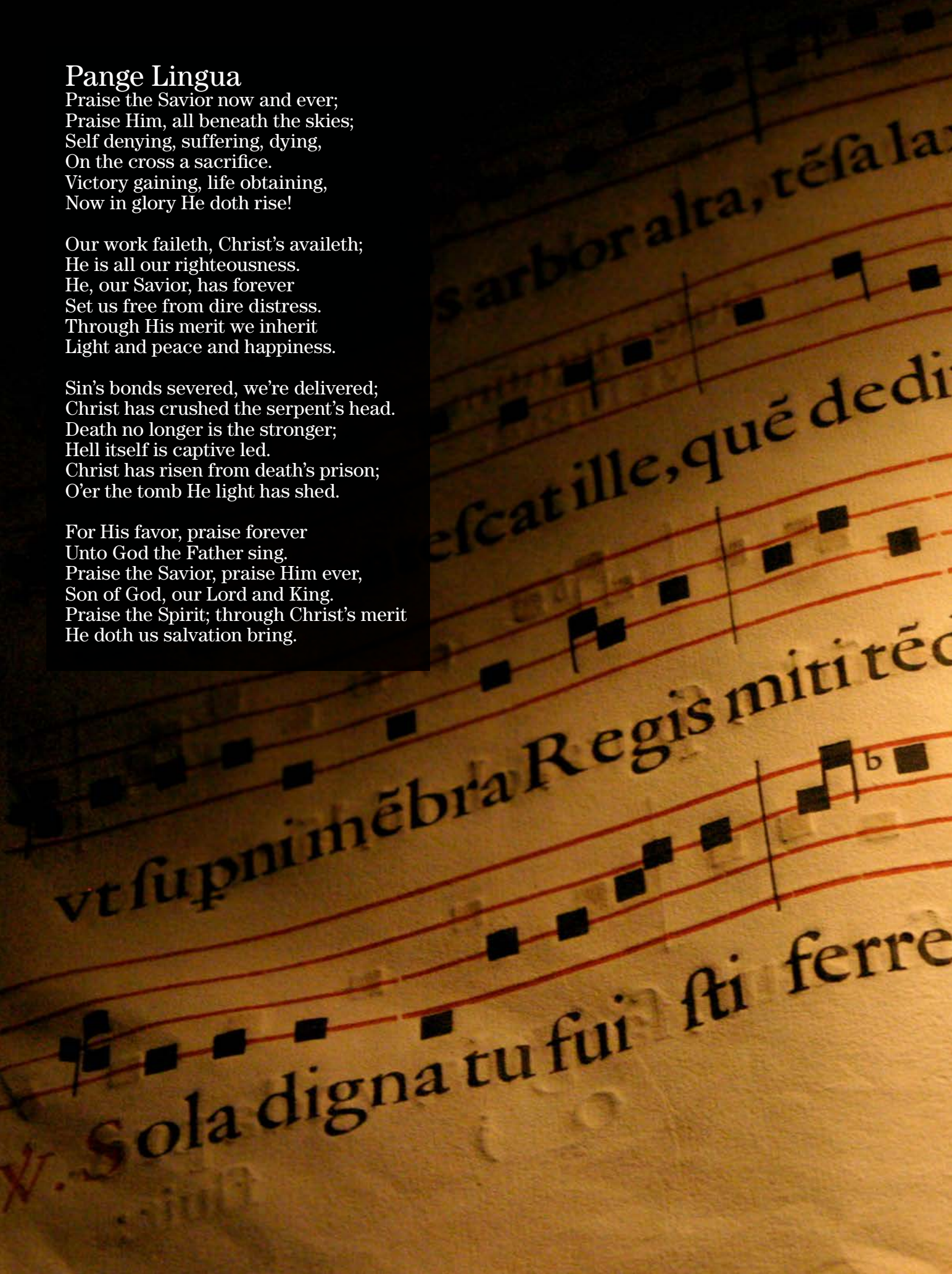
## Pange Lingua

Praise the Savior now and ever;  
Praise Him, all beneath the skies;  
Self denying, suffering, dying,  
On the cross a sacrifice.  
Victory gaining, life obtaining,  
Now in glory He doth rise!

Our work faileth, Christ's availeth;  
He is all our righteousness.  
He, our Savior, has forever  
Set us free from dire distress.  
Through His merit we inherit  
Light and peace and happiness.

Sin's bonds severed, we're delivered;  
Christ has crushed the serpent's head.  
Death no longer is the stronger;  
Hell itself is captive led.  
Christ has risen from death's prison;  
O'er the tomb He light has shed.

For His favor, praise forever  
Unto God the Father sing,  
Praise the Savior, praise Him ever,  
Son of God, our Lord and King.  
Praise the Spirit; through Christ's merit  
He doth us salvation bring.









## “Motus in Fine Velocior”— Things Speed Up at the End

By Roberto de Mattei

February 11, 2013, is a date that will go down in history. On that day, Benedict XVI announced to an assembly of stunned cardinals that he had decided to renounce the pontificate. This news was received “like a lightning bolt from a clear sky,” in the words reported by the Dean of the College of Cardinals, Angelo Sodano, and a photograph of a lightning bolt that struck St. Peter’s Basilica that very day went around the world.

### Abdication

The abdication took place on February 28, but Benedict XVI had previously made known his intention of remaining in the Vatican as pope emeritus, an unprecedented step that was even more surprising than his renunciation of the pontificate. In the month that passed between his announcement and the conclave that opened March 12, the election of the new pope was in preparation, even if it seemed unexpected to the world. What was thought even more surprising than the identity of the man elected, Argentinean Jorge Mario Bergoglio, was the unprecedented name he chose, Francis, almost as if he wished to represent something unique in its kind. His first address was remarkable for following his colloquial “good evening” by presenting himself as “bishop of Rome,” a title that belongs to the pope, but only after the titles of Vicar of Christ and Successor of St. Peter, the foundations of the sovereign pontificate.

The photograph of the two popes praying together on March 23 in Castelgandolfo, presenting the image of an unheard-of pontifical ‘diarchy,’ added to the confusion of those days. But that was merely the beginning. Next came the interview on board the plane returning from Rio de Janeiro, July 28, 2013, with the words, “Who am I to judge?” which would be used to justify any transgression. Other interviews with Pope Francis followed, with the editor of *Civiltà Cattolica* in September and with the founder of *La Repubblica* in October, and their impact in the media was greater than that of his first encyclical *Lumen Fidei*. It was said that

these interviews were not acts of the magisterium, but everything that has happened since in the Church has stemmed from them; their character was magisterial *de facto*, if not in principle.

### Confrontation

The confusion has peaked<sup>1</sup> with the confrontation between the (future) cardinal Gerhard Ludwig Müller, Prefect of the Congregation for the Doctrine of the Faith, and the Cardinal Archbishop of Tegucigalpa Oscar Rodriguez Maradiaga, co-ordinator of the counsellors for the reforms of Pope Francis. According to Maradiaga, traditional doctrine is not enough to provide “answers for the world of today.” It is maintained, but there are “pastoral challenges” adapted to the times to which we cannot respond with “authoritarianism and moralism” because that is not “the New Evangelization.”

After Cardinal Maradiaga’s statements came the results of the survey on pastoral challenges relating to the family, launched by the Pope for the Synod of Bishops of October 5-19. The SIR (Service of Religious Information) has released a summary of the first European results. The bishops of Belgium, Switzerland, Luxembourg and Germany feel that the Catholic Faith is too rigid and does not meet the requirements of the faithful. The Church should accept premarital cohabitation, recognize homosexual marriages and civil partnerships, allow birth control and contraception, bless the remarriages of the divorced, and allow the remarried divorced to receive the sacraments. If this is the road to take, it is correct to call it a road to schism and heresy, because it means denying the natural and divine law which not only upholds the indissolubility of marriage but also prohibits sexual acts outside of it, especially acts against nature. The Church receives all those who repent of their mistakes and their sins and intend to leave the morally disordered situation in which they live, but it can in no way legitimize a sinful state. It would be nonsensical to claim that the change only applies to pastoral practice and not to doctrine. If doctrine



is not related to pastoral practice, it follows that practice becomes doctrine, as it unfortunately has become ever since the Second Vatican Council.

### New Answers

Must the Church give new answers “for the world of today”? The great reformers in Church history, such as St. Peter Damian and Pope St. Gregory VII did not behave in this way. If they had, simony and nepotism among the clergy would have been legitimized in the 11th century, so as not to let the Church fall out of step with the reality of the times; whereas on the contrary, they denounced these wounds in the Church with fiery words and worked to reform morals and restore the true doctrine.

It is the intransigent and uncompromising spirit of the saints that is dramatically lacking today. There is an urgent need for an *acies ordinata*, an army in battle array armed with the weapons of the Gospel, announcing the words of life to the dying modern world, rather than embracing its corpse. Between the Council of Trent and the French Revolution, the Jesuits were for the Church such a company of combatants. Today all the religious orders have fallen into decadence, and if one of them appears rich in promise, it is inexplicably suppressed. The case of the Franciscans of the Immaculate, which came out in July, presents an obvious contradiction between Pope Francis’s incessant calls for mercy and the

iron hand with which Commissioner Fidenzio Volpi was instructed to annihilate one of today’s few flourishing religious institutions.

The paradox does not stop there. Never has the Church renounced one of its divine attributes, that of justice, as it has in this first year of Pope Francis’s pontificate, to present itself to the world as merciful and benevolent; yet never before this year has it been the object of such violent attacks from the world to which it has outstretched its hand.

Events are flying by more and more swiftly. The Latin phrase “*motus in fine velocior*” is commonly used to express the increasing pace of time at the end of an era. The proliferation of events shortens the time, which in itself does not exist outside of the things that happen. Aristotle tells us that time is the measure of motion (*Physics*, IV, 219 b). We define it more precisely as the duration of things that move. God is eternal precisely because He is immutable: all motion has its cause in Him, but nothing in Him moves. The farther we retreat from God, the greater the chaos produced by change.

### Acceleration in Time

February 11th marked the beginning of an acceleration in time, the consequence of a movement that has become vertiginous. We live in an historic hour which is not necessarily the end of time, but certainly the twilight of a civilization and the end of an era in the life of the Church. >





If at the end of this era the Catholic clergy and laity do not carry out their full responsibilities, what the visionary of Fatima saw will certainly come to pass: “And we saw in an immense light that is God (something similar to how people appear in a mirror when they pass in front of it) a Bishop dressed in white (we had the impression that it was the Holy Father). Other Bishops, Priests, men and women Religious going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins, and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, men and women Religious, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two Angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God.”

This dramatic vision of May 13th should be more than enough to incite us to prayer, meditation and action. The city is already in ruins and the enemy soldiers are at the gates. Whoever

loves the Church will defend it, to hasten the triumph of the Immaculate Heart of Mary.

(Source: Correspondance européenne – DICI, No. 291, February 28, 2014)

<sup>1</sup> Roberto de Mattei alludes to the interview Cardinal Maradiaga gave on January 20, 2014, to German newspaper *Kölner Stadt Anzeiger*, part of which is reproduced here, translated from the transcript published in the *Kölner Stadt Anzeiger*.

Maradiaga: I asked the Pope, “Why yet another synod on the family? We had that 1980, and we have the beautiful teaching of Pope John Paul II’s Exhortation *Familiaris Consortio* in 1983.”

KStA: How did Francis respond?

Maradiaga: That was 30 years ago. Today, the family of that time no longer exists for most people. And it’s true: we have divorces; we have blended families, single-parent families, phenomena such as surrogacy and childless marriages, not to mention the same-sex partnerships. In 1980 none of this was anticipated. The world of today needs answers. And it is not enough to say, “We have the traditional doctrine.” Of course, the traditional teaching will subsist. But these pastoral challenges require answers for the world of today. And they cannot come from authoritarianism and moralism. That would not be the “New Evangelization”—no, no!

KStA: Your confrere, soon-to-be Cardinal Gerhard Ludwig Müller, apparently thinks more highly of the authority of the Church, as prefect of the Congregation for the Doctrine of the Faith.

[Laughter] Maradiaga: So I have read, yes. And I thought, “Okay, maybe you’re right, but maybe not.” I mean, I understand: He is German—yes, I have to say, on top of that a professor, a German professor of theology. In his mind there is only right or wrong; that’s it. But I say, “The world, my brother, the world is not like that. You should be a little flexible when you hear other voices, so that you do not just listen and say no, here is the wall.” So, I believe he will get there, he will learn to understand other views. But now he’s still just at the beginning, he’s just listening to his senior staff.

## The New Lists of Grievances

A strange questionnaire on the family, to which anyone can answer freely whatever he wants, whatever he feels, perhaps what he believes...concerning the indissolubility of marriage, contraception, homosexuality... The answers to these questionnaires are supposed to help the cardinals understand better the “pastoral challenges of the family in the context of evangelization,” at the Synod that is to be held next October.

For the last several weeks, these answers have been diffused in the press and online by certain Bishops’ conferences that wish to show the world, but especially Rome, that Catholic doctrine and

the practice of Catholics are not on the same page. It is already being suggested that in order to reduce this difference, we need only reduce moral demands...

If we continue thus, the answers to this worldwide survey will soon be presented as the lists of grievances that the laymen place in the hands of their representatives, the cardinals, for a Synod seen as the States-General of “the family in the context of evangelization.” Then shall we be able to repeat with Cardinal Suenens, speaking of Vatican II: “It is 1789 in the Church!”

—Fr. Alain Lorans



## Switzerland and Germany: Answers to the Survey on the Family

In Switzerland, the official results of the consultation on the Catholic Church's pastoral teachings on marriage, the family and life as a couple were presented on February 4, 2014, in Bern, by the Swiss Bishops' Conference (CES). Pope Francis desired this consultation in preparation for the extraordinary synod on the family that is to be held in Rome from October 5-19, 2014. (See DICL, No. 284, Nov. 8, 2013, and DICL, No. 289, Jan. 31, 2014.)

The results of this consultation—which *de facto* was in the form of a survey of the faithful—reveals that out of the 25,000 answers received, 90 percent of Swiss Catholics wish the Church would recognize and bless remarried divorcee couples, and about 60 percent are favorable to the Church recognizing and blessing homosexual couples. Arnd Bünker, director of the Swiss Institute of Pastoral Sociology (SPI), who collected and evaluated the answers, also pointed out that there exists a “dramatic discord of which we have long been aware” between the Church's doctrine and the faithful on questions of contraception: forbidding artificial methods of contraception is far from the practice and ideas of the majority.

In answer, far from recalling Catholic doctrine and morals, Bishop Markus Büchel, bishop of Saint-Gall and president of the CES, declared that the hierarchy of the Church can no longer continue to deliver its message in a way “that no longer reaches man.” While he says that the Church's teaching should not be submitted to “a cheap majority opinion,” the Swiss prelate considers that this teaching needs to be renewed in the light of values and ideals that correspond to people's real life.—*Which means in other words: adapt the moral teaching of the Church to the “values” that are accepted today; the press agency Apic resumes it in these words: “For a doctrine that corresponds to people's reality.” The revealed doctrine no longer transforms sinful reality; it must be reduced to the level of this reality.*

In Germany, the permanent committee of the Bishops' Conference presented the press with the results of this consultation-survey on February 3, in Bonn. The bishops pointed out that there

exists among the German Catholics a “general impression that the Church behaves mercilessly towards remarried divorcees.” In consequence, they ask for a “pastoral teaching that respects the decision of the individual's conscience” and a merciful attitude towards failure, “which would also allow readmission to the sacraments.”

Catholics consider that the sexual morality advocated by the Catholic Church is “far from the real life” of believers as of non-believers. The bishops admitted that “when they don't reject them altogether,” the faithful adhere very little to the Church's affirmations, be it on sexual intercourse



Lucetta Scaraffia, editorial writer for *L'Osservatore Romano*

before marriage, homosexuality, remarried divorcees or contraception.

As far as contraception goes, the bishops remarked a “great difference” between the official doctrine and what the faithful think of it. The encyclical *Humanae Vitae* (1968) is refused by a vast majority of Catholics. They call it “incomprehensible” and make no effort to put it into practice. But as far as abortion goes, most Catholics share the teaching of the Church.

As for the legal status of homosexuals, a majority of those surveyed consider it “necessary in justice” to recognize these life communities legally and to respect homosexuals. However, the idea of making the legal institution of marriage >

available to same sex unions is “mostly rejected” by Catholics.

The answers from 27 German dioceses and about 20 Catholic associations and institutions reveal—as in Switzerland—the necessity of finding new ways to transmit the Catholic Church’s moral teaching. And in order to ensure that these answers and the solutions they suggest will be internationally diffused, the German bishops are going to publish a report on the German Bishops’ Conference website, in English and Italian.—*The Rhine is still flowing into the Tiber.*

In Austria, the bishops received over 34,000 answers to the questionnaire, and results are mostly along the same lines as in Germany and Switzerland. A large percentage points out that the Church does not take seriously enough the reality of failed marriages and families. For this reason, a vast majority of Catholics ask that remarried divorcees be once again allowed access to confession and communion. This majority also rejects the Church’s position on artificial contraception.

At the Vatican, Lucetta Scaraffia, editorial writer for *L’Osservatore Romano*, rejoiced in the February 4 edition over this world-wide consultation on the pastoral teaching on the family. She noted the “remarkable vitality” (*sic*) of the Church revealed by the answers that reach the Vatican. She considers that “the opposition between the hierarchy and the faithful” has made room for a “passionate will to understand better, to come up with an idea and test it peacefully.” According to her, Catholics “want to feel involved in an institution that is ready to understand, welcome, and forgive, rather than to judge, set up obstacles and mark boundaries between what we ought to do and what we live on a daily basis.” *Is this dialoguing irenism the result of an unconscious intelligence, of a “useful idiot”? But for whose ends?*

Lucetta Scaraffia mentioned France and the “heavy initiatives on the legislative level to revise the status of the family and filiation.” She esteems that “the opposition between the two conflicting parties” has made room for “a free discussion.” “The more it is freed from the mortgage of politics,” she wrote, “the freer and the more

interesting the discussion will become; and it will attract other people who had withdrawn from it out of fear of the direction the debate was taking.” —*This journalist for L’Osservatore Romano wishes for a “free and interesting discussion” on homosexual marriage, medically assisted procreation and surrogate mothers for anyone... The French protestors who have been fighting to save the family for months now will appreciate that!*

Comment: We have already noted how this kind of opinion poll “will help to dilute the dogma a little further into a pastoral plan that is more dependent on sociology than on theology” (see DIC1, No. 284, Nov. 8, 2013).

We must also note that the results of these consultations are highly questionable. What are 25,000 questionnaires compared to some three million Swiss Catholics? This questionnaire on the family, open to all, has no statistical method and we cannot help wondering whether progressive groups have taken the opportunity to promote their ideas.

St. Pius X denounced the use of democratic methods as typical of the modernist system. He wrote in *Pascendi Dominici Gregis* in 1907: “For we are living in an age (say the modernists) when the sense of liberty has reached its highest development. In the civil order the public conscience has introduced popular government. Now there is in man only one conscience, just as there is only one life. It is for the ecclesiastical authority, therefore, to adopt a democratic form, unless it wishes to provoke and foment an intestine conflict in the consciences of mankind. The penalty of refusal is disaster. For it is madness to think that the sentiment of liberty, as it now obtains, can recede. Were it forcibly pent up and held in bonds, the more terrible would be its outburst, sweeping away at once both Church and religion. Such is the situation in the minds of the Modernists, and their one great anxiety is, in consequence, to find a way of conciliation between the authority of the Church and the liberty of the believers” (No. 25).

(Sources: Apic/ Imedia/ OR – DIC1, No. 290, Feb. 14, 2014)





## The Vatican City State Celebrated Its 85th Birthday



The smallest State in the world, the Vatican City State, was born of the Lateran Accords, signed on February 11, 1929, by Cardinal Pietro Gasparri, Secretary of State, and by Prime Minister Benito Mussolini on behalf of Pius XI (1922-1939) and King Victor-Emmanuel III respectively. Ratified on June 7, 1929, these pacts had put an end to the “Roman question” started by the capture of Rome by Piedmontese troops on September 20, 1870, and the annexation of the city to the Kingdom of Italy, thereby pitting the Vatican against the Italian State from 1870 on. These accords also meant the disappearance of the Papal States.

The 1929 Accords created a sovereign entity on 44 hectares [109 acres], which makes the central government of the Catholic Church, the Holy See, a subject of international public law. They also allow for its independence from any established authority in the world. The Pope resides in Vatican City, where some organizations of the Holy See are headquartered. Head of State of the Vatican, he delegates his duties of representing the Vatican in international relations, for diplomatic relations and for the conclusion of treaties, to the Secretariat of State of the Holy See.

The nine departments of the Vatican City State are responsible, respectively, for the finances of the State, general services, security services and civil defense, health-related matters, the famous Vatican Museums, technical services, telecommunications, economic services, and finally the pontifical villas. The Astronomical Observatory of the Vatican is an autonomous organization.

The Vatican State has its own yellow-and-white flag with the tiara and the keys on the white field, a hymn—the Papal March by Charles Gounod (1818-1893), license plates, postal service and money.

In 2012, the Vatican City State numbered a little

more than 500 citizens, among them the pope, the cardinals residing in Rome and at the Vatican, the diplomats of the Holy See residing abroad, as well as the men of the Pontifical Swiss Guard. But only 240 of these citizens live within the City itself. Conversely, some 250 persons who do not have Vatican citizenship reside at the Vatican, so that the total number of residents in Vatican City is almost 500.

*L'Osservatore Romano* emphasized that the anniversary of the signing of the Lateran Accords between the Holy See and Italy, on February 11, 1929, coincides with the [thirtieth] anniversary of the conclusion of the Villa Madama Accord on February 18, 1984, which somewhat modified one of the protocols making up the Lateran Accords, the Concordat.

Jean Gaudemet, professor emeritus of the University of Paris II, explains the nature of and the reason for this important change: “The Lateran Treaty still made the Catholic religion *the only State religion*. This notion disappeared with the 1984 Accord.” In effect, he continues, “the doctrine to which the 1984 Accord subscribes...is also that of the conciliar Constitution on the Church in the Modern World (*Gaudium et Spes*, 1965).” The new arrangements differ from the system of the 1929 Concordat on numerous points; more particularly “the political power is no longer the creator of a freedom that it guarantees. It acknowledges the freedom that the Church claims by virtue of her mission. For it is in order to exercise her *pastoral mission*, and no longer for the exercise of a *power*, even a spiritual one, that the Church enjoys full freedom. This is new vocabulary, but most importantly a new concept of the Church’s role in the world, inspired by the ecclesiology of Vatican II” (*Annuaire français de droit international* 30 [1984], 212).

## “We Must Be Men of Principle”

SSPX U.S. District, Feb. 27, 2014.—This letter from Fr. Karl Stehlin explains how we must be men of principle according to the proper Catholic sense.

Recently, Father Jean, a priest of the traditional Capuchin community in Morgon, France, gave a sermon in which he expressed the opinion that the SSPX is “going soft on Modernism” for having sought a practical agreement with Rome. In response to this false accusation, Fr. Karl Stehlin (the superior of the SSPX’s Eastern European Autonomous House), felt compelled to write to him and the Capuchin community at large, in order to explain five important Catholic principles that he has learned over the years as a Society priest.

We are grateful to Father Stehlin for allowing us to publish a translation of his letter, which dovetails perfectly with two other recent articles concerning the principles that govern the SSPX: “What Comes First: Obedience or Fidelity?” and “A Question of Principles: SSPX vs. FSSP.” The footnotes in Father’s letter were added by [sspx.org](http://sspx.org).

Warsaw, February 6, 2014

To Rev. Fr. Antoine, Rev. Fr. Jean, and the whole  
Community of Reverend Capuchin Fathers<sup>1</sup>

Reverend Father Jean,

I just received your sermon from the Third Sunday after the Epiphany, and I must tell you that it deeply moved me. It reminded me of those days when I had the honor of receiving you into the *Militia Immaculatae* [M.I.], and of your visit to Poland to participate in our great pilgrimage to Czestochowa. What is more, you know how attached I am to you Capuchin Fathers, especially since it is through you that the M.I. spread in France, forming knights of the Immaculate willing to work for the conversion of souls. Finally, what a joy it has been for me to see Polish postulants enter your monastery and the convent of the Poor Clares.

All this to say that I read your sermon with the utmost attention, all the more so since you Fathers rarely speak “*ad extra*.”

How right you are to insist that we must be men of principle, and that our principles must be inflexible, with no possible compromise. I admit that I have been thinking about this very point for a long time, and wishing to be a man of principle after the example of a Cardinal Pie and an Archbishop Lefebvre, I have tried to

gather together the main principles (I found five) and place them before my conscience in order to examine whether I strive to put them into practice. Allow me to expose them to you, not in hierarchical order, but as they come to mind.

### First Principle: The Good of Obedience

Reading your words as a son of St. Francis and of our beloved St. Maximilian Kolbe, I thought first of all of how much the latter insisted on supernatural obedience. You know his famous texts and you know better than I that for St. Maximilian, the only sure mark of the voice of the Immaculate is the voice of one’s superiors. This saint practiced this obedience to the point of heroism, and that is the profound reason for his influence and the success of the Immaculate. I have always admired the Capuchin Fathers for being champions of the practice of this great principle. And St. Maximilian (and St. Thomas before him) tells again that only if superiors ask of us something immoral or against the Faith must we respect the greater obedience towards God and therefore refuse to obey His human instruments. Thanks to this principle, which is the essence of obedience, we have chosen the superior obedience towards God over obedience to His instruments who ask us to do or accept things against Faith and morals.

But if I am in front of a legitimate superior (see the second principle), I owe him total obedience, through which I accomplish the will of the



Immaculate in perfect safety. And St. Maximilian insists that this obedience is thus supernatural because of our love for God and our submission to Him.

I admit that it is sometimes hard. And I can still hear Fr. Antoine saying during a retreat, “You have to hold on tight” to persevere on the path of obedience. And I am so happy and grateful to my superiors who not only have never asked of me (nor of anyone I know) anything bad, but on the contrary: how many times have their orders saved me, although at the time I didn’t understand, and I thought that humanly speaking such order seemed to make little sense. But the principle

principle of authority *in se*, which alone can save us from the Protestant free inquiry. All of Tradition holds together through this principle, without which everything would fall apart, for the duty to refuse the ordinary authority in order to safeguard the Faith implies the duty to submit to the authority of extraordinary supplied jurisdiction.

Tradition has survived because Providence provided this supplied jurisdiction through the founding of the SSPX to which were attached friendly communities.<sup>3</sup>

The minute we reject this authority, we endorse terrible consequences: Without it there is no



is formal: As long as there is no act, order, or demand against faith and morals, complete and total obedience! How I wish the sons of St. Francis and of St. Maximilian Kolbe would remind us of this principle that is the source of all sanctity and apostolic fecundity. All of us priests ordained in Tradition made a solemn promise at the moment of our priestly ordination, and in the light of this, how painful it is to read the declaration of the priests that call themselves “the Resistance.”<sup>2</sup>

### **Second Principle: Authority**

Another principle linked to the first is the

unity. Look at the 20 sedevacantist sects, look at “the Resistance” after less than two years: no principle of unity except that of fighting against the SSPX. Among them there are already a good number of formal sedevacantists,<sup>4</sup> one preaches that today a priest has to be a bit of an anarchist, etc. Look at your sermon and your tract:<sup>5</sup> it is your interpretation, it is your point of view, and you have no way of giving any other credit to your text besides the arguments you offer.

You quote the bishops of the Society, criticizing them for each having a different point of view on the situation. Look at your own beautiful



monastery: perhaps one priest has another vision of things, and yet another comes to a sedevacantist conclusion. And then what will become of the Father Guardian?<sup>6</sup> For in the name of safeguarding the Faith, all the Fathers will “put their priesthood at the faithful’s disposition” and do what they want.

Please, Father, by refusing legitimate authority one destroys one’s own authority.

At this point I would like to draw your attention to Bishop Williamson. You know well that we have been trying for years to prepare the conversion of a good number of Protestant pastors. Well, their testimony is interesting. They say that in reading Bishop Williamson’s *Kyrie Eleison*,<sup>7</sup> they are strangely reminded of the “prophets of the 19th century” in the Lutheran Church who shared their apocalyptic interpretations, always with the conclusion that the world is going to end and it is all over. All there is left to do is wait for the last day. Each one believed he held the true Gospel according to the principle: objectivity is me!

### Third Principle: One Must Not Use Bad Means for a Good End

You see, Father, once in my life I went around this principle, and if it hadn’t been for the intervention of Providence through my superiors’ firm hand, I would have fallen never again to get back up. Ever since that experience I have a profound horror of anything that violates this principle.

However, seeing the procedures of the so-called Resistance, I cannot help being deeply shocked by the constant violation of this principle, especially because of the Internet, which spreads these things throughout the whole world, most of them to people who have no way to check the truth of what they are told.

But the worst of all bad means is to spread “half-truths,” to present the probable as certain, to judge important things without knowing the circumstances and all the facts. Seeing the declaration of the confused priests that you esteem so highly brings tears to my eyes. I personally know the real story of about half of those who signed, the real reasons for their

criticism and departure. I do not know a single one of whom I can sincerely say: It is only in order to safeguard the whole Faith. And with these facts before my eyes, I have the right to ask that the slogan “to safeguard the Faith” not be used as a means to avenge themselves, justify themselves, or show that they were right.

I also know of Fr. Chazal’s correspondence with his confrere concerning the situation in Asia; I know Fr. Pfluger’s conference in Flavigny<sup>8</sup> and what the great media of the Resistance made of it. It is always the same thing as in the text of the declaration: tendentious or distorted presentations (e.g., calling the confidential text drawn up for discussion on April 15, 2012,<sup>9</sup> a “declaration”; presenting this text as the actual position of the superiors of the Society of St. Pius X, while ignoring the decision of the General Chapter). I know well that you do not do this, but I deplore the credit you grant to these people.

### Fourth Principle: *Ad Majorem Dei Gloriam*<sup>10</sup>

We come now to the principle of principles that you evoke: “Everything here below is ordained to the glory of God,” and you would surely have nothing against adding “and the salvation of souls—*Salus animarum suprema lex*.”<sup>11</sup>

You see, this great principle directs my whole missionary life and certainly that of all my confreres. I wish every second, every thought, word and action of my life to be entirely directed to this and nothing else. I beg this of the Immaculate every day. How I wish for all souls to be inflamed by this principle and live by it.

So it is all the more painful for me that in the name of this principle the Resistance puts all the superiors of the Society on trial. I will come back to this point later; allow me just to finish my presentation of the principles first.

### Fifth Principle: *Filius Ecclesiae*

This principle makes me understand that I am a son who has a mother, thanks to whom I have received everything from God. Every ordination begins with the words: “*Postulat Sancta Mater Ecclesia*.”<sup>12</sup> This principle tells me to love the Church as Christ loved her. However there is only one visible Church founded upon



the Apostles. She is a great mystery, for she is at once divine and human, holy and composed of members who are almost all sinners. Meditating on St. Teresa of Avila, *I Am a Daughter of the Church* (title of a book by Fr. Eugene, O.C.D.), Fr. Emmanuel, Dom Grea, Cardinal Billot, Cardinal Journet, *The Church of the Word Incarnate*, St. Maximilian Kolbe, I have realized with terror that my mother became an abstraction, a fiction, and when I think of her present representatives on earth, an object of horror. I loved the Faith, the sacraments, the holy treasures of the Church, but I was no longer interested in the Church herself. In thinking “the Church,” I thought only “the conciliar Church” with all its aberrations and abominations. It was as if there were two Churches for me: the traditional Church (our little traditional world) and the conciliar Church, which *de facto* no longer existed for me. But there is only one Church, Spouse of Christ, Mystical Body of Our Lord. As you mentioned Our Lady at the foot of the Cross at the end of your sermon, I thought about how she accepted as her children all these horrible people that we are and all those who continue to crucify Our Lord.

But reading the authors listed above made me understand that I must love my Mother the Church, who is in the most terrible agony, bleeding from all sides. I understood that Providence has given me the remarkable grace of discovering the sacrosanct treasures hidden within this Mother, but almost inaccessible to the faithful. And I understood that my vocation is to approach the members of the Church, my brothers, in order to transmit to them what I have received, to reach out to the sick and dying members, and even those who are dead in order to bring them “the oil and the olive,” and thus to help my Mother that she may bleed a little less, that she may heal a little, for the more she heals, the more she will draw souls in order to save them. But if I do not do this, if I sit on my treasures and receive only the small number of healthy members, then I abandon my Mother to whom I owe my priesthood and from whom I have received everything in the order of grace.

Applying this principle to our situation, I understood Archbishop Lefebvre’s line of

conduct after the consecration of the bishops, as well as the 2006 decision. As you say, and as Fr. Pivert’s book<sup>13</sup> shows, it was the only way for us to keep the deposit that they were trying at any cost to make us ruin through compromise and alterations. That was the service rendered to the Church, and the strict application of this principle. And then I understood the Superior General’s line of conduct and the 2012 decision as the same service being rendered to the Church and the strict application of this same principle: for Providence used the circumstances so that we, sons of the Church, members of the religious orders of the Church, might once again do good for our Mother, agonizing in her members, beginning with the head. In fact, thanks to the papal decisions,<sup>14</sup> thanks to the discussions with Rome and a certain “thawing out,” some of the deeply buried treasures have resurfaced to the great benefit of many souls. And that lasted up until the very moment when Rome once again demanded compromise and alteration. At that moment, the application of the principle required us to withdraw again and wait for better times.

At this point, please allow me to consider your interpretation of the great principle: the principle is the integral safeguard of the Faith and the freedom to propagate it, thus fulfilling the order to evangelize. The principle is the obligation to do everything possible for the salvation of souls. Therefore also to proclaim freely the only saving truth which is to denounce errors.

The principle is not the means by which we put the principle into practice. For the means can change. As you said yourself after the example of Archbishop Lefebvre: before the consecration of the bishops, after the consecration of the bishops. So by this very fact you recognize that the Archbishop considered that the means of application could change. However, the means depend on the circumstances in which we live, and Archbishop Lefebvre could not foresee these circumstances, just as he could not foresee the Internet and the iPad. After the consecrations the circumstances were unbridled ecumenism, 2 plus 2 was anything but 4, so it was clear that there was no way for Tradition to make itself heard in Rome. With Benedict XVI the situation also >

changed; 2 plus 2 was once again 4, but also 5 and 6. From a logical point of view, this is worse because the principle of non-contradiction is abandoned, but God, who can raise up sons of Abraham from stones, clearly drew good from this situation, that the voice of Tradition might once again resound in the Church. With Pope Francis, yet another situation, perhaps the worst yet, etc.

Now, who has the right to decide on the means best suited to obtain the end? The authority!

There are the five principles that I submit for your reflection, and I thank my superiors with all my heart for the Society of St. Pius X that allows and helps me to practice them without hindrance.

Allow me again to speak of my small experience, which I believe you have always held in esteem:

Through numerous retreats, pilgrimages, days of recollection, our publications and public conferences, we apply the GREAT PRINCIPLE to the letter. I don't know if anywhere else in the world there are as many public conferences whose goal is to defend our Faith and denounce error. The result is an ever growing number of faithful (especially youth) solidly anchored in the Faith of all times and acting against the modernist errors.

Thanks to the foundation of the traditional M.I. almost half of our faithful (about 1,000) form themselves after the principles and ideals of St. Maximilian: the desire to obey the Immaculate by understanding the role of the instruments she uses to guide us. Upon discovering the betrayal and infidelity of the official clergy, and at the same time our fidelity, they cling to Tradition and live ever more in a supernatural obedience. There are only two sorts of faithful who stir up trouble to divide Tradition: the sedevacantists and the Resistance.

Looking back at the years that have gone by, I come to a whole new appreciation of the decision of the SSPX's superiors, and the facts are there to confirm it: until 2007, there were very few faithful in Poland, but after the *motu proprio*, about 70 Mass centers started celebrating the traditional Mass, a good number of the priests learning to say the Mass with our help. Thanks to this event,

*Novus Ordo* faithful discovered the Mass, and through it the treasure of Tradition. Often with the help of these priests they discovered our traditional literature, and then many of them participated in our retreats. Our chapels were even fuller after January 2009, and the number of faithful in Warsaw grew to 450. The discussions with Rome also had their echo: I was often invited to conferences to debate with modernist priests, I was able to speak in universities, and everywhere many young *Novus Ordo* Catholics came to listen. The voice of Tradition was heard in public, and our conferences were heard sometimes by up to 60,000 people through the Internet. Above all, we came into contact with many young priests who participate in our retreats, come to our conferences, discreetly receive instruction and formation, and thus grow closer and closer to Tradition.

What a joy for the missionary to be able to say that in five years the number of faithful who have returned to Tradition has grown so much that I do not hesitate to call it a miracle of the Immaculate.

What is more, I have several times been able to participate in meetings related to the work of Father Gruner's Fatima Crusade. During these meetings, I have met many bishops and priests of the official Church. I was very impressed by their reaction to my conferences and meetings: thirsty for true doctrine, very open to getting to know Tradition better, even asking me to come preach to their priests on retreat. No one has asked me to make the slightest act of compromise or ecumenism. But these members of the hierarchy visibly discover Tradition little by little through these meetings. You see, Father, none of this would be possible without the wisdom of the superiors who do not refuse contact with Rome, without their discussions and their will to find a *modus vivendi* that would perfectly safeguard the principle but choose with prudence the best means for applying it.

Whereas applying the principle as you interpret it ("First, on your knees and fully recognize that you were wrong, the Pope first, etc., and then we can talk") would have made it impossible for the modernist clergy to approach Tradition in Poland





or through the Fatima Crusade. So in Poland we would still be about 100 instead of 2,000.

As for “sons of the Church,” well, look at the application of the principles. What a joy for a missionary to be able to say: O Immaculate, thanks to these discussions with Rome, thanks to the decision of the latest General Chapter, you have granted that I, your poor instrument, might make my contribution, that twenty bishops take a great interest in Tradition; I have been able to receive four priests into the SSPX in Poland in the last three years; and about forty priests already call themselves our friends and are coming ever closer to Tradition. At least I have been able to help bandage a few of the terrible wounds that have torn my Holy Mother the Church. Not only have I been able to remain faithful to all the principles, but I have been able to instill them into thousands of souls.

On the other hand, a priest asks for prayers for the success of a retreat that he is preaching to the priests of a diocese, and a religious congregation whose work has been displaced. At the news of priests coming back to Tradition, a priest close to the Resistance asks if they have been re-ordained *sub conditione*.

I conclude: Yes, Father, the Resistance really is ignoring and trampling upon principles one after another. I take you at your word: “We are still in a battle of principles. And it is a very important, an essential battle.”

Please forgive me, Reverend Father, for the length of this letter, and the many spelling and grammatical mistakes, but I assure you that these words come from a heart that holds the Reverend Capuchin Fathers in the highest esteem. I know that I am but a poor missionary, the Immaculate’s miserable broom; all the more reason for me to beg her to intervene in these painful times and save us.

Yours, deeply saddened, in her Sorrowful and Immaculate Heart,

Fr. Karl Stehlin

- <sup>1</sup> The Capuchin community at Morgon, France, was founded by Fr. Eugene de Villeurbanne after the Second Vatican Council. Their desire to retain the traditional Capuchin life caused them to work with Archbishop Lefebvre and the Society of St. Pius X.
- <sup>2</sup> “The Resistance” is a loose collection of priests and laymen who believe the Society of St. Pius X has become so liberal in recent years that they have abandoned the original vision of Archbishop Lefebvre.
- <sup>3</sup> Father here refers to the dozens of religious houses and communities that work with the Society: Benedictines, Carmelites, Dominicans, etc.
- <sup>4</sup> Sedevacantists are those who believe there is currently not a valid Pope. The term comes from the Latin term *sede vacante*, meaning “the seat being vacant,” referring to the papacy.
- <sup>5</sup> Fr. Stehlin is responding here not only to the sermon of Fr. Jean, but to a tract disseminated after the sermon.
- <sup>6</sup> “Father Guardian” is the title given to the superior in the Capuchin tradition.
- <sup>7</sup> Bishop Williamson’s personal newsletter.
- <sup>8</sup> Fr. Niklaus Pfluger, SSPX, the First Assistant to Bishop Fellay, recently gave a retreat to some SSPX brothers in France. Some supposed notes were leaked to the Internet in which Fr. Pfluger was accused of taking a liberalizing tone towards various subjects.
- <sup>9</sup> This refers to another leaked document; in the midst of the discussions between the Congregation of the Doctrine of the Faith and the SSPX in 2012, several drafts of a possible text were produced.
- <sup>10</sup> “To the greater glory of God.” The motto of the Jesuit order.
- <sup>11</sup> “The salvation of souls is the highest law.”
- <sup>12</sup> “Holy Mother Church asks...”
- <sup>13</sup> Fr. François Pivert, a priest of the SSPX, published a controversial book mainly composed of quotations of Archbishop Lefebvre related to the Archbishop’s line of conduct towards Rome.
- <sup>14</sup> *Summorum Pontificum* in 2007 and the remittance of the so-called excommunications in 2009.



Mural, Convent of the Precious Blood, Saint-Hyacinthe, Quebec, Canada



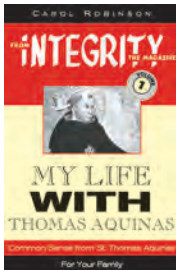


After Jesus' sham trials and subsequent flogging, and before He was crucified, the Roman soldiers "twisted together a crown of thorns and set it on His head. They put a staff in His right hand and knelt in front of Him and mocked Him. 'Hail, king of the Jews!' they said" (Matthew 27:29; see also John 19:2-5). While a crown of thorns would be exceedingly painful, the crown of thorns was more about mockery than pain. Here was the "King of the Jews" being beaten, spit upon, and insulted by presumably low-level soldiers. The crown of thorns was the finalizing of their mockery, taking a symbol of royalty, a crown, and turning it into something painful and degrading.



# Integrity Series

---



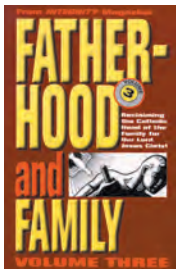
## My Life with Thomas Aquinas

A comprehensive look at how to apply Saint Thomas's teachings to modern society, and why we must do so if we are to have any hope of saving our souls. This book is eminently practical, engaging, and highly rewarding for any Catholic. **398 pp. – Softcover –STK# 4049 – \$15.95**



## Raising Your Children

This provocative and profound work examines the principles behind raising a healthy, happy, and holy family in an age gone mad. You will be delighted as the authors clear away much confusion surrounding modern parenting. **256 pp. – Softcover –STK# 6598 – \$12.95**



## Fatherhood and Family

The crisis of modern families is largely a crisis of fathers. The articles in this volume consider the modern errors surrounding fatherhood, and the timeless Catholic response to them. A must-read for any man seeking a truly Catholic understanding of his role in the family.

**200 pp. – Softcover –STK# 6721 – \$13.95**



## Motherhood and Family

If a mother is truly the heart of the home, then she must know how to think and act according to God's plan. This volume addresses Catholic motherhood head-on, avoiding the Scylla of Protestantism—that woman is ultimately her husband's doormat—and the Charybdis of feminism—that a woman's dignity lies in detaching herself from God's order. A perfect gift for any mother! **208 pp. – Softcover –STK# 8335 – \$12.95**

Visit [www.angeluspress.org](http://www.angeluspress.org) — 1-800-966-7337

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



On the Occasion of the

# Week of Christian Unity

January 18 – 25 2014

---

by DICI

---

At the Angelus on January 5, 2014, the Pope announced that he would carry out “in this coming May, from the 24th to the 26th, if God wills...a pilgrimage to the Holy Land. The chief purpose is to commemorate the historic encounter between Paul VI and the Patriarch Athenagoras,” which took place 50 years ago on January 5, 1964. After detailing the three stages of his visit (Amman, Bethlehem and Jerusalem), Pope Francis emphasized the ecumenical aspect of this “pilgrimage of prayer”: “At the Holy Sepulchre, with Patriarch Bartholomew of Constantinople, we will celebrate an ecumenical encounter with representatives of all the Christian churches of Jerusalem.”<sup>1</sup>

Once more the Vicar of Christ, on whom rests the unique foundation of the only Church of Christ, has chosen the setting of ecumenical prayer for a pan-Christian meeting with the highest representatives of Michael Cerularius's schism.

## **True Catholic Ecumenism**

However, the only unity that the Church recognizes is the unity of faith, worship and government, by which all members of the Mystical Body are united with each other and with their Head, Christ and His Vicar on earth (see Mt. 16:18, Jn. 21:16-17, Eph. 4:16). Unfortunately the Eastern schismatics refuse to recognize the authority of the Pope over the Universal Church and deny or do not accept several essential dogmas: the procession of the Holy Ghost, the primacy and infallibility of the Roman Pontiff, the Marian dogmas of the Immaculate Conception and of the Assumption of our Lady body and soul into heaven. They refuse the teachings of the Magisterium formulated after the seven first ecumenical councils, in other words ever since the Second Council of Nicaea in 787. Organized in individual and autonomous churches, the Orthodox—in reality heterodox—are no longer united in government at all.

The Catholic Church in its Magisterium has condemned the meetings and initiatives that are not >

founded on the unity of faith, by the bond of which “the disciples of Christ must be united principally.”<sup>2</sup> The law of faith is absolute, because without “the teachings of Christ whole and uncorrupted,” without “one law of belief and one faith of Christians,”<sup>3</sup> there would be neither unity in the Church, nor true charity.

The Protestant vision according to which the Church should be divided into distinct and individual communities, as are the Orthodox, ignores the true nature of the Church, a supernatural society founded by God and recognizable by its four marks: One, Holy, Catholic and Apostolic, as affirmed in the Apostles’ Creed. None of these marks can be separated from the others: “It follows that the Church, which is Catholic in truth and in name, must also distinguish itself by the prerogative of unity, sanctity and apostolic succession.”<sup>4</sup>

Therefore, “the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it, for in the past they have unhappily left it. To the one true Church of Christ, we say, which is visible to all, and which is to remain, according to the will of its Author, exactly the same as He instituted it.”<sup>5</sup> Such is true Catholic ecumenism.

## Ecumenism according to Vatican II

The 1960s saw the rise of a new ecumenism. Through the Council for Promoting Christian Unity, founded June 5, 1960, and especially with the Second Vatican Council, clergymen believed they could spearhead a broader ecumenical movement where dialogue took pride of place over a return to the unity of faith, worship and government. From this moment on, the Church of Christ defined itself more as a “sacrament of the unity of the human race” and no longer as a society. It no longer identified strictly with the Catholic Church in which it was supposed to “subsist.”<sup>6</sup> Worse, it accepted its share of responsibility for the division of Christians, declared that unity should be achieved and that the Holy Ghost was at work in the separated communities.<sup>7</sup>

As is plainly to be seen, the change was essentially no longer making the law of faith an absolute. For the preconconciliar popes, ignoring it put the Church in danger of utopianism and ending up with “the neglect of religion or indifferentism and to modernism, as they call it. Those, who are unhappily infected with

these errors, hold that dogmatic truth is not absolute but relative, that is, it agrees with the varying necessities of time and place and with the varying tendencies of the mind, since it is not contained in immutable revelation, but is capable of being accommodated to human life.”<sup>8</sup>

Ever since Vatican II and its general adaptation to the needs of the world and the values of modern life—the famous *aggiornamento* of John XXIII—the Church has engaged in dialogue and mutual recognition of other Christian churches, “our separated brethren,” as well as of non-Christian religions. In doing so, the Church relegates the question of faith refused or denied by these groups to the background, losing sight of the fact that all the truths defined by the Church are revealed by God, since they are drawn from the divine deposit that He entrusted to the Church. It even seems to ignore its own nature, since “the mystical body of Christ, in the same manner as His physical body, is one (Cor. I:12, 12) compacted and fitly joined together (Eph. 4:15-16)...”<sup>9</sup>

## Francis: “To journey together is already to be making unity”

On Saturday, January 25, 2014, Pope Francis presided at Vespers in the Basilica of St. Paul Outside the Walls, in presence of Metropolitan Gennadios, representative of the Ecumenical Patriarchate of Constantinople and vice-president of the Central Committee of the World Council of Churches (WCC).<sup>10</sup> The Anglican archbishop of Canterbury was also present. In his homily, the Pope explained that the divisions in the Church must not be seen as a natural phenomenon—and indeed, *causing schisms is the devil’s work, and it should be mentioned that such divisions mean leaving the Church of Christ*—and that “our divisions wound Christ’s body, they impair the witness which we are called to give to him before the world.” While the Pope rightly recalled that Christ cannot be divided (see I Cor. 1:13) he did not clarify that this indivisibility applies not only to the Head of the Mystical Body, but also to all the united members of the Body.

On the contrary, the Pope followed in his predecessors’ footsteps, recalling the work of John XXIII and John Paul II: “In the course of their own lives, both came to realize the urgency of the cause of unity and, once elected to the See of Peter, they guided the en-





tire Catholic flock decisively on the paths of ecumenism. Pope John blazed new trails which earlier would have been almost unthinkable. Pope John Paul held up ecumenical dialogue as an ordinary and indispensable aspect of the life of each Particular Church. With them, I think too of Pope Paul VI, another great promoter of dialogue...”

Intending to take up his predecessors' heritage, Pope Francis emphasized that from now on ecumenical dialogue is “an essential dimension of the ministry of the Bishop of Rome, so that today the Petrine ministry cannot be fully understood without this openness to dialogue with all believers in Christ. We can say also that the journey of ecumenism has allowed us to come to a deeper understanding of the ministry of the Successor of Peter, and we must be confident that it will continue to do so in the future.”

From now on, along with other Christian denominations, the Pope wants “us all to walk together fraternally on the road to unity.” The path “towards the re-establishment of full visible unity of all believers in Christ” requires only one thing: “To journey together is already to be making unity.” “Unity will not come about as a miracle at the very end. Rather unity comes about in journeying, the Holy Ghost brings it during the journeying.”

So the Vicar of Christ on earth, the visible foundation of the only Church of Christ, has confirmed the “previously unthinkable” novelty” of modern ecumenism that has so profoundly impacted and changed the very exercise of the ministry of Peter. Following the example of his immediate predecessors, Pope Francis has made ecumenical journeying—“A journey of unity and love”—and inter-Christian dialogue essential aspects of his apostolic duty, the Petrine service.

In this journey, the whole and uncorrupted doctrine of Christ—the Faith—has ceased to be the law of discerning and establishing belonging to the one Spouse of Christ, now presented at least in fact as divided, undefined in its contours. If the Faith is mentioned, it is reduced to “the declaration of the love of God manifested in Christ, His Son.”<sup>11</sup> Faced with what is in danger of becoming a mere agreement on the lowest common denominator (everyone recognizes Jesus as God and Saviour), it is right to remember that unity does not come from a journey—even for peace and good understanding between peoples—but rather from the profession of the same Creed, participa-

tion in the same worship and subjection to the same government. The unchanging Magisterium of the Catholic Church is categorical on this topic.

The cause of the change of perspective which has subverted the order of Christianity and frayed the proper understanding of the Church's very nature resides in the Second Vatican Council document on ecumenism. Pope Francis quoted it in his homily at St. Paul Outside the Walls: “Christ the Lord founded one Church and one Church only. However, many Christian communities present themselves to people as the true inheritance of Jesus Christ; all indeed profess to be followers of the Lord but they differ in outlook and go their different ways, as if Christ were divided. Such division openly contradicts the will of Christ, scandalizes the world, and damages the sacred cause of preaching the Gospel to every creature.”<sup>12</sup>

#### **Pius XI: The Return of the Dissidents to the One True Church of Christ**

The Catholic Church has always taught that it was the one and only Church founded by its Divine Spouse. That the divisions among men, brought about by Satan and his henchmen, heretics, and schismatics, have brought about the existence of other communities that assume the title of “Church” is a sad and painful fact. The solution to these unfortunate separations has always been that echoed by Pius XI less than a century ago, and it is still valid today:

“So, Venerable Brethren, it is clear why this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics: for the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it, for in the past they have unhappily left it.

“To the one true Church of Christ, we say, which is visible to all, and which is to remain, according to the will of its Author, exactly the same as He instituted it. During the lapse of centuries, the mystical Spouse of Christ has never been contaminated, nor can she ever in the future be contaminated, as Cyprian bears witness: ‘The Bride of Christ cannot be made false to her Spouse: she is incorrupt and modest. She knows but one dwelling, she guards the sanctity of the nuptial chamber chastely and modestly.’<sup>13</sup> The same holy Martyr with good reason marveled exceed- >

ingly that anyone could believe that 'this unity in the Church which arises from a divine foundation, and which is knit together by heavenly sacraments, could be rent and torn asunder by the force of contrary wills.'<sup>14</sup> For since the mystical body of Christ, in the same manner as His physical body, is one (I Cor. 12:12) compacted and fitly joined together, (Eph. 4:16) it were foolish and out of place to say that the mystical body is made up of members which are disunited and scattered abroad: whosoever therefore is not united with the body is no member of it, neither is he in communion with Christ its head (Eph. 5:30; 1:22).

"Furthermore, in this one Church of Christ no man can be or remain who does not accept, recognize and obey the authority and supremacy of Peter and his legitimate successors. Did not the ancestors of those who are now entangled in the errors of Photius and the reformers obey the Bishop of Rome, the chief shepherd of souls? Alas their children left the home of their fathers, but it did not fall to the ground and perish for ever, for it was supported by God. Let them therefore return to their common Father, who, forgetting the insults previously heaped on the Apostolic See, will receive them in the most loving fashion. For if, as they continually state, they long to be united with Us and ours, why do they not hasten to enter the Church, 'the Mother and mistress of all Christ's faithful'?"<sup>15</sup>

"Let them hear Lactantius crying out: 'The Catholic Church is alone in keeping the true worship. This is the fount of truth, this the house of Faith, this the temple of God: if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation. Let none delude himself with obstinate wrangling. For life and salvation are here concerned, which will be lost and entirely destroyed, unless their interests are carefully and assiduously kept in mind.'<sup>16</sup>

"Let, therefore, the separated children draw nigh to the Apostolic See, set up in the City which Peter and Paul, the Princes of the Apostles, consecrated by their blood; to that See, We repeat, which is 'the root and womb whence the Church of God springs',<sup>17</sup> not with the intention and the hope that 'the Church of the living God, the pillar and ground of the truth' (I Tim. 2:15) will cast aside the integrity of the faith and tolerate their errors, but, on the contrary, that they themselves submit to its teaching and government."<sup>18</sup>

(Source: ACIM – DICl, No. 289, Jan. 31, 2014)

- <sup>1</sup> *L'Osservatore Romano*, translated from the French edition, Jan. 9, 2014, p. 6.
- <sup>2</sup> Pius XI, Encyclical *Mortalium Animos*, Jan. 6, 1928.
- <sup>3</sup> *Ibid.*
- <sup>4</sup> Letter *Apostolicae Sedis* from the Holy Office to the Bishops of England, Sept. 16, 1864 (DS 2888).
- <sup>5</sup> *Mortalium Animos*.
- <sup>6</sup> *Lumen Gentium*, Nov. 21, 1964.
- <sup>7</sup> Decree *Unitatis Redintegratio*, Nov. 21, 1964.
- <sup>8</sup> *Mortalium Animos*.
- <sup>9</sup> *Ibid.*
- <sup>10</sup> The WCC was established in 1948. At the time a monitum of the Holy Office forbade Catholics from participating (*Monitum de mixtis conuentibus acatholicorum cum catholicis*, June 5, 1948, p. 257). Today the WCC includes the majority of Orthodox communities, a large number of Anglican, Baptist, Lutheran, Methodist and Reformed sects, as well as many "United and independent churches" (Mennonites, Old Catholics, the Remonstrant Brotherhood, etc.). At the end of 2012, the WCC included "345 member churches" of which none shared the same faith, the same worship or the same government.
- <sup>11</sup> Audience of Pope Francis granted to an ecumenical delegation from Finland on January 17, 2014, ORLF, January 2014, p. 7. Here is the full quote: "Our witness must focus on the centre of our faith, on the declaration of the love of God that is manifested in Christ, His Son. We find here room to grow in communion and unity together, promoting spiritual ecumenism, which is born directly from the commandment of love left by Jesus to his disciples."
- <sup>12</sup> Second Vatican Council, decree *Unitatis Redintegratio*, Nov. 21, 1964.
- <sup>13</sup> St. Cyprian, Letter 48 *ad Cornelium*, 3.
- <sup>14</sup> *Ibid.*
- <sup>15</sup> Lateran Council IV, c. 5.
- <sup>16</sup> Lactantius, *Divin. Instit.*, IV, 30, 11-12.
- <sup>17</sup> St. Cyprian, Letter 48 *ad Cornelium*.
- <sup>18</sup> *Mortalium Animos*.

# The Life of Gabrielle Lefebvre

---



## A biography of the mother of Archbishop Lefebvre

The story is told by the spiritual director of the mother of Archbishop Lefebvre — a mother of eight children, five of whom entered religion. After the baptism of the future archbishop, she would say, “He will have a great role to play in the holy Church, at Rome, near the Holy Father.” Admittedly, that strikes most of us as odd, preposterous or even freaky, but that is indeed what she said!

Describes her commitment to the ordinary way of salvation and some of what is known of her mysticism.

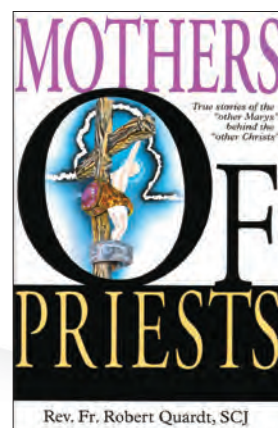
57 pp. – Softcover – STK# 6595 – \$6.45

# Mothers of Priests

---

## True stories of the “other Marys” behind the “other Christs”

This book praises mothers responsible for their sons' priestly vocation: the mothers of Saint Bernard and Saint John Bosco; Alice Rolls, mother of ten religious; the mother of Pope Saint Pius X; the mothers of Lu, the town of 4,000 that gave 500 sons to the priesthood in 50 years. What are the dispositions which characterize mothers of priests? Includes indulgenced prayers for vocations.





# Letters to the Editor

Dear Editor and dear *Angelus* readers,

Thank you for *The Angelus*, it truly is the “Best Journal of Catholic Tradition Available!”

As someone who is new to the SSPX community (I’ve been attending the Traditional Latin Mass for over 12 years, but it wasn’t until six months ago that I was able to see how completely justified Archbishop Lefebvre was in his relations with Rome), I’m continually amazed at how spiritually and theologically wise Archbishop Lefebvre was, what a treasure-trove we have in his writings!

I think every family attached to Tradition must make every effort to buy all of his books (available from [angeluspress.org](http://angeluspress.org)) and read them over, ponder what is contained therein, discuss it, digest it and pass it on to family, friends and foe alike...we have been given such a great gift to have arrived at Tradition...who is to say if we will hold onto this gift if we don’t immerse ourselves in knowing the rational arguments in favor of Tradition, even in the face of accusations of being disobedient to the Pope. With that in mind, I’d like to share some quotes from the chapter on “True and False Obedience” in *Open Letter to Confused Catholics* by Archbishop Lefebvre. This book more than anything else has helped me see clearly through the “smoke and mirrors” propagated by those who claim the SSPX is disobedient or schismatic.

“Indiscipline is everywhere in the Church. Committees of priests send demands to their bishops, bishops disregard pontifical exhortations, even the recommendations and decisions of the Council are not respected and yet one never hears uttered the word ‘disobedience,’ except as applied to Catholics who wish to remain faithful to Tradition and just simply keep the Faith.

“Obedience is a serious matter; to remain united to the Church’s Magisterium and particularly to the Supreme Pontiff is one of the conditions of salvation. We are deeply aware of this and nobody is more attached to the present reigning successor of Peter, or has been more attached to his predecessors, than we are. I am speaking here of myself and of the many faithful driven out of the churches, and also of the priests who are obliged to celebrate Mass in barns as in the French Revolution, and to organize alternative catechism classes in town and country.

“We are attached to the Pope for as long as he echoes the apostolic traditions and the teachings of all his predecessors. It is the very definition of the successor of Peter that he is the keeper of this deposit. Pius IX teaches us in *Pastor Aeternus*: “The Holy Ghost has not in fact been promised to the successors of Peter to permit them to proclaim new doctrine according to



His revelations, but to keep strictly and to expound faithfully, with His help, the revelations transmitted by the Apostles, in other words the Deposit of Faith.'

"The authority delegated by Our Lord to the Pope, the Bishops and the priesthood in general is for the service of faith. To make use of law, institutions and authority to annihilate the Catholic Faith and no longer to transmit life, is to practise spiritual abortion or contraception.

"This is why we are submissive and ready to accept everything that is in conformity with our Catholic Faith, as it has been taught for two thousand years, but we reject everything that is opposed to it."

"In the Rogation-tide litanies the Church teaches us to say: 'We beseech thee, O Lord, maintain in Thy holy religion the Sovereign Pontiff and all the orders of ecclesiastical hierarchy.' This means that such a disaster could very well happen."

"It is because we judge that our faith is endangered by the post-conciliar reforms and tendencies, that we have the duty to disobey and keep the Tradition. Let us add this, that the greatest service we can render to the Church and to the successor of Peter is to reject the reformed and liberal Church. Jesus Christ, Son of God made man, is neither liberal nor reformable."

"Two religions confront each other; we are in a dramatic situation and it is impossible to avoid a choice, but the choice is not between obedience and disobedience. What is suggested to us, what we are expressly invited to do, what we are persecuted for not doing, is to choose an appearance of obedience. But even the Holy Father cannot ask us to abandon our faith.

"We therefore choose to keep it and we cannot be mistaken in clinging to what the Church has taught for two thousand years. The crisis is profound, cleverly organized and directed, and by this token one can truly believe that the master mind is not a man but Satan himself. For it is a master-stroke of Satan to get Catholics to disobey the whole of Tradition in the name of obedience."

"St. Paul has warned us: Even if an angel from heaven came to tell you anything other than what I have taught you, do not listen to him.

"Such is the secret of true obedience."

Joseph F.  
Naples, FL

# The Angelus

"Instaurare omnia in Christo"

Simply the Best Journal of Catholic Tradition Available!



For over three decades, *The Angelus* has stood for Catholic truth, goodness, and beauty against a world gone mad. Our goal has always been the same: to show the glories of the Catholic Faith and to bear witness to the constant teaching of the Church in the midst of the modern crisis in which we find ourselves.

Each issue contains:

- A unique theme focusing on doctrinal and practical issues that matter to you, the reader
- Regular columns, from History to Family Life, Spirituality and more
- Some of the best and brightest Catholic thinkers and writers in the English-speaking world
- An intellectual formation to strengthen your faith in an increasingly hostile world

## Subscribe Today

Don't let another year go by without reading the foremost journal of Catholic Tradition, especially when the cost is only \$35!

**Unfortunately, because of increased mailing and printing costs we will be forced to raise our rates this coming May, but we want to make sure we give all of our valued subscribers and customers an opportunity to lock in their subscriptions of *The Angelus* at our current lower rates.**

### PRINT SUBSCRIPTIONS

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_ Country \_\_\_\_\_  
 CHECK  VISA  MASTERCARD  AMEX  DISCOVER  MONEY ORDER  
 Card # \_\_\_\_\_ Exp. Date \_\_\_\_\_  
 Phone # \_\_\_\_\_ E-mail \_\_\_\_\_

#### PLEASE CHECK ONE

United States  
 1 year \$35.00  
 2 years \$65.00  
 3 years \$100.00

Foreign Countries (inc. Canada & Mexico)  
 1 year \$55.00  
 2 years \$105.00  
 3 years \$160.00

All payments must be in US funds only.

Mail to: Angelus Press, PO Box 217, St. Marys, KS 66536, USA

### ONLINE ONLY SUBSCRIPTIONS

To subscribe visit: [www.angelusonline.org](http://www.angelusonline.org). Register for free to access back issues 14 months and older plus many other site features.

Plus, all magazine subscribers now have full access to the online version of the magazine (a \$20 Value)!



# The Last Word

Dear Readers,

It is no accident that you find an image of Our Lady at the marriage of Cana on the cover of this issue on Motherhood. Mary, after all, is the model of all mothers.

This stained-glass window depicts Mary pursuing her matronly duties with humble reserve and impressive dignity. Unnoticed by the rest of the wedding party, she effectively provides for the well-being of all the guests (figuratively all her children). She relieves her hosts' shame and supplies for their poverty through her powerful intercession, yet she remains unseen and unnoticed. She is the perfect woman, simultaneously loving and strong, humble and patient. Her willingness to be of service is not demeaning, and her determination to take things in hand is not proud or pushy. She discreetly and effectively resolves a problematic situation and thus collaborates in her Son's redemptive mission. She perfectly fulfills God's will.

This is the type of mother we want to see in our communities: devoted, discreet, humble, and strong all at the same time. Such a mother commands respect and instills trust while still remaining reserved and gentle. Such a woman is described in the book of Proverbs: "Who shall find a valiant woman? Far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good, and not evil, all the days of her life....She hath opened her mouth to wisdom, and the law of clemency is on her tongue....Her children rose up, and called her blessed: her husband, and he praised her" (Prov. 31:10-28).

Sincerely yours in Christ,

Father Jürgen Wegner

Society of Saint Pius X



S S P X

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

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

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

\$ 7.00