



S S P X



The Angelus

“Instaurare omnia in Christo”

St. Pius X: 100 Years Later

Archbishop Lefebvre and St. Pius X

How to Fight a Heresy

The Catechism of St. Pius X

Pope St. Pius X

“Such is the foremost of the Society’s activities: ‘...all the works necessary for the formation of priests and whatever pertains thereto.’ Thus, seminaries, whether they are those of the Society or not, must take care that the training ‘attain its chief goal: the priest’s holiness, together with sufficient knowledge.’ This is why the Society was placed under the patronage of St. Pius X. The primordial concern of this holy Pope was the integrity of the priesthood and the sanctity that flows from it.”
(Bishop Tissier de Mallerais, *Marcel Lefebvre*, p. 436)





Letter from the Publisher

One hundred years ago, St. Pius X went to his heavenly reward at the age of 79. The cause for his canonization was opened in 1923, and he was canonized by Pope Pius XII in 1954. In these days of constant canonizations, the significance of this relative speed is probably lost on many today. Consider: Pius X was the first pope to be canonized since Pius V was raised to the honors of the altar in 1712!

Pius XII, in his discourse on the canonization, gave several reasons why the Church owed such a debt to St. Pius X. First, the collection and publication of the Church's Code of Canon Law. Second, Pius XII praised "the lucidity and the firmness with which Pius X led the victorious battle against the errors of modernism bear witness to what heroic degree the faith burned in the heart of the saint." Third, and finally, he praises St. Pius X's sanctity, seen most evidently in his legislation concerning the Eucharist.

For those of us who are traditional Catholics, we might say even more. It is not just his heroic virtues, but the example of a pontificate entirely dedicated to the reign of Christ the King. What a contrast it provides to what we have been accustomed to since the Second Vatican Council! Finally, we priests of the Society invoke him as our special patron, thanks to Archbishop Lefebvre's decision.

We have here collected various perspectives on this saint and his pontificate. Let us use the occasion of the centenary of his death to pray to him, especially for the well-being of the Catholic Church and the Society named for him.

In Christ the King,

Fr. Arnaud Rostand
Publisher

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The Angelus

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Archbishop Lefebvre and Saint Pius X

by Bishop Bernard Tissier de Mallerais

The founder of the Priestly Society of Saint Pius X surely had reasons for placing the work of safeguarding the Catholic priesthood under the patronage of Pope Pius X.

- What were they?
- What bonds could have existed between the French prelate born in 1905, and therefore just eight years old when Saint Pius X breathed his last breath on August 20, 1914, on the eve of the first World War that he dreaded and had predicted?

When he was asked about the patronage of Saint Pius X over his priestly brotherhood, Archbishop Lefebvre invariably answered: "It is not so much because St. Pius X condemned modernism and liberalism, than because he worked for the formation of priests, and especially their holiness of life; and because he promoted genuine 'Catholic action,' which is the work of laymen for the social reign of Christ the King." In a word, it is the pontifical program proposed and achieved by Pius X, *Omnia instaurare in Christo*, which was the model for the actions of the Prelate of Ecône and which continues to be the program of his priests in their apostolate. Such is the heritage of St. Pius X.



¹ Bernard Tissier de Mallerais, *Marcel Lefebvre: The Biography*, tr. Brian Sudlow (Kansas City: Angelus Press, 2004), p. 36.

Of course, Pius X is the last pope to be canonized, and, as Pius XII said, canonized as pope; as such Pius X could not but draw the attention of a bishop like Archbishop Lefebvre, anxious to build bastions of Christendom, truly Catholic societies: “As a missionary and then as a bishop,” he said, “I always wanted to make Catholic societies.” St. Pius X’s motto, “to bring everything under one head, Christ,” was inspiring, especially in a time when the reign of our Lord Jesus Christ over civil society is despised and disavowed by the post-conciliar popes and by the hierarchy as a whole.

At the French Seminary in Rome, the young Marcel, who at the age of seventeen entered the seminary on the Via Santa Chiara, still experienced the aura of his masters’ devotion to St. Pius X. Father Henri Le Floch, rector of the seminary, would expatiate on the motto of the pope who had died just nine years before; the spiritual talks of the rector were imbued with a frankly anti-liberal spirit, but anti-liberal because he was engaged in a supernatural combat, which is that of Christ the King. This is what ought to be explained and highlighted.

Of course, the Archbishop affirmed the anti-liberalism of Saint Pius X as conveyed by Father Le Floch. He told his seminarians in 1976:

“He was the one who taught us what the popes were to the world and the Church, what they had taught for a century and a half—against liberalism, modernism, and Communism, and the whole doctrine of the Church on these topics. He really made us understand and share in this battle of the popes to preserve the world and the Church from these scourges which plague us today. That was a revelation for me....I remember...coming to seminary with incorrect ideas which I modified during my studies. For example, I thought that it was excellent that the State was separated from the Church. Oh yes! I was a liberal!”

Obviously this confession made the seminarians who heard burst into laughter: Archbishop Lefebvre had been a liberal! What had brought about his intellectual conversion? Quite simply,

“I listened to what the older students were talking about. I listened to their reactions and especially to what my professors and the Superior had taught me. And I realized that in fact I had quite a few wrong ideas....I was very pleased to learn the truth, happy to learn that I had been wrong, that I had to change my way of thinking about certain things, especially in studying the encyclicals of the popes, which showed us all the modern errors, those magnificent encyclicals of all the popes up to St. Pius X and Pius XI.

“...For me it was a complete revelation. And that was how the desire was quietly born in us to conform our judgment to that of the popes. We used to say to ourselves: but how did the popes judge these events, ideas, men, things, and times? And Father Le Floch showed us clearly what the main ideas of these various popes were: always the same thing, exactly the same in their encyclicals. That showed us...how we should look at history...and consequently it stayed with us.”¹

Of course, Pope Pius X had a large part in these guiding ideas through his encyclical *Pascendi*, against the modernists, and *Notre Charge Apostolique* on the liberalism of the “Sillon” movement of Marc Sangnier. But he also >

Theme Pope St. Pius X

² Ibid., pp. 36-7.

³ *Spiritual Conferences at Ecône*, February 23, 1976.

⁴ English version online at papalencyclicals.net.

was influential through his decisions: the condemnation of the separation of Church and State in France (the encyclical *Vehementer*, 1906) and the exclusion of modernist masters from teaching in seminaries and Catholic universities (the motu proprio *Sacrorum Antistitium* and the Anti-modernist Oath, 1910).

The future Archbishop Lefebvre learned to love not only the sound, combative doctrine of a holy pope, but also his practical decisions for uprooting the modernist and liberal ideas that had penetrated the Church and the young clergy. According to Archbishop Lefebvre:

“Father Le Floch made us enter into and live the history of the Church, this fight that the perverse powers take to our Lord. *We were mobilized against this dreadful liberalism*, against the Revolution and the forces of evil which were trying to overcome the Church, the reign of our Lord, the Catholic States, and the whole of Christianity.”²

But, the Archbishop explained to the seminarians, this combat is essentially supernatural, and this is how these popes understood it, especially St. Pius X:

“It is a spiritual, supernatural combat, a wrestling, as St. Paul says, against the devil and the powers of darkness in the high places (Eph. 6:12). It is a gigantic struggle, not a mere war of words, of theoretical discussions, of intellectual jousting. It is much more serious than that. You need to realize this right now by meditating on the lives of the saints. You are entering the history of the Church. It is a warfare situated on a supernatural plane and thus in the domain of grace. It cannot consist primarily of anti-liberal, counterrevolutionary action. To drive out the spirits of darkness, you have to be light, and this can only happen by the grace of God. The saints worked conversions more by their example, by their prayer, by their mortification, than by their words. Of course, knowledge is necessary, preaching is necessary, discussion is necessary. You have to be able to convince; but if the saints converted by their preaching, it was because they were saints.”³

Archbishop Lefebvre liked to quote to his seminarians and priests the Apostolic Exhortation *Haerent Animo* of St. Pius X (To the Catholic Clergy on Priestly Sanctity, August 4, 1902) which can be summed up in five words—The priest must be holy:

“There is, indeed, only one thing that unites man to God, one thing that makes him pleasing to God and a not unworthy dispenser of His mercy; and that one thing is holiness of life and conduct. If this holiness, which is the true super-eminent knowledge of Jesus Christ [Eph. 3:19], is wanting in the priest, then everything is wanting....On the other hand, there is abundant evidence from every age that even the humblest priest, provided his life has the adornment of overflowing sanctity, can undertake and accomplish marvelous works for the spiritual welfare of the people of God...”⁴

Archbishop Lefebvre, like St. Pius X in this exhortation, would warn against the harm suffered by priests who give up daily meditation under the pretext of greater devotion to exterior works. It is just the opposite, unanimously teach the holy Pope and the Archbishop. What is the apostolate



⁵ Quoted in the biographical note of *The Soul of the Apostolate*, tr. A Monk of Our Lady of Gethsemani (Trappist, Kentucky: Abbey of Gethsemani, 1946), xii.

if not the overflow of the life of union with God?—a channeled overflow, nevertheless.

By Way of Conclusion

In order to underscore what Monsignor Lefebvre loved most about St. Pius X and why especially he chose the holy Pope for the heavenly patron of his priestly society, I would say that both the Pope and the Archbishop strove to put into practice the counsels of Dom Chautard in the book that became a classic in seminaries and rectories, *The Soul of the Apostolate*. Here is what St. Pius X in 1908 said during an audience

with Msgr. Cloutier, Bishop of Three Rivers, Canada, who was laying before His Holiness his many projects for the good of his diocese: “And now, my dear Son, if you desire that God should bless your apostolate and make it fruitful, undertake everything for His glory; saturate yourself and your devoted fellow-workers with the spirit of Jesus Christ, animating yourself and them with an intense interior life. To this end I can offer you no better guide than *The Soul of the Apostolate*, by Dom Chautard, Cistercian Abbot. I warmly recommend this book to you as I value it very highly, and have myself made it my bedside book.”⁵

Statue of Saint Pius X, Seminary at Ecône, Switzerland



Pope Pius X and Marcel

“There will be saints from among those children”

René Lefebvre and Gabrielle Watine were married on April 16, 1902, in St. Martin's Church in Roubaix by the Dean, Father Berteaux. The young couple went on honeymoon to visit the Virgin of the Grotto in Lourdes since René had been a helper for the sick since 1897. They then went to Rome, where they received the blessing of Pope Leo XIII. On their return to Tourcoing, the young couple moved into a small house on Rue Leverrier, a quiet street of sober red brick façades and impeccably aligned windows. It was a model of the ordered urban life of the region.

The first child was born on January 22, 1903, and was given his father's Christian name, René. He was followed by Jeanne in 1904. Marcel arrived on Wednesday, November 29, 1905, too late to be baptized that day. The following day on the feast of the crucified apostle, St. Andrew, lover of our Lord's Cross, the child's uncle Louis Watine-Duthoit and his aunt Marguerite Lemaire-Lefebvre took the boy to the baptistery in the Church of Our Lady and named him Marcel François Marie Joseph: Marie and Joseph were included by every northern Catholic family among their children's names; they chose François because of the family association with the Franciscan Tertiaries, and Marcel in reparation for the disgraceful incarceration of Pope St. Marcel, whose stable cell in Rome had so touched Mrs. Lefebvre. The Archbishop's mother never waited to be back on her feet before

having the children baptized; the family went to the church without her, and it was only after the ceremony that she was happy to hold the baby, born again to the divine life and resplendent with sanctifying grace. When Louise, the maid, gave her Marcel to kiss, Mrs. Lefebvre received one of those intuitions which she often had: “He will have an important role in the Church close to the Pope.”

Convinced that the future of a Catholic homeland depends on fruitful Christian marriages, the Lefebvre-Watines wanted to surround themselves with many children, and so in 1907 Bernadette was born. Her mother said of her that she would be “a sign of contradiction,” which is what the future Sister Marie-Gabriel would in fact become when she, together with her brother, founded the Congregation of the Sisters of the Society of Saint Pius X. In 1908 came Christiane, the last of the five older children. Mrs. Lefebvre predicted that she would become a Carmelite, which was indeed the case; moreover she re-established the traditional Carmelites. The last additions to the family were Joseph, born in 1914, Michel in 1920, and Marie-Thérèse in 1925.

As a mother Mrs. Lefebvre was profoundly spiritual and extremely apostolic; we must bear in mind these characteristics of her moral physiognomy since Marcel was to inherit them. 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, 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 retreats.

Her spiritual director, Fr. Huré, was a Montfortian priest. Her soul attained a state of constant union with Jesus Christ, and she meditated and did spiritual reading. She was courageous and magnanimous, and practiced 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. Moreover, 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.

The Lefebvres' home was a sanctuary with its own liturgy. Whilst Father went to Mass with Louise at 6:15 A.M. and served for the Dean, Mother woke the children, made the sign of the cross on their foreheads, and made sure they made their morning offering. Then she went to Mass at 7:00 A.M. with the children who were old enough to walk. When they were older, they went to Mass at boarding school. Every evening, family prayers gave them the opportunity to put right any disagreements that might have occurred throughout the day, and to unite their hearts in God's love. The children never went to bed without receiving their parents' blessing. Christiane later said: "In May we would make a pilgrimage to La Marlière on the outskirts of Tourcoing near the Belgian border. We tried to make a novena of pilgrimages during the month. We had to get up at 5:00 A.M. and walk for three

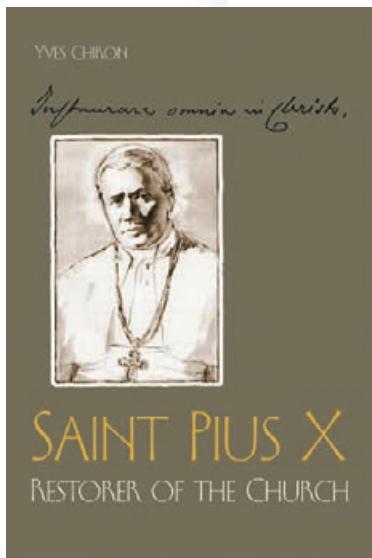
quarters of an hour (fasting), hear Mass at 6:00, then come back in time for classes."

In January 1908, the family moved to a larger house, 131 (later 151) Rue Nationale. The two elder children went to school; René at the Sacred Heart School and Jeanne at Convent of the Immaculate Conception. The convent stood at 7, Place Notre Dame and had been built by the Sainte-Union Sisters. The secularized Ursulines took over from them in 1905. The school accepted boys in the lower primary classes and Marcel was among them. A postcard from 1911 shows some of the children sitting on the grass at the garden entrance in front of the statue of our Lady; Marcel can be recognized from the long fringe that hangs just above his solemn and attentive eyes.

After a preparatory retreat and having been to confession—one of the first, if not the first, times he received the sacrament of penance—Marcel made his first Holy Communion on December 25, 1911, at the Convent of the Immaculate Conception. Since he was already six, there was no special permission needed to receive communion; the kindly Fr. Varasse willingly applied the decree of St. Pius X which had been issued the previous year. The Pope's decision met some resistance here and there, and St. Pius X once complained to Bishop Chesnelong of Valence: "In France my decree allowing small children to receive Communion is bitterly criticized. Well, We say that there will be saints from among those children, you'll see!" As indeed we have! During the Midnight Mass, celebrated at 7:00 A.M. by Father Varrasse, Marcel had his first intimate conversation with the Eucharistic Lord. He was the youngest of the fifteen communicants; later, at home he took his finest pen and wrote to the Pope to thank him for the decree which enabled him to receive Holy Communion at the age of six. From now on he was able to receive Communion every day. His enlightened soul went straight to God with the greatest simplicity, as his sister Christiane observed: "Without realizing it," she said, "he radiated God, peace, and a sense of duty." But the child was not cut off from the events which affected his family: his father's business and very soon the war.

Excerpted from "The Family Home," *Marcel Lefebvre: The Biography*, by Bernard Tissier de Mallerais (Kansas City: Angelus Press, 2004), pp. 6-7.

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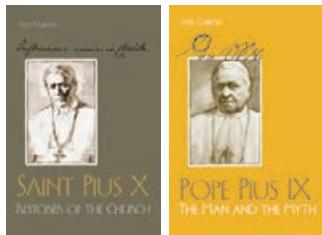
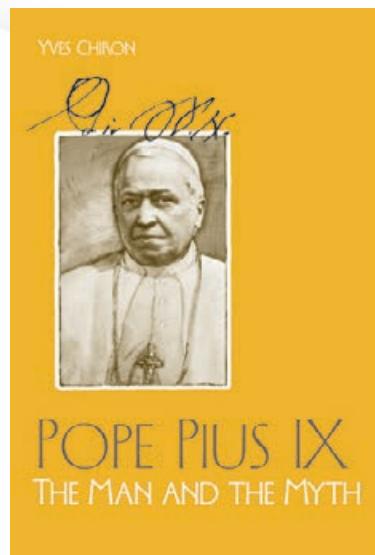
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Pilgrim Steps to the Venetian Pope

by Fr. Dominique Bourmaud, SSPX

"After having been 59 years a bird in the bush, I do not feel like turning into a bird in a cage." These words of Cardinal Sarto, then on the brink of being sent to the Roman Curia, reveal his profound attachment to his peasant native land. Its dialect and its countrymen were his treasures as he spent there most of his life and the best of himself. A pilgrim in the footsteps of the great Pope will discover much of the saint through the various assignments which Providence reserved for him in his beloved Veneto.

Riese

Giuseppe Sarto came from the humble town of Riese, the first born of a family of eight. Beppi, as he was affectionately called by his sisters even

when Pope, soon revealed a definitely provincial trait by working things out "the Venetian way," that is, with much determination and know-how.

The serene flatland of the Veneto marshes, away from the busy city, was the cradle of his strong personality. His life stretched between the family "casetta," the school, the parish church, and the Madonna delle Cendrole, a favorite pilgrimage church. Before long, the horizons widened for the young lad who was eager to study. The one way to do so was to walk most days nine miles to Castelfranco with his meager lunch bag of bread and polenta, not to forget his shoes which he would take off to spare the soles.

The Riese visitor might have the luck of being greeted by a relative of the saint at the casetta, birth place. An amenable face, unassumingly yet full of that old peasant dignity, he would >

Theme Pope St. Pius X

unfold before the stranger the entire treasure of the humble Sarto family. Original utensils as well as later gifts from the Cardinal are disposed to recreate the little world of rural life of the time. Glued to the cassetta is the recent museum, which displays numerous relics and souvenirs of the saint. The parish church of St. Matthew holds in the apse the first casket of his remains until 1945. The church displays other liturgical items, including the chalice he used for his first Mass. One should not leave Riese without a detour to the lovely Marian sanctuary of the Cendrole.

Seminary Years

By that time, the lad was ready to choose a career. The family was struggling financially and his Dad was not sold on his idea of becoming a priest. A scholarship opened the way to the Paduan seminary. During the eight years spent in Padua, only twice did he return home, especially the one when he received a premonition of his father's approaching death. Mamma Margherita, turned widow, showed her adamantine faith in letting him pursue his vocation: "Providence will help you." And so, despite the precarious

situation and the stress placed on the oldest boy, his religious uncles would watch over the family estates and help Beppi conclude his training.

The busy city life was no joy to the country lad. He abhorred the public transportation with its rough crowd pushing elbows around. His "ordinary refuge" was the famous monastery of San Antonio. But he was maturing into a gentleman and a model for all to admire and imitate. Prizes were showered on his studies but no less copious were the praises lavished on his piety and personality: "May the Lord multiply youth of the stamp of il Sarto!"

Tombolo and Salzano

Ordained at the precocious age of 23, Don Giuseppe, although desirous to pursue his theological studies, is called to be a vicario very near his hometown, so as to better watch over the family affairs. He soon had to act as *de facto* Pastor, as Don Constantini was growing weaker by the months. The young and zealous curate was found everywhere stepping into the breach, and what was most noticeable was his veneration for his parish priest. He was at the school of





obedience with the man who most influenced his priesthood, abiding by his smallest wishes for the parish and souls. He soon became his nurse, and when he finally was on his death bed, Don Sarto away at the time, and hearing the bells toll, did not have the courage to see his second father dead, and went back weeping as a child.

By that time, Don Beppi had been appointed parish priest of Salzano (1867-1875). He showed himself no friend of the troublemakers. If there was much Venetian diplomacy in his dealings with the city council and the politicians, he did not keep his fists to himself when he ran down from the pulpit to straighten out rowdy boys. He had a ready hand for blasphemers and, taken in an ambush one time with his carriage, his whip was cracked, opening his way through the rough crowd. Beneath the pious Archpriest, there was something of the bully Don Camillo. Yet, for all that, his Salzaneans knew how to return the charity of one who did so much for them: "He came in with a shabby coat and left without a shirt." And, as to the portion of polenta, wood and even the horse of the *canonica*, they often became "public property." His zeal became so prominent during an epidemic of cholera that some witness confessed that "if it had not been

for the archpriest, we would have died of sorrow."

To the visitor, Tombolo still harbors one of Don Sarto's sundials that he built. More importantly, Salzano has dedicated a worthy museum to the saint, including many liturgical treasures he used or donated, noticeably a rich chalice, gift of the French bishops in 1906 during the hard time of the separation of Church and State. There one will find the famous watch which often ended up in the *Montes Pietatis* to be used as pawn for needy poor. The upper-floor showcases display many original documents written in his hand. The central case contains the famous Catechism of Salzano, a manuscript of the pastor including 252 personal annotations. This work became the foundation of the Catechism of St. Pius X, propagated throughout the country and soon offered to the world as the model of Christian instruction.

Treviso and Mantua

The next motion—and promotion—would lead Don Giuseppe to the chancellery of Treviso. As in Tombolo, where he had taken on a load above his title, so in Treviso, he was to act as >



Confessional in the parish church of Salzano

Page 14:
Sarto house in Riese
Our Lady of Cendrole, Riese



Altar in the parish church in Salzano

Theme Pope St. Pius X

bishop. Bishop Zinelli, despite his failing health and delegating much work on the young canon's shoulders, was central in guiding Monsignore Sarto's intellectual stature. He introduced him to the writings of Cardinal Pie of Poitiers, which were to have such an influence on his pontificate. Looking back at Cardinal Pie's legacy, Pope Pius X would say: "He is my master."

His function at Treviso was threefold. Promoted canon with the duty to sing the whole office at the cathedral, he was simultaneously diocesan chancellor and the seminary spiritual director. Monsignore Sarto spent his days in the intricate work of the diocese, showing his diplomatic skill with the ever touchy State control, and burning much of his night candle in urgent administrative duties. The spiritual

guidance of seminarians and his jovial spirit at meals with the staff were his real relaxation. In Treviso, the adventurous pilgrim might be allowed to peek into the chancery office, which has kept some of the original furniture of the saintly chancellor.

Everyone knew that the miter was hovering over his head, him excepted. With reason, it is said that Leo XIII looked upon Msgr. Sarto as the last chance for restoring order in the difficult diocese of Mantua. The diocese was already "famous for its ill fame." Laborers in the field confessed, "Here we are *in partibus infidelium*—in the land of infidels—below the worst parishes of Treviso and Padua." The new Shepherd who made his entrance in 1885 had no illusion about his diocese: many Padres had abandoned their

Mantua: Cathedral



Pius X, Coat of arms





vocation; too many acted as politicians first and pastors next; the seminary virtually empty was in its last agony; the atmosphere was loaded with a virulent anticlericalism doubled with a profound economic crisis. Worst of all, there was among the clergy a latent indifference or even scorn towards authority.

Under the velvet glove, Monsignore quickly proved to hold an iron fist. A pastor who was sluggish in his duty of confessor came running one day as he saw his confessional occupied until he opened the grate and found himself face to face with... his own bishop! Msgr. Sarto's confessional—he loved to hear the confessions of his faithful—is still on display in the cathedral. On another occasion, the bishop invited two priests for a ride in his carriage and dropped his dumbfounded guests at the doorsteps of a monastery, with a note for the abbot: they had not made their retreat for a good many years! Well known was the story of this priest who, time and again, requested some financial help, until the bishop answered him: "When was the last time you recited your breviary? Had you done so, you would have found your donation there a long time ago!"

The Pastor turned into a real father when dealing with his revamped seminary, which he often visited and offered classes. When seminarians came to his office to confess their blunders, the fist might strike hard on the table, but soon Monsignore would recover his composure and one could see tears in his eyes: the lesson would not be forgotten! The zeal of the bishop was felt through the entire diocese; pastoral visit succeeded the Diocesan Synod succeeding another pastoral visitation. The sojourn of Mantua brought forward the musical genius of Father Perosi under Msgr. Sarto's radar, who would later appoint him Maestro of the Sistine Chapel.

Patriarch of Venice

In 1893, nine Mantovan years had passed in endless work and battles with the city council and the clergy. Time was running out for the



Rome: Painting of St. Pius X, Santa Maria Sopra Minerva

Monsignore who was in the run for the important post of the "Laguna," although he made no bones about the Venetian hat: "*I patriarchati non sono bocconi per le nostre bocche*"—Accepting this Patriarchate would be biting off more than I could chew." Yet the Pope was adamant: Sarto would be the next Venice Patriarch, and even more, Cardinal, so pleased was his Sanctity with the bishop's work in Mantua. When he belatedly entered triumphantly the Piazza San Marco, all windows were dressed up and wide open except the City Mayor's, in the grips of Freemasonry. The neoporporato prophesied: "If the City palace has closed the windows, we'll open them ourselves." Before long, the Laguna's new head had united all conservative forces and ousted the undesirable godless rulers. He delved into politics of the best type, entertained the best terms with the statesmen of the day, as was evidenced on the occasion of the blessing of the corner stone of the new San Marco Campanile. Cardinal Sarto also indulged in social works of mercy and finances, with the creation of "mounts of piety" and other banks, in reviving dying industry in the peninsular city which was fast turning >

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into a begging Queen. The patriarch wished to visit physically all corners of the diocese and have access to all classes and all ages, adults and children. He resented strongly the modernism of a fallen priest, Murri, of whom, he said: "I would excommunicate him if I were the Pope." This prophetic threat would be fulfilled soon after, unlike that which he pronounced when he left for the conclave of 1903 which was to elect him Pope: "I shall return to Venice, alive or dead!" Only dead did he return to the Laguna at the instance of John XXIII, who had also been Patriarch there.

For the Santo Sarto pilgrim, Venice is certainly the place where one can walk in his footsteps, especially the magnificent Byzantine Cathedral, and the Patriarchal Palazzio, where his bedroom and study rooms are visited. It is worth the

detour to reach the summit of the Monte Grappa, crowned with a statue of the Madonna. There, one day, admiring the resemblance with Pius IX, a woman had cried out: "Oh, see the beautiful Pius X." The Cardinal had his heart riveted there: "I would return to her on my knees." But God had other designs, and the trip to the Roman conclave was to be his last one alive. He had said to his busy secretary Don Bessan encumbered with the heavy suitcases: "The journey to Rome is not quite like travelling to America!" Little did he know what Providence had in store.

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Venice: View from Cardinal Sarto's office window



Venice: Cardinal Sarto's bedroom desk





Mass on the altar of St. Pius X

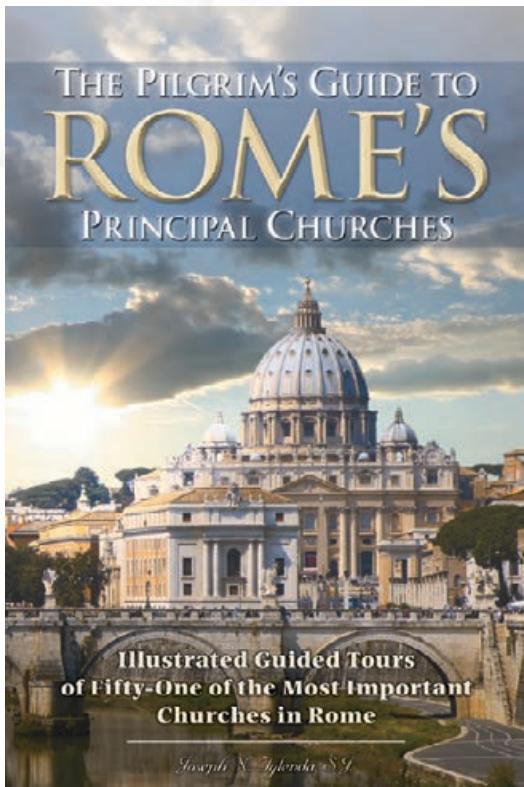


Relics of St. Pius X under the Altar at St. Peter's, Rome.

Baldachin, St. Peter's.



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Joseph N. Tylenda, S.J., has spent a good part of his professional life in Rome. He earned a doctorate in theology from Rome's Gregorian University in 1964 and taught at the same university from 1970 to 1973, while doing editorial work at the Pontifical Biblical Institute. He was appointed to Rome again in 1985 as a member of the Historical Institute of the Society of Jesus.



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The St. Pius X Catechism for the 21st Century

by Fr. Pierre Duverger, SSPX

The Council of Trent provided a catechism for priests. It was, however, also the desire of the Council Fathers to give a catechism for the children. They wanted something different than the Catechism of St. Peter Canisius available at the time. The Pope asked St. Charles Borromeo to lead the effort. Finished in 1566, St. Pius V published it and had it translated. We know it as usually as the Roman Catechism.

Unfortunately, it was not implemented everywhere as the Fathers of Trent had wanted. Pope Clement VIII then asked Cardinal Bellarmine to write a catechism. Named *Dottrina Cristiana Breve*, this catechism was published in 1598 and was imposed on all the dioceses of the Papal States. Urban VIII further recommended its use in the missions.

In 1742, Benedict XIV expressed the same wish of his predecessors: one unique catechism. Over time, other catechisms were published and many dioceses used unique versions. In 1761, Clement XIII lamented such a reality. He recommended coming back to and limiting the presentation of the doctrine to what is universal, traditional, and unanimous.

Vatican Council I Tries Again

The project was therefore discussed again during the First Vatican Council: one catechism, published by the council in Latin for the whole Church. The bishops would be in charge of the translations to be submitted to Rome. But the plan was never finished! >

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The Beginnings of This Catechism

St. Pius X was parish priest in Salzano during the First Vatican Council. At that time, he wrote a catechism. This work was the draft of the catechism he would publish in 1912 at the end of his life.

As bishop of Mantua, he wrote a proposal for a unique catechism on the occasion of the Catechistic Congress of Piacenza in 1889. Then, in 1891, he sent a letter with the same idea to Pope Leon XIII. As Rome gave a universal catechism for the priests, he argued that the same should be done for children in order to have only one and the same catechism in all the schools. In his own words:

"It is the Holy See which established the *Catechism for Parish Priests* for the universal Church. Similarly, we would like there to be a popular catechism, historical, dogmatic, moral, written in very short questions and answers, which would be taught in all schools of Christian doctrine and published in every language so that even in this area, everyone might be of the same tongue. This catechism would be the foundation of all other larger instructions to be made by the pastor and catechist according to the age, intelligence, and condition of the educated" (Proposal on the occasion of the Catechistic Congress of Piacenza, August 29, 1889).

Once elected Pope, he worked to accomplish this very project. In 1905 he wrote the Encyclical *Acerbo Nimis* denouncing the ignorance of doctrine as the main cause of the problems of the day: "If faith languishes in our days, if among large numbers it has almost vanished, the reason is that the duty of catechetical teaching is either fulfilled very superficially or altogether neglected" (p. 16). He encourages the teaching of doctrine, demands it from the parish priest, and describes the function of the catechist:

"The task of the catechist is to take up one or other of the truths of faith or of Christian morality and then explain it in all its parts; and since amendment of life is the chief aim of his instruction, the catechist must needs make a comparison between what God commands us to

do and what is our actual conduct. After this, he will use examples appropriately taken from the Holy Scriptures, Church history, and the lives of the saints—thus moving his hearers and clearly pointing out to them how they are to regulate their own conduct. He should, in conclusion, earnestly exhort all present to dread and avoid vice and to practice virtue" (p. 13).

The Compendium

The same year he published the Compendium of Christian Doctrine and ordered it to be used in the diocese and province of Rome. It is a remake of a compendium published in 1756 for the diocese of Piedmont. Pius X hoped that this catechism would at least be spread throughout Italy. It is also commonly called the Catechism of St. Pius X, though this is something of a misnomer.

In 1910 the pope published the Decree *Quam Singulari*, clarifying the time for first Holy Communion: "...the age of discretion for Confession is the time when one can distinguish between right and wrong, that is, when one arrives at a certain use of reason, and so similarly, for Holy Communion is required the age when one can distinguish between the Bread of the Holy Eucharist and ordinary bread—again, the age at which a child attains the use of reason."

If very young children were again to be admitted to Communion, which catechism should be used? The pope recognized that the Compendium published five years before had to be further shortened.

In 1909, Pius X had already named a commission directly answering to himself in order to prepare a catechism. After two years and five different drafts, the first text was ready for review. It was sent for correction and criticism to sixty-five experts, including the anti-modernist commission. The pope reviewed each and every comment. He asked a professor to insure the best and easiest style. Again, five different versions were needed to provide the definitive text. On November 30, 1912, the catechism was published



in two different books: a complete edition (433 questions and prayers) and an abridged one for children (179 questions and prayers).

St. Pius X imposed it on the Province of Rome and expressed his wishes that it be adopted by the other dioceses of Italy as well. He believed that the quality of the catechism would assure its success. It would be translated, and indeed adopted in many dioceses. Here is his own presentation of the Catechism to Cardinal Respighi, then vicar of Rome:

“We consented to reducing the Old Catechism into a new one, significantly condensed, which We Ourselves examined and wished also to be examined...it seems to Us...that we must not delay any further in a substitution of the text, recognized as opportune, trusting that...it will be more convenient and as much as, if not more, profitable than the old one, since the volume of the book and the things to be learned having been quite reduced, it will not discourage the youth, already seriously overburdened by scholastic programs, and will thus permit teachers and catechists to make them learn it all. Here they will find, despite its brevity, the truths better explained and accentuated, those that nowadays are the most hardly fought, misunderstood, or forgotten, and which result in immense harm done to souls and society.

“...we hope that even adults, those who wish, as at times they should, in order to live better and for the education of their family, to revive in their soul the fundamental knowledge on which the spiritual and moral life of a Christian is based, that they are to find this brief account useful and pleasing, very accurate even in its form, where they will encounter, set forth with great simplicity, the most important Divine truths and the most efficacious Christian reflections” (Letter of St. Pius X to Cardinal Pietro Respighi by which the Catechism is given for the diocese and the ecclesiastical Province of Rome, October 18, 1912).

A New Presentation

In 1913 Pius X approved the work of Fathers Pavanello, Vigna, and Isengard. These priests

wanted to divide his catechism into six different booklets using a progressive method: the four parts of the Catechism are studied every year, but new questions are progressively added and completed from one year to another. Sacred Scripture, Liturgy, and Church History are included in these 52 lessons that compose each booklet. On June 3, 1914, Father Pavanello offered his booklets to the pope, who encouraged and blessed his work. On August 10, 1914, St. Pius X died.

Because of the two World Wars of the first half of the 20th century, the Catechism of St. Pius X did not spread as widely as originally expected. Then came World War III with the opening of the Council...

The Catechism Reborn

As some priests of the Society of St. Pius X were working to gather and publish the complete works of St. Pius X, our patron, they came across this last work, almost forgotten, although so important to St. Pius X.

The District of France worked hard on resuscitating this catechism. They compared the three existing French translations, chose the closest expressions to the Italian original and produced the best translation possible with the necessary adaptations. The two original books of St. Pius X and the five booklets of the progressive method for children of Fathers Pavanello and Vigna were published there in 2010 after five years of intense work.

In the United States, we have been working on the same project for four years already, trying to take into account the experience of our French colleagues. We found one English translation adapted to orientations of Vatican II by Msgr. Kevane, an Irish prelate. A second one was found from a retired American priest who had taught for several decades in Rome. Between the Italian original, these two English versions, the French one, three American-speaking Italian scholars have been asked for their comments. We have been working on the English expression, insisting on the style and rhythm of the sentences, >

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trying to remain as close as possible to the Italian original. The project is still a work in progress. Our plan is to test it in classrooms before the definitive text is published.

The challenge is huge. The text of St. Pius X is an excellent Italian. It is a true theological summa, written to be put in the memory of the child but only to receive its complete understanding in the mind of the adult. The order is definitely Thomistic, the modern errors clearly targeted, but only the common doctrine is retained.

Some Examples from the Catechism

"The Church is holy because Jesus Christ, her invisible head, and the Holy Ghost, who vivifies her, are both holy; because in her, the doctrine, the sacrifice, and the sacraments are holy, and all are called to become holy; and because in reality many were, are, and will be holy."

"Outside of the Roman Catholic Church, can another be the Church of Jesus Christ, or at least a part of it?"

"The Pope and the Bishops united to him constitute the teaching Church, so called because she has the mission from Jesus Christ to teach the divine truths and laws to all men, who receive from her alone the full and sure knowledge [of them] which is necessary to live in a Christian manner."

"The faithful who are in the Church are called saints because they are consecrated to God, justified or sanctified by the sacraments, and obliged to live as saints."

"Original sin is the sin which mankind committed in Adam, its head, and which everyone contracts through natural descent from Adam."

"After death, Jesus Christ descended with His soul to Limbo, where dwelt the souls of the just who were then dead, to lead them with Him into paradise; then He rose from the dead, taking back up His body which had been buried."

"Baptism, Confirmation, and Holy Orders are received only once because they impress a permanent character upon the soul, working

a perpetual consecration of the man to Jesus Christ, which distinguishes him from those who do not have it. Baptism impresses on the soul the character of the Christian; Confirmation, that of the soldier of Jesus Christ; Holy Orders, that of His minister."

"Why is the Most Holy Eucharist reserved in churches?"

"The Holy Mass is the sacrifice of the Body and Blood of Jesus Christ which, under the species of bread and of wine, is offered by the priest to God on the altar in memory and in renewal of the sacrifice of the Cross."

What Could Have Been

If this catechism had been widely adopted by Catholic schools, loved by the teachers (including in high school and college), and properly taught, can we imagine the reforms of Vatican II penetrating Catholic minds so easily? "I am intimately convinced that the triumph of the Faith depends on the catechism" (Letter of Bp. Sarto to Bp. Sclabrin on occasion of the Catechistic Congress of Piacenza, August 29, 1889).

The authority of the Baltimore Catechism brought unity to the United States, but the text is insufficient for students after confirmation. The 1912 Catechism of St. Pius X comes with the pontifical authority of the Anti-modernist Pope, also called the Pope of the Catechism, a saint, and apostle of children. It not only clearly express the divine truths, it also feeds piety and gives a safe reference in the storm we are in.

It is the desire of the District Office, as we are working to implement unity and coherence in our religion curriculum, to adopt this text in all SSPX schools. If all goes well, it will be available from Angelus Press next year. Please remember this project in your prayers!



The Just Man Lives by Faith

by André Charlier

In a pastoral letter addressed to his clergy, Monsignor Sarto sketched in these terms the physiognomy of the priest as he conceived of him: "A priest should be holy; he should therefore be grave, such that his words, his deportment and his manner of acting draw to him people's affection, conciliate the public authorities, and earn him respect. Let him remember that an outward bearing marked by dignity and self-discipline is a sort of eloquence effective for winning souls; it is the most persuasive of speeches. Nothing inspires greater confidence in a churchman than to see him never fail to live up to the dignity of his calling, thus bearing in himself the gravity that attracts and captures the homage of all hearts."

St. Pius X, himself, was the priest of whom he spoke; the witnesses who testified during the investigation for his canonization assure

us of the fact. And when we study a series of portraits of this great pope at different stages of his life, we are struck by a radiant harmony that becomes increasingly apparent. Surely this soul was continuously faithful to the inspirations of the Holy Spirit for such supernatural charm to shine from his portrait. The nature it animates is spontaneous, quick, and good-humored. Witnesses even tell us that in his youth Pius X was capable of violence, but that he always dominated its first motions. The face is distinguished, energetic and thoughtful.

The line of the mouth indicates firmness—a character that will overcome every contradiction, and that, after having weighed all the consequences, will undertake without haste the most momentous decisions. In the images we have of the young vicar of Tombolo, the physiognomy >

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betrays something of a conquering spirit that will fade as the ardor becomes more interior; but already the eyes are those of a contemplative; they are fixed on “what eye has not seen, nor ear heard.” And the dew of contemplation will foster the growth of those two flowers of the heights: humility and charity. The humility of Pius X is evinced by the trembling that would seize upon him and the tears that sprang from his eyes each time he had to ascend one of the degrees of the hierarchy up to the Supreme Pontificate, which was his Calvary. His charity is attested by thousands of testimonies that show us an inexhaustible heart, overflowing with love for his brethren after the example of Christ.

In the portraits of the later years, the face, a little heavier in old age, is pervaded by melancholy, a sadness that conveys less his lassitude—for he labored till the end—than his suffering at the ingratitude of men and their spirit of revolt. Did he not also have to endure his Garden of Olives?...

Nowadays people no longer willingly resort to the teaching of Pius X, and yet he is the only pope to have been canonized thus far since the sixteenth century. It is not hard to find the reason: Pius X condemned. But it is commonly thought today, even in the Church, that nothing should be condemned, that the time of condemnations is past because the truth is everywhere, even in doctrines the most opposed to Christianity, because the majority of men are of good will. This is the expression of a liberalism very much in style, and the current that conveys people toward liberalism is all the stronger as the idea of transcendent truth inspires universal fright, even among those who have the faith: because everything is evolving, nothing is absolute....

Written more than fifty years ago, [the writings of Pius X] strike us as being pertinent for the Church today. As a layman I am perhaps entitled to express my amazement, since the laity in our day is the object of a “promotion” about which it feels both honored and, why not say it? embarrassed. Seventeen years ago I was struck by the beautiful pastoral letter of His Eminence Cardinal Suhard, “Rise or Fall of the Church”¹... The letter invited us to be on guard against excessive traditionalism.

Rise or Fall of the Church

The Church, it said, is a perfect, holy society as the Mystical Body of Christ, but we must not forget that she is engaged in time and as such she is subject to “organic growth.” The Church changes and grows, striving to respond to the needs of humanity. Thus there is a visible, “legal” Church that does not always allow the supernatural reality to appear: it remains for us like the real presence of Christ in the Eucharist veiled by the Eucharistic species. Such is the mystery of the Church, with its double aspect of supernatural reality and human, changing society. We have to admit that the Church evolves with the world without any loss of its holiness. It so happens that modern civilization is indifferent and even hostile to religion because the naturalism ushered in by the Renaissance has under various guises sought to drive God out of society. And so a considerable mass of people once Christian have slid out of the traditional faith and fallen back into paganism. The Church, in order to fulfill her missionary vocation, must reconquer this multitude. Christians mustn’t let their faith congeal in out-of-date forms: they must be present in the world in which God has placed them.

It will behoove us, the Cardinal said, to integrate good, authentic human values within our religious perspective: “the development of social organization; the renewal and transformation of the world by the intellectual, technical, and aesthetic efforts of recent centuries; the increasingly conscious affirmation of a universal human solidarity, and so forth.” Christians should, then, believe in progress and work “to perfect creation,” but their first duty must be to tend towards holiness; there is no genuine apostolate without interior life, an interior life founded on the authentic spiritual tradition of the Church, that is, based on prayer and meditation. In the present state of the world, in which there is no longer a Christian society, the missionary apostolate will consist in “mingling with unbelievers in order to save them as they are and to bear witness in their midst.” “Being an apostle means taking everything, to become involved in everything that can legitimately be adopted, of man and of the world he has fashioned. Everything except



sin, that is to say, all values, even those hitherto extraneous to Christianity." The letter emphasized the "communitarian" form the apostolate should take, as well as its "social" form: "It is no longer the individual, it is the group itself that needs to become missionary." Finally, the Cardinal depicted what is most inhuman in modern civilization and called on Christians to build a new world in which more humane structures—economic and social—would foster evangelization.

The letter was remarkable and had considerable effect. But it awakened in me two misgivings. Eminence, I said to myself, you are sending your clergy among barbarians, which is the true Christian tradition, and in this you are not mistaken: we are in an age of barbarism. As Pégy said, barbarism is on the rise. But the Christians of yesteryear, who bore witness to their faith among the barbarians, could expect not only to be cast in prison, which is but a light penalty, but also to be hacked, sawed, boiled, grilled, crucified, and the like.

Modern Apostles

Sufferings of the body strengthened, as it were, the resistance of their souls. Modern apostles in any big city have nothing to fear for their body, but their soul is assailed on all sides at once, almost without their realizing it, for modern barbarism piles up a heap of truly incredible seductions, all of which tend to separate them from God. Ancient barbarism compelled Christians to deny God by a solemn, official act that carried fearful sanctions should one refuse. Modern barbarism imposes nothing and threatens no punishments, but it dulls the conscience, which ends by no longer perceiving that it is denying God at every turn. To resist such temptations, Eminence, your young clerics must be given arms, the arms of a spiritual formation grounded in self-discipline and self-abnegation, for their combat is going to be much more dangerous than that of monks: they will have to choose every minute between faithfulness and betrayal.

I had another misgiving, Eminence. I thought that your definition of apostle goes pretty far. To be an apostle, you say, means taking everything,

becoming involved in everything, that is to say, all the values till now foreign to Christianity. This is more than an immense program, it is a program that demands the greatest discernment. Your clerics will have to have a cultivation far above that of an ordinary student, for, it must be acknowledged since it is a fact, that a young man who has completed his secondary studies enters university or seminary relatively uncultured. But he is going to have to choose among the new values the world presents him and to choose in the direction of truth, and not a truth in the process of evolution, changing with the vicissitudes of time, but a Truth that does not pass away.

Shall I say that these misgivings were in vain? If I speak of them, it is because unfortunately they were not. They lead us back to St. Pius X, who, whatever one may think today, gave to the Church doctrine both firm and relevant, doctrine of which we stand in need even today. For, in effect, as the Church plunges into social action, she more or less forgets to teach the things that are of faith. I am acquainted with groups of young families whose members regret that their pastors speak to them too little of God. Last year I attended a Mass for a group of men in a village in France. There were about two hundred men from the surrounding countryside, many of whom did not regularly go to church. It was Passion Sunday, a perfect occasion to remind them of the mystery of Redemption and to have them meditate on what sufferings our salvation cost our Lord. A vicar general had gone to the trouble to come and give the sermon. Yet God was scarcely mentioned. There was only talk of hunger in the world and of the duty of Christians to work for the advancement of their profession. What could these good men take home from such a sermon for the salvation of their soul? And thus we see established a new spirituality, a social spirituality where the accent is placed on the action of man more than on the grace of God. The boldest young priests declare forthrightly that the city of the future has to be built first, and who call upon the collaboration of unbelievers as well as believers (I was going to say: preferably of unbelievers, for there is a singular distrust of practicing Christians, who are suspected in principle of being reactionary and conservative). >

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We must build, they think, a better world before dreaming of transmitting the message of Christ: this is what they call "reforming the structures." They make us think of a certain modernist for whom Pius X had great affection and to whom he said: "You widen the door to let in those who are outside, and meanwhile you make all those who are inside leave." In this new spirituality, engagement in the service of others is truly to know Christ, and one can only subscribe to this proposition if the character of this engagement is purely supernatural, if it is Christ we serve in our brothers.

But how can we harmonize this knowledge of Christ with contempt for the sacraments, especially contempt for the sacrament of penance, which sets in sometimes imperceptibly? There can be no true spirituality where the sense of adoration is lacking. What is to be said of these priests who issue a kind of ultimatum to their bishop, guilty of having spoken in favor of private education? What is to be said of the pillaging of the liturgy that we have witnessed more or less everywhere, at the mercy of everyone's whims despite the rules established by the hierarchy? How can we not but see with sorrow the new spirituality discourage devotion to the Virgin to such a degree as to rank the rosary among the "devotions" good for backward Christians?

St. Pius X did not think that there are two spiritualities, a traditional spirituality (which is repudiated today because it is disdained as too monastic) and a spirituality adapted to the apostolate in the modern world. There is only one spirituality, which flows from the Sermon on the Mount and which makes perfection the normal attainment of Christian life. To wish to strip it of contemplation and of sacrifice is to make it lose its purpose. On this St. Pius X is faithful to all the Fathers of the Church. It suffices to read his teachings to notice that he had to fight against the same deviations that we observe today, and that the indiscipline of the clergy that shocks us so much is nothing new. The encyclical letter addressed to the Bishops of Italy of July 28, 1906, [*"Pieni l'animo"*] treats of the formation of seminarians and warns the bishops against the contempt for authority that is spreading among

the clergy: "Over and above the most degrading corruption of manners there is also an open contempt for authority and for those who exercise it. What overwhelms Us with grief, however, is the fact that this spirit should creep into the sanctuary even in the least degree, infecting those to whom the words of Ecclesiasticus should most fittingly be applied: 'Their generation, obedience and love' (Ecclus. 3:1)."

Pope of the Holy Eucharist

Pius X was the Pope of the Holy Eucharist. He really lived by it and he wanted men to live by it even more. Here I can do no better than quote the words of Pius X himself. One day in 1912, four hundred French first Communicants made a pilgrimage to Rome in thanksgiving, and they were received by the Pope who, with tears in his eyes, gave this admirable speech:

"Since God is spotless purity, someone united to Jesus Christ in Holy Communion, rising like an innocent dove from the marshy waters of this miserable world, takes flight and finds refuge in the bosom of God, One who is purer than the immaculate snow on the mountaintops. If God is infinite beauty, someone united to Jesus Christ attracts the admiration and loving regard of the angels, who, were they able to experience passion, would envy him his lot. If God is charity by essence, the faithful united to Jesus Christ is as it were ravished in a blessed ecstasy and transfigured by charity; it shows outwardly, even on his face, in the ardent aspirations of his heart and in the sweetness of the words on his lips; everything reminds him and manifests unto him this love... The Eucharist is the center of the faith."

The decrees of Pius X about frequent Communion and Communion for children were a revolution in the Church. Resistance was vigorous, especially in France, and it saddened Pius X. One day he said to Msgr. Chesnelong: "In France, the early Communion we have decreed is bitterly criticized, but We say, there will be saints among the children; you'll see."

Pius X was too shrewd a psychologist not to know that the sensibility of the faithful has >



Prayer to a Saint

I believe, O great Saint, that from the dwelling of the blessed, you watch over our frisks and frolics, and are the witness of our concerns. You who lived by faith, teach us how our soul can become so perfectly docile to Christ that He may deign to make it His abode and that we too may henceforth live by faith. You knew how to defend the rights of the Church with such firmness and to govern the faithful people with evangelical meekness: inspire in us the same fortitude and the same mildness such that, in the midst of the vicissitudes of the world, we may remain faithful to our Christian vocation and know how to win souls to the love of Christ. Give us hope, of which you have said that it is "the sure anchor of the soul" and the "unique rampart of life," the hope that rests on the promises of Christ. You never ceased to fight for the defense of Truth: make us submit our minds without reserve to the truth of the Gospel as it is proclaimed by the Church and with the same humility that never ceased to shine in you. Give us after your example a great love of perfection so that in us the grace of God may not be in vain.

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to be engaged in order to cultivate their faith, and that this is the role of the arts; but it is also necessary that the art be pure for it to conserve a supernatural character. That is why he was the Pope of the liturgy and of Gregorian chant. He himself was a good musician, and, it seems, hearing him sing was pure delight...

In all the places where he carried out his ministry, as vicar, as curate, as bishop, he trained singers, established choir schools, and imposed decorum, harmony, and beauty in worship. "Gregorian chant," he wrote to Cardinal Respighi, "as it was handed down by the Fathers and is found in the codices of the various churches, is noble, quiet, easy to learn, and of a beauty so fresh and full of surprises that wherever it has been introduced it has never failed to excite real enthusiasm in the youthful singers."² How profound this judgment is: indeed, this beauty is so fresh and full of surprises because it is hard to believe that such simplicity of means could produce an effect of such grandeur.

I once knew a religious, now deceased, who thought that Gregorian chant was "inspired" as Sacred Scripture is. It goes without saying that that is a personal opinion, but when one thinks of the marvels contained in the Gradual and the Antiphonary, when one remembers the admirable pieces like the *Exultet*, the *Improperia* of Good Friday, the Responsories of Holy Week, the Offertory *Jubilate Deo*, the *Media Vita*, and so many other masterpieces, one is not far from being of the same opinion. Gregorian music is both a popular art and an art that introduces us into the highest mysteries of the faith. It is the best educator of the spiritual life. But nowadays the same thing is happening to it as to Thomism. Without saying openly that they want to discard it, they create a whole new liturgy whose songs gradually supplant all the Gregorian chant; and these songs are almost all of a heart-rending mediocrity. Which is to say simply that they are in the process of spoiling the taste of the Christian people instead of forming it. It is being spoiled because they follow the taste of the world. I wonder if they hope that the faith will gain something from it? I know a seminary where the seminarians are allowed to play "pop" music:

obviously no one can say that the songs of Georges Brassens and Yves Montand are an excellent formation for the spiritual life.

One may form the taste of a parish, and one must likewise form the taste of a seminary. Music has a power over the soul unlike any of the other arts: it is capable of making them vulgar, but it is also capable of opening to them the door of contemplation. In Gregorian chant, and I have experienced it, there is always a spot, the turn of phrase that reveals the perfection to which the soul is called, and the singers sense it. Is it under the pretext of a "return to the sources" that they are going to condemn us to such an impoverished religion?

Excerpts from "Le Juste vie de la foi," *Itinéraires*, No. 87, November 1964, pp. 5-6, 9-13, 20-22. Translated by A. M. Stinnett.

André Charlier (1895-1971) was a renowned French educator. A convert to the Catholic Faith at 18, he began his teaching career in 1921. For many years he was headmaster of the École des Roches, at Maslacq. Letters he addressed to the elder boys were later collected and published under the title *Lettres aux Capitaines*. His other miscellaneous writings were published under the title *Que faut-il dire aux hommes* (*What Must Be Said to Men*, 1964) which was honored by the Académie Française.

¹ Emmanuel-Celestine Cardinal Suhard (1874-1940), Archbishop of Paris from 1940-1949. He helped found the French Mission in 1941 and promoted the Worker-Priest Movement. Today he is considered a precursor of Vatican II.

² Letter to Cardinal Respighi, Cardinal Vicar of Rome, December 8, 1903. Translation from F. A. Forbes, *A Short Biography of Saint Pius X* (1918; new and revised edition by Tan Books, 1954).



Pope Pius X

Blessed and Saint

by Yves Chiron

¹ *Zone* (first published in 1912, reprinted in the collection *Alcools*). Apollinaire used the term “modern” again, later, to explain why he preferred Pascal to Claudel: “What, nowadays, is more fresh, more modern, more laid bare and more weighed down with riches than Pascal? You taste this, I’m sure, and rightly. We can love him,” Guillaume Apollinaire–Pablo Picasso, *Correspondance* (Paris: Gallimard, 1992), p. 181.

The day after the Pope’s death the praise for him was unanimous. In Rome the great liberal daily *Il Giornale d’Italia*, which had so often echoed the principles and catch-phrases of Modernism, gave pride of place to an article which well expressed the common feeling: “History made him a great Pope, and the Church will make him a great Saint.” Even the great Paris Socialist newspaper, *L’Humanité*, gave an admiring bow before the mortal remains of Pius X:

“The Pope is dead. It must be said that he was a great Pope. His policies were very simple, namely, to restore the values of faith with an apostolic firmness. He was able to conduct these policies with authority because of his simplicity of soul and the indubitable sincerity of his virtues. However he is judged, it must be said that Pius X has been a great Pope.”

Even while he was alive, his prestige was very great. Guillaume Apollinaire, a poet far removed from classicism, wrote in one of his poems:

*Seul en Europe tu n'es pas antique ô Christianisme
L'Européen le plus moderne c'est vous pape Pie X.¹*

Theme Pope St. Pius X

² Deposition of Msgr. R. de Samper, *Summarium*, p. 991.

[You alone in Europe, Christendom, have not grown old and ancient; Of all Europeans, you, Pope Pius the Tenth, are the most modern.]

Immediate Veneration

After his death, in conformity with the express terms of his will, Pius X's body was not embalmed. This meant that the lying-in-state was very short, from the first evening of the day he died until the following morning. For one whole night the mortal remains of Pius X, clothed in a white pontifical habit, were exposed in the throne-room of the Vatican. The crowd of anonymous faithful filed uninterruptedly past the coffin. Many had brought small objects (a rosary, holy pictures, a crucifix) in the hope of touching them against the body of a Pope who, in popular piety, was already considered to be a saint. Two prelates willingly offered their services for this devotional rite, and touched Pius X's mortal remains with these proffered objects.

According to his wishes, Pius X was interred in the crypt of St. Peter's Basilica. Thus he broke with the tradition of his predecessors who were buried in one of the great Roman basilicas: Pius IX in St. Laurence-outside-the-Walls and Leo XIII in St. John Lateran. Pius X wanted to associate himself with a longer tradition, i.e., that of the many popes in the past who had regarded it as important to be buried close to the remains of St. Peter.

On the evening of August 23 the body of Pius X was taken down to the Vatican Grotto. The marble tomb was simple, austere and without ornament. Only the tympanum bore the monogram of Constantine and the name: PIUS PAPA X. The Pope's wish to have a poor and simple tomb was respected. However, an addition was placed on a small stone tablet in front of the tomb, in the form of this inscription in Latin:

Pope Pius X
Poor in riches
Gentle and humble of heart
A firm defender of the Catholic faith
who desired
to restore all things in Christ
Died a holy death on August 20, 1914

“Fama Sanctitatis”

Pius X's reputation for holiness went back a long way. Even while he was alive, he was reputed to have the gift of healing. Here we mention just three cases from the time of his pontificate. One day, a Belgian nun who was suffering from consumption was admitted to a public audience with the Pope. When she came out, she found that she was completely cured and had no relapse. On another occasion, after a public audience, a German who had been blind from birth gained his sight after Pius X put his hands over his eyes and exhorted him to have trust in God. Similarly, a blind child was immediately cured after the Pope put his hand on its head and said to the mother: “Pray to the Lord and have faith.”²



As soon as Pius X's body had been placed in the tomb, the pilgrimages began. Soon reports came in of miraculous favors and graces received, attributed to his intercession. In February 1923 all the Cardinals resident in Rome—the only time in history—signed a request for the introduction of his cause for beatification. A postulator was appointed: Dom Benedetto Pierami, the Procurator General of the Benedictines of Vallombrosa. In St. Peter's, a few months later, on June 28, 1923, Pius XI inaugurated a monument in honor of Pius X. A marble statue shows him with his arms outstretched and his eyes lifted to heaven. At the base of the monument there are eight bronze panels representing the most prominent aspects and events of his pontificate: (1) The Pontiff of the Eucharist; (2) The Defender of the Faith; (3) The Supporter of Catholic France; (4) The Patron of the Arts; (5) The Guardian of Biblical Studies; (6) The Reorganizer of Canon Law; (7) The Reformer of Sacred Music; (8) The Father of Orphans and the Abandoned.



Joseph Sarto

Cardinal of the Holy Roman Church, Bishop of Mantua, and Patriarch of Venice, from the year 1893 to the year 1903—before he was elevated to the See of Peter—held as the title bestowed upon him the church of San Bernardo alle Terme, augmented for that reason with an everlasting glory when upon the former was bestowed the name, which now on account of his extraordinary holiness shines bright the world over, of Pius X.

The Beatification Process

The diocesan processes (or “ordinary processes”) began. They took place in Pius X’s diocese of origin and in the dioceses where he had exercised his different functions. They were organized under the authority of the individual bishop responsible. There were four “ordinary processes”: in Treviso, 1923-1926; in Mantua, 1924-1927; in Venice, 1924-1930; and in Rome, 1923-1931. These processes began less than ten years after the Pope’s death, and so it was possible to question people who had known him: some of his sisters, some friends of his childhood and youth, some ecclesiastics who knew him in his different priestly and episcopal responsibilities, and also certain Vatican prelates and cardinals. In total, 205 witnesses to his life >

Theme Pope St. Pius X

³ J. Dal-Gal, *Pius X*, p. 235.

were interrogated and their statements, under oath, were collated. Each witness was asked the same questions (63 questions in all).

The collated statements from the ordinary processes (more than 10,000 manuscript pages) were published in the form of large extracts—*summarium*—in the *Positio super introductione causae* (Report on the introduction of the Cause). This *Positio*, which was finally edited and produced in 1941, has 1,130 pages. It was examined by the Congregation of Rites, which published the Decree for the introduction of the Cause in 1943. This meant that the cause for beatification and canonization had officially been judged worthy of being studied by the Holy See.

Now the new processes, termed apostolic, would be repeated in the same places as the “ordinary processes.” These apostolic processes lasted from 1943 to 1946. Eighty-nine witnesses were called, each having to reply to 81 questions. While some of the witnesses for the ordinary processes were no longer to be had, new witnesses were available to make their statements. In total, in this twofold series of processes, some 240 witnesses were interrogated and gave statements on the life and virtues of Pius X. A new *Positio* was drawn up, composed of extracts of the twofold series of processes; this was called the *Positio super virtutibus*. Published in 1949, it consisted of 897 pages. The “objections” (*animadversiones*) raised by the Promoter of the Faith—called the devil’s advocate—resulted, in 1950, in a *Nova Positio super virtutibus* and a *Novissima positio super virtutibus* (82 and 17 pages).

Meanwhile, a canonical examination of the remains had taken place. The remains of Pius X were removed from his tomb on May 19, 1944, and brought to the Vatican Basilica. The lead coffin was placed in the Chapel of the Holy Crucifix and was opened in the presence of the prelates who were members of the Tribunal of the Apostolic Process. The purpose of this examination is to be sure that the remains in the tomb are those of the person who is a candidate for beatification. By long tradition, however, the ceremony has also been to establish whether the corpse may be incorrupt. This non-corruption is not an additional proof of sanctity, but it is a miracle which can confirm a reputation of sanctity that has been otherwise established. This was the case with the remains of Pius X. One witness who was present at the exhumation and examination describes the state of incorruptibility discovered on May 19, 1944:

“Opening the coffin they found the body intact, clothed in the papal insignia as it had been buried 30 years before. Under the taut skin which covered the face the outline of the skull was clearly recognizable. The hollows of the eyes appeared dark but not empty; they were covered by eyelids much wrinkled and sunk. The hair was white and covered the top of the head completely. The pectoral cross and pastoral ring shone brilliantly. In his last testament Pius X had specially requested that his body should not be touched and that the traditional embalming should not be done. In spite of this the body was excellently preserved. No part of the skeleton was uncovered, no bones were exposed. While the body was rigid, the arms, elbows and shoulders were quite flexible. The hands were beautiful and slender and the nails on the fingers were perfectly preserved.”³



⁴ Pius XII, *Discours de canonisation de Pie X*, May 29, 1954, *Documents pontificaux*, Vol. I, p. 21.

Once the canonical examination had been completed, Pius X's remains stayed in the Chapel of the Holy Crucifix, open to the veneration of the faithful, until the morning of July 3. Then they were placed in another chapel of the Vatican Basilica, the Chapel of the Presentation, the first on the left when one enters the Basilica, where they are still to be found, situated below the altar.

The beatification process continued. Some consultors of the Congregation of Rites felt that the testimonies regarding Pius X's struggle against Modernism were too numerous and too controversial: they raised detailed objections on this subject and requested a supplementary report with documentary research. This work was carried out by the Reporter General, Antonelli, a Franciscan, who produced his *Disquisitio circa quasdam obiectiones modus agendi Servi Dei respicientes in modernismi debellatione una cum summario additionali ex officio compilato*, 1950. This long collection of documents and commentary (303 pages) won the support of the Congregation and of Pope Pius XII.

Blessed and Saint

On September 3, 1950, the decree was signed acknowledging that Pius X had practised heroically the theological virtues of faith, hope and charity and the cardinal virtues of prudence, justice, fortitude and temperance. All that remained, for beatification, was the canonical recognition of two miracles that had been the result of the Pope's intercession. Among the hundreds of cures registered by the Postulator of the Cause that could not be attributed to medicine, two were selected for canonical recognition.

One was that of a French nun, Marie-Françoise Deperrars, who had been suffering from a cancer of the left femur, and who was cured spectacularly after the imposition of a relic of Pius X and two novenas to the Sovereign Pontiff. The other was that of another nun, an Italian, who had been suffering from a malignant tumor in the abdomen. The healing took place in February 1938 after the imposition of a relic of Pius X and when the convent had begun a novena to ask his intercession. After a scientific study of the two cases, conducted by medical experts of the Congregation of Rites, the cures were declared to be instantaneous, perfect and definitive. Since they had been due to recourse to the intercession of Pius X, they were declared to be of the supernatural order, and on February 11, 1951, they were acknowledged, by decree, to be authentic miracles. On June 3, 1951, Pius XII was able to proceed with the solemn ceremony of beatifying his predecessor.

Finally, on May 29, 1954, after the examination of a further miracle, Pius XII proceeded to the canonization of Pius X. In his address, the Pope said:

“Sanctity, which was the inspirer and guide of Pius X in all his undertakings, shone even more brilliantly in his everyday actions. The task he set before him, to unite and bring back all things in Christ, was something he made a reality in himself before bringing it about in others.”⁴

Canonization of St. Pius X

by Pope Pius XII

This hour of splendid triumph which God, who raises up the lowly, has arranged and as it were hastened, in order to set His seal upon the marvellous elevation of His faithful servant Pius X to the supreme glory of the altars, fills Our heart with joy—a joy in which you, Venerable Brothers and Beloved Sons, share abundantly by your presence here. We offer heartfelt thanks, then, to God in His goodness for allowing Us to take part in this extraordinary event; all the more so since, for perhaps the first time in the history of the Church, the formal canonization of a Pope is proclaimed by one who had the privilege of serving him in the Roman Curia.

This day is blessed and memorable not only for Us, who count it among the happiest days of Our pontificate, to which Providence has allotted so many sorrows and cares, but also for the entire

Church, which, gathered around Us in spirit, rejoices all together in a great thrill of religious feeling. This wonderful evening the endearing name of Pius X, pronounced in the most diverse accents, spans the whole earth. It resounds in enduring testimony to the fruitful presence of Christ in His Church, by evoking everywhere aspirations to sanctity, and great graces of faith, of purity, and of devotion to the Holy Eucharist. God, Who rewards with liberality, bears witness to His servant's lofty sanctity in exalting him. It was this sanctity, even more than the supreme office which he held, that made Pius X an outstanding hero of the Church, and as such today the saint raised up by Providence for our times. Now it is precisely in this light that We wish you to contemplate the gigantic and yet humble figure of the Holy Pope, so that when the shadows of this memorable day fall



and the cries of the immense hosanna fade away the solemn rite of his canonization may linger to bless your souls and help in saving the world.

He solemnly announced the program of his pontificate in his very first Encyclical, of October 4, 1903, in which he declared that his only aim was to “re-establish all things in Christ” (Eph. 1:10); that, in brief, to restore all things to unity in Christ. But where is the road that leads to Christ, he asked himself, looking in compassion at the hesitating, wandering souls of his time. The answer, valid yesterday as well as today and always, is: the Church. His primary aim, then, unceasingly pursued till death, was to make the Church even more effectually suitable and ready to receive the movement of souls towards Jesus Christ.

With this aim he conceived the bold undertaking for re-casting the body of Church Law in such wise as to give the Church a more ordered life, greater certainty and flexibility of movement, such as was demanded by an age typified by growing dynamism and complexity. It is surely true that this work, which he himself called “truly an arduous task,” was consonant with his practical sense and with the vigor of his character. Nevertheless, the ultimate reason for his undertaking this difficult task is not, it seems, to be found only in the temperament of the man. The well-spring of the legislative work of Pius X is to be looked for above all in his personal sanctity, in his profound personal conviction that the reality of God, which he experienced in a life of constant union, is the source and basis of all order, all law on earth. Where God is, there is order, justice and law; and, conversely, all just order safeguarded by law manifests the existence of God. But what institution here below ought to demonstrate this relationship between God and law more clearly than the Church, the Mystical Body of Christ Himself?

God has blessed abundantly this work of the Holy Pontiff, so that the Code of Canon Law will remain for future ages the great monument of his pontificate, and he himself will justly be hailed as the providential saint of our age. Would that this spirit of justice and law which Pius X gave witness to and exemplified for the modern world could penetrate the conference halls of nations,

where the most serious problems affecting the whole human family are discussed, particularly the method of banishing for ever the fear of terrifying cataclysms, and of guaranteeing for all people a lasting and happy era of tranquillity and peace.

In the second of his distinguished accomplishments Pius X is revealed as the indomitable champion of the Church and the providential saint of our times. In sometimes dramatic circumstances, this accomplishment resembled the struggle of a giant in defence of a priceless treasure: the internal unity of the Church, in her innermost foundation—the Faith. Even from his childhood years Divine Providence was preparing the saint, in his humble family, built upon authority, good habits and the exact practice of the Faith. No doubt every other Pontiff would by virtue of the grace of his state have fought and repulsed the assaults which were aimed at the very foundation of the Church. But we must recognize the perspicacity and strength with which, to an heroic degree, the virtue of Faith burned in his saintly heart. Uniquely concerned that the inheritance of God be preserved intact for the flock confided to his care, the great Pontiff knew no weakness when dealing with persons of dignity or authority; nor did he manifest vacillation when confronted with alluring but false doctrines within or without the Church; nor did he betray fear lest he bring upon himself personal affronts and unjust interpretations of his pure intentions. He had the clear conviction that he was fighting for the most holy cause of God and souls. The words which the Lord addressed to the Apostle Peter are literally verified in him: “I have prayed for you, that your faith fail not, and you . . . will confirm your brethren” (Luke 22:32).

[After a passage on Modernism, Pope Pius XII continued:] One of the most expressive proofs of his consciousness of his priesthood was the extreme care he took to renew the dignity of divine worship. Overcoming the prejudices springing from an erroneous practice, he resolutely promoted frequent and even daily Communion of the faithful, and unhesitatingly led the children to the Banquet of the Lord, and offered them to the embrace of the God hidden on the altars. Then, the spouse of Christ experienced a new springtime >

Theme Pope St. Pius X

of Eucharistic life. In the profound vision which he had of the Church as a society, Pius X recognized that it was the Blessed Eucharist which had the power to nourish its intimate life substantially, and to raise it high above all other human societies. Only the Eucharist, in which God gives himself to man, is capable of laying the foundations of a social life worthy of those who live it, cemented more by love than by authority, rich in activity and aimed at the perfection of the individual, a life that is hidden with Christ in God. What a providential example for the world of today, where earthly society is becoming more and more a mystery to itself, and is feverishly trying to re-discover its soul. Let it look, then, for its model at the Church, gathered around its altars. There in the sacrament of the Eucharist mankind really discovers and recognizes that his past, present, and future are a unity in Christ (cf. Council of Trent). Conscious of and strong in his solidarity with Christ and his fellow men, each member of either society, the earthly and the supernatural one, will be enabled to draw from the altar an interior life of personal dignity and personal worth, such as today is almost lost through insistence on technology and by the excessive organization of existence, of work, and even of play.

Only in the Church, the Holy Pontiff seems to repeat, the Universal Church, which is "life hidden with Christ in God," is to be found the secret and source of renewed social life. Hence follows the grave responsibility of ministers of the altar, whose duty it is to disclose to souls the saving treasure of the Eucharist. Many indeed are the activities which a priest can exercise for the salvation of the modern world. One of them, and undoubtedly one of the most efficacious and the most lasting in its effects, is to act as dispenser of the Holy Eucharist, after first nourishing himself abundantly with it. His work would cease to be sacerdotal if, even through zeal for souls, he were to put his Eucharistic vocation in a secondary place. Let priests conform their outlook to the inspired wisdom of Pius X, and let them confidently exercise their whole apostolate under the sign of the Blessed Eucharist. Similarly, let religious men and women, those who live under the same roof as Jesus Christ and are daily nourished

with His Body, take as a safe norm in the pursuit of the sanctity proper to their state what the Holy Pontiff once declared on an important occasion, namely, that the bonds which through their vows and community life link them with God are not to be subordinated to any other activity, however legitimate, for the good of their neighbor (cf. Letter to Gabriel Marie, Superior-General of the Christian Brothers, April 23rd, 1905).

In the Blessed Eucharist the soul should strike roots for nourishing the interior life, which is a fundamental treasure of all souls consecrated to the Lord, and also a necessity for every Christian whom God calls to be saved. Without interior life, any activity, however praiseworthy, is debased and becomes purely mechanical in action, without any vitalizing effect. The Holy Eucharist and the interior life: this is the supreme and universal lesson which Pius X, from the height of glory, teaches in this hour to all souls. As apostle of the interior life, he becomes, in the age of the machine, of technology, and of organization, the saint and guide of men of our time.

Saint Pius X, glory of the priesthood, light and honour of the Christian people—you in whom lowliness seemed blended with greatness, severity with mildness, simple piety with profound learning, you, Pope of the Holy Eucharist and of the Catechism, of unsullied faith and fearless strength, turn your gaze on Holy Church, which you so loved and to which you consecrated the choicest of those treasures with which the lavish hand of the Divine bounty had enriched your soul. Obtain for her safety and steadfastness amid the difficulties and persecutions of our times; sustain this poor human race, whose sufferings you shared in so largely—those sufferings which at the end stilled the beating of your great heart; bring it about that this troubled world may witness the triumph of that peace which should mean harmony among nations, brotherly accord and sincere collaboration among the different classes of society, love and charity among individual men, so that thus those ardent desires which consumed your apostolic life may become by your intercession a blessed reality, to the glory of Our Lord Jesus Christ, who with the Father and the Holy Spirit lives and reigns for ever and ever. Amen.

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A relic usually consists of the physical remains of a saint or the personal effects of the saint or venerated person preserved for purposes of veneration as a tangible memorial. The word *relic* comes from the Latin *reliquiae*, meaning “remains” or “something left behind.” A reliquary is a shrine that houses one or more religious relics.





How to Fight a Heresy

by Louis Jugnet

We've been asked to give a personal testimonial in honor of the great Pope of *Pascendi*, canonized by His Holiness Pius XII, another victim of calumny. We gladly do so, for since our youth his image has been engraved in our memory.

As the son of a university professor and brought up in a milieu far removed from what might be called *integralism*, we nonetheless had an opportunity during the philosophy year of our secondary studies (made in a classical lyceum with a professor who had nothing but sarcasm for Scholasticism) to discover Thomism thanks to some of the admirable traditional priests there, men of doctrine and character whose memory makes the spectacle daily inflicted upon us of the eunuchs of neo-modernism even more painful. It is to them, as well as to St. Pius X himself, that we are mindful of rendering a small part of what is due them.

Two ideas stand out as we examine St. Pius X at grips with modernism: first, that he was manifestly the Man of God, the one who was called by Providence to the capital role of flooring the new hydra; then, that, when all is said and done, he was understood by the most honest and most intelligent non-Catholics (as for the rest, it can't be helped!).



¹ [The Reverend Alfred] Loisy (1857-1940), whom Houtin knew quite well, “no longer believed in the supernatural, nor in God, nor a future life” by 1887! This did not prevent the head of a diocesan seminary from saying that “his only mistake was to have come along fifty years too soon.”

² The attention of today’s readers is emphatically directed to this remarkable formulation: *theological charity presupposes faith*. It must not be confused with humanitarian philanthropy, a sentimental outpouring over a particular abstraction. Later on, the great Pope, speaking about the people involved in the *Sillon*, will call it “the blind goodness of their heart”; this goodness, of course, being entirely at the service of the Church’s enemies, with nary a trace to spare for traditional Catholics...

³ See also our article “Face au modernisme” published in this year’s September-October issue in honor of Father Garrigou-Lagrange.

Nowadays it is well known that, despite Leo XIII’s magnificent expounding of sound doctrine, the end of his pontificate was marked by the rise of false ideas in the Church in Germany, France, England, and Italy. One has only to read the Memoirs of Loisy¹ to see how much philosophy, theology, history, exegesis, ecclesiastical discipline, and politico-social thought were permeated by the errors in vogue. But, thanks to what Loisy euphemistically calls “the mighty power of opinion and truth,” designating thereby influential pressure groups (St. Pius X will later speak of a “*clandestinum foedus*”) with branches everywhere, in seminaries, in Catholic universities, in the episcopacy, and even in certain circles within the Curia, it had been nearly impossible to get any effective measures out of the Roman Magisterium. And this notwithstanding the efforts of a few good men like Cardinal Richard, Archbishop of Paris, “little followed by the French episcopacy,” a recent panegyrist of Loisy tells us.

In 1903, Joseph Sarto becomes Pope under the name Pius X. In December, Loisy is placed on the Index. On the whole, none of Rome’s intentions leaked out. The modernist evil had already taken hold, but the broad public saw nothing, according to its custom, especially as certain bad shepherds repeatedly assured it that the whole idea of a doctrinal crisis only emanated from the poor brains of a few inquisitorial fanatics... That is why the denunciation of modernism by the holy Pope astonished a lot of people and left a great many incredulous.

On April 15, 1907, in a widely discussed consistorial Allocution, the Pope declared that it is not the anti-Christian Caesars who are the most to be feared, but rather those who, within the Church, profess subjectivism and the radical evolution of dogma; “a return to the pure Gospel” by wiping the slate clean of the teaching of the councils and of traditional theology; who speak incessantly of “adapting to our age” in speaking, writing, and “preaching a charity without faith”²; who reduce the Bible to the level of profane works, adopting only scientific and rational methods of exegesis. That we have the broad outline of *Pascendi* here cannot escape notice.

We shall not elaborate on the Decree *Lamentabili* and the Encyclical *Pascendi*, assuming that they are sufficiently well known by the reader. Should that not be the case, we urge them to study them closely since they are still relevant.³ We shall simply recall that the last part of the Encyclical traces a detailed plan for an anti-modernist counter-offensive and an implacable battle against this “synthesis of all heresies.” A motu proprio of 18 November 1907 stipulates that “if anyone should be so bold as to defend any of the propositions, opinions, and doctrines reproved in one or the other of these documents, he will incur *ipso facto* the penalty of excommunication.”

Paired with energetic disciplinary measures against the refractory, these texts routed the modernists by their own admission. God knows, though, if they had thought they had nearly felt victory within their reach. “The year 1907,” writes the ultra-rationalist François Picavet, “was decisive in the history of modernism. Never had its partisans had more confidence in their ultimate success.” But God had decided differently, and they were thwarted, and the movement took nearly fifty years to recover. Which proves that >

Faith and Morals

⁴ *Simple Reflexions* [1908], p. 288. [Passage translated from Jugnet's French.]

⁵ "Modernisme et tradition catholique en France," Coll. de *La Grande Revue* (1908), pp. 163, 179, 183.

⁶ *Il primo e sommo sofisma dei Modernisti.*

⁷ What a splendid justification, not only for *Pascendi*, but also, in advance, for the Encyclical *Humani Generis* of Pius XII! Read attentively pages 7-11 (Edition de la Bonne Presse).

it was not invulnerable, a lesson to be learned. As Msgr. Baudrillart wrote then, "The wayward who were looking in earnest for the truth will submit without delay and without reserve. The others have nothing more to do than leave the Church; it's painful, but it was high time that the equivocation stopped and that no one could any longer claim to be Catholic while upholding Protestant and rationalist theses" (*La Croix*, July 23, 1907). Pius X himself, in the above-mentioned consistorial Allocution of December 1907, pronounced these weighty words: "Surely, we could only bemoan it if these men [modernist priests] on leaving the bosom of the Church went over to her declared enemies. But we have still more to lament: their blindness is such that they think themselves still to be sons of the Church and boast of it, even though they have denied in fact, if not perhaps in word, the profession of faith sworn at their baptism."

There were undoubtedly not only recriminations, but also outcries and rather base insults against the Holy Pontiff. However, it should be underscored that many non-believers admirably grasped the stakes in the matter and the justness of Rome's attitude from the simple viewpoint of logical coherence and moral uprightness, even abstracting from faith in the supernatural.

Loisy himself, so hostile to *Lamentabili* and *Pascendi*, was notably to write: "It shouldn't be forgotten that Pius X has merely drawn the conclusions that logically are deduced from the official teaching of the Church, and that, if these principles are true, those who grant them may not even criticize the opportuneness of the pontifical act....The Encyclical was commanded by the circumstances, and Leo XIII would not have done noticeably otherwise....The Pontiff told the truth when he said he could not keep silent without betraying the deposit of traditional doctrine. Things having reached their present point, his silence would have been an enormous concession, recognition of the fundamental principle of modernism."⁴

The rationalist historian Guignebert, so hateful toward the Magisterium, was forced to write: "The Encyclical *Pascendi* constitutes...a truly strong refutation of Catholic modernism....One regrets saying so, and yet one must, for it is the truth: from the Catholic point of view, *Lamentabili* and the Encyclical are right....The Roman Church cannot follow [the modernists] without committing suicide."⁵ And these are the opinions of decided enemies of Catholic orthodoxy. Among others, the assessment is nuanced by genuine sympathy, as we shall see.

It was thus that the famous neo-Hegelian philosopher Benedetto Croce, in the *Giornale d'Italia* of October 15, 1907, wrote some very edifying things, especially coming from him: namely, that modernist pretensions of translating Catholic dogma indifferently into other metaphysical lexicons was the first and most serious sophism of the modernists,⁶ for, he added, metaphysical thought is not a language...it is logic, it is concept. "Whence it results that dogma transposed in another metaphysical form is no longer the same dogma, just as one concept transformed into another is no longer the same."⁷ Of course the modernists are free, he continued ironically, to fashion Christian dogmas to their liking, then added, "I also make use of this freedom!" but on condition that they realize that they are then outside



⁸ F. Rossignol, *Pour connaître Georges Sorel* (Bordas, 1948), p. 94.

the Church or even outside any firm religious belief worthy of the name. To finish, he reproached the modernists with being imbued with a “vague religious sentiment” which was entirely repugnant to all positive religion...

The same reaction is met with from the very dynamic Georges Sorel, a “mix” (in the Aristotelian sense) of Bergson and Marxism, the theoretician of revolutionary syndicalism and of the myth of the general strike. His historian, F. Rossignol, explains how Sorel admired Pius X and sums up his thought thus: “Catholicism legitimately condemned modernism, which, under the pretext of harmonizing religion with science and the modern spirit, pretended to impose on it theories which at the very moment they would have been accepted, would have already been out-dated, and consequently would amount to nothing more than introducing within it, without the least benefit, the most complete and the most dangerous instability.”⁸

Unbelievers like François Picavet, specialist of the History of Scholasticism, the American philosopher George Santayana, and many others, reacted no differently, and we could compile a substantial volume of like testimonies. A university philosophy professor wrote at the time: “If I soon return completely to the ineffable center of the spiritual world, it will have been because of the Encyclical on modernism....The most perfect and the most evidently divine of certitudes is now both in my mind and in my heart.”

The thing that people consistently fail to recognize is that there are two very different sorts of non-Catholics. If some like the vague, the relative, the ambiguous, change, others are sensitive above all else to doctrinal rigor, to precise boundaries, to fidelity, and to a certain intransigence. For our part we know quite a few of them. These are the ones put off and scandalized by doctrinal deviations and capitulation complexes. In their alarmed withdrawal, they find themselves in the company of authentic Catholics, but if they too are profoundly scandalized by the success of neo-modernism, they no longer know what to think (“How can I belong to a religion when its representatives can no longer even say what we are supposed to believe?” a philosophy student told us. We offer his observation to the masters of winning the modern world, but we think that they will have some heavy accounts to render “*in die judicii*”...).

Thus, it is deplorable conduct always to be blaming the Roman Authority when it condemns an error, out of the romantic and juvenile prejudice according to which those in charge are wrong in principle. It is mendacious extortion to assert: Unless the traditional structures of Catholicism are dismantled, people will be kept away from the faith. May St. Pius X be our protector and our intercessor at a time when the New Arianism seems to be winning!...

Translation of “Comment combattre une hérésie,” *Itinéraires*, No. 87, November 1964, pp. 126-131. Translated by A. M. Stinnett.

Louis Jugnet (1913-73), was a self-described metaphysician and Catholic counterrevolutionary of Scholastic formation. He taught at a lyceum as well as at the Institute of Political Studies at Toulouse. He was considered the best philosophy teacher in his time by the French minister of education, and was a beloved mentor to many of his students. He authored several books and contributed occasionally to *Itinéraires*.

Saint Pius X: Restorer of the Church

By Yves Chiron

Here is a valuable book, with precious inserts from Italian and the Vatican Secret Archives, arguably the most researched and complete biography of 'our' saint. This volume not only relates the historical events of the Pope's life but offers many personal stories that are like windows into his soul and clearly flesh out his saintly personality.

The mission of this pope of the early 20th century was a living sign of contradiction. His person was vilified because of his typical "rags-to-riches" life story and undiplomatic career, "the pietistic simpleton." But his papal activity too was qualified as obscurantist and retrograde, "prisoner of his infallibility as much as of the Curia."

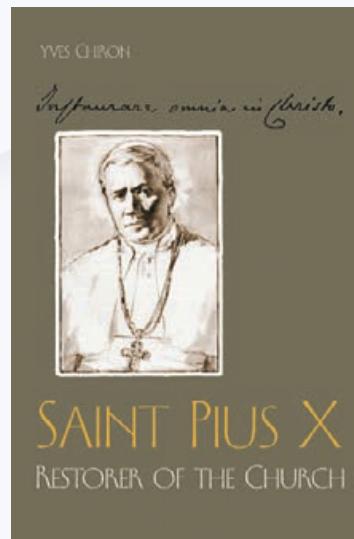
In a pontificate lasting just over a decade, the Venetian was to navigate the bark of Peter with consummate wisdom. Certainly he was labeled a conservative and integrist for turning a deaf ear to the modernist sirens preaching a "pure Gospel" and for defending tirelessly the Church's rights against secularism. His condemnation of modernism—which would weaken the Church some fifty years later—made his leadership invaluable to the Church.

Yet, on this rather somber background, his positive achievements could only be termed monumental. "To restore all things in Christ" was the mission Giuseppe Sarto assumed as he donned the papal tiara. And few pontiffs more justly merit the title of reformer than Pope Pius X, for the enormous progress he accomplished in domains as varied as ecclesiastical studies, canon law, the Holy Bible, and the liturgy.

Cardinal Mercier of Belgium reserved the highest praise for his pope: "If the Church had been led by pontiffs of Pius X's caliber when Luther and Calvin raised their heads, would the Reformation have torn a third of Christian Europe away from Rome?" History could repeat itself. Could not the same maladies be cured by the very remedies used

by a saintly pope and a pope 'papally holy' of the stature of St. Pius X?

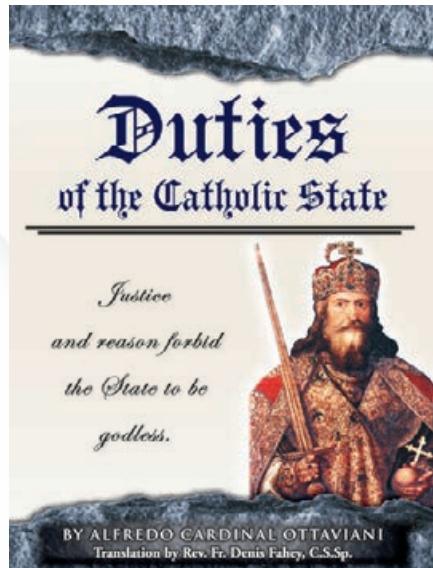
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Is Congregational Singing Catholic?

by Fr. Peter Scott, SSPX

The question here does not concern the singing of vernacular hymns by Catholics before or after Mass, or during processions or Benediction of the Blessed Sacrament, or other non-liturgical functions. It concerns the singing of the common Latin chants of the Mass, such as the *Kyrie*, *Gloria*, *Credo*, *Sanctus*, *Agnus Dei*, and the responding to the priest when he sings *Dominus vobiscum, per omnia saecula saeculorum*, etc.

Several objections are given to singing by the congregation of such liturgical texts. The first and most convincing is quite simply that in some places in the English-speaking world it simply is not the custom, and has not been the custom within living memory, or even for generations. Would it not be a modernist imposition to force it on the people who are trying to pray their Mass? The second is that being a liturgical action, the

chant at Mass should be reserved to the clergy and not allowed to all the faithful. For St. Pius X states in his 1903 motu proprio on Church music *Tra le Sollecitudini* that “the cantors in church fill a true liturgical office” (§13). A third is that St. Pius X likewise forbids women singing in church, and women obviously make up a large part of the congregation: “Women, not being capable of that office cannot be admitted to form a part of the choir or schola” (*ibid.*). A fourth reason is that, as St. Pius X points out in the above-mentioned motu proprio, Gregorian chant must be “a true art, for if it was otherwise, it could not have on the mind of the hearers the beneficial influence that the Church wants it to have in using it in its liturgy” (*ibid.*, §2). A final reason is the abuse of active participation by the liturgical movement, which was not St. Pius X’s intention in the above



mentioned motu proprio, since the Latin text does not have the word *active*, but simply the word *participation* (Introduction and §3).

A little investigation will show that the opposition to congregational singing is largely a historical and cultural one, and not one related to the Church's teaching. Let us take, first of all, the often quoted motu proprio of Saint Pius X on Church music. This text is fundamental to the liturgical movement, for it gives the principle of an orthodox understanding of the importance of Holy Mass and the Divine Office, and the refutation of the modernists. For St. Pius X the Mass and Divine Office are theocentric, directed towards Almighty God and the worship of His Divine Majesty. For the modernists they are anthropocentric, directed towards man, his instruction, his education, his feelings. The focus is entirely different. Active participation in the liturgy is for St. Pius X both internal and external, uniting oneself with the divine victim interiorly, and also playing one's role in the external ceremonies. This text is from the introduction to the motu proprio:

"Filled as We are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful, We deem it necessary to provide before anything else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable font, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church."

It is true that when one looks at the Latin version of the text contained in the *Acta Sanctae Sedis*, Vol. XXXVI, p. 388, one does not find the word *active*, but simply the word *participation*. Does this mean that the translation that uses the word "active" is inaccurate, although it is translated this way in all the vernacular languages? Not at all, for if one checks the *Acta Sanctae Sedis*, one will find this remark, in Latin: "The official text, written in Italian, can be found in this volume on page 329." On that page, another note will be found confirming that this text was indeed written by the Roman Pontiff in the Italian language, but that it is also given in Latin

because it concerns the entire Catholic world. The official Italian text is very clear, and speaks about "active participation," of which the above is a literal and correct English translation. Clearly, then, St. Pius X was not speaking about a passive participation, simply being present, but about an active participation.

This is confirmed in §3 of the same document, which states: "*Special efforts are to be made to restore the use of the Gregorian Chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times.*" You will note that the Pope makes reference to an ancient custom, lost in much of the English-speaking world, of the faithful themselves singing the Gregorian chant. To the objection that the word *active* is not present in the Latin version, it must be answered that this is simply a question of translation, and that the Latin translator thought that the use of this word was not necessary to convey the meaning, already contained in the words *participatio* and *participes* in Latin. In fact, the Italian, the official and original version is very explicit: "*affinché i fedeli prendano di nuovo parate più attiva all'officiatura ecclesiastica...*" and the English translation is certainly correct.

However, lest we be in any doubt as to the mind of the Pope, it is to be interpreted by another Pope, and one not modernist at all, one who wrote a magisterial encyclical to condemn and refute the deviations of the liturgical movement. It was Pope Pius XII in 1947, who in *Mediator Dei* spelled out the meaning of this active participation, pointing out that it is first of all an interior participation in and union with Christ's offering of Himself to His heavenly Father, which requires great purity of soul to be victims in our own turn (§98-104). However, then he describes the outward means that are apt to bring about this internal participation, and in which active participation, the singing of the Gregorian chant is to be included:

"Therefore they are to be praised who with the idea of getting the Christian people to take part more easily and more fruitfully in the Mass, strive to make them familiar with the >

Christian Culture

Roman Missal, so that the faithful, united with the priest, may pray together in the very words and sentiments of the Church. They also are to be commended who strive to make the Liturgy even in an external way a sacred act in which all who are present may share. This can be done in more than one way, when for instance, the whole congregation in accordance with the rules of the Liturgy, either answer the priest in an orderly and fitting manner, or sing hymns suitable to the different parts of the Mass, or do both, or finally in High Masses when they answer the prayers of the minister of Jesus Christ and also sing the liturgical chant" (§105).

Every traditional Catholic finds it quite normal that all the faithful should have a Missal to follow the prayers of the Mass. Why would he not also want to sing the responses and the common chants? Essentially because he is not familiar with this custom. It is true that in the Latin Rite the custom was in many places lost and sometimes discouraged, on account of the inability of the people to sing correctly the chants. However, anybody with an elementary knowledge of the Eastern Rites will confirm that the custom of the whole congregation singing was never lost. The problem in the Latin Rite was not a doctrinal one, but a practical one. In fact, it was long before St. Pius X that the bishops of the United States strove to encourage congregational singing and to bring a remedy to this practical difficulty, as this quote from the *Catholic Encyclopedia* of 1912 establishes:

"The Second Plenary Council of Baltimore (1866) expressed (No. 380) its earnest wish that the rudiments of Gregorian chant should be taught in the parish schools, in order that 'the number of those who can sing the chant well having increased more and more, gradually the greater part, at least, of the people should, after the fashion still existing in some places of the Primitive Church, learn to sing Vespers and the like together with the sacred ministers and the choir.' The Third Plenary Council of Baltimore (1884) repeats (No. 119) the words of the Second Council, prefacing them with '*Denuo confirmemus.*'

"The words of the quoted councils and of

the pope imply a restoration of congregational singing through instruction in Gregorian chant, and therefore clearly refer to the strictly liturgical offices such as solemn or high Mass, Vespers, Benediction (after the Tantum Ergo has begun). Congregational singing at low Mass and at other services in the church, not strictly 'liturgical' in ceremonial character, has always obtained, more or less, in our churches. With respect to the strictly liturgical services, it is to be hoped that the congregation may be instructed sufficiently to sing, besides the responses to the celebrant (especially those of the Preface), the Ordinary (i.e. the Kyrie, Gloria, Credo, Sanctus, Benedictus, Agnus Dei) of the Mass in plain chant; leaving the Introit, Gradual or Tract sequence (if there be one), Offertory, and Communion to the choir; the Psalms and hymns at Vespers, leaving the antiphons to the choir. The singing might well be made to alternate between congregation and choir" (M. T. Henry).

Having laid out these principles, we are now in a better position to answer the legitimate objections. Clearly the Church has not and does not oblige congregational singing, so that the custom of the faithful not singing is not reprobated or against the law of the Church, nor does the pastor have grounds in Canon Law to oblige any individual or congregation, or impose any punishment for refusal to do so. Certainly, there are persons and congregations who simply cannot sing suitably even the Ordinary of the Mass. However, persons who have the ability to do so ought to follow the mind of the Church, and to co-operate when encouraged by their pastor. Moreover, they cannot invoke the local custom that this has not been done, even for centuries, since the Church has made it quite clear that the absence of the chant by the people is not something desirable, but a decadence due to ignorance and inability and one that ought to be corrected, when and if possible.

To the objection that the singing of chant is a liturgical function, a distinction must be made. The singing of the Propers of the Mass, which St. Pius X foresees be done by the *schola cantorum*, is properly speaking a clerical function, just



like serving at the altar. Clearly only men can sing in the Gregorian schola, just as only men can serve at the altar. However, the singing of the Ordinary of the Mass, which comprises the parts of the Mass that belong to the faithful, is their function in virtue of the sacrament of baptism, which gives them a small participation in the priesthood of Christ, and enables them to participate actively in the Mass by offering themselves with the divine victim, by receiving Holy Communion, and also by saying or singing the responses and the Ordinary chants. This is what Pope Pius XII teaches when he explains the priesthood of the faithful and condemns the modernist confusion between this priesthood and the ordained priesthood: "It is therefore desirable, Venerable Brethren, that all the faithful should be aware that to participate in the Eucharistic Sacrifice is their chief duty and supreme dignity, and that not in an inert and negligent fashion, giving way to distractions and daydreaming, but with such earnestness and concentration that they may be united as closely as possible with the High Priest..." (*Mediator Dei*, §80). He goes on to explain how the outward and interior forms of active participation are to be closely united one to another: "Their aim (these methods of participation in the Mass) is to foster and promote the people's piety and intimate union with Christ and His visible minister, and to arouse those internal sentiments and dispositions which should make our hearts become like to that of the High Priest of the New Testament" (*ibid.*, §106).

The answer concerning the objection about women immediately follows, and is confirmed by Canon Law. Women are not to sing the liturgical chant, that is the Gregorian chant, which is properly speaking a liturgical act reserved for the clergy, in which men can participate, but not women. The only exception to that is for women religious, following their own rules, provided that they are not easily visible (Canon 1264, §2). However, this does not mean that women cannot sing compositions that are not properly liturgical, such as hymns and polyphony, for which the Church shows a certain toleration, and which has become quite frequent due to the

absence of competent male singers. This is the remark of Bouscaren & Ellis, *Canon Law*, p. 650: "The motu proprio of Pius X was quite severe in excluding women from all part in liturgical singing. However, the S. C. of Rites has since shown the mind of the Holy See to be rather lenient in yielding partly to local customs in this matter. A decree addressed to the Archbishop of New York in 1908 permits women to sing in church choirs, but requires that women and girl choristers occupy a separate place from the men and boys."

All the more does it not follow from the fact that women cannot sing the Proper liturgical chants that they cannot sing what the entire congregation sings. St. Paul's command to women not to speak in Church does not refer to singing, but to teaching, as is clearly evident from the text of I Cor. 14:34: "Let the women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith." It is not proper for them to take a position of leadership, as is teaching. But this is not at all the case with congregational singing, sung by everybody together.

Remains the objection that Gregorian chant is a true art, and that although the singing of the Ordinary chants is not difficult, as is the singing of the Propers, it still must be done correctly if it is to be done for the greater glory of God. Hence the duty of the priests to teach the chant to all the children, as the Second Council of Baltimore requested, that the ancient custom of singing so as to pray twice might be restored everywhere in the Latin Rite, and not just in certain fervent parishes.

Just as St. Philip Neri spontaneously sang the prayers of the last Mass which he celebrated, so is all true religious music but an exalted prayer—an exultant expression of religious feeling.

Prayer, song, the playing upon instruments, and action, when arranged by authority, constitute the elements of public worship, especially of an official liturgy.

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Sabbato Sancto.

De-o sa-lu-tá-ri me-o,

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beátam me dicent omnes generationes: * Fecit mihi magna, qui potens est: * et sanctum nomen ejus. Et misericordia ejus a progenie in progenies * timéntibus eum. Fecit potentiam in brachio suo, * dispersit superbos mente cordis sui. Deposuit potentes de sede, * et exaltavit humiles. Esuriéntes implévit bonis: * et divites dimisit inánes. Suscepit Israel puerum suum, * recordátus misericordiae suæ. Sicut locutus est ad patres nostros, * Abraham et sémini ejus in sæcula. Glória Patri, et Filio, * et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Repetita Antiphona, et dieta Oratione Diaconus cantat:

I-te missa est, al-le-lú-ja, al-le - lú-ja.
R. De-o grá-ti-as, al-le-lú-ja, al-le - lú-ja.



DOMINICA RESURRECTIONIS.*INTROITUS.*

Ton. IV.

R E-sur-ré-xi, et adhuc tecum sum,
- le - lú - ja: po-su-i - sti su-per me
im tu - am, al-le - lú - ja: mi-rá - bi-
cta est sci-én - ti-a tu - a,
ú - ja, al-le - lú - ja.

Qui Bene Cantat

Pope St. Pius X

on Sacred Music

by Bibiana Gattozzi

¹ St. Augustine of Hippo,
Exposition on Psalm 74, 1.

² This decree was entitled
Quam Singulari and was
promulgated in 1910.

“He who sings praises, not only praises, but praises joyfully.”¹ This saying by St. Augustine was taken to heart by St. Pius X who sought throughout his pontificate to augment the sacred quality of the music used in the Mass of all time and to communicate that sacredness to all. He did this first by lowering the first communion age so that children who had reached the age of reason but were still in the prime of their innocence could receive the Body and Blood of Our Lord.² In this vein, on the Feast of the Immaculate Conception in 1903, St. Pius X wrote a *motu proprio* or letter to the Cardinal Vicar of Rome, His Excellency Pietro Respighi, about the sacred music to be used during the Sacrifice of the Mass. As stated in the motu proprio, Pius X’s main goal was “maintaining and promoting the decorum of the House of God in which the august mysteries of religion are celebrated, and where the Christian people assemble to receive the grace of the Sacraments, to assist at the Holy Sacrifice of the Altar, to adore the most august Sacrament of the Lord’s Body and to unite in the common prayer of the Church in the public and solemn liturgical offices.”

The motu proprio, called *Tra le Sollecitudini*, was both a reform of the music used in the Sacred Liturgy as well as a clarification of the function



³ Igino Giordani, *Pius X: A Country Priest*, tr. Rt. Rev. Thomas J. Tobin (Milwaukee: The Bruce Publishing Co.), p. 172.

⁴ Cardinal Merry del Val, *Memories of Pope Pius X*.

⁵ Giordani, *Pius X*, p. 173.

⁶ “Gregorian Chant: History,” *St. Peter’s Abbey of Solesmes*.

⁷ Pope Pius XII, *Musicae Sacrae*, Encyclical of December 25, 1955.

⁸ Dom Pierre Combé, O.S.B., *The Restoration of Gregorian Chant: Solesmes and the Vatican Edition*, tr. Theodore Marier and William Skinner (Washington, D.C.: Catholic University of America Press, 2003), pp. 386-416.

of liturgical music that had already been established during the Council of Trent in the sixteenth century. Unfortunately, with the passage of time the regulations of the Council of Trent were slowly neglected due to “succeeding changes in tastes and habits with the course of time, or to the fatal influence exercised on sacred art by profane and theatrical art, or to the pleasure that music directly produces, and that is not always easily contained within the right limits, or finally to the many prejudices on the matter.”

So abuses in the practice of sacred music used in the liturgy prompted St. Pius X to promulgate *Tra le Sollecitudini*, but as historical circumstances and the biography of St. Pius X himself show, this was only one of a confluence of influences that led to the creation of this motu proprio. As Giuseppe Sarto, Pope St. Pius X always had an attraction for music, and knew how to recognize the good from the bad.³ In his book *Memories of Pius X*, St. Pius X’s secretary Merry del Val recounts how “One of his [St. Pius X’s] most cherished wishes was to promote congregational singing wherever possible, for he held it to be most instructive for people of all classes and a powerful means of arousing an intelligent interest in the beauties of our sacred liturgy, especially in regard to the Holy Sacrifice of the Mass.”⁴ Even before becoming Pope, as a parish priest St. Pius X established *scholae cantorum* and encouraged new composers to follow the model of Palestrina when composing polyphonic Masses, such as those by Fr. Lorenzo Perosi.⁵ He had already been in touch with the Benedictine monks at Solesmes, who from the nineteenth century under the direction of Dom Prosper Guéranger had sought to revive liturgical chant from a scientific standpoint as practiced in the medieval Church.⁶ In 1911 St. Pius X created the Advanced School of Sacred Music in Rome. Later popes took up the cause of Sacred Music, thanks to St. Pius X’s lead, as Pope Pius XII stated in his encyclical *Musicae Sacrae*: “It can rightly be said that Our predecessor of immortal memory, St. Pius X, made as it were the highest contribution to the reform and renewal of sacred music.”⁷ Their efforts would lead to the creation of the Vatican edition of the Gradual.⁸ We can thus say that it is thanks to St. Pius X that we still hear the wealth of sacred music, from Gregorian chant to sacred polyphony, in our churches today.

Tra le Sollecitudini is divided into nine sections which address both the repertoire appropriate for use in the Mass and the manner of singing. After introducing the problems and abuses then current in sacred music in the section “General Principles,” Pius X makes it clear that this motu proprio is to have the force of law “as to a juridical code of sacred music” and to apply to “every local church.” He then reminds the readers that the “proper aim [of sacred music] is to add greater efficacy to the text” and must “exclude all profanity.” Only in this way can the sacred music truly become a prayer for the greater glory of God and efficacious for the faithful. To finish the outline of the general principles, Pius X points out that much variation in type of sacred music is allowed, given the variety of national traditions and uses of sacred music, but that nevertheless his decree is universal since, “while every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music, still these forms must be subordinated in such a manner to the general >

characteristics of sacred music that nobody of any nation may receive an impression other than good on hearing them."

When speaking about the "Different Kinds of Sacred Music," Pius X extols Gregorian chant not only as the primary musical form appropriate for accompanying the Sacred Liturgy but also as an integral part of



congregational singing. As a general rule, he proposes that music is appropriate to the liturgy in the degree to which it resembles Gregorian chant. He also mentions classical polyphony as an appropriate type of music for the Mass, such as those polyphonic Masses composed by Palestrina.



He states that “this too must therefore be restored largely in ecclesiastical functions, especially in the more important basilicas, in cathedrals, and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are usually not lacking.” Pius X also allows modern music to be used and composed for the liturgy, as long as it also corresponds to the requirements of reverence laid out in previous sections. He warns against the most common abuse at the time, the introduction of the “theatrical style” into church music.

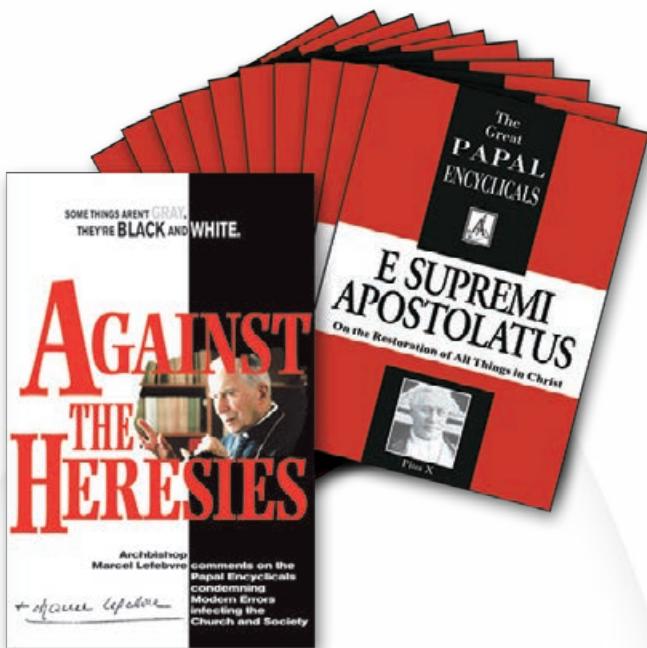
In the section on the “text,” Pius X states that the primary language for sacred musical texts is Latin as long as the words of the Mass are used in the composition. However, during the Offertory and Communion, motets may be sung even in the vernacular. When Pius X speaks about “external forms of the sacred composition,” He emphasizes that the forms of different parts of the Mass must be maintained and must resemble the forms of their equivalents in Gregorian chant; music composed as part of the Mass or the Divine Office must not stand on their own like pieces of secular music. When Pius X speaks of “Singers,” he states that even if the singers of the non-celebrant portions of the liturgy are laymen, their essence must still be choral so that solo singing should not predominate though it is allowed. Moreover, the singers of the choir should be of the most upright moral character.

As far as “Organ and Instruments” are concerned, St. Pius X warns that instruments such as the piano and accompaniment by a band, except for in cases of an outdoor procession, are prohibited, and that “as the singing should always have the principal place, the organ or other instruments should merely sustain and never oppress it.” As regards the “length of the chant,” St. Pius X recommends that the priest and the choir work together so that the priest is not waiting at the altar for the music to finish, nor does he prevent the choir from singing the sacred music. He warns that “the music is merely a part of the liturgy and its humble handmaid.”

The final two parts of the motu proprio, “Principal Means” and “Conclusion,” are more didactic in nature. Here, St. Pius X wants to ensure that his reforms are put into place. He therefore first recommends that “the Bishops, if they have not already done so, are to institute in their dioceses a special Commission composed of persons really competent in sacred music, and to this Commission let them entrust in the manner they find most suitable the task of watching over the music executed in their churches. Nor are they to see merely that the music is good in itself, but also that it is adapted to the powers of the singers and be always well executed.” Thus the Church leaders are to take an active role in the promulgation of good sacred music. He states his desire that *scholae cantorum* and institutions for the advanced study of sacred music be everywhere established.

As the Motu Proprio *Tra le Sollecitudini* shows, Pope St. Pius X took an active interest in the reformation of sacred music. Thanks to his diligent championing of good sacred music, today we can boast of having at our disposal not only a large amount of chant and polyphony to use during the Mass, but also the guidance necessary to show us how music is to beautify the Sacred Liturgy.

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Thinking It Over

Relaxing with a Good Movie

by Fr. Bernard de Lacoste

¹ *Vigilanti Cura*, June 29, 1936 [online at www.vatican.va].

Watching a movie for relaxation is a pleasant pastime, but is it always morally permissible? Movies can be divided into three categories: the clearly good, the obviously bad, and the in-between.

The Good

Clearly good movies are ones inspired by Catholic principles. Pope Pius XI had this to say on the subject: “The problem of the production of moral films would be solved radically if it were possible for us to have production wholly inspired by the principles of Christian morality. We can never sufficiently praise all those who have dedicated themselves or who are to dedicate themselves to the noble cause of raising the standard of the motion picture to meet the needs of education and the requirements of the Christian conscience...”¹ A Catholic can watch such movies with a tranquil conscience. However, we have to admit that such films are extremely rare today. Movies like *Monsieur Vincent* or *For Greater Glory* about the Cristeros, in spite of their faults and historical omissions, can be placed in this category.

Some wonder whether evil and sin may be depicted in a truly Catholic >

² Speech to the Representatives of the Italian Film Industry, Audience of June 21, 1955.

³ Cf. Galatians, 6:1.

⁴ Exhortation on Television, *AAS* 46 (1954), p. 21 [citation quoted by Pius XII in the Encyclical Letter *Miranda Prorsus*, on the Communications Field: Motion Pictures, Radio, and Television, Sept. 8, 1957].

⁵ Apostolic Exhortation to Representatives of the Cinema World (Audience of June 21, 1955).

film. Pope Pius XII replied affirmatively to this question.² He explained that sin can be the main object of a good movie just as it can be the object of a work of literature, provided that the evil not be dissimulated by misleading veils, nor exalted, nor justified, but that it should be enveloped in an atmosphere of decency and purity thanks to which the spectator is unabashedly incited to condemn the evil. Such a film can help people to be more perspicacious and lead them to tell themselves, "Consider yourself, lest you also be tempted."³

The Bad

Obviously bad movies are those that contain at least one scene contrary to the virtue of purity or that directly or indirectly incite spectators to vice, as well as movies that ridicule virtue or the true religion. Movies that present sin as normal or acceptable also fall into this category. This classification applies to the majority of movies today shown in theaters and on television. Watching such movies constitutes a sin which, in certain cases, could be mortal. Pope Pius XII said on this subject: "Should we not shudder when we reflect attentively that through television shows all can inhale, even within the home, the poisoned air of those 'materialistic' doctrines which diffuse empty pleasures and desires of all kinds, just as was done over and over again in motion-picture theaters?"⁴

The In-Between

Some films do not fall into either of these two categories. They don't have any scenes that wound the virtue of purity or incite to vice. But the Christian ideal is absent. It is about such motion pictures as these that Pope Pius XII put people on guard: "Even films morally above reproach can yet be spiritually harmful if they offer the spectator a world in which no sign is given of God or of men who believe in and worship Him, a world in which people live as though God did not exist."⁵ We have to be prudent. Such movies can never legitimately be viewed frequently. They habituate the soul to a naturalistic, pagan outlook on life. Besides, the spectator naturally tends to admire the adventure hero he's watching. And so, equally naturally, he will be inclined to imitate him. But if the hero, even if he is not immoral or anti-Christian, is animated by a misguided ideal, the danger for the spectator is quite real. Nevertheless, if there is a proportionate reason, then in some circumstances one may watch such movies. When the spectator is mature and well-educated, capable of analyzing the film with a critical eye, viewing such a movie may sometimes be a good act.

The Silver-Lining

It may be objected that these criteria are extremely restrictive. Applying



⁶ Mt. 11:12 (Douai-Rheims version). [The Knox version reads: "...the kingdom of heaven has opened to force; and the forceful are even now making it their prize."]

them will inevitably lead to tossing out lots of DVDs. The number of good movies can be counted on one's fingers. It becomes impossible to watch one movie a week and difficult to watch one movie a month! We willingly concede the objection: good movies are rare. But look on the bright side: by respecting the rules given above, you'll find so much time. It is somewhat paradoxical to hear Christians complain about not having enough time for prayer or their duties when they watch movies twice a week, is it not?

Besides, how many sins would be avoided if films were more carefully selected! A single movie is sometimes enough to wound a soul for life, and sometimes even to condemn it eternally.

Moreover, we often rightly complain that our young people lack a sense of effort and the spirit of sacrifice. But is it by settling our children in a comfortable seat in front of a screen that we will help them progress? Our Lord told us: "The kingdom of heaven suffereth violence and the violent bear it away."⁶

We emphatically advise Catholics desirous of becoming saints to spend less of their time in front of screens and to limit their movie-going to the exceptional occasion. We advise Christian parents desirous of helping their children become saints to show discernment and firmness. There are many recreational activities more enriching and less dangerous for souls: playing a musical instrument, sports, arts and crafts, discussions with family and friends, board games, reading, and so forth. Certainly, these activities require more effort than watching movies, but shall we not at least try to make our lives sublime?

May the Blessed Virgin Mary give us the fortitude to make the sacrifices needful if we want to advance every day on the path to heaven.

Translation of "Se détendre avec un bon film?" *Letter to Parents, Friends and Benefactors* of St. Bernard's School of Bailly, France, May 2014. Translated by A. M. Stinnett.

Fr. Bernard de Lacoste was ordained at Ecône in 2003. He is presently the headmaster of St. Bernard's School of Bailly, Picardy, about 60 miles northeast of Paris.

Questions and Answers



by Fr. Peter Scott, SSPX

Can a Catholic believe in the “rapture”?

You will not find any discussion on the rapture in any Catholic catechism. However, you will often find it mentioned by fundamentalist Protestant preachers, by Jehovah's Witnesses and Seventh Day Adventists, and the concept has been popularized in novels and movies as well.

The idea of a rapture is based upon an interpretation of this text of St. Paul's in his first

Letter to the Thessalonians: "...the dead in Christ will rise up first. Then we who live, who survive, shall be caught up together with them in clouds to meet the Lord in the air, and so we shall ever be with the Lord" (4:17). The followers of the rapture take this to mean that Christ would come before the end of the world, that is before His Second Coming, and that at that time the righteous would be "raptured," that is caught up into the air with Christ, while sinners would remain on the earth for a period of great tribulation. It would then be after this that Jesus would come on the earth



to rule for a thousand years, after which finally there would be the end of the world and the General Judgment.

The idea of the rapture is consequently closely intertwined with the theory of millenarism, which was embraced by a few isolated ecclesiastical authors, such as Papias, St. Justin and Tertullian, and later rejected by the Church, notably by the Council of Ephesus, but has been adopted by these sects. This theory of millenarism is in turn based upon a literal interpretation of Chapter 20 of the Apocalypse, which speaks of the victory of Christ over Satan, holding him bound for a thousand years (v. 3), during which time the souls of those who refused the mark of the beast “reigned with Christ a thousand years,” “but the rest of the dead did not come to life till the thousand years were finished” (v. 5). In a response dated July 21, 1944, the Holy Office condemned millenarism as an error that “cannot safely be taught” (in Renié, *Manuel d'Ecriture Sainte*, V, §314), and the same year a work of Fr. Manuel Lacunza was placed on the Index of Forbidden Books on account of the same error.

However, it is interesting to know why these ideas are false and how a false understanding of Sacred Scripture lies behind them. The text of St. Paul’s letter to the Thessalonians is very clear in the context of the preceding verses. It refers to the end of the world, to the second coming and to the general judgment, and for this uses the images already employed by the prophet Daniel to describe the end of the world. Hence the preceding verse: “For the Lord himself with cry of command, with voice of archangel, and with trumpet of God will descend from heaven; and the dead in Christ will rise up first. Then, we who live, who survive...” (I Thess. 4:16). The promise is to be victorious with Christ on the last day, and this is what is consoling, not that we might be snatched away for a period, or even that we might rule with Him on earth for one thousand years. Moreover, we are repeatedly told, but by our Divine Savior and also by His apostles, that we are not to know the day or the hour of His coming, but that He will come when least expected. “But of that day or hour no one knows,

neither the angels in heaven, nor the Son, but the Father only” (Mk. 13:32). Or “But the day of the Lord will come as a thief” (II Pet. 3:10), just to quote a couple of examples. This could hardly be the case if there were to be a rapture.

The interpretation of the Apocalypse to mean a thousand physical years’ reign on this earth is likewise based upon a view of the Sacred Scriptures which fails to take into account the various literary genres. The Apocalypse is a prophetic work, and consequently uses the literary style of prophecy, which is full of imagery, which, although truthful, is not intended to be chronological nor to give an historical account. The thousand years is symbolic of the long period of time that follows the Resurrection, in which Satan is chained in his control of the faithful who are baptized, at least relatively speaking. It is at the end of the long period during which the Church Militant fights against all kinds of persecution that finally the devil will be released, the time of the Antichrist will come, and then rapidly will take place the Last Judgment, as is described in the last verses of Chapter 20 of the Apocalypse (11-15). To interpret these images in a physical manner so as to indicate a thousand years of peace with Christ is to miss the entire point of the passage, which is to show that this time is a preparation for the Last Judgment, a time for us to combat the devil, to crush evil, to persevere in good works, that our names might be “found written in the book of life” (v. 15). A literal, physical interpretation of these images and texts is just as grossly materialistic as were the Pharisees in their desire for a Messias who would rule over a temporal kingdom.

Rather than a millennium of peace and earthly comfort for those who consider themselves to be just, it will be a time of loss of faith, of apostasy, in which the good will have to suffer along with the wicked, which is to precede the General Judgment. This is described by St. Paul: “Let no one deceive you in any way, for the day of the Lord will not come unless the apostasy comes first and the man of sin is revealed, the son of perdition” (II Thess. 2:3); and by Our Lord Himself: “There will be great earthquakes in various places, and pestilences and famines, >

Questions and Answers

and there will be terrors and great signs from heaven. But before all these things they will arrest you and persecute you....By your patience you will win your souls" (Lk. 21:11-19).

Consequently, there is no doubt that the fantasy of a rapture is incompatible with Catholic doctrine and spirituality, as also is the millennialist dream. The struggle of our earthly life, lived for the love of God is the time of preparation for the harvest, and this preparation will continue until the day on which Our Divine Savior comes in glory to render judgment to every man "according to his works, whether good or evil" (II Cor. 5:10):

"He who sows the good seed is the Son of Man. The field is the world; the good seed, the sons of the kingdom; the weeds, the sons of the wicked one; and the enemy who sowed them is the devil. But the harvest is the end of the world, and the reapers are the angels. Therefore, just as the weeds are gathered up and burnt with fire, so will if be at the end of the world. The Son of Man will send forth his angels, and they will gather out of his kingdom all scandals and those who work iniquity, and cast them into the furnace of fire, where there will be the weeping and gnashing of teeth. Then the just will shine forth like the sun in the kingdom of their Father" (Mt. 33:38-43).

Q&A

Why do crucifixes show Our Lord as woundless, with the exception of His hands, feet, and side?

The manner of representing Christ on the Cross has changed over the centuries. During the first centuries of our era, when the horror of crucifixion was still known, Christ was never depicted on the Cross. It would have been too horrifying to depict the full extent of His

sufferings as a crucified man when people could still see and recall how brutally cruel this really was. The Cross was depicted alone as the symbol of the Faith, especially after the victory of Constantine at the Milvian Bridge in 312, when he beheld in the heavens, above the sun, a cross of light, around which were the words "In this sign you shall conquer." It was soon thereafter that the Church ornamented and decorated it with precious jewels.

It was only in the Middle Ages, when crucifixion was no longer known, that crucifixes began to depict Christ dying on the Cross. But even then, they were very stylized, such as the well-known crucifix of St. Francis, and there was no attempt to depict even the due proportions of His body, let alone the depth and extent of the human sufferings of Christ.

Since the Renaissance, various schools have attempted to depict the physical sufferings of Christ much more accurately, including the five principal wounds. However, the aim was to show symbolically the sufferings of the Lamb of God, upon whose shoulders the Lord God laid "the iniquity of us all" (Is. 53:6). It did not pretend to be a literal representation of everything He suffered. In the past century, however, studies on the shroud of Turin, our Divine Savior's winding sheet, have enabled artists to depict our Divine Savior's sufferings more accurately. They can, for example, place the nails precisely at the right place, at the wrist, and the feet one over the other. They can include some of the many scourges, with which our Divine Savior's body was lacerated, as well as the wounds from the crown of thorns and the falls on the Way of the Cross. However, few have been able to capture all the pain and agony of those hours on the Cross, and none (with the shameful exception of Michelangelo) have dared to depict our Divine Savior as He really was, bearing the utter humiliation of being entirely stripped and naked.

If there is certainly a place for depicting more accurately our Divine Savior's sufferings, it is not the only nor even the principal purpose of the Crucifix. It is to show the instrument on which God-made-man vanquished the devil; it is to show the depth of His love, the grandeur of His



humility, the kindness of His Holy Face. It is most importantly a symbol of the heroic virtue and charity by which our Divine Savior purchased us back from our sins. Consequently, it does not have to show all His anguish and sufferings as much as it must clearly indicate His ineffable goodness.

Q&A

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 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 Fr. 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 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.



SAINT CURE D'ARS

Saint Anne de Beaupré

Behind the great statue where pilgrims and visitors kneel and implore Good Saint Anne, we find the consecrated chapel of Saint Anne. This is where a relic of Saint Anne is exhibited.

During the vigil of the Feast of Saint Anne celebrated in 2013, the first statue of Saint Anne brought by Monsignor de Laval in 1662, and worshipped by pilgrims for centuries, was placed on the left, in front of the Saint Anne Chapel altar.

Two other shrines dedicated to Saint Anne

Finally, the two large windows of the transepts, the arms of the cross, are also dedicated to Saint Anne, evoking two large shrines—that of Sainte-Anne-D'Auray in Brittany and that of Sainte-Anne-de-Jerusalem.



The Vatican Library to Digitize Its Archives

The digitization of the Vatican Library's manuscripts will accelerate thanks to the agreement signed at the Vatican with the Japanese company NTT Data, on March 20, 2014. Bishop Cesare Pasini, prefect of the Apostolic Library of the Vatican, added that 6,800 works have already been digitized, and that some are available on the library's website. But this agreement, in a preliminary 4-year phase, will allow 3,000 more manuscripts to be scanned and archived with the help of high-precision material by a team of about thirty people. In the end, the Vatican Library aims at digitally archiving 82,000 manuscripts that will then be made available on its website, in order to allow researchers to work without having to travel to the originals.

The cost of the NTT Data project is estimated at about 18 million euros and should be partially covered by a donations campaign. The Japanese

company, whose reputation will benefit from this partnership with the Vatican, will offer the services of several of its specialists free of charge.

The Apostolic Library of the Vatican is one of the oldest libraries in the world, having been opened to the public in the middle of the 15th century by Pope Nicholas V (1447-1455), and then institutionalized in 1475 by Sixtus IV (1471-1484). It has nearly 1.6 million ancient and modern works, 8,300 of which were printed in the period between the beginning of printing in the Western world, around 1450, and the end of the first century of typography, before 1501. Its inventory includes several dozen parchments, over 150,000 manuscripts and archived documents, 100,000 printed documents and incisions, 300,000 coins and medallions and 20,000 works of art.

(Sources: Apic/I.Media/VIS – DICL, No. 295, April 4, 2014)

Reactions to John XXIII's and John Paul II's Canonizations

A crowd of 7 million, then 3 million pilgrims was expected for John XXIII's and John Paul II's canonization ceremony in Rome; in the end, there were 800,000 pilgrims there on April 27, 2014.

To show that it was indeed Vatican II that was being canonized in the person of the man who summoned the Council in 1962, John XXIII's feast day was set on October 11, the day of the Council's opening; John Paul II's feast day is on the day of the inauguration Mass of his pontificate, October 22, 1978.

On April 22, 2014, while severely criticizing Bishop Bernard Fellay's latest *Letter to Friends and Benefactors* (see DICL, May 25, 2014), Maurice Page, editor-in-chief of the agency Apic, declared: "Canonizing John XXIII and John Paul II means canonizing Vatican II, writes Bishop Fellay. We could not agree more. Vatican II brought to the Roman Church a decisive progress: religious freedom, ecumenism, collegiality of the bishops, human rights, liturgical reforms, a reading of the 'signs of the times.'"

In listing the "decisive progress"—according to him—brought about by the Council, Mr. Page forgot to

mention interreligious dialogue. But the World Jewish Congress (WJC) did not forget it, and its president Ronald Lauder, pointed out the "contribution of Popes John XXIII and John Paul II," who played an important part in improving the relations between Jews and Catholics and in "vanquishing anti-Semitism in the Catholic Church." The WJC recalled: John XXIII summoned Vatican Council II, whose declaration *Nostra Aetate* served as a foundation for Judeo-Christian dialogue; under this impulse Israel and the Holy See undertook to create diplomatic relations with each other. As for John Paul II, he was the first pope to visit a synagogue; during his long pontificate, he was behind numerous interreligious initiatives and paid particular attention to Judaism; in 2000, he officially begged forgiveness for the Catholic Church's faults and historical errors over the last two millennia.

While refraining from making the slightest intrusion into the domain of Catholicism, Ronald Lauder could not help expressing his gratitude for this double canonization: "While the canonization of these two men is an internal event of the Church and has



nothing to do with interreligious dialogue, we rejoice with the millions of Catholics in Rome and everywhere in the world who are celebrating this event."

In order to understand more clearly the intention behind this emphatic homage, allow us to recall that the World Jewish Congress represents the Jewish communities of almost 100 countries all over the world, and that it was founded in 1936, in Geneva, to defend in particular the Jewish interests in the face of governments and organizations.

Less optimistic, because better informed than many journalists, historian Roberto de Mattei declared on April 29, to the *Catholic Family News* which asked him "But you, do you maintain that the last Popes are not saints?": "Allow me to give my opinion on the pope that I know better as an historian, John XXIII. After studying Vatican Council II, I looked more deeply into his biography and consulted the acts of his beatification process. When the Church canonizes a soul, she not only wants to be sure that the deceased is in heavenly glory, but she also offers him to us as a model of heroic virtue. It can be a religious, a parish priest, a perfect father of a family, and so on. In the case of a pope, in order to be considered a saint, he has to have exercised heroic virtue in accomplishing his mission as sovereign pontiff, as was the case, for example, with St. Pius V or St. Pius X. As far as John XXIII is concerned, I hold the well thought-out conviction that his pontificate worked an objective damage in the Church, and that

it is therefore impossible to speak of sanctity on his account. A man who knew what he was talking about in matters of sanctity, the Dominican Father Innocenzo Colosio, considered to be one of the greatest spirituality historians of modern times, said so before me in a famous article published in the *Rivista di Ascetica e Mistica* (Journal of Ascetic and Mystical Theology)."

In any case, less than 15 days after this double canonization, on May 9, Pope Francis authorized the promulgation of the decree recognizing a miracle attributed to Paul VI's intercession, when he received Cardinal Angelo Amato, prefect of the Congregation for the Causes of Saints. And the Holy See's press agency has announced the date of the beatification: October 19, at the closing of the first Bishops' Synod on the Family. According to the agency I.Media, the pope who concluded Vatican Council II could be canonized the following year, since Pope Francis could dispense Paul VI from a second miracle, as he did for John XXIII, and allow thus his canonization in 2015, just 50 years after the closing of Vatican II.

Faced with these rapid canonizations, historian Philippe Chenaux asked in *La Croix* on May 12: "Are all the popes of the 20th century going to be canonized?" The *Remnant* had already given the answer on April 15: "But Pius XII still must wait!"

(Sources: *La Croix*/I.Media/Apic/The Remnant/CFN – DICL, No. 296, May 16, 2014)

Syria: Facing the Country's Destruction

Jesuit Father Frans van der Lugt, aged 75, who lived in the martyred town of Homs, was assassinated on the morning of April 7, per an announcement by Fr. Alex Basili, Provincial of the Jesuits for the Middle East and the Maghreb. Father Van der Lugt was executed by two bullets to the head in front of the Jesuit residence in Homs, in the district of Boustan al-Diwan, which is held by the rebels.

Fr. Van der Lugt had arrived in Syria in 1966. During the three years of the current war he lived

in a monastery located in the ancient city of Homs, where for the last year and a half the situation had deteriorated terribly. Several weeks ago Father Frans had launched an appeal by means of a video on YouTube. "The biggest problem is hunger, because the people cannot find anything to eat," he said in his appeal. "All of us, both Muslims and Christians, are living in difficult, painful conditions; we are suffering a lot but especially from hunger," the Dutch religious stressed. "It is impossible to continue like this. We need genuine aid, and our problems have to be taken into account. We have been shut in for a year and a half," he declared.

Church and World

The religious had often denounced the lack of medication, foodstuffs, and assistance for the besieged civilians, insisting that it was urgent to reach an agreement so as to be able to intervene on behalf of sick, exhausted, and starving civilians. He declared to the French news agency AFP last February: "We have very, very little to eat. The people in the street have gaunt, jaundiced faces....There is a famine here, but the people also thirst for a normal life. A human being is not merely a stomach; he has a heart, too, and the people need to see their loved ones," he explained.

Whereas the Syrian people continue to endure sufferings and incalculable losses, archeological sites are the object of systematic pillaging, and trafficking in cultural goods has reached unprecedented proportions, according to a

communiqué by three members of the U.N. and UNESCO. "According to some alarming reports, the Syrian heritage is deliberately being targeted for ideological reasons...by extremist groups determined to obliterate these unique traces of the rich cultural diversity of Syria....Not one stratum of Syrian culture—pre-Christian, Christian, Islamic—has been spared."

The Syrian ambassador in Russia, Riad Haddad, declared on March 26 that 98 Christian churches and 1,900 mosques had been destroyed, damaged or pillaged since the start of the conflict in Syria. To these statistics it is necessary to add 1,600 schools and 60 percent of the hospitals, he explained.

(Sources: Apic/UNorg/Interfax/fides/radiovatican/AFP – DICI, No. 295, April 25, 2014)

Canada: Inhabitants of Quebec Are Less and Less Catholic

The chapel of Tadoussac in Quebec, called Indian Chapel, is one of the oldest wooden churches in North America. The first construction was in 1615.

According to a poll taken by the French-speaking Center for Research on Public Opinion (CROP) for Radio-Canada, Church membership has sharply decreased among inhabitants of Quebec. The poll is entitled "Do Quebecers have No Religion?" The results of it, which were published on March 30 in the radio program "Second Look," show that fewer than 60 percent of Quebecers still call themselves Catholic. In 2001, however, they made up 83 percent of the population of Quebec. Today 82 percent declare that they never go to church except on special occasions such as funerals, baptisms, Easter, Christmas, or weddings. For only 46 percent of those polled, Jesus Christ is truly the Son of God, whereas for the others he is "an ordinary man" (24%), "a prophet" (14%), "a philosopher" (10%), an enlightened man" (7%).

Furthermore, 58 percent of the individuals polled think that religion is "not important or not very important" in their life. As for the Catholic respondents, only 32 percent say that they are Catholics because they have faith, and only 40 percent of them speak "regularly" or "occasionally"

about religion to their children.

During an interview by the website www.radio-canada.ca on March 28, Martin Meunier, a sociologist of religions at the University of Ottawa, said that Quebecers "used to be Catholics and now are

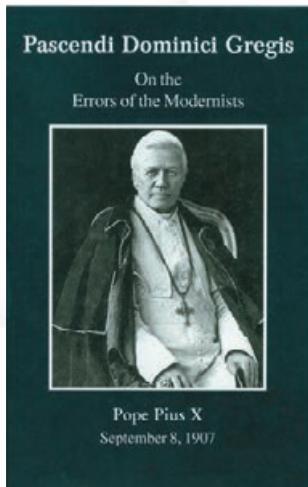


disaffiliating themselves from that institution." He goes on to say: "Just as quickly, we see that we have entered into a new phase."

(Sources: Apic/Radio-Canada – DICI, No. 295, April 25, 2014)

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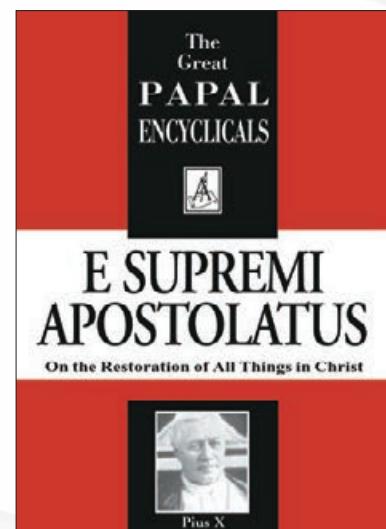
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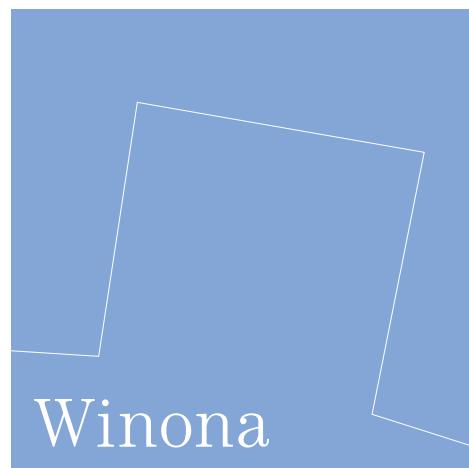


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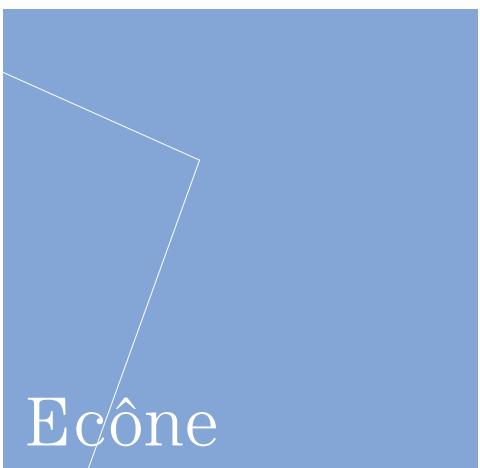
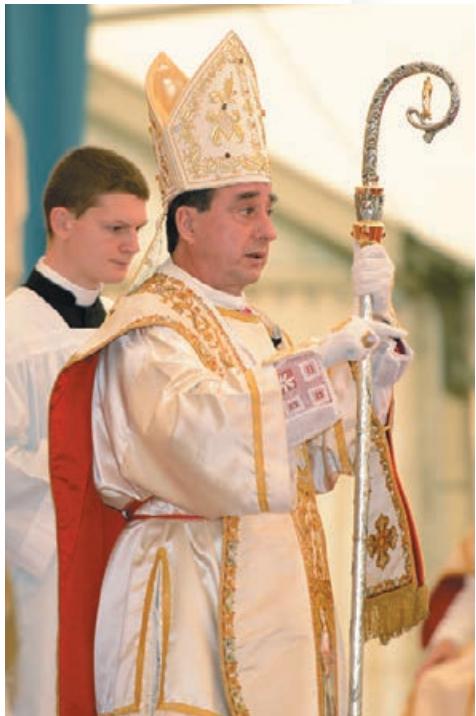


Priestly Ordinations 2014



Winona





Zaitzkofen



With the new set of annual ordinations, the SSPX draws closer to the 600 mark for the number of priests belonging to its priestly society of common life.

Bishop Bernard Fellay, on Saturday, June 13, ordained seven deacons in Winona to the priesthood, and five subdeacons were ordained deacons.

On the Feast of the Sacred Heart, Friday, June 27, at St. Pius X Seminary in Ecône, Switzerland, Bishop Alfonso de Galarreta ordained eight deacons. He also ordained seven subdeacons to the diaconate.

Another ordination ceremony for the SSPX took place on the Vigil of SS. Peter and Paul, Saturday, June 28, at Sacred Heart Seminary in Zaitzkofen, Germany. Bishop Bernard Tissier de Mallerais ordained five priests and two deacons.



On Modernism Past and Present

by R.-Th. Calmel, O.P.

The classic heretic—Arius, Nestorius, Luther—even if he has a velleity to stay in the Catholic Church, does what is needed to incur exclusion from it: he fights openly against the revealed truth of which the living deposit is safeguarded by the Church. The heretical, or rather apostate, modernist—a Reverend Loisy or a Father Teilhard de Chardin—consciously rejects the whole doctrine of the Church, but he cherishes the will to stay in the Church, and he takes the means necessary to do so: he dissembles, he pretends, in the hope of achieving his design to transform the Church from within, or as the Jesuit Teilhard de Chardin wrote, *to rectify the faith*. The characteristic, specifying note of the modernist is hypocrisy. The modernist, it can never be sufficiently borne in mind, is an apostate who is also a traitor.

You may ask: Given the fundamentally dishonest position adopted by the modernist, how is it possible for him to stick with it his whole life without it disturbing his internal equilibrium? Is psychologi-

cal balance compatible with indefinitely prolonged duplicity regarding the ultimate questions? As regards the leaders, the answer must be in the affirmative. For the great number, the followers, the question of psychological equilibrium within sustained hypocrisy is no doubt less acute. Especially since the followers, when they are priests, which is frequent, generally end up marrying, which puts an end to their need to dissimulate. Once married, they may still be apostates, but they are no longer modernists. Things become clear concerning them; they no longer need to counterfeit the appearance of the Catholic priest. For the leaders, for the prelates placed in important posts, if the modernism is practicable without too much psychological distress it is undoubtedly because they are diverted by restless accomplices or by unflagging flatterers. Being thus distracted from ever returning within their own heart, they can evade the tormenting questions of a lingering moral conscience.



Ceaselessly Changing Modernity

For the modernist, as the name suggests, religion is essentially modern. It does not dominate time. It is entirely immersed in history, in the adventures of mankind on the move. There is no revelation given *once and for all* to teach the divine mysteries. There is no sacrifice meriting grace *once and for all*. There is no *new and eternal* testament. There is indefinite evolution. It is in this sense that religion is said to be modern by the modernists. For them, the Catholic religion is purely and simply human, not received from God in an infinitely merciful initiative, by perfect Revelation, and the plenary grace of the Lord Jesus, but a simple product of human progress. The Catholic religion is no doubt a particularly precious and refined product, but still it has nothing to do with what are called grace and revelation. It is strictly contained and enclosed within the limits of the human spirit; it does not exceed the virtualities of mankind in the making, for its virtualities have no fixed limits. When a modernist pronounces Christian vocables—divine intervention, revelation, or grace—he does not understand them in a Christian sense. He reinterprets them, astutely reducing them so that they do not exceed the natural. God is not transcendent. The modernist does not say in the same sense as we do, “Our Father, who art in heaven,” no more than he says in a Catholic sense that Jesus is the incarnate Son of God, Redeemer. For the modernists, it is not true that *God so loved the world as to give His only-begotten son born of the Virgin Mary*.

From this particular conception of religion, or rather from this radical negation, the modernism of the time of St. Pius X and present-day modernism differ on many points. Nevertheless, the essence is identical; the variations do not bear on the essential. In this heresy, or rather in this apostasy, one principle is immutable: religion must be modern. One procedure is invariable: disguise in order to stay in the Church and change it from within. It is because the *Catechism on Modernism* of Father Lemius¹ focuses intently on this principle and this procedure that it remains useful fifty years after its publication, regardless of the differences that may exist between the second modernism and the first.

The Strategy of Modernism

The basic ideas of modernism have nothing original. These apostates have not devised a new philosophy, but they have attempted to align religion on a false philosophy—the subjectivism and idealism that have been poisoning the world for the last three centuries. You will not find among the modernists a thinker on the order of a Descartes or a Hegel. Teilhard de Chardin, who was in vogue for a while, did nothing more than produce variations on the well-worn theme of evolutionary monism. As far as theories go, the second modernism, the one prevailing since Vatican II, adds to the first the confused notion, never clearly justified, of unrestrained ecumenism, a false ecumenism at once religious and humanitarian, that would first de-dogmatize and then fuse beliefs and rites.

This is why it is not the genius of a few great thinkers that has given modernism its power, but its perfection of the techniques of infiltration and domination. The procedures themselves are copied from those of secret societies, notably the various rites of Freemasonry. These are the old methods, described by Augustin Cochin in his *Abstraction révolutionnaire et réalisme catholique*,² that had already proved successful in the French Revolution, and that have been applied to the Church for its devastation. The distinctive characteristics are well known: first and foremost, a shadow authority.³ The real authority belongs to various organisms, difficult to describe precisely, unofficial, while the official authority is reduced to serving as their screen and to get their anti-Christian directives accepted by the people. To get an idea of the destructive power of a shadow authority, recall the speed with which the devastating practice of the new rites of communion, the new “Eucharistic prayers,” and the new liturgy in general, prevailed. The form *par excellence* of the shadow authorities is post-conciliar collegiality. The total victory of the Church over modernism will come by the suppression of collegiality.

Causes of the Triumph of Modernism

At the beginning of the twentieth century, had one asked the simple layman what modernism is, he would probably have been quite hard put to give an answer. Fifty years later, the simple layman >

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would have had much less difficulty. He would have said in essence: It's a new religion: The Mass is no longer the same, the new funerals are repugnant, the new marriages are tomfoolery, people no longer go to confession, they have all kinds of trouble getting their children baptized; the pastors only talk about getting married and their sermons have become political claptrap; in sum, modernism has gotten into religion. Similar remarks are becoming more and more frequent among Catholics. At the beginning of the century, the simple layman had not really grasped what modernism was about; fifty years later he knows it superabundantly, and he is disgusted. For in the half-century after St. Pius X, modernism has passed from the chair of the learned doctors in theology into the Mass celebrated by the vicar or curate. Aberrant exegesis has become liturgical ceremony and catechism for children; the apostasy that was the luxury of a few high-flown intellectuals has become the mass-produced rubbish within reach of the first priest who comes along, within reach of the pitiable nuns whom diabolical priests, quite conscious of their work, deliberately led astray. In half a century modernism has been introduced into every sector of the Church: not a one has escaped. But also in almost every sector, resistance is emerging.

As to why the virus advanced so far in the organism, we can enumerate three main reasons: firstly, the imposture of Vatican II, the only one of all the councils that refused to be doctrinal; secondly, the progressive occupation of the highest posts by modernist prelates; thirdly, the debility of the life of faith, hope, and charity in all the Christian people, beginning with the head. A council that betrayed, certain prelates that betrayed, a Christian people incapable of resisting the betrayal because it was spiritually debilitated—there at least in part is what happened between the two modernisms, the one of the time of St. Pius X, who was a saint; and the one of Paul VI, who eerily resembles Honorius I.

So saying, I don't deny that there are other causes, but I take them to be less decisive. Between the two modernisms, the world experienced the Communist revolution and the extension of revolutionary methods. Between the two modernisms, Masonry made inroads among the ecclesiastics and even into the ranks of the Vatican Curia: on this

point, the diagnosis of the Bishop of Regensburg, Monsignor Rudolf Graber, is one of the most enlightening (*Saint Athanasius and the Church of Our Time*, 1973). Between the two modernisms there was also the methodical launching of the books by the Jesuit Father Teilhard de Chardin. For at least fifteen years, from 1945 to 1960, the Teilhardian artillery pounded all the orthodox positions; once the destruction of the defense works had been achieved they withdrew the heavy artillery; there's not been much talk of Teilhard since the Council. One cannot but notice in this regard that when the destruction was underway, the Jesuits knew how to maneuver shrewdly enough to keep their great man from receiving a categorical condemnation that would have preserved a good part of the Church from his influence. There was no placing on the Index, not by Pius XII, and not by John XXIII. There was certainly a *monitum*, but the Jesuits were not unaware that the effect of a *monitum* is not comparable to being placed on the Index.

Anyhow, whatever may be the multiplicity of causes, the decisive or accidental factors in the progress of modernism, we ought to be telling ourselves (and doing so in order to draw nearer to God) that if there had been in the Church greater faith and fervor, and especially if there had been among us bishops and priests with a more Christian sense of the Mass, modernism would not have won as it has won. In any case, it would not have so easily infected the holy liturgy everywhere. The Christian people, the countless throng of *pusilli*, would not be reduced to clamoring and crying out: *Most Holy Father, give us back the Mass, give us back the Catechism, give us back Sacred Scripture.*

First Remedy: A Teaching Pope

Is there a remedy? Surely, one or even several exist. The evil is not incurable, since it is of faith that the gates of hell shall not prevail (Mt. 16:18), since the Lord will not leave us orphans (Jn. 14:18), since no one will take from the Lord the sheep that are His (Jn. 10:28), since the Lord will continue to offer His sacrifice through the ministry of His priests *donec veniat*, till His return (I Cor. 11:26). So the evil afflicting the Church is not going to annihilate it. It is curable. But this time, unlike what happened at the beginning of the twentieth century, the evil has



deeply penetrated the hierarchy itself. So long as the hierarchy has not eliminated the poison infecting it, the remedy can only be partial and limited. Doubtless it is not from the hierarchy alone, nor from the head alone that the remedy will come. The body in all its organs must rid itself of the poison. Nonetheless, a complete recovery requires that the head return to health.

The search for a remedy against modernism brings up three chief topics: the head of the Church, the witness to be given, and theological studies.

It is impossible to avoid the question of the head, since the current Sovereign Pontiff has been complicit in the apostasy. The proofs are flagrant: official recourse to notorious heretics for the purpose of remaking the rites, and remaking them in favor of heretics and against faithful Catholics; public collusion with Freemasons and Communists; the absence of canonical measures against the parallel authorities who undermine religion. Faced with this new way of governing the Church of God, of what use are the Wednesday talks? This endless eloquence doesn't even succeed in misdirection anymore because it is contradicted by the worst of innovations in every domain. The question of the head is posed because of these frightful innovations. The question of the head would only become tragic if it were to arise within the context of infallibility. But there is nothing of the sort. The upheavals of the current pontiff, which certainly go against apostolic tradition, not only fall short of infallibility, but even of regular, specific precepts accompanied by canonical sanctions. The duty of obedience therefore does not come up.

On True Obedience

Moreover, the obedience due to any man, even the pope, cannot be unlimited, unconditional, beyond the bounds of good and evil, of virtue and sin. In this, obedience to the pope is no exception. It is not by abstracting from circumstances, and notably by abstracting from apostolic tradition, that the word of the Lord that *who hears you hears me* defines an obligation for the faithful.

It would be blasphemous to think that, in order to obey the pope, the Lord would have put us in a position of having to sin against morals or against

the faith, to give up the Roman Catechism or to accept an equivocal, protestantized rite of Mass after having sent to the devil the irreproachable, holy rite that has been handed down intact for more than fifteen centuries. Just as the *qui vos audit me audit* would not have applied in the case of one of these awful Renaissance Popes who abused his position to seduce an irresolute, intimidated woman, neither would it apply when a chimerical pope pretends to make use of his authority to make us accept equivocal rites or to treat unrepentant heretics as Catholics. The pope enjoys legitimate authority only within the limits of conformity with apostolic tradition, and not in what subtly contradicts it; it follows that obedience to the pope is contained within the same limits. That is why the question of a bad head that becomes a matter of conscience for the faithful is not insoluble.

Infallibility vs. Impeccability

In part, but only in part, the question of the authority of the visible head of the Church will be resolved if we understand that in certain cases the exercise of his authority can be bad. The dogma of faith defined by the First Vatican Council obliges us to distinguish *infallibility*, which leaves no doubt under certain conditions, from *impeccability*, which is not a papal privilege. Thus a pope can fall, not only in the order of morals but, up to a point, even in the order of faith. Should the failings of the pope as guardian of the faith be serious, should they reach a certain threshold, we are tested to the limits of our strength. We know, and now we know from experience, that in order to endure it without wavering, it is not enough merely to have a correct notion, a Christian notion of the authority reserved to the pope and the obedience we owe him. Only prayer will enable us to welcome this trial coming from the visible head of the Church, in such wise that we shall live more than ever of the life of the Church. Consequent upon the failing of the visible head, we are obliged more than ever to draw very close to the invisible and victorious head, our Lord Jesus Christ. We are obliged more than ever to have recourse to and take refuge in the Immaculate Heart of the Mother of the Sovereign High-Priest, the Virgin of Compassion and of the Cenacle, whose supplica-

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tion is almighty over the heart of her Son.

Prayer will make us understand that the Lord predicted these times when the abomination of desolation would stand in the holy place (Mt. 24:15); He predicted them so that the faithful who would witness them would not lose courage, but would become partakers of His victory: *Ecce praedixi vobis* (Mt. 24:25). *Sed haec locutus sum vobis ut cum venerit hora eorum, reminiscamini quia ego dixi vobis* (Jn. 16:4). *Confidite, ego vici mundum* (Jn. 16:33). The post-conciliar neo-modernist rush would not have submerged the Church had a great number of souls among the prelates, priests, and laity stayed alive, living by the theological virtues and by mental prayer. Conversely, for modernism to be thrown off, it is indispensable that the life of prayer once again flourish in the Church among the laity, still more among the priests, and still more among the prelates.

Second Remedy: Public Confession of Faith

It is indispensable to confess the faith, to give public witness to it with as much humility and meekness as pride and patience. For the true confession of faith is a work of love, humility, and goodness, and not only of fortitude and courage. We are not ignorant of what new difficulties present themselves in a period of modernist revolution to hinder the confession of faith and the sacraments of faith from being a great work of love. But if it were not that, it would be very insufficient in the sight of God, of angels, and of men. If our witness to the traditional Catholic Mass were in the face of the classic persecutors, if we had to deal as our ancestors did with the tribunals of the Terror or the Directory, we would find ourselves exposed to a violent death by the mere fact of attending a Catholic Mass. In such extreme conditions how could we fail to hear Mass or celebrate it with heightened fervor? The violence would put us in the near occasion, so to speak, of tending towards ardent love in order not to commit the sin of denying the faith. But now we are dealing with the modernist revolution and not violent persecution.

Bearing witness to the traditional Catholic Mass no doubt demands of us patient effort, but it does not force us to tend toward greater charity when we celebrate or hear Mass. We would not neces-

sarily become renegades of the Mass if we were to continue to go with such mediocre dispositions, when our forebears in periods of classic persecution would have become renegades had their interior dispositions remained mediocre. In fact, there are laymen and priests who go to much trouble in order to confess their faith in the traditional Catholic Mass, but even so it is with an invariable lukewarmness that they persist in celebrating or hearing it. It does not seem that they bring this great love that animated the martyrs of the Terror when they exposed themselves to a death sentence for going to the Mass of a recusant priest. They bear a certain witness to the traditional Catholic Mass without being obliged to put much love in their attendance or in the celebration of Mass.

Today the stimulus no longer comes from without; but even without exterior provocation, the interior flame of the theological virtues and of prayer ought to become intense enough for us to bear witness to the faith and the sacraments of faith with all the love our Lord expects. Not only the Lord, but souls of good will expect it; they hope to find it in us so that they in their turn can summon the courage to turn towards God and to profess the Catholic faith and the sacraments of faith.

Charity makes us attentive to the veritable needs of our neighbor; it makes us perceive the right way to present the true religion so that, without being corrupted or compromised, it relates to the present day. Even when the supreme authority falters and the general adaptations, far from being effective, have taken the form of general perversions, even in these extreme cases, charity makes the simple priest or even better the bishop discover, within the proper field of their authority, the best way to preach sound doctrine and to celebrate the Catholic Mass in such a way that the faithful participate without anything being lost.

Moreover, examples are not lacking. The priests who keep the traditional Catholic Mass, Latin and Gregorian, out of a loving attachment to the Sovereign Priest and thus, inseparably, out of zeal for souls, know how to take the faithful in charge for their holy participation. These same priests captivate the children by teaching them the Catechism of St. Pius X and do not think they have to concede anything to modernism in order to find a suitable



pedagogy. Nevertheless, these adapted presentations or this faithful adaptation only happens on two conditions: first, continual meditation on doctrine and the traditional rites so as to keep them as they are without bending or distortion; then, living united to God in such wise that one's witness to the Catholic faith is an effect of love.

Third Remedy: Contemplative Theology

Among the principal means of resisting modernism, we have indicated the teaching of sound doctrine in such a way that, far from remaining superficial, it fosters prayer and contemplation. A few words are in order about teaching a theology imbued with contemplation, and theological study that not only enlightens the mind but also disposes the soul to prayer and prompts preaching.

The primary goal of theology is not to develop the life of prayer, but to sound the depths of the revealed mysteries we hold by faith, to accustom our mind to them, and to become capable of expounding them to our neighbor. The first goal of theology is to form Christians whose minds are steeped in the supernatural mysteries and who are capable of preaching them. Even so, in his reflections the theologian is constantly invited to return to the mysteries of faith, and so doing he must deepen the life of prayer in his soul. The principles of theological thinking are held by faith; how then can this thinking be carried on without our being inclined to silence in faith and in loving contemplation? How is it possible to reach a synthetic view of a theological treatise or an entire *Pars* of the *corpus theologicum* without experiencing the value of this vision and a sense of its limits; without a desire quickening in us to let ourselves be taught by the Spirit of God beyond words in mental prayer and through sacrifice? How, moreover, can the theologian defend the truths of salvation intellectually so as to preach them in all their purity and not aspire at the same time, for the sake of this defense, to an increase of the virtues of fortitude, humility, and mercy? For the defense of the truths of salvation, for truths of this order, it is so obvious that the mind's mastery and the rightness of the reasoning, needful though they be, are not enough.

Therefore, the teaching of theology ought to

foster the life of faith and apostolic zeal. But what is normal is, in fact, not widespread. It is rather rare that theological work proceeds from prayer and is turned towards prayer.

Moreover, when the notion of theological faith itself is marred, how could the study of theology remain unaffected by troublesome consequences? Theological faith must be presented not only in its *formal motive*, which is of itself supernatural, and not only by manifesting the worth of the *motives of credibility*, but by presenting faith in its *normal state*—its normal state being to be vivified by charity, to be the source of contemplation inspired by the gifts of the Holy Spirit which are inseparable from charity. Still more, it would be necessary to say a word about the modern systems that have debilitated theology, which have contributed, even before the advent of rationalist textual criticism, to render theology anti-contemplative, little capable of favoring prayer and preaching. Molinism, for example, under the pretext of safeguarding freedom, is built on a profound distrust of the mysterious omnipotence of the grace of Jesus Christ. Besides, some systems of moral theology are influenced by an unworthy concern to dispense us from generosity in the love of the Lord, but also, preoccupied with avoiding serious sin, seek to assure our salvation by setting aside the observance of the first precept, which is the perfection of love; perfection that is prescribed not as a *matter* to achieve *hic et nunc* but as the *end* toward which to tend in truth and in earnest. The divers systems I am denouncing have rendered theology anemic and unfit to nourish our intellect and to make us desire the superior food of contemplation. On the other hand, when adequately taught in light of St. Thomas Aquinas, theology aids us to pray better and to resist the onslaught of modernist apostasy from an impregnable rampart.

Our combat against modernism, even if it is sustained by prayer as it should be, even if it employs the appropriate weapons, remains unequal to the evil to be withstood. This time apostasy has perfected its methods too well for it to be vanquished without a miracle. Then let us not cease to implore this miracle from the Immaculate Heart of our Lady. Let us carry on the fight with all our strength as *useless servants*, while having recourse more than ever >

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to the all-powerful intercession of Mary, ever Virgin Mother of God, for it is she who will once again be victorious over heresy. *Gaude, Maria Virgo, cunctas haereses sola interemisti quae Gabrielis archangeli dictis credidisti.*

Translation of "Le Modernisme actuel," *Itinéraires*, No. 184, June 1974.
Translated by A. M. Stinnett.

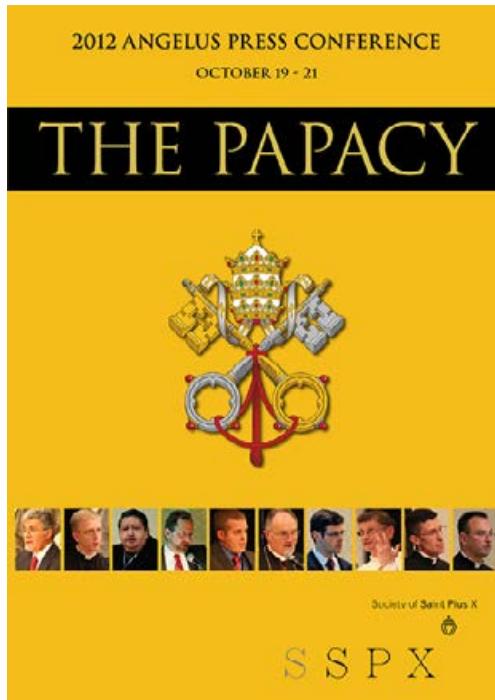
Fr. Roger-Thomas Calmel, O.P. (1914-75), was a prominent French Dominican and Thomist philosopher and spiritual director, who made an immense contribution to the fight for Catholic Tradition through his writings and conferences, notably as a regular contributor for 17 years to Jean Madiran's *Itinéraires*. His most enduring influence is through the traditional Dominican Teaching Sisters of Fanjeaux and Brignoles in France, who operate 12 girls' schools in France and the United States.

¹ The Rev. J. B. Lemius, O.M.I., *A Catechism on Modernism according to the Encyclical "Pascendi Dominici Gregis" of His Holiness Pius X* (New York: Benziger, 1908; reprinted by TAN Books & Publishers in 1981).

² Michel de Boüard, ed. (Paris: Desclée de Brower, 1936, 1960).

³ "une autorité de mensonge".

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- Is Sedevacantism an Option? A Debate (Fr. Themann and Rutledge)
- Conclusion (Fr. Arnaud Rostand)

Letters to the Editor

Dear Angelus Press,

In the March/April issue of *The Angelus*, there was a depiction of Our Lord's Baptism. Was this appropriate for a Catholic magazine?

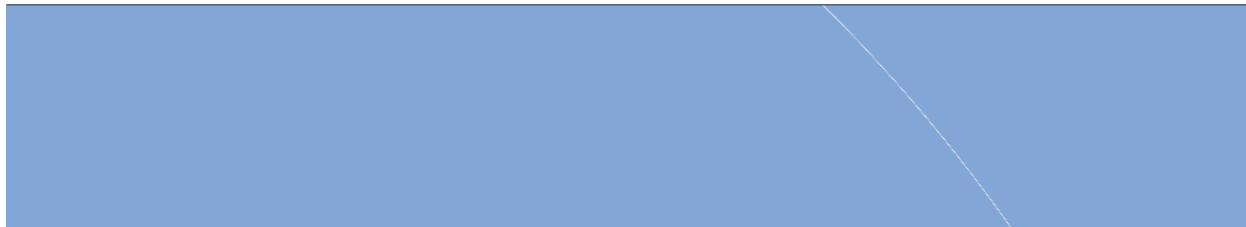
Dear Sir,

We are grateful for any feedback on our use of Catholic art in general, even if it involves some criticism or confusion. In this case, since the issue was dedicated to Baptism, it was natural to use some of the most famous depictions from our rich heritage. The image in question is from the 6th century and is a theme found in many baptistries in Italy from the era.

Needless to say, Christ's baptism in general draws our attention to the humanity of Our Lord at the same time as the Trinity is being manifested, which may explain the more human details found in early Christian iconography. It is a rather common motif to have Christ depicted thus simply covered by the waters of the Jordan, in a stylized mosaic. You will find very similar reproductions in the High Middle Ages, as in Giotto's Arena chapel in Padua (from the 14th century).

Why did the Christian age give us reproductions which could be seen as somewhat "graphic" by our modern sensibilities? Need we say that these Christian times had a very different purpose in their imagery than what we are now accustomed to? In our rampantly immoral times, when immodesty is ubiquitous, perhaps we have come to see all nudity in art as problematic in itself. It is the Puritan temptation to make no distinctions here and see any depiction of human flesh as intrinsically disordered and problematic. Yet the endless reproduction in churches of our first parents in painting, sculpture and mosaic show indeed the human body as God's creature, good in itself and an occasion of sin only because of human disobedience. There are also the images of the General Judgment in which the damned are always sent to hell in Adam's trappings. In other words, there is always a theological bent to picturing the human body: the deviation of the sexual bodies is intimately connected with sin, whether original or personal.

The topic of the morality of nudity in art has often been debated, and we will dedicate a future article to a fuller understanding of the question. It perhaps suffices to say that if such an image is found scandalous, one can hardly visit the churches and museums of Europe, full as they are of similar pictures. The modern world has certainly gone to the libertine extreme,



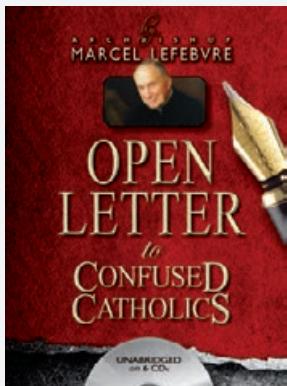
but let us not reject the baby with the bath water. Two thousand years of Christian art are part of our history, even if we may not understand them at first glance.

Sincerely in Christ,

James Vogel
Editor-in-Chief

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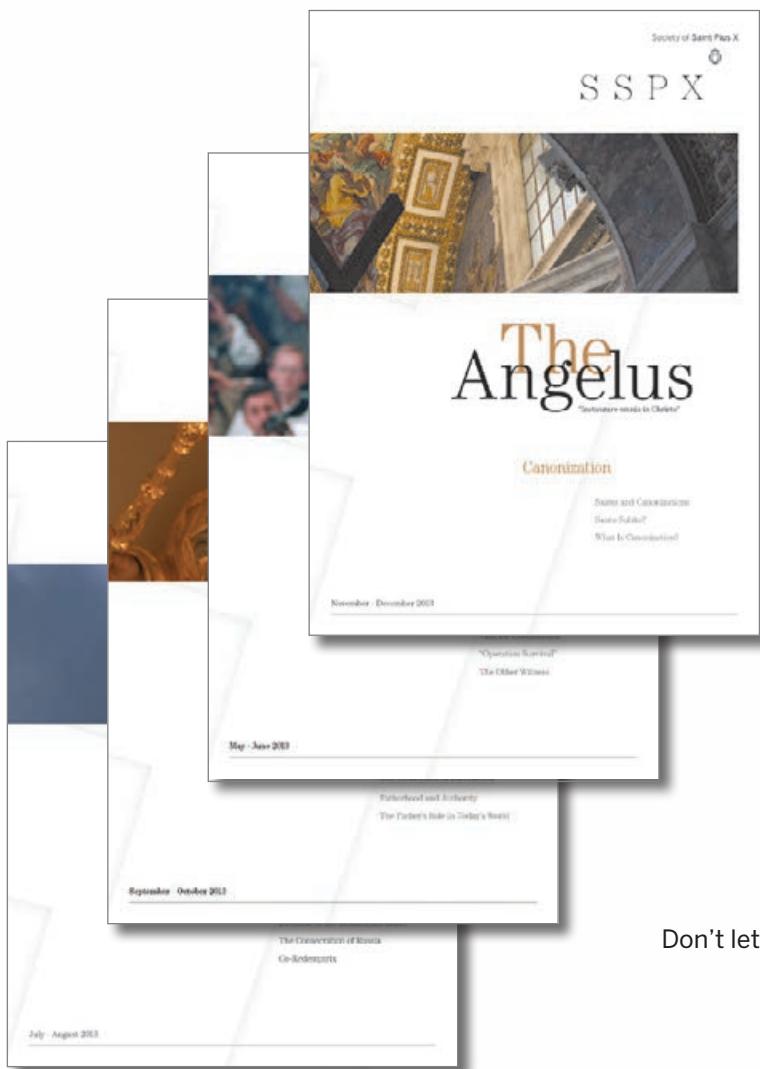
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The Last Word

Dear Readers,

"Christ suffered for us, leaving you an example that you should follow his steps"
(I Peter 2:21).

Saints stand out from the crowd. They far surpass normal Christians in the spiritual life. What distinguishes them from the common faithful is their rejection of worldly allurements and their loving, supernatural relations with God and their fellow men.

As we venerate and admire the saints for their Christian excellence, for their special talents, and sometimes for their extraordinary miracles, we should also see in their lives an exemplar which we, to a certain degree, can imitate and follow.

If our veneration of saints does not lead us to imitate their outstanding virtues, then it is empty, vain, and delusory. We may remain indifferent while watching a nice piece of theatre. But if we remain unmoved and uninspired when considering the life of a great saint, something is wrong.

The message the saints announce is: "What I did, you too can do! How I acted, you too can act!" Their example shows us what is normal, even expected, in the plan of God and under the influence of His grace.

We are very much mistaken if we think that saintly virtue is inaccessible, impossible for us. What seems to be extraordinary—the life of a saint filled with divine graces—is in fact normal. What we see in everyday life and under the reign of original sin and all its consequences is instead disordered!

The present issue of *The Angelus*, dedicated to our patron St. Pius X, is much more than gratuitous reading material. It provides us with a plan, and it points out the way of sanctity, a way which we should all strive to follow by following in the footsteps of our great patron.

In Christo,

Father Jürgen Wegner

Society of Saint Pius X



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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.

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