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The Angelus

“Instaurare omnia in Christo”

The Social Doctrine of the Church Today

Christ, the King of the Economy

Archbishop Lefebvre and Money

Interview With Traditional
Catholic Businessmen





It is not surprising that the Cross no longer triumphs, because sacrifice no longer triumphs. It is not surprising that men no longer think of anything but raising their standard of living, that they seek only money, riches, pleasures, comfort, and the easy ways of this world. They have lost the sense of sacrifice” (Archbishop Lefebvre, Jubilee Sermon, Nov. 1979).

Milan — fresco from San Marco church, Jesus' teaching on the duty to render to Caesar the things that are Caesar's; and to God, the things that are God's.

Letter from the Publisher

Dear readers,

Because he is body and soul, man has basic human needs, like food, drink, clothes, and shelter, which he cannot obtain unless he has basic, minimal possessions. The trouble is that possessions quickly engender love for them; love breeds dependence; and dependence is only one step away from slavery. Merely human wisdom, like Virgil's *Aeneid*, has stigmatized it as "the sacrilegious hunger for gold."

For the Catholic, the problem of material possessions is compounded with the issue of using the goods as if not using them, of living *in* the world without being of the world. This is the paradox best defined by Our Lord in the first beatitude: "Blessed be the poor in spirit, for theirs is the kingdom of heaven."

Our civilization is fast heading towards decomposition partly for not understanding these basic truths. Besides, the social fabric has suffered greatly from a twin process which only increases the crisis. Firstly, we have witnessed the reduction of politics to mere economy. To this is added the issue that the financial world, to the amount of 98%, is a vast lottery, a mere speculation without real exchange.

It is difficult to not see in this the ultimate descent into the abyss of lucre, butting heads with the evangelical wisdom. "Where is our heart, there is our treasure." We all know the worries and sweat parents undergo to provide their children with a Catholic school and education. They deprive themselves of many things which they would enjoy had they given in to selfish pursuits. Selfishness thinks twice when it comes to give life, but very little when it comes to succumbing to a gratifying pleasure.

Our Lord, who suffered hunger and cold, is aware of even our smallest needs. In His mercy, He wanted us to go through life as exiles in this vale of tears, so as to long for the other life "where neither rust nor moth consume, and where thieves do not break through nor steal" (Mt. 6:20). There is something deeply human and refreshing at throwing a well earned dollar in the beggar's hat for the sake of Christ who told us that there will always be poor in this world.

Fr. Jürgen Wegner
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Interview with

Traditional Catholic Businessmen

Interview conducted by Angelus Press

The Angelus recently asked a handful of traditional Catholic businessmen some questions related to the Faith and their daily work. We have kept the responses anonymous.

Angelus Press: Can you tell us how the Faith influences your business practices?

“I try to see every major decision in the light of the Faith, which keeps me grounded on moral questions, especially principles of justice. Thoughts of eternity or even just the quiet presence of the Blessed Sacrament help put things in perspective, making even big problems manageable.”

“The Catholic Faith influences our business decisions in as much as we try to treat others as Christ told us: to love our neighbor as ourselves for the love of God.”

“One area where the Catholic Faith has influenced me directly is in my hiring practices. In the early days of my business career, I would go out of my way to give a chance to traditional Catholics with little or no background in my company’s line of work to help build up their experience and set them on the pathway to successful careers. Also, in accordance with principles of justice and the social teaching of the Church, I would make sure to pay married men with families higher wages than unmarried men, even if the latter were more experienced or skilled.”

Angelus Press: Is there any particular aspect of the Church’s social doctrine which you have found relevant?

“Every business owner or manager ought to read and re-read *Rerum Novarum*.”



"Forgive us our trespasses as we forgive those who trespass against us."

"We demonstrate our love of God by loving our neighbor and helping him to prosper."

Angelus Press: How do you balance prosperity and success with detachment and humility?

"Statistically speaking, most businesses fail—even good ones—within a few years of their founding. There are a multitude of things that can and do go wrong which are nearly impossible to

foresee. Assuming you are fortunate enough to succeed in some measure, it has little to do with your personal talents or worth. There are too many moving parts. To the extent that I succeed it is only by the grace of God and the hard work and loyalty of my employees. To take too much personal credit for success would be a mistake, I think."

"This is done by keeping in mind that all that we have is a gift from God and all that is ours is our sins." >

St. Patrick's Church, New York, reflected in facade of office buildings.



Theme The Social Doctrine of the Church Today

“It is a constant battle to keep balance. Even if one has financial means, practicing frugality will help keep you grounded in a spirit of poverty. It also helps to remember that we are only caretakers of the wealth that we have and that God can take it from us at any time.”

“Always remember that what God has given God can take away! Try to have an image of the Righteous Job in your mind and have an attitude of detachment. It’s okay to be successful, but never lose sight of those less fortunate. You could find yourself in their position someday.”

Angelus Press: Are there any particular crosses for Catholics in the business world today?

“None that can’t be overcome with perseverance, courage, hard work, and—above all—confidence in God.”

“Yes, but I try to look for the advantages, too. In an age when anyone can put up an online advertisement promising all sorts of benefits from whatever goods or services they may be selling, honesty and treating others well goes a long way in setting your business apart. If you run your business in accordance with Catholic principles and customers or clients see this, they will be more likely to remain loyal and, just as importantly, spread positive words about your enterprise to others.”

“The most profound cross is understanding the great duty we have to our employees, and keeping that balanced with the financial success of the business. The family also bears the cross of sharing your time with the business for the common good.”

Angelus Press: What are some difficulties particular to today in paying employees a living wage?

“For my part, the first difficulty is knowing what a living wage actually is in every circumstance. Take, for instance, two families with similar earnings and similar expenses: one family may live in relative comfort by being frugal and the other family may live in perpetual dire financial straits. In my opinion, getting along financially is influenced as much by spending habits as it is by earnings.”

“The difficulty is not so much in paying a living

wage itself, but rather maintaining a successful business which can pay such wages. If a business is run poorly and cannot generate sustainable profits, it cannot pay the bills, let alone pay its employees a living wage.”

“In the context of large companies and corporations, payroll is the biggest expense and thus the one they seek to reduce whenever possible. This is often achieved by laying off more experienced and well-paid workers in favor of entry level employees; slashing health and retirement benefits; and foisting additional responsibilities on the extant work staff so they don’t have to hire on more hands. When large companies depress wages in this way, it makes it difficult for competing firms not to do the same without risking profitability and sustainability. Any competing business looking to pay a living wage will have to find other ways to cut costs, which is not always feasible in our current economic system.”

Angelus Press: What struggles in business have you had that taught you lessons you’d like to share?

“Struggles in life in general or business are overcome by perseverance, hard work, the willingness to assume risk, fortitude, and reliance on God’s generosity.”

“Reality wins. If something doesn’t work, there generally is a reason. A huge struggle in business is to have the self-awareness to watch for mistakes and future failures. Often I have blamed someone or something else for things going wrong when, in reality, it was my fault for not having the right mechanisms in place to prevent the failure and guide our operations to be successful. Another struggle is taking the time to make sure the numbers work. So often we want to just try something and there are times when that is the only way to learn. However, most of the time if we take the time to plan it out we can tell if an idea will work or not.”

“One important lesson that emerges from the struggle to maintain a successful business is the value of truth and honesty, not to mention doing little things well. In the sales and service sectors, for example, relationships are key for building trust and drawing in more business. I have seen



many of these relationships last decades and be the difference-maker between having a healthy, successful business rather than a failed one.”

Angelus Press: What advice do you have to young men and women about to enter the world to earn their daily bread?

“Find a job that you will enjoy for a lifetime. Think outside the box when applying for a job. For example, there are many traditional college students pursuing careers in the teaching field and yet there are only so many teaching positions available at traditional schools. Keep in mind that large corporations have internal training departments, external education departments, a need for technical writers, and so forth. Don’t be afraid to expand your horizons when pursuing a job. Start thinking about your work years before you start knowing that you will need references, a resume, and experience to help boost your odds of finding a good position. Be willing to start at the bottom and work your way up in the organization, and don’t expect to graduate college and run the company (unless it’s your own).”

“My advice to young men is do not neglect a good education for the sake of a job. In other words, focus on your formation with a liberal arts foundation and you will have many doors opened to you. Do not be content with just getting by in life. If you are, you will end up feeling robbed of precious years and time better spent with your family. My advice to young ladies is develop your mind with the liberal arts, too, as they will help you to be a real support to your husband and a true partner in all his endeavors. Do not marry a man who desires to be mediocre. You will not save him, and he may destroy your future and the future of your children.”

“In my opinion, in today’s world, nursing, teaching, skilled trades, and engineering would be areas to gravitate towards. Also, the importance of being prepared to work long, hard hours at some useful endeavor is invaluable.”

“Set goals for life: spiritual, family, financial, career, social, and personal goals are all needed. Without goals, it is hard to stay on the path towards a good and helpful life.”

Angelus Press: As a Catholic, how do you view the worth of money?

“I view money as ammunition in the culture war in which we are engaged. It is a volatile type of ammunition, which, if mishandled, will explode and destroy your own people. If handled with detachment, it can be utilized to fight our enemies, primarily through promoting those things that are good, true, and beautiful. When we treat money as an end, it has already begun to backfire. It really is just ammunition—we need more, and need to control it. If you have it, pray hard for protection.”

“Money is a tool like any other that allows us to accomplish worthwhile objectives. In and of itself it has little appeal.”

“Money is needed in one form or another, but it is not the goal but rather simply a necessary means which is generally needed to reach our goals. How much a person needs depends largely on their circumstances and what they seek to achieve. A businessman seeking to build-up a successful enterprise in the fields of engineering or medicine is obviously going to need more than a parish priest or bookseller. We should always be mindful of how much we truly need in relation to our goals and talents and ask God always for the gift of discernment in such matters.”

Angelus Press: After years of business practice, would you do things differently if you were to start over?

“In the big picture, only God really knows if we have followed our calling as He desires. There are mistakes I have made which I would certainly change if I could, but all I can do is seek forgiveness from those I have failed and ask our Lord for the strength to carry on further in accordance with His will.”

“I am thankful that by and large I wouldn’t do much differently. I pray that my success in business, which comes from God, has allowed me to better service both the Church and my neighbors.”

“I hope that I have been able to serve my neighbor and the Church well.”





“Not all poor people are happy. For in itself poverty is neither good nor evil. You can have poor people who are good, and you can have poor people who are bad. Unless of course we understand ‘blessed are the poor’ in the same sense as did the prophet when he said: ‘Better a poor man who is honest than a rich man who is a liar’ (Proverbs 19:22). Blessed was the poor man who cried out, and the Lord heard him (cf. Psalm 33:7)... In short, blessed are those who are poor in imitation of Him who, even though He was rich, made Himself poor for us (cf. 2 Corinthians 8:9). Matthew puts it plainly when he says: ‘Blessed are the poor in spirit.’”

St. Ambrose of Milan, Commentary on the Gospel According to Saint Luke
Church of the Beatitudes, Holy Land

Spiritual Poverty

by Fr. Ceslas Spicq O.P., classes given in 1973 at Ecône on St. Luke's gospel.

"Blessed are the poor" is the first Beatitude given both in St. Matthew, who counts eight such blessings, and in St. Luke, who counts only four. In St. Luke, the stress is on all forms of poverty, including suffering, mourning, and hunger. The same author also adds the four opposite curses: riches, satiety, exuberant joy, and popularity. All too often, a quick read has led to the belief that only the poor are God's chosen ones and the rich are cursed as such, and that these Gospel maxims could be the logo of the Theology of Liberation. Nothing can be further from the truth, as we will see by analyzing the proper scriptural meaning of the Beatitudes.

The Poor in Spirit

This Beatitude of the poor is given an abstract touch in St. Matthew by the addition: "poor... in spirit." This means that not all the poor are blessed but only those who are spiritually so. The best translation from the original is: "Blessed are those who have the sense of their indigence."

The same concept of spiritual poverty is

evoked with the other Beatitudes mentioned by St. Luke: "Blessed are those who [presently] suffer hunger after justice's sake; they shall be satisfied." Hunger is the mark of poverty and privation. We are again dealing with the poor: oppressed and defenseless persons who have no hope but in God. Far from being the exception, this was the life of the immense majority in antiquity, which enjoyed no citizenship, no



protection, and no rights whatsoever, with only too rare exceptions. Such too was the lot of much of Israel's political situation: a country ravaged by wars and tribulations within and without.

The imprecation which St. Luke brings up against the rich follows the meaning we gave to the blessings. Jesus does not curse the human riches, satisfaction, and joy as such. The curse falls only upon those who are not, and refuse to become, His disciples. Jesus directs His discourse to two clear-cut and abstract categories: the type of the rich like Dives, and the type of the poor like Lazarus of the same parable. What He means is that the poverty of the latter is as much a help to Christ's disciples as the riches of the former is rather an obstacle.

care for them.

The Greek term for "poor," *ptochos*, comes from *ptosso*, which means "to diminish oneself," "to shrink." Hence, it has the sense of humiliation, oppression, and not of mere physical indigence. St. Albert the Great defines the poor as the one who is not self-sufficient. The human creature has been described as "an ardent vacuity which, though open to all things, is a congenital naught." This nuance runs through the psalms which are characterized by the resignation and submission of the creature to God's will. We are light years away from the atheistic workman so praised in some circles >

We are Begging Creatures

"Blessed are the poor." The Greek *ptochoi* has a definite realistic sense of "beggar," "vagabond," and "tramp." In St. Luke, Our Lord seems to direct His words specifically to His disciples, using the term "you" rather than the "they" of St. Matthew. Hence, the sense would be that: "For you, my disciples, without money or possession, who have left behind the means of subsistence, poverty is a blessing, because now, you are really dependent on God and you are entitled to expect everything from Him." It has inspired the practice of all evangelical counsels lived by monks and nuns who profess the three vows. It is interesting to notice also that the practice of the vows is intimately connected with the theological virtues. One practices poverty because one hopes and expects all from God; obedience because one believes and submits himself to God; chastity because one loves God above all else.

And this is in line with the Biblical tradition which praises those who know that they are nothing and are happy to be so. In the Bible, God in person takes care of the birds, which neither amass nor sow the fields. Spiritual poverty, that is, poverty of heart, means dependence. For St. Thomas Aquinas, poverty deserves the dignity of virtue only when we recognize ourselves as the clients of divine Providence. The apostles left all for Christ and became thus dependent on Him to



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for being poor. Such a one will not deserve the divine blessings in the mind of the psalmist.

In Biblical terms, “poverty” is another term for the religious soul, which is the beneficiary of God’s good pleasure. Israel as the penitent nation is the “poor” which moves God to pity (Is. 49:13), God protects the poor (Ps. 9:13-19; 34:7; 35:10), and the Messiah will deliver him (Ps. 72:2-4 and 12-13). The poor is the man of low condition, mistreated, humbled, awaiting all his help from God. He is the client of God and all his joy lies in the expectation of the messianic kingdom (Is. 61:1). He is presumably the first beneficiary of the messianic kingdom which will benefit the religious men. Resigned and abandoned as he is to Providence, prompt to obey God’s orders, he will become the pious man and deserve the praiseworthy epithet of ‘just’ which was attributed to St. Joseph among others.

The Kingdom of Heaven

The “kingdom of heaven” is a Biblical expression, which replaces the “kingdom of God,” since the Jews avoided scrupulously using God’s name for fear of misusing His name in vain. What “the kingdom of heaven” refers to is the totality of good to hope for, the sum total of the aspirations of the pious nation of Israel. In other words, it means the messianic era (Dan. 2:44), the kingdom which the God of heaven will raise forever through the Messias.

Estin: means “is,” with the verb in the present tense. The meaning is: “To you the kingdom!” This is not a promise but a contract; and this contract, this kingdom of God, is inaugurated here and now. The poor have already started to penetrate the kingdom and are presently in possession of its riches. Hence, the paradox of “to you who are poor is the true riches!”

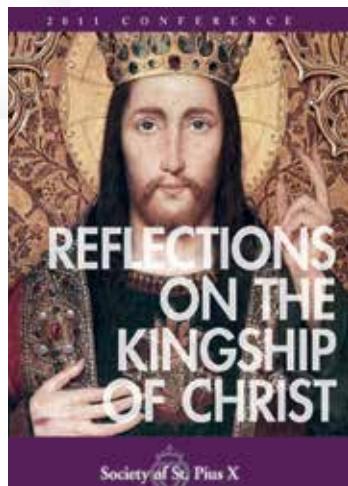
Our Lord, in His Magna Charta of Christian morality (Mt. Ch. 5-8), wishes to change nothing to the social or political landscape, and does not even denounce the crying injustice. Since the outer circumstances are not going to be reformed overnight, He advocates for reforming the way the soul deals with its lot. He calls “blessed” those who suffer...Why? because God will calm

their hunger. This “justice” which they hunger for is the messianic salvation. For, by it, their right will be recognized and no tyrant will ever steal it away from them. This is the logical conclusion of the state of the poor, and a leitmotiv of the prophecies and the Psalms: the messianic salvation will bring about peace (Ps. 17:14; Jer. 34: 23).

The idea is reinforced with the next beatitudes of those who mourn and those who are hated. Those who, for centuries, have been afflicted, miserable, and have awaited the salvation of Israel, shall be consoled (Is. 61:1; Sir. 48:24). Just recall Simeon’s prophecy at the Presentation in the Temple: “Now let your servant, Lord, go in peace.” It is the sigh of an impatient soul saying: “I have suffered enough! It is high time for me to return to you.” The miserable troop of those who lament is drawn from the defenseless, the poor, and the humble, easy prey open to injustice and violence. Hence, the Messias will have another task at hand: to bring consolation (the “Paraclete” of Jn. 16:20; Apoc. 7:17; Is. 49:3; 51:12; 66:13). Indeed, another typical designation of the Messias is that of “the Consoler” (Lk. 4:18; Apoc. 21:4).

“Blessed are the poor in spirit, theirs is the kingdom of heaven.” What poverty is suggested by Our Lord here? He speaks of a spiritual poverty, of detachment of heart from the goods of this life, as is commonplace in Scripture. All the aspects of poverty, including hunger and persecution, are blessed in as much as they favor the interior virtues, gateway to the kingdom of heaven. And, when St. Luke contrasts the fourfold blessings with the four opposite curses of riches, satiety, exuberant joy, and popularity, he stresses that they are commonly the source of dangerous temptations. The “poor in spirit” really points to souls that thirst for God, are dependent on Him, and rely upon His justice and mercy; therefore, they expect nothing from a world passing like a shadow. These poor creatures are rich with the only lasting riches: the adopted filiation by God and the certitude of its eternal inheritance.

2011 Conference
**Reflections on the
Kingship of Christ**



"The Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob forever."

Throughout the centuries of faith, one ideal kept various nations and peoples united: the Kingship of our Lord Jesus Christ over individuals and nations. Rejected by the Protestant revolutionaries, attacked by the architects of the Enlightenment, and ignored and derided in our own age, ignorance of the doctrine of Christ's Kingship lies at the heart of the present crisis.

This little book provides the reader with the key texts to understand, love, and defend this teaching. Along with biographical information about the speakers at the 2011 Angelus Press Conference, this book presents the relevant encyclicals from Popes Leo XIII, St. Pius X, Pius XI, and Pius XII in their entirety, plus articles from the late Cardinal Pie, Fr. Juan Carlos Iscara, FSSPX, and Dr. John Rao. A must-have for those Catholics committed to restoring all things in Christ.

Christ the King of the Economy

by Brian M. McCall

Christ the King of the Economy: Refuting the Errors of Economic Liberalism¹

¹ This article is a condensed version of the argument contained in Brian M. McCall, *To Build the City of God: Living as Catholics in a Secular Age* (Angelico Press, 2014).

The term “economics” originally meant the study of household management. The art of household management, or economics, is not merely an internal art, whereby financial management of the household, its labor and material allocation, and services acquisition, for example, take place within the scope of a single household. Rather, households are not completely self-sufficient but must interact with one another and with the wider community in order to meet their needs. Exchange transactions among households are the basis of economic activity. Reality and reason posit that such exchanges are under the control of Christ’s direction. All of economics, all of society, must be regulated by the eternal law, the constitution of Christ the King. The dogma of the Kingship of Christ over all societies means that all of human life must be under the empire of Christ the King. Just as there can be no separation between Church and state, there can be no separation between the Church and economy. Christ is King not only of political societies but of economies as well.



² Leo XIII, *Rerum Novarum*, no. 16 (emphasis added).

³ Pius XI, *Quadragesimo Anno*, no. 41.

Some argue that the phrase “Catholic economics” is nonsensical because there can be no “Catholic” economics; there is only economics. Those making such claims fail to understand that economic activity involves human action—investing, buying, selling, laboring, *etc.*—which has moral implications and is therefore subject to the law of Christ. We are whole beings. We cannot compartmentalize our existence or actions. We cannot be Catholics on Sunday or Catholics with respect to our religion but something else Monday through Friday at the office. To claim economics is somehow devoid of moral significance is to deny that it is a human activity.

In the same vein economic liberals will often seek to disqualify the Church from speaking on economics, claiming “it is just a science.” Even if economics were a science, which it is not, it cannot on its own answer the important questions about what we should do. Leo XIII shortcut this line of argument when he said in *Rerum Novarum*, “We approach the subject with confidence, *and in the exercise of the rights which manifestly appertain to Us.*”² Pius XI echoed this statement more strongly in *Quadragesimo Anno* when he proclaimed, “there resides in Us the right and duty to pronounce with supreme authority upon social and economic matters,” and later stated that these issues are “subject to Our supreme jurisdiction.”³ This was not a new idea. These pontiffs were not stating a new truth, but they were merely reminding people that this has been the case since the beginning of Christianity. Church history is filled with cases of economic issues being settled by the Church in councils, papal decretals, ecclesiastical courts, and various synods. The very first Ecumenical Council of the Church, in Nicea, issued canons dealing with an economic issue, usury. The papal archives are littered with these questions, from *Naviganti*, dealing with sea loans, to *In Civitate*, dealing with credit sales, to *Vix Pervenit*, summarizing the teaching on usury.

Catholic economic doctrine is not new. The Church did not create a social and economic doctrine in recent times to supplement its sexual morality. The doctrine Leo XIII and Pius XI teach is merely the continuation of a long tradition going back to the ancient pre-Christian world. Aristotle had placed economics as a sub-discipline of politics (itself a part of ethics) and which Christians later understood to be itself subordinate to theology. The principles expounded in *Rerum Novarum* and its progeny are part of the perennial teaching of the Catholic intellectual tradition. Leo XIII and Pius XI certainly have applied this constant teaching to new situations (fractional reserve banking, the rise of communism, organized labor activities), but the doctrine they apply is not new.

Unlimited Greed or Rational Constraint?

The central assumption underlying all of liberal economic thought in contrast to Catholic economic doctrine is greed. Now economic liberals do not always use that word; they may call it “profit motive” or “self-interest” or “wealth maximization,” but all of these terms boil down to the same thing.

More clever economic liberals will mask this principle by saying that it is only valid within the economic “framework.” Once wealth is generated, >

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morality may have something to say about what one does with it; but within the analysis of the process of production, profit maximization is the supreme criterion for evaluating economic choices: which alternative generates more wealth is the key to choosing human action (even if some concede that morality can put demands on the further use of this wealth). All other considerations eventually distill to this sole criterion. Social responsibility, charitable giving, concern for the safety of workers, and other values may be considered by economic liberals, but only after maximum profit or wealth maximization is attained. A decision to donate computers to a school is justified for a board of directors only to the extent the enterprise hopes to derive at some point a greater amount of wealth than expended in the donation through advertising or customer good will. This is why participants in a system controlled and ruled by liberal economic thought may be decent people, men who want to make moral choices, but their philosophy precludes the “intrusion” of such morals into the decisions of a business enterprise, wherein the generation of profit is the complete good to be sought. This move exempts economic liberals from the moral (divine and natural) law’s requirements of justice and fairness. Again, some economic liberals make exceptions for a few egregious offenses against the natural law, such as fraud and violence. Yet man is subject to the entire divine and natural law. We are not free to pick and choose which norms to observe and which to leave outside of our artificial “framework.”

Now one with a *sensus Catholicus* likely knows this philosophy is flawed. We will explore Catholic economic doctrine to see exactly why it is flawed.

As St. Thomas teaches, relying on Aristotle, men act in accordance with ends. We choose actions that, in light of all the relevant facts, appear to attain a particular end. Now some ends are incomplete; they do not perfect all of the aspects of man’s nature. Some ends are more complete; they encompass more aspects of man’s nature. The ultimate or most complete end of man is eternal salvation, the beatific vision. In attaining this end, man’s nature is perfected. Below this perfect end are other necessary ends that must be pursued in order to make the perfect end attainable. The highest natural end is the living of a virtuous life in peaceable society. Below this complete natural end, the creation of sufficient temporal wealth is one of the incomplete ends comprising it. In order to come to know, love, and serve God and live well with our neighbor in this world so as to attain his ultimate end, happiness in heaven, man must satisfy the physical needs of his bodily nature. The satisfaction of human temporal needs provided by wealth is therefore one of the ends towards which man’s nature, and hence natural law, directs him. We cannot lose sight of the fact that this end is only intermediate, incomplete. Wealth or profit is not a final end in and of itself; it is a means to other ends and as such must be morally evaluated as a means. It must therefore be limited to the extent it conforms to the ultimate natural and supernatural ends of man. We see here that the economic liberal’s fatal error is that he makes of an incomplete end the complete criterion of decision within a “framework” he arbitrarily uses to insulate economic activity from the same degree of moral scrutiny that governs other human activity.

The effect of doing so is that the attainment of wealth becomes infinite.



⁴ Henry of Hesse, *De contractibus*, in Gerson, *Opera omnia*, 4, cap. 12, fol. 191ra.

⁵ St. Bernard of Clairvaux, *De consideratione*, 47.

When an incomplete end is treated as a complete end it is distorted, and the proper orientation of man towards his true end is obscured. This is why man is required to place limits on the increase of wealth as a criterion of economic decision making just as he must place due limits on his concupiscent appetite. The desire for wealth, much like the desire for other things, is not bad in and of itself but it needs to be constrained and properly oriented to a higher end. The generation of wealth according to Catholic economic doctrine must be placed under constraint just as the desires of concupiscence must be subjected to reason. Henry of Hesse explains it thus: “Whoever has enough for these things [to sustain oneself, to perform pious works, to make reasonable provision for future emergencies, or to support offspring] but still works incessantly to gain riches or a higher social status, or so that later he may live without working, or so that his sons may be rich and great—all such are driven by damnable avarice, physical pleasure, and pride.”⁴ To possess enough for all this and still desire more exceeds the bounds of prudence. Constraints on the desire for wealth are not excessive but rather very prudent. There is an outer limit to acquisitiveness.

Saint Bernard agrees with this conclusion: “In themselves, as regards man’s Spiritual welfare, they [riches] are neither good nor bad, yet the use of them is good, the abuse is bad; anxiety about them is worse; the greed of gain still more disgraceful.”⁵ The proper use of wealth is virtuous; its abuse—the greed of gain—is vice.

Liberal economic philosophy says any choice that increases net wealth is a good choice; the principle acknowledges no limit. The profit motive in the economic liberal’s philosophy cannot accept the limit defended in Catholic economic philosophy. Profit is always good and more profit is always better—again, within the “framework” that economic liberals use to exempt “economics” from full moral scrutiny, while protesting that outside the “framework” people can be moral and generous when it comes to deciding how they will use their wealth.

Before proceeding in this argument I must pause to clarify that recognizing a necessary moral restraint on the profit motive is not analogous to asserting that the government must impose this restraint in all circumstances. The question of what is the appropriate balance among the Church’s public law, local government, national government, and personal restraint as directed by a confessor is a question about the appropriate means. This is a large topic in itself; for centuries and in light of differing circumstances, the balance between the internal forum (confession) and the various external fora (civil and ecclesiastical courts) has gone on and will continue. Yet proponents of economic liberalism often attempt to confuse the issue by raising this topic as a red herring. They conflate the argument that morality requires this restraint with the advocacy of a totalitarian police state. Economic liberals in doing so avoid having to argue the real issue: the profit principle cannot be the sole criterion of evaluating the justice and morality of economic choices.

Returning to the necessary restraint, recall it is the other ends of man’s existence. What are these other ends? They are none other than the supernatural and natural ends of man. For example, living justly or rendering to others their due is an end of the social nature of man. Justice >

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⁶ Thomas Woods, *The Church and the Market* (New York: Lexington Books, 2005), 31.

⁷ Ibid., 50ff.

⁸ Ibid., 31.

⁹ Ibid., 31.

¹⁰ Ibid., 16.

¹¹ Ibid., 43.

is one of the cardinal virtues man must strive to perfect on his path to the complete end. Thus, it is illicit to obtain profit by use of means that violate commutative justice (which includes more than fraud). Liberal economic thought rejects this constraint. This is to say nothing of the divine law, in light of which man's actions must be judged.

The Old Economic Liberal Canard: Economics Is Just a Science!

The Catholic economic liberal Dr. Thomas E. Woods, Jr. has argued that “economics is a science whose purpose is to employ human reason to discover how man's ends can be reached. What those ends should be is a matter for theology and moral philosophy to decide.”⁶ Whatever most efficiently gets us to the chosen end is the right economic choice. Yet Catholic morality does not permit ambivalence about means. Even if one's ends are good (as determined by theology and moral philosophy, as Dr. Woods would say), the means chosen must also be morally just. Thus, to claim that economics is merely the science of “means” is defective. The choice of means is not morally neutral. Means have moral implications.

A typical argument is that a low wage (one below the intrinsic value of the work performed for that wage) is acceptable if the free market will bear such wage (due to a large number of unemployed workers, for example).⁷ It is argued that even the worker paid an unjust wage is better off in the end because the profit made by the employer increases overall wealth for society, or put in a favorite expression of economic liberals, a rising tide raises all boats. Conceding for the moment that this assertion is factually true (despite its being counterintuitive), Catholic economic doctrine prohibits paying an unjust wage as a means to this end. Even if more wealth is created for the economy or more people have jobs, if this end is achieved by a violation of justice, this end cannot justify an unjust means. A worker has been paid less than the value of the work performed. Society may have more wealth, but the end of man called justice has been violated by the use of an unjust means. So economics is “value free”⁸ simply because it refuses to consider the moral values that restrain making use of unjust means.

Now the reason economic liberals cannot see the error of the ends—justifying the means is that they assert that economic actions are amoral—they have no moral implications. Tom Woods, for example, says “absolutely nothing in the body of economic law derived through praexology involves normative claims” and “it is absolutely senseless to argue that . . . economic law should be subordinate to moral law.”⁹ Dr. Woods asserts this based on an understanding of economics as merely the study of human action to discover independent natural laws or operations.¹⁰ Since these laws are part of “nature,” they are not moral or immoral; they just exist. He even compares economic laws to the law of gravity.¹¹ The fatal flaw in this thinking is that all human actions involve *choice*. Human actions are not like gravity, predetermined and independently operating. Choices always have moral implications; they are either morally licit or illicit choices. Dr. Woods is correct; economics involves the study of human actions. Yet unlike the study



¹² See *ibid.*, ch. 2.

¹³ *Summa*, II-II, Q. 77, art. 1.

¹⁴ Woods, *The Church and the Market*, 46–47.

¹⁵ *Ibid.*, 47.

of naturally existing gravity, all chosen human acts have moral implications and natural and divine restraints.

Take for example one of Dr. Woods's favorite examples of an "economic law" akin, in his mind, to gravity: supply/demand price relationships.¹²

When supply goes down or demand goes up, prices go up. He asserts that empirically this can be observed and therefore the movement of prices up as supply declines, or demand increases, is morally neutral; it just happens by force of an economic "law of nature." This assertion is false. Prices are not autonomous forces independent of human choice. Prices go up because *people choose to increase them*. Now, it may be true that since the dawning of the Liberal Age people raise prices in these contexts because they believe, erroneously, that they have no choice: "Since prices always rise with supply



Dr. Thomas E. Woods, Jr.

decreases, I have to raise my prices." In a Catholic age, however, when people were not drunk with the propaganda of economic liberalism, this was not the normal reaction. The causes, nature, and duration of the supply shortage, or demand increase, had to be considered before a guild, or a public authority, or a father confessor would permit a merchant to increase prices. Thus, prices could be altered, *but only if there existed a morally licit reason to do so*, such as a sustained increase in the cost of transportation of the goods.

Further, unlike *liberal* economics as defended by Dr. Woods, *Catholic* economics holds it morally impermissible to increase prices due to a particular need of a buyer of goods or services. St. Thomas teaches that it >

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is unjust for a seller to charge more because a buyer is in particular need of a good.¹³ To use another example offered by Dr. Woods,¹⁴ if a crisis such as the terrorist attacks in New York were to occur and people were deprived of their homes, it is unjust to increase the cost of a hotel room by 185 percent simply because more people want rooms. Dr. Woods claims, however, that allowing this price-gouging is a good thing because it allows the resource—the room—to go to the person who values that resource the most. Actually it allows the room to go to those with the most wealth, who may not be the people who value the room the most. A person of modest means who has no other place to find shelter for his family may place a greater value on the room than a millionaire who just does not want to spend a night with his in-laws. The difference is the man of moderate means has less wealth with which to express his greater value of the room.

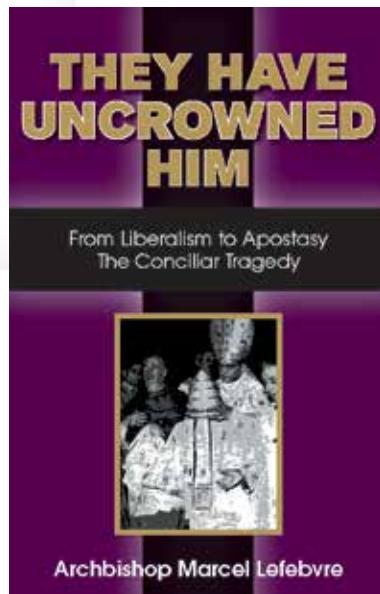
Dr. Woods raises a red herring at this point, arguing that keeping room rates in a time of crisis at normal levels will cause a waste of limited resources with a family taking up two rooms when they would only use one if the prices were higher.¹⁵ First of all, it is *precisely the wealthier room-renter*, not the lower-income family, that is more likely to take more rooms by renting more than one for his comfort, so the argument fails on that account. In any case, since this outcome again involves human choice, it is not inevitable. This hotel owner can simply require that in emergencies a family of four may only rent one room so that others in need can occupy the second room. There is no need to increase the price by 185 percent to achieve a just rationing of scarce resources. Since Dr. Woods has started from the false moral premise that prices and other economic decisions are independent of human moral choice, he argues falsely that economic choices should be allowed to fall where they may, as a ball dropped can only fall to the ground due to the law of gravity.

In the end, this obscuring of the human moral choice involved in all economic actions becomes a façade behind which wealth can be pursued without moral limits. No, economics is not a discipline about invariable independent forces such as physics. It is the study of human actions relating to the means of creating temporal goods. Every human action and all means to ends must be oriented to and limited by the ultimate ends of man. This simple truth has been under attack for centuries by economic liberals. It is time that Christ's truth, the natural law, be given its proper place within the discipline of economics. The only desire of man that can morally be unlimited is the desire for God. The desire for wealth must be subject to just limits, with God and his law in view at all times.



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They Have Uncrowned Him



If we wish to see Christ reign, we must first understand how they have uncrowned Him.

This work is the fruit of a lifetime of service and study for Christ the King. Beginning by tracing the origins and nature of liberalism, it examines how that liberalism infected the Church in the 19th and 20th centuries. Moving from there, the Archbishop shows how that same liberalism, so long condemned, triumphed in a "revolution in tiara and cope."

Mammon Said. . . .

by a Priest (from *Fideliter*, No.229, pp.14-16)

It isn't easy for a Christian to remain free from the influence of money. To illustrate this difficulty, here is the fictitious story of a family father who has not yet succeeded. The articles that follow will offer him some paths he could take.

He is a good Catholic. He is an executive and earns a good living. And it's a good thing, too, for there are mouths to feed at home. He has often meditated on Our Lord's words: "You cannot serve two masters, God and Mammon." This morning he sets off for a typical day of work.

He begins the day with his little morning ritual: a quote from the Bible on one of his cell phone applications. Today the quote reads, "For where thy treasure is, there is thy heart also." He immediately follows this reading with

a quick look at his bank account on his *My Online Banking* application. Rent has to be paid tomorrow, and he needs to make sure how much money is there; after checking, he finds pretty much the same amount as there is every month: he has not yet started saving up. But let's be honest: he checks his account even when he is not expecting any transactions... This little habit allows him to give thanks to God on the 25th of every month. For a quote from Scripture that inspired him? No, because it's his payday: Alleluia!

Stopped on his way to the office by a red light next to a little shop, he smiles inside at all those modest people he sees doing the same thing every day: buying lottery tickets that have them dreaming of winning a fortune. What madness to waste so much money on mirages! But his



thoughts quickly darken as he remembers how he himself pursued like a Holy Grail the bonus promised by his manager, justifying workdays that lasted long into the night for over a month! And that to the detriment of his family life. But it's the crisis: the eagerly awaited bonus was never paid. Was it such a very different ambition? Was it really reasonable? Just then, the radio reporter announces: the top regret in the office world is to have chosen one's profession for the wrong reasons, that is, for money and not passion. If even the radio starts at it...

Arrival at work. He has his system down. He summons the suppliers all at the same time and has them placed in different rooms. Then he goes from room to room: "I got this price, can you offer me better?" The competing suppliers obviously do not all have the same level of services to offer, but he always quotes the lowest offer. Put on the spot, it is impossible for them to get their bearings--but he doesn't lie to them. It's just that this simple competition forces them to come up with a new offer on the spot. Do they run the risk of making a losing deal? They'll make up for it somehow. This overwhelming competition is everywhere: why should he take offense at it? Everyone runs after profit. He himself has to put up with Oliver, who nags the entire floor, wanting to know their bonuses and yearly raises to compare them with his own without letting them know his own level. He doesn't lose his temper and considers himself all but heroic for it.

Next he turns to the other matter of the day that he needs to take care of: these thefts at the office. He spends his time buying ink cartridges, as if the service printed *The Encyclopedia Britannica* every day! But he has an idea: he plans to buy a top of the line model that costs several thousand dollars: surely none of the employees will have that model at home and the cartridges will stop disappearing. His brother-in-law, who gave him the idea, assured him that with the savings made on the thefts the investment had paid off for him in less than a year. And this situation does not revolt him: isn't fraud everywhere? Don't companies themselves cheat? His company, like all the companies in the country, is taxed on the rate of work accidents for the year. How is it that certain companies

that work in risky sectors and at night--which increases the risk--never declare any accidents? Would it be to keep their taxes down? After all, it is not up to him to work out all the world's injustices.

While it is not very fulfilling, his work has the advantage of providing him with a security that he did not have before when he was self-employed. And that on every level: when they got married, Jane did not understand at first why he opted for separate property, and took it as a lack of trust. He reassured her: this choice was only a way of protecting her if he were to go bankrupt. And he did not regret his choice when that very cross was sent his way.

Return home after his day of work. A quick hello to his wife and finally he can relax! Internet. Paul is chasing Louis and shouting in the apartment (which is too small, but it is a house with a yard and reasonable commutes; it's like a dream, given the prices of real estate--and of gas); Francis just upset his sister's puzzle, and now she is screaming. The last thing he feels like doing is getting up; he just needs to shut the door. Doesn't he already do enough earning money every month with his work? But he recovers quickly from this hasty and unjust thought: taking care of the children, the grocery shopping, the time spent running the house: the needs of the home are not only measured in dollars-- and Jane, who stays at home, has her fair share to do.

Besides, his attention is diverted by what he has been impatiently awaiting: the price of the high-quality race bike he has had his eye on for a long time has dropped even lower! Two days ago, a categorical "no" from his wife: still too expensive despite the 50% off. But now the price is really good. A quick check with his wife, who says "yes." A minute later, a huge smile: the bike is bought! Already? Yes, the greatly desired prize has been in his shopping cart for a month now waiting for her to consent; it only takes thirty seconds to get the credit card number out! Jane doesn't dare say anything: didn't she give in to the temptation of trying "shopping therapy," which she afterward regretted when she saw the uselessness of what she had bought in too great haste? But it is so easy to give in on the Internet: no time to think... Besides, after dinner, it >

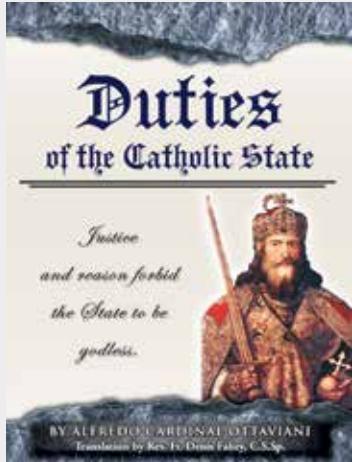
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will be time to bring up the subject that has her preoccupied: yet another financial dilemma, but a little more serious. Paul and Louis are getting bigger and they are asking for certain activities she thinks would be good for them: learning an instrument at school would be a good way to teach them beauty. But first there is the private school tuition to pay, and government aid to families has dropped so much in the past five years: is the week at the ski resort going to have to be sacrificed?

Another little ritual every evening (he is not obsessive, just precise): reading an article from *The Angelus* that encourages the practice of the spirit of poverty in this world ruled by money. At the end of the article, he marks his page with a little insert delivered with this edition: a call for donations for the construction of a monastery...

Night prayers, then examination of conscience. Of what spirit am I? What were the dominant preoccupations of my day? Oh, that St. Ignatius can be disagreeable!

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Duties of the Catholic State

Justice and reason forbid the State to be godless

Cardinal Ottaviani, in a 1953 lecture, explains why the Church teaches that the State has the duty of professing the Catholic religion and that rulers are to insure that the moral principles of the True Religion inspire the social activity and the laws of the State.

This is the true Catholic doctrine trampled upon by the Vatican II document *Dignitatis Humanae*.



Pentecost and the Sundays of the Year

by Fr. Christopher Danel

The series of Sundays which follow Pentecost are an extension, subtle and serene, of this mystery which flows into the days of summer and later into those of fall, and we know this period simply as the Time after Pentecost. As Dom Guéranger explains it, the Holy Ghost “wishes to take up His abode within us, and to take our life of regeneration entirely into His own hands. The liturgy of this Time after Pentecost signifies and expresses this regenerated life, which is to be spent on the model of Christ’s and under the direction of His Spirit” (*The Liturgical Year*, vol. X, p. 4). Therefore, we first examine the source of this sanctification of liturgical time by considering the history and liturgy of Pentecost.

The History of Pentecost

The splendor of the Paschaltide liturgy reaches its conclusion on the fiftieth day (*pentekosté*), which is the annual commemoration of the descent of the Holy Ghost at Pentecost. Among the Hebrews, there was a feast also known as Pentecost or the Feast of Weeks (Shavuot). Along with Passover and the Feast of Tabernacles (Sukkot), it was one of the three great pilgrimage

feasts for which devout souls travelled to the Temple in Jerusalem in accord with the Law, as expressed in several passages of Exodus and Deuteronomy, *e.g.*, “Thrice a year shall all thy males appear before the Lord thy God” (Ex. 23:17). The Holy Family’s participation in these annual pilgrimages is seen in the Gospels, and it is for this reason that such large numbers >

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of pilgrims were in Jerusalem at the times both of the Crucifixion and of the Descent of the Holy Ghost.

The original feast of Pentecost had a dual purpose in the Old Testament and has a close parallel mystically to the Christian feast. It was tied agriculturally to the harvest of the first-fruits, and spiritually to the promulgation of the Law on Mount Sinai, which occurred fifty days after the exodus of the Israelites from Egypt. It was therefore a type of completion: first deliverance from bondage (crossing the Red Sea), then the “descent” of the Law from the summit of Sinai to guide them the rest of the way towards the time when the Messias would come. It is thus a prefiguring of the dispensation of the New Covenant: first deliverance from sin (baptism), then the descent of the Holy Ghost from Heaven to guide the Church the rest of the way towards the second coming of the Messias in power and glory. The Christian Pentecost fulfills and surpasses the old one, because as Saint Paul reiterates so clearly, the Spirit is greater than the Law. The Spirit gives life.

At what point was the feast of Pentecost introduced into the liturgical calendar of the Church? Taking into account the close connection between Passover and Pentecost among the Hebrews, the same connection can reasonably be supposed to have been made between Easter and Pentecost (with its superior importance) in Christian worship. There is a reference to Pentecost in the liturgical calendar already in Saint Paul’s first epistle to the Corinthians: “But I will tarry at Ephesus until Pentecost” (I Cor. 16:8). The second century *Epistula Apostolorum* also attests to the existence of Pentecost in the Catholic liturgy. The Church historian Eusebius of Caesarea (†340) recalls in his *Life of Constantine* that the death of the Emperor occurred on this feast, and calls Pentecost “*Omnium festivitatum maximam diem – the greatest day of all feasts,*” and the same is confirmed throughout texts of the fourth and fifth centuries. On Pentecost St. John Chrysostom (†407) exclaimed, “Today we have been led to the very source of all good things!” and remarked that such a massive throng of the faithful had gathered for the festal liturgy that his

church was bursting at the seams.

The Vigil of Pentecost

The development of the feast was influenced greatly by the practice of conferring baptism at Pentecost for those who had not been baptized at Easter. It was celebrated in a way very similar to that of the Paschal liturgy, with a nocturnal vigil culminating in the festal Mass at dawn. Eventually the Vigil with baptism was transferred to Saturday morning or afternoon, in some places at the hour of Sext and at others at None, and the Mass of the Vigil of Pentecost was thus separated from the Mass of Pentecost proper. The Vigil featured the same series of rites as the Paschal Vigil from the lessons onward (lessons, blessing of the font, litany, Mass), although the lessons did not number twelve as in the ancient Paschal Vigil, but were originally only four, then six. At the same time the Paschal Vigil was reformed under Pope Pius XII, the lessons and font ceremonies of the Vigil of Pentecost were suppressed, leaving in place the Vigil Mass similar to the vigils of other major feasts of the year, such as the Ascension and Christmas.

The Vigil of Pentecost became a day of fast sometime after the fourth century, notwithstanding the ancient prohibition of fasting during Paschaltide. The Leonine Sacramentary of the fifth and sixth centuries lists a series of prayers for the vigil with references to the fast, and the Gelasian Sacramentary of the eighth century contains a collect for the vigil which reads, “*Grant, we beseech Thee, O Lord, by the grace of the Holy Ghost, a new discipline of the spiritual observance of Thy Paraclete, so that our minds, purified by the holy fast, may be made more apt in all things for His gifts.*”

The Feast of Pentecost

The Mass for the Day of Pentecost takes some of its parts from Psalm LXVII, *Exurgat Deus*, which could be called the Pentecost Psalm. The same psalm is used in the Rite of Confirmation, particularly the text “*Confirma hoc Deus quod*



operatus es in nobis—Confirm, O God, what Thou hast wrought in us." The sequence *Veni Sancte Spiritus*, which carries the sobriquet "the golden sequence," is attributed to Archbishop Langdon of Canterbury (†1228). His composition replaced an earlier sequence from the tenth century, which was "*Sancti Spiritus adsit nobis gratia—May the grace of the Holy Ghost be upon us.*"

The Mass contains a special Preface, *Communicantes*, and *Hanc Igitur*. The Preface has always been *Qui ascendens super omnes cœlos* (Who ascending above all the heavens), but its conclusion has undergone some retouching over the centuries. The Leonine and Gelasian Sacramentaries give a conclusion describing the exultation of Pentecost: "*Unde lætantes inter altaria tua, Domine virtutum, hostias tibi laudis offerimus per Christum Dominum Nostrum—Therefore, joyful at Thy altar, O God of hosts, we offer Thee sacrifices of praise*

Holy Trinity, Cathedral of Den Bosch, Netherlands



through Christ Our Lord." St. Gregory the Great (†604) substituted this conclusion with another one lifted from an Easter preface, which is now used: "*Quapropter profusis gaudiis, totus in orbe terrarum mundus exultat—Wherefore does the whole world rejoice with exceeding great joy.*" The *Communicantes* speaks of the innumerable tongues of flame which descended upon the Apostles (*innumeris linguis*). The *Hanc Igitur* is the same as the proper text used for Easter, and refers to those reborn through baptism.

In the Medieval period, from at least the twelfth century onward, there were some particular customs in Italy and France associated with the Pentecost Mass. It was the custom in some places to have white doves fly around inside the church during the Mass. The more widespread custom was carried out during the Sequence of the Mass, or sometimes during Terce (i.e., nine o'clock in the morning, when the Holy Ghost descended), at which point red rose petals, various flowers, and sometimes burning wads of flax, were dropped down from the church rafters in a vivid simulation of the tongues of fire. This gave Pentecost the title "*Pasqua rosata*," or "Rose Easter" in Italy. For the Papal Liturgy, the shower of rose petals was anticipated to the previous Sunday, when the station Mass was held at the Church of St. Mary of the Martyrs, formerly the Pantheon. At that place, the outpouring of petals from the large, open *oculus* in the roof provided a particularly brilliant effect.

The Octave, Ember Days, and Trinity Sunday

The Easter Cycle was originally concluded with the day of Pentecost, bringing the sacred fifty days to their close. In the *Apostolic Constitutions*, there is a reference to celebrating Pentecost for a whole week, but it was not until the second half of the sixth century that the feast was graced with an Octave in the universal calendar. There may be three reasons for the addition: simply to embellish and honor the feast by this addition, from which several other feasts of the calendar benefitted, and which >

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was certainly due to a feast as important as Pentecost; to make a firmer association with the Easter Mass and its Octave; or to add seven days in honor of the seven Gifts of the Holy Ghost, which is the motive given by Amalarius of Metz (†850).

The ember days of summer were originally assigned to the week after Pentecost since the “fastless” time of Easter would have been past. However, with the addition of the Octave, the ember days were moved to the following week, and it was St. Gregory the Great who moved them back to their primitive and current placement, which led to the unusual penitential-festal character of these days. The Masses are essentially festal, deeply imbued with the character of Pentecost, except for their additional lessons and two minor elements on Ember Saturday, when there is a tract before the Gospel and a Secret which refers clearly to the fast. In some places, the restoration of the ember days to Pentecost week was not adopted, and in other places which did adopt the change, two Masses were then celebrated on those days, one for the Ember Day Mass, the other for the Octave. It was not until the eleventh century, due to the vigorous work of St. Gregory VII (†1085) and Urban II (†1099), that liturgical uniformity was again achieved and all local churches adopted the disposition of Pope St. Gregory with one Mass of the day.

The origin of Trinity Sunday is traced, like so many things, to the Abbey of Cluny, where around 1030 AD, a liturgical feast dedicated to the Holy Trinity began to be celebrated on the first Sunday after Pentecost. Cluny's choice of that particular Sunday was due to the fact that the ancient ember liturgy, as a night vigil, filled both Saturday and Sunday, and once the ember Mass was celebrated earlier on Saturday, it left Sunday with a liturgical void. In some places, a feast of All Saints was inserted, whereas at Cluny a new feast was ingeniously created. Due to the monastery's vast influence, the feast soon spread. There was some opposition to it, even from several Popes, due to the principle that the entire liturgy, every Mass and every ritual, is directed to the praise and glory of the Triune Godhead. Nevertheless, the feast enjoyed ever-increasing devotion north of

the Alps, and the eventual adoption of the feast by the Roman liturgy was due to the long sojourn of the Papal Court in Avignon, and to the French Pope John XXII, who approved it there in 1334.

The Sundays of the Year

The Sundays between Pentecost and Advent were originally grouped into four categories: those after Pentecost, those after Sts. Peter and Paul (29 June), those after St. Lawrence (10 Aug), and those after St. Michael (29 Sept). The Gelasian Sacramentary abandoned this system so that they would all be *Post Pentecosten*. It lists sixteen interchangeable formulæ (collects, etc.) for them, which would eventually be assigned permanently to the V to XX Sundays. The lessons are those, with few exceptions, given in the eighth century *Comes* of Murbach. The first five Sundays continue the Catholic Epistles (St. James, St. Peter, St. John), after which begin the Pauline Epistles in sequential order, which reflects the ancient *lectio continua* arrangement. The Gospels are taken principally from the second half of each of the synoptic Gospels, as the first parts of these had been used in the Sundays after Epiphany.

Conclusion

While the Sundays after Pentecost may be viewed in isolation from each other, a view of the whole season can be had by which the sure and steady living out of the mystery of Pentecost *dans les choses quotidiennes*, can be profitably seen. Green is the color of the whole season, and it takes its origin from vegetation, evoking that steady stream of lymph in plants which makes them grow from mere seeds into lush, vibrant foliage. In fact, green is the color of Pentecost in the Eastern rites, and the Roman Rite uses it in this season to express this steady and discreet interior action of the Life-giving Spirit in the soul, sanctifying, inspiring, directing, propelling ever forward.



Papal Teachings

Motu Proprio, *Fin Dalla Prima Nostra*, concerning popular Catholic action, by Pope Pius X, Dec. 18, 1903

In our first Encyclical to the Bishops of the world, in which we echo all that our glorious predecessors had laid down concerning the Catholic action of the laity, we declared that this action was deserving of the highest praise, and was indeed necessary in the present condition of the Church and of society...

Our illustrious predecessor, Leo XIII, of holy memory, traced out luminously the rules that must be followed in the Christian movement among the people in the great Encyclicals *Quod Apostolici Muneris*, of December 28, 1878; *Rerum Novarum*, of May 15, 1891, and *Graves de Communi*, of January 18, 1901; and further in a particular *Instruction* emanating from the Sacred Congregation for Extraordinary Ecclesiastical Affairs, of January 27, 1902.

And we, realizing, as did our predecessor, the great need that the Christian movement among the people be rightly governed and conducted, desire to have those most prudent rules exactly and completely fulfilled, and to provide that nobody may dare depart from them in the smallest particulars. Hence, to keep them more vividly present before people's minds, we have deemed it well to summarize them in the following articles, which will constitute the fundamental plan of Catholic popular movement.

I. Human society, as established by God, is composed of unequal elements, just as the different parts of the human body are unequal; to make them all equal is impossible, and would mean the destruction of human society. (Encyclical *Quod Apostolici Muneris*) >

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II. The equality existing among the various social members consists only in this: that all men have their origin in God the Creator, have been redeemed by Jesus Christ, and are to be judged and rewarded or punished by God exactly according to their merits or demerits. (*Encyclical Quod Apostolici Muneris.*)

III. Hence it follows that there are, according to the ordinance of God, in human society princes and subjects, masters and proletariat, rich and poor, learned and ignorant, nobles and plebeians, all of whom, united in the bonds of love, are to help one another to attain their last end in heaven, and their material and moral welfare here on earth. (*Encyclical Quod Apostolici Muneris.*)

IV. Of the goods of the earth man has not merely the use, like the brute creation, but he has also the right of permanent proprietorship and not merely of those things which are consumed by use, but also of those which are not consumed by use. (*Encyclical Rerum Novarum.*)

V. The right of private property, the fruit of labor or industry, or of concession or donation by others, is an incontrovertible natural right; and everybody can dispose reasonably of such property as he thinks fit. (*Encyclical Rerum Novarum.*)

VI. To heal the breach between rich and poor, it is necessary to distinguish between justice and charity. There can be no claim for redress except when justice is violated. (*Encyclical Rerum Novarum.*)

VII. The following are obligations of justice binding on the proletariat and the workingman: To perform fully and faithfully the work which has been freely and, according to equity, agreed upon; not to injure the property or outrage the person of masters; even in the defense of their own rights to abstain from acts of violence, and never to make mutiny of their defense. (*Encyclical Rerum Novarum.*)





VIII. The following are obligations of justice binding on capitalists: To pay just wages to their workingmen; not to injure their just savings by violence or fraud, or by overt or covert usuries; not to expose them to corrupting seductions and danger of scandal; not to alienate them from the spirit of family life and from love of economy; not to impose on them labor beyond their strength, or unsuitable for their age or sex. (*Encyclical Rerum Novarum*.)

IX. It is an obligation for the rich and those who own property to succor the poor and the indigent, according to the precepts of the Gospel. This obligation is so grave that on the Day of Judgment special account will be demanded of its fulfillment, as Christ Himself has said (Matthew 25). (*Encyclical Rerum Novarum*.)

X. The poor should not be ashamed of their poverty, nor disdain the charity of the rich, for they should have especially in view Jesus the Redeemer, who, though He might have been born in riches, made Himself poor in order that He might ennable poverty and enrich it with merits beyond price for heaven. (*Encyclical Rerum Novarum*.)

XI. For the settlement of the social question much can be done by the capitalists and workers themselves, by means of institutions designed to provide timely aid for the needy and to bring together and unite mutually the two classes.

Among these institutions are mutual aid societies, various kinds of private insurance societies, orphanages for the young, and, above all, associations among the different trades and professions. (*Encyclical Rerum Novarum*.)

XIX. Finally, let Catholic writers take care, when defending the cause of the proletariat and the poor, not to use language calculated to inspire aversion among the people of the upper classes of society. Let them refrain from speaking of redress and justice when the matter comes within the domain of charity only, as has been explained above. Let them remember that Jesus Christ endeavored to unite all men in the bond of mutual love, which is the perfection of justice, and which carries with it the obligation of working for the welfare of one another. (Instruction as cited in introduction)

But as words and energetic action are of no avail unless preceded, accompanied and followed constantly by example, the necessary characteristic which should shine forth in all the members of every Catholic association is that of openly manifesting their faith by the holiness of their lives, by the spotlessness of their morals and by the scrupulous observance of the laws of God and of the Church. And this because it is the duty of every Christian, and also in order that he "who stands against us may blush, having nothing evil to say of us." (Tit. ii, 8.)

Commentaries by Archbishop Lefebvre on Pius XI's Encyclical on Communism

(*Against the Heresies*, Angelus Press 2003, pp.317-319)

Commentaries on Counterfeit Redemption of the Poor

The Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea.

This is how the Pope understands Communism. Communism presents itself to the world as the redemption of the lowly, coming to bring salvation to the poor, the wretched, the

hungry. It is a counter-redemption, so to speak, as the devil is wont to do; he imitates, to a certain degree, the Christian religion, as it was Our Lord who truly came to bring redemption to souls and Christian civilization, the most beautiful of civilizations. So to destroy this Christian civilization, it is necessary to present to the world a kind of counterfeit redemption. They have concocted this strategy: present themselves to >

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the world as those who bring redemption to the lowly:

A pseudo-ideal of justice, of equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism....

And indeed, the Communists present themselves as animated by a real mystique, as having a new religion and a new gospel. This is the means they use to ensnare the humble, by calling themselves the liberators of the poor and the workers:

....which communicates a zealous and contagious enthusiasm to the multitudes entrapped by delusive promises. This is especially true in an age like ours, when unusual misery has resulted from the unequal distribution of the goods of this world.

The Capitalist Economy: Fruit of the Revolution

With the capitalist economic system, which is the fruit of the French Revolution, the same people distilled the poison of this so-called freedom, because behind it—as the Pope says—were the secret societies. It was they who broke with every social structure that existed to protect the workers: the corporations, the guilds. All was broken at the time of the Revolution. The worker then found himself standing alone face to face with his employers; and at the same time unrestricted freedom was granted: “liberal” economy, freedom of trade, freedom of industry, etc. Clearly, those who possessed money profited from the situation to accumulate immense fortunes at the expense of the workers, who found themselves defenseless. They were no longer united by any bond; all the guilds had been broken up and disbanded.

Nonetheless, during the 19th century, it must be recognized that thanks to the efforts of the Catholic Church, the efforts of Pope Leo XIII and French Catholics like La Tour du Pin, and in other countries, for example Germany, they tried to restore to the workers some kind of organization in order to defend them against those who exploited their work and their weakness.

All these sufferings and injustices are the fruit of the modern errors, and not those of the Christian civilization inaugurated by the Church.

Rather they are the fruits of the errors that had been propagated initially by Protestantism, and then by the Revolution: the liberal spirit, that gave total freedom to trade and industry, whereas before there had been rules. No one could set up an industry just anywhere, crush others, destroy the small businessmen, form trusts, as is done now. These are all practically the result of the liberal economy. It is not the work of the Church.

Even priests often accuse the Church, saying that the current miseries are the result of Christian civilization. This is absolutely false. It is the work of the Revolution! The revolutionaries broke the social framework that existed previously, which protected the worker and united together patron and worker in associations, the corporations, which often took on a religious aspect: they had a patron saint and even religious feasts. These were organizations established for the sake of the work, the trade, the profession; all was done in a Christian spirit. The whole edifice was torn down! The defenseless workers found themselves face to face with lawless immoral men, who profited from the situation to abuse the workers. It has to be acknowledged: there were enormous abuses, and shameful forms of exploitation of the workers.

Unfortunately, it was at that moment that Communism presented itself as the liberator. They arrived on the scene at the very moment when they could find an enormous well-disposed audience amongst the populace, especially among the workers. The Pope continues:

This is especially true in an age like ours, when unusual misery has resulted from the unequal distribution of the goods of this world. This pseudo-ideal is even boastfully advanced as if it were responsible for a certain economic progress. As a matter of fact, when such progress is at all real, its true causes are quite different, as for instance the intensification of industrialism in countries which were formerly almost without it, the exploitation of immense natural resources, and the use of the most brutal methods to insure the achievement of gigantic projects with a minimum of expense.



X Canonica - Col. Vaticano Città del Vaticano X

Mons. Giovanni Bressan

Canonico di S. Pietro

attesta che questa stola di seta bianca ricamata in oro, con stemma, fu usata per le bresime dal Servo di Dio Papa Pio XI, quando era Patriarca di Venezia.

17 Febbraio 1942.

Giovanni Bressan

Pope Sarto's Éminence Grise

Compiled by Fr. Dominique Bourmaud

Pope St. Pius X and Rafael Merry del Val: It is hard to imagine two personalities more different. The former was born in the Venetian countryside to a humble family which knew hardship and probably hunger as well. Before his election to the papacy, his entire life was spent in rural rectories and provincial chanceries, far from the spotlight and from places of power.

Merry del Val (1865-1930), on the other hand, came from one of the most prominent families of the continent, had received a cosmopolitan and polyglot education, and was at home in the embassies and most exclusive circles of every European capital. The lives of these two ecclesiastics, which seemed destined to travel on separate ways, crossed almost by accident and ended up so closely interwoven that it is hard to separate them even today.

From Ambassador's Son to the Pope's Ambassador

According to Merry del Val's biographer, Pio Cenci, Leo XIII himself placed del Val at the Academy for Noble Ecclesiastics due to his noble lineage and linguistic skills, as he had mastered perfectly the main European languages. Not yet a priest, the Pope used him for diplomatic missions in England, Germany, and Austria. In a pontifical curia that was laboriously seeking to regain its international role and scope after the loss of temporal power in 1870, this descendant of the illustrious English Merry family and of the even more illustrious Spanish house of del Val was a God-send. Merry del Val's rapid ascent was due, in addition to his family background, to his solid historical-juridical education, his innate capacity



to relate to anyone, and to the “swiftness,” as Benedict XV would later say, with which he solved problems.

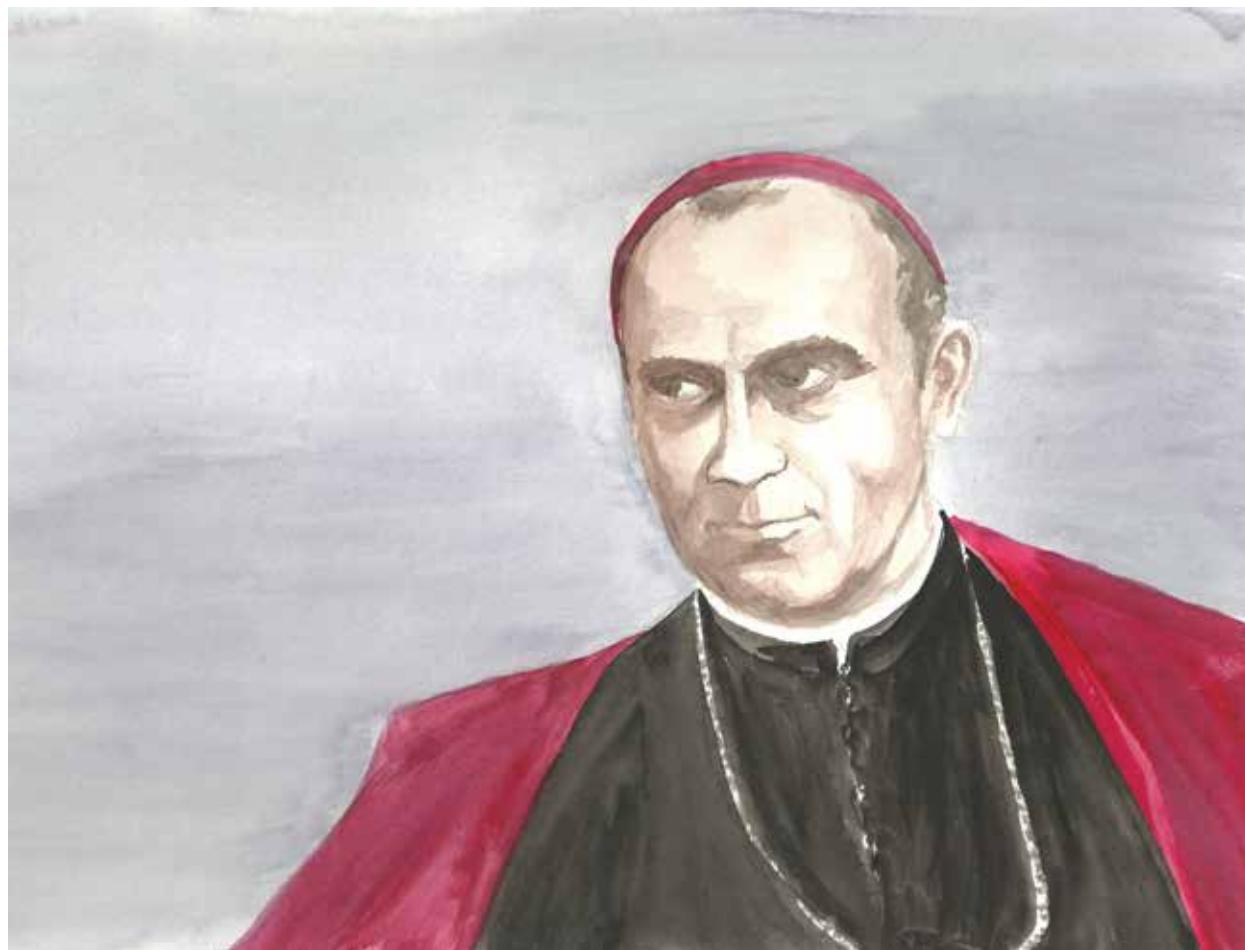
After graduating from the Pontifical Gregorian University, he became an influential figure of pontifical Rome, especially on the Anglican question. His perfect knowledge of the environment, his frequent trips across the English Channel, and the esteem of Cardinal Vaughan gave him great authority. Entrusted by Leo XIII with the thorny question of the validity of Anglican orders, he led the Holy See to the negative response, made official in September of 1896 with the bull *“Apostolicae Curae”*, of which he was the main architect. On the basis of practice that had stood for three hundred years, and of an exhaustive historical investigation, Leo XIII confirmed the “nullity” of the “ordinations carried out with the Anglican rite,” thereby

denying the apostolic succession of those bishops.

The following year, he went on a long mission in Canada as apostolic delegate. Young Canadian Catholicism, torn between the opposing temptations of severity and laxness, had asked for help from Rome. Merry del Val acted with moderation there, especially in relation to the problem of the Catholic schools in Manitoba, and was publicly recognized by the pope for this in the encyclical *Affari Vos* of December 1897.

From Conclave Secretary to Secretary of State

At the time the Conclave of 1903 convened after the passing of Leo XIII, Merry del Val was a bishop and president of the academy >



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of ecclesiastical nobles. By a concourse of circumstances, he was promoted in extremis secretary of the Conclave at the death of Leo XIII. Hence, although he could not vote as he was not a cardinal, Bishop del Val had to shoulder the heavy burden of preparing and conducting the most difficult conclave of the past two centuries.

The first meeting with Cardinal Sarto took place during the Conclave, the one in which Austria vetoed the election of Cardinal Mariano Rampolla del Tindaro, and which over the span of four days, at the seventh ballot, brought to the papacy, with the name of Pius X, the relatively unknown Patriarch of Venice, Giuseppe Sarto. The young Merry del Val, who was sent to fetch him and encourage him to accept his nomination, had a first glimpse of the sanctity of ‘his’ Pope, whom he found lost in prayer before the Blessed Sacrament, begging to elude the cross of the papacy. As the Conclave was coming to an end, Sarto had seen the prelate in action and was able to evaluate him. Hence, a few hours after he became pope, Sarto informed him, to his astonishment, that he had decided to keep del Val as interim Secretary of State. “I don’t have anyone so far,” he is said to have told him nonchalantly. “Stay with me. Then we’ll see.”

But St. Pius X, with his keen intuition, observed and scrutinized del Val daily, and delayed not in understanding that this was the “man of God” whom Providence had placed beside him in his Pontificate. After a trial period of just two months, Pius X dispelled the uncertainty, and on October 18, 1903, appointed him Secretary of State and made him a cardinal. He blessed him and with paternal affection said: “Accept: it is the will of God. We will work together, and suffer together for love of the Church,” echoing in this way, the “Courage, Eminence” which Merry del Val had whispered to Cardinal Sarto a few months previously, when encouraging him to accept the Pontificate.

Pius X had certainly taken into account another of Merry del Val’s qualities: his life of piety. The praise that Pope Sarto addressed to him on November 11, 1903, the day he received the cardinal’s berretta, is so unusual in its language that it deserves to be quoted in full. “The good odor of Christ, lord cardinal, that

you have spread in every place, even in your temporary dwelling, and the many works of charity to which you have dedicated yourself constantly in your priestly ministry, especially in this our city of Rome [he ran a youth club in the Trastevere with his own subsidies], have won for you, with admiration, universal esteem.” An essentially religious pope chose for himself a secretary of state with his own characteristics.

French novelist René Bazin praised the move by Pope Pius X, who “in naming Cardinal Merry del Val as his Secretary of State, showed that he possessed one of the primary qualities of a Prince, which is to know men and to choose his ministers for the good of the kingdom. To suddenly place the young prelate in such a high position, required courage: but Pius X had recognized in Rafael Merry del Val an extraordinary character and a superior intelligence.”

In his first Consistory, the pope explained to the cardinals that he had personally observed his “noble gifts of soul and of character, as well as his outstanding prudence in dealing with the affairs of the Church. I chose him because he is a polyglot: born in England, educated in Belgium, of Spanish nationality, and living in Italy; the son of a diplomat, and himself a diplomat, he is acquainted with the problems of all countries. He is very modest, he is a saint. He comes here every morning and informs me of all the questions concerning the world. I need never make an observation to him, and he knows no compromise.”

Church Curia and Church Reform

Merry del Val moved gracefully in the diplomatic world, could handle the problems of international politics, and understood the Roman curia perfectly. One might say that the new secretary of state had everything the pope lacked. St. Pius X usually referred to Merry del Val as “his” cardinal. Camille Bellaigue had heard the pope saying to him: “To separate myself from Cardinal del Val? I would rather be separated from my head.” On several occasions, he said that



“he knew not how to thank Our Lord enough for giving him such a precious collaborator.”

The task of “foreign policy” was not quite as primordial in St. Pius X’s agenda as it had been for Leo XIII. Yet, the pope had to deal with various international crises which demanded all his attention and that of his faithful collaborator, the most noteworthy being France’s dramatic separation of Church and State in 1905. Faced with an obvious blackmail, with a single blow, the pope’s firmness wiped out three centuries of Gallicanism, of a national Church, bringing French Catholicism back to complete fidelity to Rome. Merry del Val supported this policy with loyalty and conviction, just as he did with Pius X’s decisions of radical Church reform: from the suppression of the right of veto in the conclave, continuing with the reform of the curia, and including the codification of canon law.

The reform of the Roman curia, approved in 1908, directly concerned the expansion of its powers, but in such a wise as to have the secretariat of state second from the bottom among the five Vatican offices. The heart of Pius X’s curia was not the secretariat of state, as it would be under the reform of Paul VI sixty years later. The heart was represented by the eleven congregations, with the Holy Office placed at the top. This may be the reason why the role of Merry del Val coincided, almost to the point of merging, with that of the pope, unlike the role of his predecessors and successors. By engaging in little or no politics, and attending to governing and renewing the Church, Pius X took away from the secretariat of state much of the leeway that made it an autonomous actor, and strengthened its bond with the papacy itself.

On the deadly threat of modernism and the decisive action of the papacy during this inside crisis, much has been written and many have criticized the pope’s actions, deemed too harsh on the protagonists. Again, Merry del Val more than anyone else, had the keen understanding of the gravity of the situation and could not afford the universal flock to be gangrened by such internal toxins. The cardinal’s anti-modernism predated his elevation to the office of Secretary of State. He opposed the heresy of Americanism, condemned by Leo XIII’s Apostolic Letter of

1899, *Testem benevolentiae*. That same year, he spoke out against the book, *External Religion*, written by future modernist George Tyrrell, and wrote to Cardinal Vaughan about the heresies of the scientist St. George Jackson Mivart. He promised papal approbation of Vaughan’s plan for the hierarchy’s joint pastoral letter condemning Liberal Catholicism in 1900.

Once in a position of authority as the pope’s right arm, Merry del Val wrote the cover letter to Cardinal Richard of Paris for the decree of the Holy Office to place five of the Abbé Alfred Firmin Loisy’s books on the Index of Forbidden Books, and repudiated Loisy’s subsequent limited submission. He wrote the letter of 1904 dissolving the Italian *Opera dei Congressi*, thereby bringing this Italian lay body directly under the Church’s authority, in accordance with the principles of legitimate Catholic Action. He favored a similar subordination to the Church of the center party in Germany. In 1910, he participated in the papal condemnation of the French Liberal movement of the Sillon.

After the pope’s death, Cardinal Merry del Val maintained a boundless devotion to Pius X: he was at the origin of the petition that opened his canonization process. On the 20th of each month, the day of the pope’s death, he celebrated a Mass for the repose of his soul. He asked to be buried “as close as possible to my most beloved father and pontiff Pius X.” At his death in Rome in 1930, his body was carried by young men from the Trastevere to the crypt of St. Peter’s and buried near the tomb of Pius X. The inscription on his marble cenotaph reads *Da mihi animas—Coetera tolle* (“give me souls—take the rest”), a mystical application of Abraham’s words, “Give me the persons, and the rest take to thyself” (Gen. 14:21). At the request of the Spanish hierarchy the cause for his canonization was introduced in 1953. The informative process was completed in 1956 and published in 1957. His cause, however, has made little progress since Vatican II.

Note. Much of this article is borrowed from *De vita Contemplativa*, Franciscan Sister of the Immaculate, Italy, <http://www.catholicculture.org/culture/library/view.cfm?recnum=9263>

A tiny wooden chapel in Steingaden, Germany honoring the scourged savior suddenly became, on June 14, 1738, a place of pilgrimage when a miracle occurred there through a statue depicting Our Scourged Lord. This statue had been originally made in 1730 from various parts of previous statues, covered in linen at the body joints, and completely painted. It was routinely carried in the Steingaden Good Friday processions until 1735, when it was set out of sight in the monastery attic because the congregation became upset by the striking and pitiful appearance of Our Saviour's body covered with blood and wounds. In 1738 the statue was moved to a farmhouse in Wies, where tears were seen flowing down the face of the sacred image. Pictured is the church and statue today.





The Archbishop and Money

by Bishop Bernard Tissier de Mallerais, SSPX

Marcel Lefebvre, the son of the boss of a midsized business in northern France, inherits the qualities of initiative and organization from his ancestors. “He could have been director of a factory,” esteems his Vicar General of Dakar, the Swiss Fernand Bussard, “and even CEO of Nestlé without a problem.” And a Swiss knows the price of money and the use one can make of it!

Marcel will always be careful about how his subordinates use the subsidies he grants them, a practice he continued to employ, whether he was superior of a missionary station in Gabon, the Archbishop of Dakar in Senegal, or the founder of the Society of St. Pius X.

Money? It Is About a Good Investment

From his mother, besides his sense of order, Marcel inherits the virtue of order. He loves to set order to things and people, and to organize them to their ends, that is to say, for apostolic success. Employing the financial and human resources he has at hand, he manages the goals and final realization



¹ Father Henri Gravand,
témoignage, Aiguebelle,
Nov. 20, 2000.

² Circular Letter "Towards
an ever more fruitful
Apostolate," Dakar, May 1,
1952. in *Pastoral Letters*,
Angelus Press Kansas City,
MO, 1992, p. 36.

of his projects in a rational way, knowing how to maintain the balance among the diverse activities which money and talents afford him.

For instance, he exhorts his missionaries to "not invest everything in constructions and restorations at the expense of evangelization": the car travels are expensive, and they must secure the payment of the catechists. "Yet, certain priests spend everything in buildings; they need everything, and then they have nothing left to start the apostolate."¹

"To inventory the means we dispose of, to organize them and put them to good use with moderation, with order, is to grant our help to the work of Providence."²

Experience will teach Marcel Lefebvre that, if he disposes of the third of the total sum needed for a project, he may initiate the construction: Providence will follow up, so to speak. With this rule of thumb in mind, he will begin the construction of each of the three new sections of the seminary of Écône, from 1971 to 1973. For the first section, the St. Pius X building, he convokes a meeting with the architect Delaloye and the contractors, Pedroni, Porcellana, etc. "One million five hundred thousand francs" is the estimation of the architect at the end of the session. Archbishop Lefebvre thinks: "I do not even have the third. I cannot begin, I give up!" Lo and behold, he is called on the phone. His bursar is calling him from Paris: "A benefactor has just put on your account 500.000 francs." He returns and declares to these men: "Sirs, I have what I need to start. It is fine. This is the green light from Providence!"

He loves to explain how one needs to exercise the simple virtue of >

"There is a way of organizing our pastoral work like a business, an industry, or any secular activity. Why should we use less intelligence than worldly people to organize our ministry with the providential means that are given to us? (Archbishop Marcel Lefebvre)



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³ *Ibid.* p.36-37.

⁴ *Ibid.* p. 37.

⁵ “The Church and Social and Political Evolution” in *Ibid.* p. 79.

prudence “in three acts”: *consiliari*, *praecipere*, *perficere*: think it over (and ask advice); judge and decide; execute and finish!

“Faced with a shortage of resources and with the relative inefficiency of those we have, and considering how much work there is to be done and the strength of our desire to accomplish it, it is easy to become impatient and critical of those who are supposed to be helping us, to keep letting our bitterness show, and to be constantly distraught and distressed, or else to become disillusioned, weary of making useless appeals, tired of not being obeyed by our assistants, discouraged at not producing the expected results. All this can lead one to slip into a routine existence, with all effort abandoned, and all zeal gone. This will not do! The zealous missionary well knows the difficulties he faces and the poverty of his resources. He also knows that it is Providence that has placed him on a given day, at a given hour, in the area entrusted to him. He considers, takes advice, reviews the resources available and then sets to work with what he has, never becoming dispirited or rebellious.”³

And the bishop sets clearly his principle, drawn from the Gospel: “Pastoral work requires organization comparable to that needed in commerce or industry or any other secular enterprise. Why should we use less intelligence than do worldly folk when we set about perfecting the organization of our ministry, using the resources which Providence has given us, and seeking to augment them to the extent the same Providence sees fit?”⁴

Grace is Powerful, but Some Money and Organization Are Needed

Wealth allows one to use modern means which the progress of science and technology place at the disposal of the missionaries and priests.

At Libreville, and later at Lambaréné, in the bush, Father Marcel mounts an electric generator, bought by French benefactors, and shipped by boat, despite the risk of being torpedoed. He prepares the faithful for this innovation by giving them a full-fledged course in physics, on electricity, and the Catholic scientists. Then he jump-starts the system: the mission and the whole town is lit. The indigenous proclaim: “Behold! Behold! Here is the man of Lambaréné who is bringing us the light!”

Marcel will also acquire a radio wave transmitter with which he will be able to receive news during the war. In Dakar, he will request that each mission station of Senegal have its own refrigerator. At the Mortain seminary of Normandy, he will install a cold room to preserve meats and vegetables.

But, when he comments on the advantages of the material progress which money gives access to, a progress which comes from Europe and its civilization—as it could come from North America and its own civilization—he affirms that the true superiority of a civilization results “less from the level of their technologies than from the power of Christian principles, the foundation of civilization.”⁵

Even more, he minimizes wealth and material means when he compares the activity of the Catholic missions to those of their Protestant rivals, which are often established before the Catholics ones: “Do not copy the methods of



⁶ "The Apostolate," in *Ibid.*

⁷ Fr. Charles Berclaz, CSSP, interview at Bouveret, April 3, 1997.

the Protestants," he writes to his missionaries. "This would be to forget that the Holy Ghost is the soul and spring of our apostolate, and it would move us to copy the adversaries of the Church, to search for expedients, purely temporal means, to put our trust in a systematic and rational organization, to bring forward "hygienic," "social," or "economical" endeavors instead of placing the souls in contact with the divine source from which come all the benefits, spiritual and material, eternal and temporal."⁶

And so that this use which the priest makes of his material resources be blessed by God, so, too, that the priest or the missionary may organize this use by his virtue of prudence, Archbishop Lefebvre loves to start his building meetings with a prayer. One of his Holy Ghost confreres, Fr. Charles Berclaz, testifies: "I went to see him once or twice at Écône. I had been involved in buildings in the Valais: "Saint-Amé" at St. Maurice; "Le Castel" of Martigny. So, he asked my advice when he started to build Écône. He asked to see me. I was very edified during the building meeting which I attended. I truly admired the spiritual touch, the spirituality which he was able to impart to the building meeting. He began with a prayer and a good number of the men present came more or less as free laborers."⁷

In conclusion: For Archbishop Lefebvre, money is made to serve the grace of God and the apostolic zeal. It must be spent wisely, in line with an organization as perfect as that of a business or a factory. Grace is all powerful, but it needs a tiny bit of money and organization!

Grace Does Not Suppress Nature, but Elevates and Transforms It

One day, Archbishop Lefebvre is invited to give a conference. The immense size of the room allows him to speak before a large audience. At the end, as he was leaving, he asked a question to the priest, one of his spiritual sons, who had organized the session.

"Have you thought of getting a collection? ... so as to offset the rent of the room and the travel expenses of the speaker?" The priest apologizes for not having thought of it. Then, the Archbishop replies: "That is great. We wish to be supernatural! But we forget the nerve of the war!"

In fact, the Archbishop depends totally on his benefactors. Meanwhile, personally, he is penniless. Yet, his person, his office, and his private items evoke an admiration for their cleanliness and order. For him, poverty is not indigence or negligence. For his works, he solicits his benefactors, knocks at doors, begs at the Pontifical Mission Funds. It is humbling, for humility does not kill but rather elevates those who practice it.

One day in Rome, he asks for some contributions of the cashier of the Propaganda Fide and faces the bad will of the clerk. It is only by insisting that the clerk throws him, over the desk, a bundle of dollars, which fall to the ground all spread out on the floor. The Archbishop bends down to collect the bills, while saying: "Let me do it. I can take care of this." Simplicity!

An old infirm lady sends him a monthly five-dollar check. His bursar remarks: "Excellency, would it not be better to tell her to send one lump sum every six months? Each time, I pay two dollars in commission." The >

⁸ Joseph Lefebvre, interview at Mousserolles, March 4 1997.

⁹ Fr. Jean-Yves Cottard, testimony, *Marcel Lefebvre*, Angelus P

prelate replies: "No! Just think about the widow of the Gospel!" Gratitude is called tenderness.

The Archbishop loves to visit his benefactors in order to thank them. He crosses Switzerland to express his gratitude to Mrs. Elserer, who makes the famous Swiss knifes at Schwyz. He uses also a trip to California to thank Lady Kinnoull, his great American benefactress. "Extremely rich," Mr. Joseph Lefebvre tells me. "She owned a large portion of the tobacco business in the US, and do you know that she founded a hospital for dogs, because she loved animals?"⁸ Thus the founder Archbishop was receiving the left-overs from the dogs: When Lady Kinnoull died, he requested prayers from the whole Society for the repose of her soul. Claude Kinnoull, had helped him considerably in the time of the Holy Ghost Fathers and for funds for the Society of St. Pius X.

The Virtue of Magnificence, or the Art of Spending Generously

Among the Holy Ghost Fathers, the Archbishop left the reputation of a prelate who knew how to spend generously. His bursars often had to "draw the tongue" as they say. Yet, the money was always coming in, although they had no idea how.

This is because Archbishop Lefebvre knew how to reconcile two apparently contrary virtues: the virtue of poverty (which is not stinginess) and the virtue of magnificence (which is not to be spendthrift).

Of his seminarians he demands the exercise of the virtue of poverty by being economical: "Moderate the heat in your cells and your personal spending, take care of the community property." But to his priests, he gives the example of magnificence, opposed to avarice, which is the art of spending great sums for the production of great works. This virtue is the daughter of magnanimity, which wants to achieve great things, "especially those which deserve great honor," says St. Thomas Aquinas, because they render testimony both to the greatness of soul of their author and for grand use for society, for souls, and for God's glory.

Spending money, according to Archbishop Lefebvre, is a good and apostolic thing, as long as it is in order. He reminds his priests: "Be thrifty: Saint Joseph helps us in as much as we do not waste what the benefactors deprive themselves of for us." However, on the other hand, "Don't hoard your money, spend what is given you!"⁹ "Above all, do not make Our Lord into a liar: 'Seek ye first the kingdom of God and His justice, and all the rest will be given unto you.' Because if you seek money, money will flee from you. Be apostolic and St. Joseph will always be generous."¹⁰



Bishop Bernard Tissier de Mallerais was one of the first members of the Society of St. Pius X. He was ordained in 1975, and was consecrated bishop in 1988. He is perhaps best known to Americans as the author of the definitive biography of Archbishop Lefebvre. He resides in Chicago, Illinois.



Father of the Poor

by a Benedictine monk

*“Veni Pater pauperum, veni dator munera,
veni lumen cordium.”*

*“O come Father of the poor, O come giver of
gifts, O come light of hearts.”*

These words of the sequence of the Mass of Pentecost help us to understand the concept of religious poverty. It is only when the soul has willfully stripped itself of its dependence upon material goods that it can call upon God as the “Father of the poor.” The soul that depends exclusively upon God knows true joy. This spiritual dependence begets a confidence that surpasses all material riches. It is through this confidence that the religious soul tastes the freedom of being a child of God. St. Francis of Assisi explained to his brothers that by renouncing material possessions, they receive all

as a gift directly from God. The bitter pilgrimage of this life becomes like the delightful pathway of a child strolling through his father’s garden. The child possesses nothing, but receives all he needs from a loving Father. This gives the soul great peace. The only difference between the child of God and the man of materialism is that the former knows that he receives all from God and the latter does not. The materialist imagines that his possessions depend upon his personal excellence and cleverness. The religious soul is aware that he is loved by God and desires to love Him in return, hoping to rejoice eternally with Him in heaven. The anxiety of the miser is the fear of losing his wealth in this life and the absolute certainty of losing it at the moment of death. For the materialist there is no lasting hope.

To be able to see God a certain spiritual

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Spirituality

nakedness is required. A Carthusian monk once wrote: "Man can see God with the naked eye... [in many souls] it is the nakedness that is lacking." Clear-sightedness comes from this spiritual nakedness. A soul detached from sin and from all the encumbering obstacles which separate it from God is the hallmark of this nakedness. The spiritual stripping of the soul is the example left to us when Our Lord was stripped of His garments thereby showing us His confidence in His Father. It was Christ, poor and naked, nailed to a cross that obtained for all of humanity the exceedingly great riches of eternal life. He invites us to imitate Him by renouncing enslavement to the possession of material goods. This does not mean that the religious soul possesses nothing: "*O Lord, You are my inheritance. You are the one who will restore my inheritance to me.*" The cleric says these words each time he puts on the surplice to serve mass or chant the office.

The office of matins for the feast of St. Agnes contains a beautiful passage concerning the wealth of St. Agnes. She was a thirteen-year-old girl stripped of her possessions and tortured, and when about to be put to death, she joyfully encourages her executioner to strike without fear. Our Holy Mother the Church describes her as being completely covered with jewels and precious stones. How can this poor, tortured child on the brink of death be presented as someone covered with so much wealth? Her wealth is obviously spiritual. She is covered with the virtues which she practiced during her short life. They are a gift from God that she joyfully offers to her Father. In the book of Ecclesiasticus we read: "*In every gift show a cheerful countenance, and sanctify thy tithes with joy. Give to the most High according to what He has given to thee...*" Every virtue that the saints practice is a gift from God. They are given the light to recognize this and the delicacy to return these gifts, united with their hearts, to God.

Everything comes to us from God and flows into our souls, and all must return to God, including our souls. The wealth of the soul that has vowed poverty, or at least has gratefully accepted it as coming from God, is the practice of the virtues flowing from God into the soul. True beauty and wealth of the soul is the possession



of God dwelling and living therein by grace. In this way God Himself exercises His virtues in and with the soul. Material goods become only a means by which the soul practices virtue. A story from the desert fathers illustrates this truth. A monk was once given a basket of delicious-looking fresh figs. He decided through charity to give the figs to another he considered to be in greater need than himself. The second monk thought of another who should receive them, and the third monk offered them to still another until the figs returned to the first monk without so much as one missing. They became the *figs of charity*. In a certain way this is how the Father of the poor comes to visit His children. He gives a true gift that will last for eternity. He pours into their hearts the necessary light to be spiritually adorned with the practice of virtue. The gift of the material object itself becomes the means to love Our Father. The love of God is our true wealth.

"O come Father of the poor, O come giver of gifts, O come light of hearts."



Music and Catharsis

by Dr. Andrew Childs

¹ Ingram Bywater, trans.

We can—and, I would argue, we must—develop our ability to undergo and endure catharsis, the release of human tensions and perplexities, even monumental and complex emotions, through our habitual exposure to great art, simply because we ultimately benefit from it. Catharsis teaches the limits of human experience through vicarious exposure, recalls past experience and emotion in ‘purified’ artistic form, consoles in times of present or lingering suffering, and prepares us for the overwhelming experiences we will inevitably face. Music, in particular, allows controlled access to those emotional heights and depths, infrequently but universally experienced; when forced to operate under extreme psychological conditions, endurance may depend on our meaningful participation in—and submission to—this prior experience.

Catharsis in the Classical literary sense represents a purgative or purifying evocation of pity or fear through tragedy. In his *Poetics*, chapter 4, Aristotle states, “Imitation is natural to man...and it is also natural to delight in works of imitation. The truth of this second point is shown by experience: though the objects themselves may be painful to see, we delight to see the most realistic representations of them in art...”¹ Two chapters later, he >

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² Webster's College Dictionary

³ Fetal heart rate increases steadily from weeks 5-12, gradually stabilizing between 120 and 160 beats per minute. Initially, however, the hearts of the mother and child beat at the same rate.

⁴ "Ebb," Edna St. Vincent Millay

defines tragedy as “the imitation of an action that is serious and also, as having magnitude, complete in itself...with incidents arousing pity and fear, wherewith to accomplish its catharsis of such emotions.” We have come to accept a much more general sense of the word as meaning, “the purging of the emotions or relieving of emotional tensions, especially through a work of art, as of tragedy or music.”² It remains in either sense, a matter of the heart.

At the Feast of the Annunciation, the Word became flesh in order to dwell among us. Twenty-one days later, the Sacred Heart beat for the first time inside the womb of His mother, and two immaculate hearts beat as one.³ Thirty-three years later, this Heart beat its last—emptied and crushed by the weight of history’s sins. God took on our nature, our will, our flesh—our “muddy vesture of decay”—primarily to redeem us, but also to teach us of the overwhelming immediacy and intimacy of His love for us. The Sacred Heart teaches us of this love; He teaches us also of our own capacities, and that our hearts can feel incomprehensible joy, and unimaginable sorrow. The heart is designed to beat—in an average lifespan, nearly three billion times—and it is designed to break. Excruciating or exquisite, the pain of heartbreak in many ways defines the human condition. It certainly represents one of the most profound connections we have with God.

“Imitation is natural to man...and it is also natural to delight in works of imitation. The truth of this second point is shown by experience: though the objects themselves may be painful to see, we delight to see the most realistic representations of them in art...” (Aristotle)

The modern reader-listener lacks comprehension not because he cannot read literally or hear accurately; rather, he lacks imagination and empathy, having detached from the reality of overwhelming emotion through the creeping numbness of an increasingly virtual and therefore unreal modern condition. As we habituate to the convenience of not knowing how to do, we hardly notice that we have forgotten how to feel; in the end, we risk not knowing how to be. We risk, literally and figuratively, losing heart; what remains of it, in the words of the poet, is “like a hollow ledge, holding a little pool left there by the tide, a little tepid pool, drying inward from the edge.”⁴ The heart still exists, but one that, lacking the energy to break, can only gradually dry up.

We know by faith, however, that the Sacred Heart breaks continuously for us; scientific proof exists for this. In 2013, a Eucharistic miracle occurred in



⁵ Reported in the *SSPX Bulletin*, May 4, 2016 (sspx.org/news-events)

⁶ Plato speaks of music as imitating the emotions, and beyond this, of its usefulness in accustoming the listener to particular emotional states (*Laws*, book 2; *Republic*, books 3, 4).

Poland, in which a dropped consecrated Host began to bleed while purified in water. Sanctioned medical tests revealed heart tissue; further, “DNA tests also determined the tissue to be of human origin, and found that it bore signs of distress”—in fact, the Sacred Heart breaking for love of us.⁵ How can we answer the call to greatness of heart? In part, as with the acquisition of virtue, through habit.⁶ Though Aristotle compels us to cathartic purgation and purification particularly through tragedy, the greatest artists of every age have put stunningly realistic depictions of painful realities before us to effect these things in nearly every genre. Whether through the agonies of Oedipus or King Lear, or the ecstasies of Bach or Beethoven, we have but to see and hear, and know ourselves in the process.

The modern reader-listener lacks comprehension not because he cannot read literally or hear accurately; rather, he lacks imagination and empathy, having detached from the reality of overwhelming emotion through the creeping numbness of an increasingly virtual and therefore unreal modern condition. As we habituate to the convenience of not knowing how to do, we hardly notice that we have forgotten how to feel.

Aristotle distinguishes literary tragedy for its seriousness as the proper means to catharsis, but music has its equivalents. Technically, such music will tend toward minor rather than major tonality (though not necessarily) for the depth of the emotions evoked; move slowly rather than quickly to allow for a more measured contemplation; explore extremes of the dynamic range, often for extended periods of time to heighten emotional tension; and it will lead deliberately and unmistakably to overwhelming climaxes inviting cathartic release. Size does matter, but not decidedly: a Mozart orchestra typically contains fewer than 40 players, yet the famous trio from his opera *Don Giovanni* (1787) contains some viscerally fearsome music. We do not pity the Don as he refuses the directive of the Commendatore to repent, but we shudder when, after a relentless build-up of musical and dramatic tension, the floor collapses, and we see him fall into hell.

Overwhelming effect based primarily on size requires the orchestras of Wagner, Richard Strauss, or Gustav Mahler, all 120 players or more. The immolation scene of Wagner’s *Götterdämmerung* comes in the 23rd hour of the 24-hour, four opera cycle *Der Ring des Nibelungen*. In the 1995 Seattle Opera production in which I sang, 100 choristers, a dozen soloists and a >

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⁷ Richard Osborne wrote an excellent one volume primer (*The Operas of Richard Wagner*); the performance led by Sir Georg Solti on London Records remains the standard.

⁸ In order of preference: Lucia Popp/Klaus Tennstedt (EMI); Jesseye Norman/Kurt Masur (Phillips)

⁹ The ‘last word’ on overwhelming scale is perhaps the finale of Mahler’s 8th, the “Symphony of 1000.”

¹⁰ “Dante,” Selected Essays

horse occupied the stage; 125 orchestra players in the pit below promised—and delivered—stupefying sonic menace. For good measure, two firemen in full gear stood offstage, in case the six-foot flames coming from the propane pipes in the stage floor caused actual rather than merely theatrical immolation. We do not, of course, identify in any practical way with Brünnhilde, a Valkyrie demi-goddess lamenting the death of her half-god half-nephew husband as she decides to burn—to the ground—him, herself, the aforementioned steed, and Valhalla—the palatial abode of the gods, but seeing and hearing the spectacle brings us as close to a realization of the last judgement as we dare.⁷

Richard Strauss’s orchestra in his *Four Last Songs* equals Wagner’s in size, but has more benevolent intentions; the soprano, who could sing Brünnhilde, chooses rather to navigate Strauss’s expansive settings of Hermann Hesse and Joseph von Eichendorff poems which explore the depth of marital love which ends only in death.⁸ The composer, 84 when he wrote the last of these songs, “Im Abendrot,” knew exactly the debt he called. Each of us who gives the heart completely to another perceives the initial investment, and fears the ultimate cost. The bond of marital love prepares the united heart to bend and swell and break, but never to separate—until the inevitable death of the one takes the greater part of the heart that remains with the other. Strauss chooses to play this ultimate separation *ob scena*: we hear the couple, voiced by the soprano alone, face the ultimate question—“is *this*, perhaps, death?”—in utter serenity. The final minute of music belongs to the hushed orchestra alone. It sounds to the younger ear poignantly sentimental; to the older, as the crushing confluence of realization and necessary resignation made bearable only by the promise of eternity.

The cathartic event need not involve a cast of hundreds.⁹ In the case of *Art Song*, it requires only two. T.S. Eliot famously wrote regarding the literary consideration of the human condition, “Dante and Shakespeare divide the modern world between them. There is no third.” He attributed to Shakespeare mastery of breadth, to Dante, height and depth.¹⁰ Risking literary blasphemy, *Art Song* taken as a genre, is a worthy third. I quickly, deferentially, remind the Masters’ disciples that in the case of song, two artists collaborate to amplify a single sentiment, a great advantage. The poet frames the scenario, the composer weeps—or rages, or swoons—with him. The results frequently defy belief, both in terms of the depth of psychological exploration, and the immediacy of narrative depiction.

The fatal illness of a child is an event from which complete emotional recovery is scarcely conceivable. In his song *Erlkönig*, Franz Schubert requires that his singer voice four distinct characters. He depicts a father galloping through a misty forest clutching his terrified young son: the narrator dramatically paints the scene, the right hand of the accompaniment relentlessly hammers the keyboard, the Erl King, figure of death, whispers in the ear of the child who cries out in fear; the father arrives at safety only to find the child dead in his arms. Mahler goes further in his song cycle *Kindertotenlieder* (*Songs on the Death of Children*), exploring parental coping with the death of a child from every imaginable angle.¹¹ Mahler set only five of Friedrich Rückert’s group of 428 poems written after his two



¹¹ Mahler orchestrated these songs as well

¹² In order of preference: Lorraine Hunt Lieberson; Brigitte Fassbender

¹³ Definitive recording, in my estimation: Bernstein, BBC Symphony Orchestra. Two minutes longer than most readings, every second needed.

children died of scarlet fever. Mahler engages the subject with relentless force, as the text demands: “Now the sun wants to rise brightly, as if nothing terrible had happened during the night,” (song 1); “When your mommy [Mütterlein] steps through the door, my gaze falls not first on her face, but on the place nearer the doorstep where your face would be,” (song 3); in the final song, as a storm rages in the accompaniment, the father sings repeatedly, “In this weather, this gale, I would never have sent the children out...” Finally, purged by his own catharsis, he can sing “In this storm, they rest as if in their mother’s house: frightened by no storm, sheltered by the Hand of God.” It is intentionally, *necessarily*, unbearable. We need catharsis and the tears that often result not to lose control, but to gain understanding and peace.

But tears do not always come as the result of sadness. Robert Schumann maps a constellation of cathartic events—mostly positive—in the life of a woman in his 1840 song cycle *Frauenliebe und Leben* (*Woman’s Love and Life*).¹² In the 6th song, “Süßer Freud du blickest mich verwundert an” (*Sweetest friend, you look on me with wonder*), Schumann depicts the first night of the newly married couple with unmistakable accuracy, yet treats this moment of ultimate intimacy with such noble delicacy that no discomfort results. She begins in tears of pure love, “Do you not know, sweetest friend, why I can cry?” Words fail; she presses him to her chest and her heart speaks for her; we hear, for a moment, the dazzling beauty of God’s plan.

But God would have an even higher union with us, that of true friendship between our heart and His; an ultimate, mutual outpouring of love. The *Enigma Variations* of Sir Edward Elgar takes friendship as a point of departure, writing each variation on the anonymous—hence enigmatic—theme as a depiction of a friend, whom he indicates with initials or a pet name. He represents his wife, himself, friends and associates, even a friend’s bulldog—these are all masterful, most of them charming, some poignant. The 9th variation, “Nimrod,” however, approaches the sublime, and though the climax cannot rival Wagner or Mahler in size, it is equally effective; a series of cresting waves, at least one more than expected. Elgar, transcending the particulars of his subject, created an utterance of pure love, a conversation between hearts.

It is the last piece of music I play for my students.¹³ In a very important way, the art that we share prepares them to accept overwhelming joys with gratitude, and to embrace purifying devastations with peace of soul, and trust in God. The heartbreak defining their human condition will come for them as it has for all of us, yet through these great works—which teach, console, support—we know more immediately and confidently that God’s heart beats, breaks, and mends with ours.

Jesus, so great of Heart: make us meek and humble, so that our hearts may belong entirely to Yours.

Rediscovering the Obvious

Having Christ as King Requires A Catholic Social Doctrine

by Dr. John Rao

Alexander Solzhenitsyn once noted that anyone having grown up under the Soviet regime later found it very difficult to escape the general influence of Marxist-Leninist presuppositions, the way in which these distorted the definition of words, and the conclusions one drew from them. The same is true for those who have been raised in the liberal western pluralist world, Roman Catholics included.

Even we, who call ourselves traditionalists and firmly believe that Christ is meant truly to be King of the universe, find anti-Christian presuppositions regarding the individual, society, and freedom so much part of our historical baggage that we are often tempted to define that regal authority in terms which assume the naturalist perspective. Like Solzhenitsyn, in his battle with Enlightenment-inspired Marxism-

Leninism, we, too, find it difficult to shake off the remaining chains encompassing our minds, hearts, and souls, chains engendered by our Enlightenment-inspired pluralist environment. These chains, unfortunately, prevent us from recognizing basic truths that should be clear, perhaps even obvious, to a believer.

Among these basic truths, themselves often only partially understood or accepted, is the fact that proclaiming Christ as our King binds us to the work of building a world quite different from the fallen one which currently denies Him from reigning. The explanation, promotion, and defense of this arduous but essential transformation of all things in Christ has come to be known to us as “Catholic Social Doctrine.”

Even a brief glance at the history of Christendom indicates that both ecclesiastical



and political authorities had understood that acceptance of the Faith requires substantive social changes regarding the ultimate sovereignty of Christ as King. Yes, many dramatic international battles involving various caesaro-papist forces had illustrated both the continuing imperial resistance to such changes as well as the efforts to control and secularize them. Nevertheless, a steady conquest of the public forum, backed by imperial authority, characterized the bulk of the fourth century, while the Theodosian (438), Justinian (529-534), and Ecloga (726) law codes regulated more and more all manner of social concerns—from marriage to economics to entertainment—in a Christian spirit markedly different from that of the imperial past.

Meanwhile, barbarian rulers eager to gain legitimacy by demonstrating a commitment to Catholic Christianity sought to outdo their imperial predecessors in their assault on various practices of their pagan societies. One sees this clearly in the revision of the Salic Law under Pepin/Pippin the Short in 763, and much more in the comprehensive legislation of Charlemagne and Louis the Pious. Some of them, such as Czar Boris of the Bulgars (852-889), in his correspondence with Pope Nicholas the Great (858-867) in 866, requested detailed ecclesiastical instructions on exactly what social changes were demanded of a converted people, and how these might most effectively be accomplished.

Perhaps most importantly of all, the history of the High Middle Ages cannot be fully understood without recognizing the superhuman effort to ensure Christ's kingship over a world desperately in need of supernatural correction. It was this attempt to shake off the dead weight of the “business as usual” mentality that shaped the preliminary attempts to change fallen human men and institutions. Attempts to change fallen human men and institutions undertaken by the Abbots of Cluny and their allies in war torn tenth and eleventh century Europe; these propelled the manifold political, social, and general cultural deductions taught and put into practice throughout the remaining “Christian centuries” by so many popes, bishops, monks, mendicants, scholars, princes, guilds, and saintly

souls. In short, it was this superhuman effort that developed a body of ideas and standard operating procedures suitable for uniting individuals and the innumerable corporate societies in an ascent of Mount Carmel, turning sons of Adam into sons of God.

Nevertheless, the actual term “Catholic Social Doctrine” is modern, and the first person who appears to have actually utilized it was Luigi Taparelli d’Azeglio (1793-1862), one of the editors of the Jesuit journal *La Civiltà Cattolica*. In an article of 1855 entitled “On the Divine Element in Society,” he describes that “doctrine” as something the Church would inevitably have to develop more systematically and more dogmatically in modern times.

It will come, there is no doubt about it. A day will come in which social and juridical theory will shine forth with that certitude with which morality shines forth in the Church today, defined in precepts and canons. But before this hoped-for progress can be realized, long studies must be pursued on the nature of society; studies in which the human intellect... prepares the material for the infallible voice of the Church: that Church which leaves research and discussion to its learned ones before proclaiming [as in councils] that “it seems good to the Holy Spirit and to us” [to proclaim a Catholic dogma]....

(Series II, Volume 9, 1855, 390).

Taparelli believed that the Church required a conscious development of her Social Doctrine for two reasons. The first reason was the clear need to answer the violent and sustained Enlightenment attack upon the claim that Christian teachings must impact upon all natural social and individual conduct by means of an equally self-conscious and complete Catholic mobilization of every intellectual and practical tool at the Church’s disposal. He was convinced that such an all-out Catholic “social” counter offensive had to be founded upon an elaboration of the doctrines of the Incarnation and the Mystical Body of Christ, an elaboration that was more profound than any previously known to Church History. Taparelli insisted that a love >



and nurturing of these two specific doctrines were the only solid means of grasping exactly why a good but fallen nature was dependent upon the life and grace of Christ in order to fulfill and surpass its original *raison d'être*. He also insisted that the two doctrines explained why the individual must walk down the pathway to salvation and his personal "divinization" through membership in and submission to authoritative social bodies: first and foremost, in and through Christ and His Church, and, secondly, in and through all the other natural social organizations willing to accept Christ's corrective and transformative kingship over them.

This *coeur di cri* for a full awareness of the meaning of the Incarnation and the Mystical Body leads us directly to a second reason for securing the development of Catholic Social Doctrine in modern times: the ease of Catholic cooption by Enlightenment propaganda without it. For Taparelli saw just how readily proponents of anti-Catholic ideas and institutions could seduce believers down the naturalist path through calls that mimicked the concerns of the faith while actually turning them into impotent accessories to the victory of irrational, arbitrary human will over truth and justice. He saw this because he himself had once experienced their pseudo-Christian sirène call, and did not wish to succumb to it ever again:

I will candidly add that in the past I experienced in myself the force of social influences that rendered plausible and just to me many of those institutions the fallacy, insufficiency, contradiction, and iniquity of which I see today so plainly, and have seen ever since the facts of experience constrained me to bring a new light of examination to the principles that inform them. (The Modernizers of the Papal States," Series II, Volume 11, 1855, 176).

Experience, Taparelli believed, had shown that Catholics easily succumbed to Enlightenment propaganda by taking seriously the claims of naturalists to promote, on the one hand, a seemingly Christian-like appreciation for the basic unity and equality of all men, and on



the other, a seemingly Christian approval of the liberty and dignity of the individual. The Abbé Félicité de Lamennais (1782-1854) and his disciples and allies demonstrated a propensity to follow the first path. The so-called “Liberal Catholics,” whose seductive arguments had caused Taparelli’s own personal lamentation, followed the second. Neither group saw that they both were obsessed with a truncated understanding of man—totally social on the one hand and totally individualist on the other. Neither saw that they thus created an unnatural “human nature” guaranteed to build an order of things deaf to the complete message of the Incarnation and the Mystical Body, with its unification of society and the individual for the earthly benefit of both and the supernatural salvation of the second. Neither was willing to admit that freedom, justice, and equity, which encompass absolutely everything human, including the family, education, and economic life, required more from them than they wanted to give: the social minded to the individual, and the individual to society.

From nineteenth century onwards, Catholic Social Doctrine was indeed developed much more profoundly, from the reign of Blessed Pius IX through that of Pius XII, and even in some limited respects up until the present day. Unfortunately, the chief movers and shakers of our world today have been either the equality- or the liberty-obsessed Enlightenment forces, the Marxists and the Pluralists. To these forces, the disciples of Lamennais and of the Liberal Catholics accommodate themselves. It is noteworthy that the heirs of these disciples, in admittedly different ways, include both American liberals and conservatives.

Marxists and pluralists control the environment in which we live and the language with which that environment is defended. They forge the cultural bonds that we in the Pluralist West find as difficult to break as Solzhenitsyn did those in the old Marxist East. One means of breaking the bonds is by “surging headlong” into the consummate teachings of Catholic Social Doctrine, effecting the liberating fracture. Such teachings are found in the encyclicals of a century of noble pontiffs and the writings of

those men who inspired such popes and, in turn, were inspired by them. There is no justification for Catholic men and women to neglect such “emancipation” in times still more perilous than those in which Taparelli wrote. Every traditionalist must do so. We have nothing to lose but our chains.



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The Spiritual Testament of

John Shakespeare

by Mary Buckalew, Ph.D.

Sometime during the late 1700s—more than 250 years after Henry VIII had begun, and almost 200 years after Elizabeth I had all but completed, the destruction of the Catholic Faith in England—a curious thing happened in the town of Stratford-on-Avon in the home which had once belonged to John Shakespeare, father of England's greatest literary boast, William Shakespeare. Between a roof tile and a rafter, a worker named Joseph Moseley discovered a crudely constructed five-page paper booklet purporting to be the spiritual testament, or will, of John Shakespeare.

The booklet was turned over to Edmund Malone, the most respected Shakespearean scholar of the day. After diligent study, Malone pronounced the document authentic and included it in his first (1790) edition of Shakespeare's works. Subsequent scholars disagreed with Malone and, on the basis

of style, spelling, and penmanship inconsistent with Elizabethan writing, pronounced it a fake and consigned it to oblivion. The original disappeared altogether, but fortunately two copies had been made, one of them by Malone himself.

It was not a fake.

But it would be another hundred and fifty years before its peculiarities, how it had come into being, and why it had been so carefully hidden would be understood.

Its style was inconsistent with Elizabethan writing because it had been composed by an Italian Catholic cleric—in fact, none other than St. Charles Borromeo, Cardinal Archbishop of Milan; because it had been translated into English and copies handwritten by priests trained for the English mission in the overseas college, its spelling and penmanship “tended towards uniform



roman script and the modernization of spelling so striking in the testament.”¹ These priests, among whom was the brilliant and eloquent St. Edmund Campion, had spent two weeks as the guests of Cardinal Borromeo before departing for England in 1580. It was no doubt during this extended visit that the Cardinal had recommended the spiritual testament to these zealous and fearless priests, no

We might therefore consider doing what John Shakespeare did by writing our own names in the blanks St. Charles’s spiritual testament provides for the purpose. So here it is, its spelling and punctuation modernized.



less than sixty of whom would become martyrs, for wide distribution among England’s persecuted Catholics.

The spiritual testament was a form which provided blanks in which Catholics could write their names so that should they be arrested for their Catholic faith and weaken under the threat of torture and execution, or should they face death without the assistance of a priest, they would have taken such steps as they could, while of sound mind and body, to assure the good God that they willed with all their hearts to die as faithful Catholics, come what may.

It seems that John Shakespeare acquired one of these copies and wrote his name into the spaces left blank for the purpose. That the will was found hidden away where it could not be found in case of a search grimly reveals the danger of being Catholic at that time and in that place.

The danger was real. In 1583, as a result of a suspected conspiracy based on nothing more than the ravings of a deranged Catholic man bereft of the sacraments, close relatives of the Shakespeares had been imprisoned, tortured, and executed on no evidence whatsoever.

Though our faith and our priests are not yet proscribed, a hierarchy false to its divine charge has betrayed it, them, and us; and so priests in our time, as then, are few and widely scattered.

The Spiritual Testament

In the name of the Father, Son, and Holy Ghost, the most holy and blessed Virgin Mary, mother of God, the holy host of archangels, angels, patriarchs, prophets, evangelists, apostles, saints, martyrs, and all the celestial court and company of heaven. Amen.

I. *Item I,* _____, an unworthy member of the Holy Catholic religion, being at this my present writing in perfect health of body and sound mind, memory, and understanding; but calling to mind the uncertainty of life and certainty of death, and that I may possibly be cut off in the blossom of my sins and called to render an account of all my transgressions externally and internally, and that I may be unprepared for the dreadful trial either by sacrament, penance, fasting, or prayer, or any other purgation whatever, do in the holy presence above specified of my own free and voluntary accord make and ordain this my last spiritual will, testament, confession, protestation, and confession of faith, hoping thereby to be made partaker of life everlasting, through the only merits of Jesus Christ my Saviour and Redeemer who took upon himself the likeness of man, suffered death, and was crucified upon the cross for the redemption of sinners.

II. *Item I,* _____, do by this present protest, freely acknowledge and confess >

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that in my past life I have been a most abominable and grievous sinner and therefore unworthy to be forgiven without a true and sincere repentance for the same. But trusting in the manifold mercies of my blessed Saviour and Redeemer, I am encouraged by relying on his sacred word, to hope for salvation and to be made partaker of his heavenly kingdom, as a member of the celestial company of angels, saints, and martyrs, there to reside for ever and ever in the court of my God.

III. *Item I,*_____, do by this present protest and declare that as I am certain I must pass out of this transitory life into another that will last to eternity, I do hereby most humbly implore and entreat my good and guardian Angel to instruct me in this, my solemn preparation, protestation, and confession of faith at least spiritually and in will. Adoring and most humbly beseeching my Saviour that he will be pleased to assist me in so dangerous a voyage, to defend me from the snares and deceipts of my infernal enemies, and to conduct me to the secure haven of his eternal bliss.

IV. *Item I,*_____, do protest that I will also pass out of this life, armed with the last sacrament of extreme unction, the which if through any let or hindrance I should not then be able to have, I do now also for that time demand and crave the same; beseeching his Divine Majesty that he will be pleased to anoint my senses both internal and external with the sacred oil of his infinite mercy and to pardon me all my sins committed by seeing, speaking, gusting [tasting], smelling, hearing, touching, or by any other way whatsoever.

V. *Item I,*_____, do by this my present protest that I will not through any temptation whatsoever despair of the divine goodness, for the multitude and greatness of my sins: for which although I confess that I have deserved hell, yet will I steadfastly hope in God's infinite mercy, knowing that he hath heretofore pardoned as many and as great sinners as myself, whereof I have good warrant sealed with his sacred mouth, in holy writ, whereby he pronounces that he is not come to call the just but sinners.

VI. *Item I,*_____, do protest that I do not know that I have ever done any good work meritorious of life everlasting; and if I have done any I do acknowledge that I have done it with a great deal of negligence and imperfection, neither should I have been able to have done the least without the assistance of his divine grace. Wherefore let the devil remain confounded, for I do in no wise presume to merit heaven by such good works alone, but through the merits and blood of my Lord and Saviour, Jesus, shed upon the cross for me, most miserable sinner.

VII. *Item I,*_____, do protest by this present writing that I will patiently endure and suffer all kinds of infirmity, sickness, yea and the pain of death itself, wherein if it should happen, which God forbid, that through violence of pain and agony or by subtlety of the devil I should fall into any impatience or temptation of blasphemy or murmuring against God, or the Catholic faith, or give any sign of bad example, I do henceforth and for that present repent me, and I am most heartily sorry for the same, and I do renounce all the evil whatsoever which I might have then done or said, beseeching his divine clemency that he will not forsake me in that grievous and painful agony.

VIII. *Item I,*_____, by virtue of this present testament I do pardon all the injuries and offences that any one has ever done unto me, either in my reputation, life, goods, or any other way whatsoever; beseeching sweet Jesus to pardon them for the same; and I do desire that they will do the like by me, whom I have offended or injured in any sort howsoever.

IX. *Item I,*_____, do here protest that I do render infinite thanks to his divine majesty for all the benefits that I have received as well secret as manifest and in particular, for the benefit of my Creation, Redemption, Sanctification, Conservation, and Vocation to the holy knowledge of him and his true Catholic faith; but above all for his so great expectation of me to penance, when he might most justly have taken me out of this life when I least thought of it, yea even then when I was plunged in the dirty puddle of my sins. Blessed be therefore and praised for ever and ever, his infinite



patience and charity.

X. *Item I*, _____, do protest that I am willing, yea I do infinitely desire and humbly crave, that of this my last will and testament, the glorious and ever Virgin Mary, mother of God, refuge and advocate of sinners, whom I honour specially above all other saints, may be the chief Executrix together with those other saints my patrons, _____, all whom I invoke and beseech to be present at the hour of my death that she and they may comfort me with their desired presence and crave sweet Jesus that he will receive my soul into peace.

XI. *Item* In virtue of this present writing I, _____, do likewise most willingly and with all humility constitute and ordain my good Angel, for defender and protector of my soul in the dreadful day of Judgment, when the final sentence of eternal life or death shall be discussed and given, beseeching him that as my soul was appointed to his custody and protection when I lived, even so he will vouchsafe to defend the same at that hour and conduct it to eternal bliss.

XII. *Item I*, _____, do in like manner pray and beseech all my dear friends, parents, and kinfolks, by the bowels of our Saviour Jesus Christ, that since it is uncertain what lot will befall me, for fear notwithstanding least by reason of my sins, I be to pass and stay a long while in purgatory, they will vouchsafe to assist and succour me with their holy prayers and satisfactory works, especially with the Holy Sacrifice of the Mass, as being the most effectual means to deliver souls from their torments and pains; from the which if I shall by God's gracious goodness and by their virtuous works be delivered, I do promise that I will not be ungrateful for so great a benefit.

XIII. *Item I*, _____, do by this my last will and testament bequeath my soul as soon as it shall be delivered and loosened from the prison of this my body to be entombed in the sweet and loving coffin of the side of Jesus Christ and that in this life-giving sepulcher it may rest and

live, perpetually enclosed in that eternal habitation of repose there to bless for ever and ever that direful iron of the lance which like a sharp cutting razor formed so sweet and pleasant a monument within the sacred breast of my Lord and Saviour.

XIV. *Item Lastly I*, _____, do protest that I will willingly accept of death in whatsoever manner it may befall me, conforming my will unto the will of God; accepting of the same in satisfaction for my sins and giving thanks unto his divine majesty for the life he hath bestowed upon me. And if it pleases him to prolong or shorten the same, blessed be he also a thousand thousand times; into whose most holy hands I command my soul and body, my life and death: and I beseech him above all things that he never permit any change to be made by me, _____, of this my aforesaid will and testament. Amen.

I, _____, have made this present writing of protestation, confession, and charter in presence of the Blessed Virgin Mary, my Angel guardian, and all the Celestial Court as witnesses hereunto, the which my meaning is that it be of full value now, presently, and forever, with the force and virtue of testament, codicil, and donation in course of death; confirming it anew, being in perfect health of soul and body and signed with my own hand; carrying also the same about me and for the better declaration hereof my will and intention is that it be finally buried with me after my death.

Pater Noster, Ave Maria, Credo, Jesus, Son of David, have mercy on me. Amen.

Dr. Mary Buckalew, Professor Emerita of English, University of North Texas, has been an active member of the Society of Saint Pius X's mission in Sanger, Texas, for more than forty years.

¹ Clara Longworth de Chambrun, *Shakespeare Rediscovered by Means of Public Records, Secret Reports, & Private Correspondence Newly Set Forth as Evidence on His Life and Work* (New York: Scribner's, 1938), p. 77. This account of the Spiritual Testament of John Shakespeare is taken from Chapter IV; the Spiritual Testament itself occurs as the Appendix.

Character Formation

From SSPX Oblate sisters (*Iesus Christus*, No. 153, January 2016)

The heart of the child is formed along with the formation of his character. During the first few years of the child's life, it is the mother's responsibility to form his heart because he spends more time with his mother than with his father, who is usually away from home during the day to provide for the needs of the family. It is the father's role, however, to perfect this formation as the child grows up. The child looks up to his mother to learn how to conduct himself and to imitate her. As well, he looks up to his father, who represents strength, courage, and manliness; each of these are characteristics the child will need in order to become a fully mature adult.

A Generous Heart

To develop the heart of a child, let us first bring forth to him good examples, in order to teach him to love good things and goodness itself. And we believe the first example to present to the child is that of Our Father in Heaven, our Creator. From the time of his baptism, your child's soul possesses sanctifying grace, which makes it a temple of God, a house of God. Naturally, you

will speak of the goodness of God, who is called the Good God because He is good. The child's pure soul does not need to "understand" in order to believe. The child believes what his mother tells him; he believes in this God that lives in his heart. The mother also believes and loves the Good God; her example is paramount here. That is enough for the child. Ah, dear mothers, if you only knew the power you wield by the mere fact of being his mom, to fill your little one's heart



with notions of Christian life!

No one can replace you, or your vocation, at this stage of your child's life. In order to foster in his soul the growth of the Faith received in baptism, you need to know to "consecrate" your time through talking to him about the God that lives in him. The more your child (and you!) live in the presence of this truth, the easier will be the formation of his heart. It is never too soon; the younger the child is when these ideas are being instilled, the more he will learn to live with a good heart. Keep in mind always that it is easier to correct a little one's imperfections before the habits have been acquired. That is why we should start as soon as possible—and why not from the cradle? The child is already testing his parents' reactions.

To encourage the life of the heart, the senses need to be tamed, mastered. A misdirected sensibility guided by selfishness desecrates the heart, extinguishes its life, and leads to its distortion.

Let us explain this. To love is to give oneself and to give to another. To be sensual is to look out for oneself, to gather for oneself. As you see, sensuality is opposed to love. That is why it is necessary to fight the faults that are, in essence, the childish and adolescent forms of vices. What we don't correct now will grow into vices and sinful habits later on. All sin is a form of selfishness; it is to prefer oneself, one's whims and will, over another's will (that is, over God's will made known to the child through his mother). The best way to correct selfishness is to provide occasions for positive acts of love, acts of charity.

Little Things Matter

It is up to you, dear moms, to teach your child the small, seemingly insignificant acts, the seeds of which will germinate in his heart. Let us take a look at St. Thérèse of the Child Jesus. After >



Christian Culture

she observed her parents feeding and clothing the poor, Thérèse could not wait till she, too, gave her shoes to a barefoot little girl. Granted, nowadays there are not as many needy, but there are other occasions to foster generosity in the child's heart: for instance, to give his toys to children that lack them (On this note, it is shocking to see these days how many toys children get at Christmas!). Other occasions would be to teach the child to do favors for others, to tidy up a room, to make his bed. A child can be taught from an early age to love—to truly *love*—order and cleanliness. It is necessary to demand firmly (at all times and persistently) as well as with kindness and love. The child must find his mother's heart in all her demands; "the heart" in this case means love, but not a sentimentalism akin to softness. This motherly love shows the child that his mother intends to better him. Every child is glad to perform a good action which pleases his mother, but it is important for the mother to remember to take the time to show her satisfaction with a job well done. The encouragement the child craves helps him in turn to repeat the good deed. Hence, the importance of the mother's vigilant attention.

Self Discipline

Which are some other faults requiring correction? For some, gluttony or jealousy; for others, vanity or pride, or the desire to be the boss. All these tendencies that remain behind after original sin must be opposed courageously, or else they will consume the heart. There is often the case of a very talented child, his mother's pride and joy, whose heart is self-centered because he wants only to shine and be praised. Dear mothers, if among the children God gave you there is one particularly talented, guard his humility by encouraging an abundant generosity, and especially, make sure never to fawn over him—that would prove fatal! Generally speaking, a talented child has more abilities than others, so he has to learn to share the gifts God has given him, not merely to enjoy them. He has to learn to share his time with others less fortunate. Humility is truth. Even if we are very learned, what is that compared to God? It is less

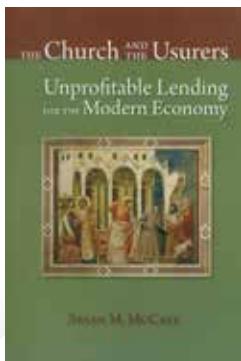
than nothing. Let us, therefore, teach the child to remain in his place and not consider the talents he has received.

We frequently hear that children are ungrateful by nature. Yes, indeed, because they have a tendency to be self-centered. What are we doing to correct this? Dear moms, it is your duty to teach your children to say "Thank you," an expression which means so much when it comes from the heart. This is a habit that has been lost in the new generation; it is so rare to find nowadays a child who uses that simple expression, "Thank you!" What a pity!

A "Thank you" is the impulse from one heart to another. For instance, instead of withdrawing with the tempting sweet he has just received, the child is to be taught to look at who offered the candy and say, "Thank you, mom." This may be considered trivial, yet it is necessary to sow many seeds in the field to ensure an abundant crop. We are dealing with forming the soul of a child to be a temple of Almighty God, for His glory. If his own mother has not taught the child to be grateful, how is he to learn to be grateful to God? What a responsibility! That is what He invites us to do every day, with the help of His almighty grace. Keep it in mind.

To come out of oneself, to forget our own little world, to be humble, and yet to enoble oneself in an enterprise that surpasses and elevates one's strength: in this we find the secret of happiness.

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Dr. Brian McCall

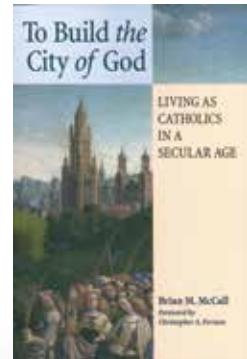
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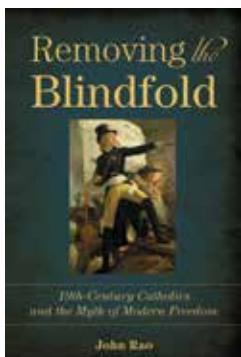
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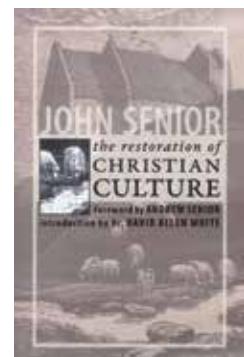
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The Council of Trent emphasize the intimate connection between the Sacrifice of the Mass and the priesthood (Sess. XXIII, cap. 1): "Sacrifice and priesthood are by Divine ordinance so inseparable that they are found together under all laws. Since therefore in the New Testament the Catholic Church has received from the Lord's institution the holy visible sacrifice of the Eucharist it must also be admitted that in the Church there is a new, visible and external priesthood into which the older priesthood has been changed."



Pericope diaconis



by Fr. Franz Schmidberger, SSPX

What might a Christian Social Order look like in our own day and age?

The Christian Social Order rests upon the natural law implanted in every man and expressed objectively in God's Ten Commandments. In addition, it recognizes the obligation to the one and only religion, instituted by God, the Catholic Church with its Deposit of Faith and its treasure of grace. Power in the state and in society has for its origin not the people, but God. (Rom. 13:1).

Christian Social Order, of course, grants civil

recognition to marriages celebrated in church, whereas it gives no recognition to civil divorce. The indissolubility of marriage is even one of its basic pillars. Thus it condemns unmarried couples living together with relations prior to or outside of marriage. It forbids the sale of contraceptives. Likewise it bans blasphemy, homosexuality, and pornography from public life; it punishes abortion; and proscribes both euthanasia and drugs.



Q&A

In what does society's welfare or common good consist?

The welfare of society does not consist in material well-being alone, but primarily in the virtuous life of the citizens and in the tranquility which is the essence of peace, whether inward or outward.

Q&A

What can Christianity offer to what has been called *the social question*, that is, to bridge the gap between various classes of society?

To overcome trade unions and strikes polarizing employers and employees, it would be wise to form guilds, that is to say, groups bringing together employers and employees within the same trade to safeguard their common interests. Employers are always fathers of their workmen. They must not only pay them a just wage but also take moral and even spiritual responsibility for them. So they must care for their workmen's families, and give them a good example of attending Mass and receiving the Sacraments.

Q&A

How does the Christian Order judge the massive move towards large cities?

To a Christian Social Order belong, in particular, the love of the land, love of nature, love of one's people, love of work, and love of one's homeland with its customs and traditions. The uprooting of men and their flight from the land and into the big cities, with their high-rise apartments where the children have no room to play and no contact with God's creation, are not a blessing but a curse.

Q&A

What are we to think of war today?

A people who have no will to defend their country or its inhabitants, their frontiers or culture, or, especially, to defend their faith or the Kingdom of God, is in the process of dissolution. Between the missionary and the soldier there is a close connection: the first proclaims the Faith and builds up God's Kingdom, the second defends both against enemies at home and abroad.

Mother Angelica dies

Mother Angelica, the Poor Clare nun who founded Eternal Word Television Network (EWTN), died on Easter Sunday after years of declining health following a severe stroke towards the end of 2001. Although in the minds of most traditional Catholics, EWTN has become synonymous with the mainstream Novus Ordo Catholic media, it should be noted that Mother Angelica herself had begun to embrace more and more of traditional Catholicism. EWTN began to take on its clearly Novus Ordo identity soon after Mother Angelica relinquished direct control over the network.

In 1993, following a "living" Stations of the Cross, performed in the presence of Pope John Paul II during World Youth Day in Denver, in which a woman portrayed our Lord, Mother Angelica broadcast her famous rebuke of the state of affairs of the Church. Among much else, she said: "They have changed our churches. They have closed them. And now we're not even allowed to kneel when that awesome Presence comes down into that one little Host. I'm tired of your witchcraft. I'm tired. I'm tired of being pushed in corners. I'm tired of your inclusive language that refused to admit the Son of God is a man. I'm tired of your tricks. I'm tired of your deceits...I'm so tired of your liberal Church.... This is not an accident. We've swallowed this for thirty years. And I'm tired of it...I'm a Roman Catholic... You spread your errors to children, and our children don't even know the Eucharist anymore, they don't understand that it is the

Blessed Sacrament, that it's the body and blood of Jesus Christ. Your catechisms are so watered down. I don't like your Church. You have nothing to offer. You do nothing but destroy."

Soon after this broadcast, Mother Angelica returned to the traditional habit of the Poor Clares and to her monastery. She also famously critiqued a pastoral letter regarding the Eucharist written by Cardinal Mahony (then the Archbishop of Los Angeles), in which she cited the heresy rampant in the document, and for which she gained much opprobrium from many



bishops in the United States.

Clearly, by God's grace, Mother Angelica had come to see the reality of the supposed "springtime" in the Church ushered in by Vatican II and had the courage to speak out, even though she still embraced the documents of Vatican II. May she rest in peace.



New Apostolic Nuncio to the United States

Pope Francis has appointed French Archbishop Christophe Pierre as the new Apostolic Nuncio (Ambassador) to the United States. He replaces the Italian Archbishop Carlo Viganò, who turned 75 in January and had represented the Vatican in Washington since 2011.

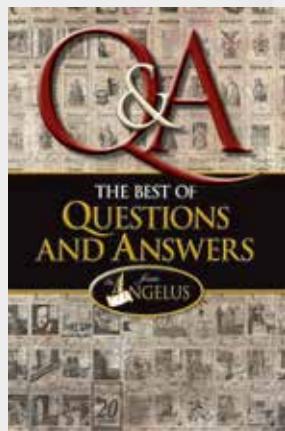
The Apostolic Nunciature is a relatively recent position for the US, since formal diplomatic relations between the Vatican and the United States were established only in 1984. Previous to this, the pope was represented in the United States by an Apostolic Delegate. While the Apostolic Nuncio is an ambassador of the Vatican, his role in the United States is mostly confined to ecclesiastical affairs, particularly with the choosing of candidates who are to be named bishops and being the channel by which American bishops communicate with the Holy See.

Archbishop Pierre is only the second French-speaking prelate to represent the Pope in the

United States. The only other was the Belgian Archbishop Jean Jadot, who was Apostolic Delegate from 1973 until 1980. It was Jadot who was largely responsible for helping to shape the rather progressive nature of the American episcopate during the waning years of the pontificate of Paul VI.



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Cardinal Kasper gives another Interview

On April 22, retired German Cardinal Walter Kasper gave yet another interview to a German newspaper. This interview concerned itself



with the intended reforms of Pope Francis and also the Apostolic Exhortation *Amoris Laetitia*, and comes across as the Cardinal taking a “victory lap.” Always haughty in tone, Kasper jubilantly praises the pope for his “humane” approach to the Gospel and for trying to make the Church more “obviously merciful.”

In the interview, it is possible to see the Cardinal stating quite succinctly what Pope Francis intended when he

Euthanasia Deaths are on the Rise

It should come as no surprise that the number of deaths from euthanasia are on the rise in the two countries which have led the way in legalizing assisted suicide: The Netherlands and Belgium. Aside from the obvious attack on the moral law, the most worrying aspect of this rise is the fact that people are being pressured into ending their lives so that their organs can be “harvested” and used to “save” the lives of others.

Over the past number of years, we have been alerted to the current practice of taking the organs from patients declared “brain dead” while they are clinically alive, so that these patients are actually murdered on the operating table. Many families are often pressured to allow this to happen by rather unscrupulous medical professionals, but a new low has been reached when the patient himself is being subjected to pressure to end his life. Additionally, there are some who advocate that the person choosing euthanasia should be able to donate his organs while still clinically alive.

On a much happier note, Abigail Kopf, the fourteen-year-old who was shot in the head by

a crazed gunman in February and subsequently declared brain dead by her doctors, began to walk with assistance in her rehabilitation hospital. She is a keen example of why we all must be very wary of medical professionals who rather quickly declare patients “brain dead,” especially when a desire may be there to use the patients’ organs for transplants.





wrote Paragraph 3 of *Amoris Laetitia*.¹ Kasper states: *The door is open [with regard to the admittance of “remarried” divorcees to the Sacraments]...There is also some freedom for the individual bishops and bishops’ conferences... Not all Catholics think the way we Germans think... Here [in Germany] something can be permissible which is forbidden in Africa. Therefore, the pope gives freedom for different situations and future developments.* Simply put, according to Kasper, mortal sin has now become geographical! This is, unfortunately, not just an “open door” to those living in adulterous civil marriages to receive Holy Communion, but an invitation to each Conference of Bishops to define faith and morals based upon their country’s “culture.” Thus we have the error of collegiality born in Vatican II coming to its full stature and inviting wholesale confusion amongst an already

bewildered faithful.

With this understanding of the papacy in relation to the various episcopal conferences, Francis is seemingly setting up a structure which is more in line with the Anglican Communion. Needless to say, this structure has not served the Anglicans well at all, since their “communion” is disintegrating at an alarming pace.

¹ Paragraph 3 reads in part: *Since “time is greater than space,” I would make it clear that not all discussions of doctrinal, moral or pastoral issues need to be settled by interventions of the magisterium. Unity of teaching and practice is certainly necessary in the Church, but this does not preclude various ways of interpreting some aspects of that teaching or drawing certain consequences from it. This will always be the case as the Spirit guides us towards the entire truth (cf. Jn 16:13), until he leads us fully into the mystery of Christ and enables us to see all things as he does. Each country or region, moreover, can seek solutions better suited to its culture and sensitive to its traditions and local needs.*

Preacher of the Papal Household praises Martin Luther

The Preacher of the Papal Household, Capuchin Franciscan Father Raniero Cantalamessa, used his Good Friday sermon in St. Peter’s Basilica to, among other things, praise the heretic Martin Luther. Cantalamessa stated: *But all of this means nothing if one does not first understand what the term “righteousness of God” actually means. When you hear talk of the righteousness of God and misunderstand this, then there is a risk to be put off by it, rather than feel encouraged. In other words, the righteousness of God is the act by which those people who believe in his son, are justified and made pleasing to him. It is not a matter of making “justification” but “to making the righteous.” To Luther comes the merit of having brought this truth to light again after the Christian message had lost the sense of it for centuries. That is essentially what Christianity owes the Reformation whose fifth centenary will soon take place. About this discovery, the Reformer later wrote: “I felt even reborn entirely and as I had entered through open gates of paradise itself.”*

Given the Vatican’s continued efforts to “celebrate” the 500th anniversary of Luther’s rebellion and heresies, which have caused the loss of many souls, Fr. Cantalamessa’s comments should come as no surprise. Over and above everything else, what is most distressing in Cantalamessa’s text is the continuing implication that it was not until Vatican II that the Church “finally got it right” and corrected some 1900 years of errors! This sermon is not the first time Fr. Cantalamessa has made use of this high profile opportunity to praise Protestantism at the expense of Catholic doctrine. He did so on Good Friday of 2013 when he stated: *We know what the impediments are that can restrain the messenger [i.e., the missionary]: dividing walls, starting with those that separate the various Christian churches from one another, the excess of bureaucracy, the residue of past ceremonials, laws and disputes, now only debris.*

Fr. Cantalamessa was appointed Preacher of the Papal Household by Pope John Paul II in 1980 and is a member of the Catholic Delegation for the Dialogue with the Pentecostal Churches.

Chapter 8 of *Amoris Laetitia*

by Fr. Jean-Michel Gleize, SSPX

Father Jean-Michel Gleize, professor of ecclesiology at the SSPX seminary of St. Pius X in Ecône, comments on the chapter 8 of the post-synodal Apostolic Exhortation *Amoris Laetitia* released on April 8, 2016.

1. The Apostolic Exhortation is striking in both its amplitude and its structure. It is divided into nine chapters and includes over 300 paragraphs. The most sensitive issues are dealt with in Chapter 8 (¶291-312), starting with ¶293. After discussing Catholic marriage and the Catholic family, the document examines "situations of weakness." We will restrict ourselves here to this long-awaited section. We are of course aware of other points worthy of consideration and analysis, such as ¶250 on homosexuals, the section on the erotic aspects of love, "a specifically human manifestation of sexuality" (¶150 -152), as well as the positive and more normal

aspects of the document, wherein it recalls the doctrine of marriage, its grandeur, and indissolubility. All this will be examined in due time: since we cannot say everything at once, we will make distinctions... and making distinctions does not mean denying or forgetting!

2. The Exhortation speaks first of all of purely civil unions and cohabitation, in ¶293-294:

"The choice of a civil marriage or, in many cases, of simple cohabitation, is often not motivated by prejudice or resistance to a sacramental union, but by cultural or contingent situations. In such cases, respect also can be shown for those signs of love which in some way reflect God's own love." [...] "All these situations require a constructive response seeking to transform them into opportunities that can lead to the full reality of marriage and family in conformity with the Gospel. These couples need to be welcomed and guided patiently and discreetly."



That is how Jesus treated the Samaritan woman (cf. Jn. 4:1-26): he addressed her desire for true love, in order to free her from the darkness in her life and to bring her to the full joy of the Gospel."

3. The Pope states here that unions heretofore deemed illicit are "signs of love which in some way reflect God's own love" and that they can be used as "opportunities that can lead to the full reality of marriage and family." Is an occasion of sin therefore no longer an occasion of sin, but an opportunity for marriage? Curious theology! What is its source and on what doctrinal grounds could Pope Francis found it? The document introduces here what it calls the principle of gradualness in pastoral care, which John Paul II had called a "law of gradualness" in the Exhortation *Familiaris Consortio* of 1981, ¶34.

"This is not a 'gradualness of law' but rather a gradualness in the prudential exercise of free acts on the part of subjects who are not in a position to understand, appreciate, or fully carry out the objective demands of the law."

4. This is a play on words. It is true that prudence requires pastors to take into account the state of souls; such prudence might mean temporarily abstaining from telling persons that their manner of living is wicked, but nonetheless it must never mean telling them that their manner of living is good. It is one thing to refrain from immediately denouncing a state of sin for what it is, but another to say that a situation already sinful is a path towards the good, or that something against charity is a sign of love. Whether one likes it or not, the "law of gradualness" leads to gradualness of law and moral relativism.

5. Next, the document turns to what it calls "irregular situations," that is, the situation of public sinners in general and especially the divorced and remarried - public adulterers. The principle established is the same:

"There is a need 'to avoid judgements which do not take into account the complexity of various situations'" (¶296); "the discernment of pastors must always take place 'by adequately distinguishing' with an approach which 'carefully discerns situations.' We know that no 'easy recipes' exist" (¶298). "If we consider the immense variety of concrete situations such as those I have mentioned, it is understandable that neither the Synod nor this Exhortation could be expected to provide a new set of general rules, canonical in nature and applicable to all cases. What

is possible is simply a renewed encouragement to undertake a responsible personal and pastoral discernment of particular cases, one which would recognize that, since 'the degree of responsibility is not equal in all cases,' the consequences or effects of a rule need not necessarily always be the same" (¶300).

6. If it is true that prudence may provide a variety of solutions depending on circumstances, these solutions are all based on one single principle. In this sense, the consequences of the rule are always the same, as they are founded on the same principle. If, for instance, we must keep holy the Lord's day (Third Commandment of the Decalogue), applying this rule will result in keeping the Lord's Day holy, in one way or in another. What may vary is the manner in which we accomplish the duties imposed on us by the virtue of religion. Generally speaking, this would be by attendance at Holy Mass; exceptionally, where attendance at Mass is impossible or very difficult, by increased prayer. But in every case, the practice of the virtue of religion is necessarily required. In this way, the accomplishment of the Third Commandment will always be the same. Likewise, the objective situation of the divorced and remarried is a public sin of adultery. Every Christian must publicly disapprove of this situation, in one way or another. However done, the censure must be public.

7. Such is clearly not the Pope's point of view. To be convinced of this, it is enough to read what follows:

"It is reductive simply to consider whether or not an individual's actions correspond to a general law or rule, because that is not enough to discern and ensure full fidelity to God in the concrete life of a human being" (¶304).

8. So is every priest being overly simplistic when, in hearing confessions, he judges the conformity of his penitents' actions with the Law of God? And does whoever examines his conscience in order to make a good confession incur the censure of Pope Francis? If sometimes this examination is insufficient, it is still necessary. And often it does suffice. Does not Holy Scripture tell us about the law of God that it is "unspotted, converting souls," and "giving wisdom to little ones" (Ps. 18:8)?

9. But the next part of this same ¶304 clearly displays the sophistry underlying all this renewal of pastoral theology:

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"It is true that general rules set forth a good which can never be disregarded or neglected, but in their formulation they cannot provide absolutely for all particular situations. At the same time, it must be said that, precisely for that reason, what is part of a practical discernment in particular circumstances cannot be elevated to the level of a rule. That would not only lead to an intolerable casuistry, but would endanger the very values which must be preserved with special care" (¶304).

10. As always, the sophistry is founded on a confusion of ideas. To dispel it one need only remember a distinction of capital importance. It is true that human law (civil or ecclesiastical) cannot foresee every possibility, cannot "provide absolutely for all particular situations." Thus there are exceptional cases when one is obliged to return to the first principle of this human law (which is divine law) to derive from it a practical conclusion not foreseen by the human law. Sanctifying the Sunday is a well-known example of such a case. God says that we must keep this day holy, and the Church says we must keep it holy by attending Mass. When attending Mass is impossible, we keep the Lord's day holy in an equivalent manner, for instance by praying the rosary or by reading and meditating on the propers of the day in the missal. On the contrary, when it comes to divine law we are faced with the work of a sovereignly wise and infallible legislator, both all-powerful and all-foreseeing. The divine legislation has foreseen everything, absolutely everything, and the infallible foresight of God includes absolutely all particular situations. Therefore the natural law and the revealed law found in the Gospel cannot be subject to dispensation or appeal in the principles they reflect. Now, the necessity and indissolubility of marriage are both determined by this divine law. In questions of moral laws regarding marriage, we are on the level of divine law (natural and revealed). This law is founded on absolute principles to which no exceptions can be made: God the legislator has foreseen every possibility, and no concrete situation can have escaped his forethought. As the Council of Trent teaches, God always gives man the means to obey His commandments. "For God does not command impossibilities, but by commanding admonishes thee to do what thou canst and to pray for what thou canst not, and aids thee that thou mayest be able." Faced with a particular situation, the prac-

tical discernment of the pastor is obliged, sooner or later, to bring the actions of his flock into conformity with the rule of this divine law, whether natural or revealed. And he is able to do so for the very reason that the grace of God is sufficient and efficacious. This is what the Church has always said and done. And this is what the Exhortation of Pope Francis - in this very passage - evades and implicitly denies, in playing on words and in creating confusion. The magic expression "intolerable casuistry" belongs to a rhetoric prejudicial to the salvation of souls.

11. The Pope's words here are of unparalleled gravity, because by the practice they authorize in the name of "an approach which 'carefully discerns situations,'" they strike a deadly blow to divine law itself. If put into practice on all the points set forth above, this pastoral Exhortation will be concretely no more and no less than an exhortation to sin; in other words, it is a scandal. After recalling in theory in the opening chapters (¶52, 62, 83, and 123) the Church's unchanging doctrine on the indissolubility of marriage and the efficacy of supernatural grace, the document encourages the denial of this same doctrine in practice. And let no one rush to point out that in ¶299 the Pope says that "any occasion of scandal" must be avoided, because it is undeniable that having allowed such confusions, his words cannot but lead to scandal.

12. What follows is, unfortunately, the logical consequence. After having thus facilitated the practical relativization of the principles of Catholic moral theology, all that remains is to draw favorable conclusions for the case of public sinners. Here we have a ready-made justification for ceding to all the demands of libertines.

13. The supreme rule is no longer the law:

"A pastor cannot feel that it is enough simply to apply moral laws to those living in 'irregular' situations, as if they were stones to throw at people's lives" (¶305).

14. One does not fail to see the allusion: applying the law means stoning the woman taken in adultery, and contradicting the mercy of the Good Shepherd. But He Himself told the unfortunate woman, "Go, and sin no more." And just what is sin, if not everything said or done against the law of God? The Pope's rhetoric should have gone no further. But what comes next is even worse, for it introduces into a papal document the protestant principle of private judgment:



"Along these same lines, the International Theological Commission has noted that 'natural law could not be presented as an already established set of rules that impose themselves a priori on the moral subject; rather, it is a source of objective inspiration for the deeply personal process of making decisions'" (¶305).

15. The natural law is therefore no longer a law which would be the expression of an obligatory command. It is reduced to a mere counsel, an encouragement, a recommendation. A source of inspiration. We find here the proposition condemned by St. Pius X in the Decree *Lamentabili*: "Truth is no more immutable than man himself, inasmuch as it evolves with him, in him, and through him" (DS 3458).

16. If there be no more law, there is no sin either, or rather, sin cannot be recognized in the external forum, and no authority in the Church or any member of society can render a judgment concerning sin. God alone will judge. Who are we to judge?... That is truly the signature expression of Pope Francis. "Hence it can no longer simply be said that all those in any 'irregular' situation are living in a state of mortal sin and are deprived of sanctifying grace" (¶301).

17. At most one might admit that "it is not possible to deny that some, among all those in any 'irregular' situation, do not live in the state of mortal sin and are not deprived of sanctifying grace." But it is impossible to accept the Pope's words. They imply that it is impossible to consider illicit unions as sinful or as occasions of sin. The divorced and remarried and cohabiting couples are no longer to be considered public sinners then. Once again, who are we to judge? What total moral confusion this is: confusion between good and evil on the level of public actions.

18. If the supreme rule is no longer God's law, it is replaced by man's conscience.

"Recognizing the influence of such concrete factors, we can add that individual conscience needs to be better incorporated into the Church's praxis in certain situations which do not objectively embody our understanding of marriage. ... [Conscience] can also recognize with sincerity and honesty what for now is the most generous response which can be given to God, and come to see with a certain moral security that it is what God himself is asking amid the concrete complexity of one's limits, while yet not fully the objective ideal. In any event, let us recall that this discernment is dynamic; it must remain

ever open to new stages of growth and to new decisions which can enable the ideal to be more fully realized" (¶303).

19. Christian marriage may perhaps remain the ideal in the eyes of the Church, but what counts is the idea that each individual conscience has of the ideal. What is good is not what is objectively good, but what the conscience considers to be good. Even if one supposes that the consciences of the married are more enlightened than those of others and thus conceive a higher ideal, it is still the conscience that determines the ideal. The difference between the ideal of the married and the ideal of others is a difference of degree, a difference of greater or lesser fullness. Now this is total subjectivism and therefore total relativism. Relativism comes from subjectivism: situation ethics, which is moral relativism, is the result of morality founded on conscience. And such is the new morality of Pope Francis.

20. One of its possible consequences was widely anticipated. Here it is at last:

"I am in agreement with the many Synod Fathers who observed that 'the baptized who are divorced and civilly remarried need to be more fully integrated into Christian communities in the variety of ways possible, while avoiding any occasion of scandal'" (¶299).

21. "In the variety of ways possible:" why not, then, in admitting them to Eucharistic Communion? If it is no longer possible to say that the divorced and remarried are living in a state of mortal sin (¶301), why should the fact of giving them Communion be an occasion for scandal? And at that point, why refuse them Holy Communion? The Exhortation *Amoris Laetitia* is clearly moving in this direction. In so doing, it represents an occasion of spiritual ruin for the entire Church; or in other words, what theologians call a "scandal" in the full sense of the term. And this scandal is the consequence of a practical relativization of the truth of the Catholic Faith concerning the necessity and indissolubility of the sacramental union of marriage.

The Synod

The decentralization of the Church offends the Faith and common sense

by Roberto de Mattei

On October 17, 2015, Pope Francis announced how the Synod on the Family is going to conclude. In the few days just before the end of the work by the assembly of bishops, they have reached an impasse, and the way out of it, according to the Pope, would be the decentralization of the Church.

This impasse is due to the division among those within the hall: between those who refer with firmness to the perennial Magisterium on marriage, and those "innovators" who want to overturn two thousand years of Church teaching, but above all, to overturn the Truth of the Gospel. It is, in fact, the Word of Christ, the natural and Divine law, that a valid marriage, celebrated and consummated [*ratum et consummatum*] by the baptized, cannot, under any circumstances, be dissolved by anyone.

A single exception to this would annul the absolute, universal value of this law, and if it were to

fall, the entire moral edifice of the Church would collapse. Marriage is either indissoluble or it isn't and a disassociation between the principle and its practical application cannot be admitted. Between thoughts and words and between words and facts, the Church insists on a radical coherence, the coherence the martyrs have borne witness to throughout history.

The principle that doctrine doesn't change, but its pastoral application does introduces a wedge between two inseparable dimensions of Christianity: Truth and Life. The separation of doctrine and praxis is not of Catholic doctrine, but of Hegelian and Marxist philosophy, which turns upside down the traditional axiom according to which *agere sequitur esse*. Action, in the perspective of the innovators, precedes being and conditions it; experience does not live the truth but creates it.



This is the sense of Cardinal Christoph Schönborn's discourse commemorating the 50th anniversary of the Synod, the same day Pope Francis spoke. "The faith cannot be represented, only witnessed," stated the Archbishop of Vienna, reaffirming the primacy of "bearing witness" over that of doctrine. "Martyr" in Greek means witness, but for the martyrs bearing witness, it meant living in the truth, whereas for the innovators it means betraying it, by reinventing it through experience.

The primacy of pastoral practice over doctrine is destined to have these catastrophic consequences:

1) The "virtual" Synod, which had already happened at the Second Vatican Council, is destined to prevail over the real one. The message of the mass-media which will accompany the conclusions of the work will be more important than the contents of the documents. The *Circulus Angelicus C's Relatio* on the first part of *Instrumentum laboris* asserts clearly the need for this revolution in language: "Like Vatican II this Synod needs to be a language-event, which is more than cosmetic."

2) The post-Synod is more important than the Synod itself, since it represents its "self"- fulfillment. The Synod, in fact, will entrust the fulfillment of its objectives to pastoral praxis. If what is changed is not doctrine, but pastoral care, this change cannot come about in the Synod, it has to happen in the everyday life of Christian people and thus outside the Synod, after the Synod, in the parish and diocesan life of the Church.

3) The "self"-fulfillment of the Synod comes with the insignia of experience in particular churches, that is, of ecclesiastical decentralization. Decentralization authorizes the local churches to experiment with a plurality of pastoral experiences. However, if there is not one praxis coherent with the one and only doctrine, it means that there are many, all of them worthy of experiment. The protagonists of this revolution in praxis will then be the bishops, the parish priests, the Episcopal conferences, and the local communities, each one according to its own freedom and creativity.

There emerges the hypothesis of a "two-speed Church" or, again using the language of the Euorcrats in Brussels, to "variable geometry." Faced with the same moral problem it will be regulated in different ways according to situation ethics. To the church of "Catholic adults" of German language and

belonging to the "First World," the "quick march" of "missionary witnessing" will be allowed; to the church of "under-developed" Catholics, the Africans or the Poles, who belong to the "Second or Third World," the "slow march" of attachment to their own traditions will be allowed.

Rome would remain in the background, devoid of all real authority, with the sole function of "charismatic impetus." The Church would be "de-vaticanized," or better still, "de-romanized." The Roman-centric Church will be substituted by a poly-centric or polyhydric Church. The image of the polyhedron has been used frequently by Pope Francis "The prism," he stated, "is a unity, but all its parts are different; each has its own peculiarity, its own charisma. This is unity in diversity. It is on this path that we Christians do what we call by the theological name of ecumenism: we seek to ensure that this diversity may be more harmonized by the Holy Spirit and become unity" (Discourse to Pentecostals at Caserta, July 28th 2014 [taken from Vatican site]).

The transfer of powers to the Episcopal Conferences was already foreseen from a passage in *Evangelii Gaudium* where it is conceived as "subjects of specific attributions, including authentic doctrinal authority. [...] Excessive centralization, rather than proving helpful, complicates the Church's life and its missionary outreach" (n.32). Now Pope Francis enunciates this "principle of synodality" as a final outcome of the meeting in progress.

The old heresies of Gallicanism and Ecclesiastical Nationalism are appearing again on the horizon. The primacy of jurisdiction of the Supreme Pontiff, in whom resides the supreme authority of the Church, over all pastors and over all the faithful, and independent of any other power, is, in fact, a dogma of faith, promulgated by the First Vatican Council. This principle guarantees the unity of the Church: unity in government, unity in faith, and unity in the sacraments. Decentralization is a loss of unity, which leads inevitably to schism. Schism is, in fact, the rupture which inexorably occurs when a central point of reference is missing, a unitary criteria, on the doctrinal level as well as those of discipline and pastoral care. The particular Churches, divided on praxis, but also on doctrine which praxis comes from, are destined inescapably to be in conflict and produce fractures, schism, and heresies.

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Decentralization not only damages the Roman Primacy, but also denies the principle of non-contradiction, that: "A thing cannot be A and not A at the same time and in the same sense, be what it is and not be what it is." It is only on basis of this primary, logical, and metaphysical principle that we are able to use our reason and grasp the reality which surrounds us.

What happens if the Roman Pontiff renounces, even partly, the exercise of his power to delegate it to the Episcopal Conferences or individual bishops? A diversity of doctrine and praxis among the Episcopal Conferences and among dioceses is created. What is prohibited in one diocese will be admitted in another, and vice-versa. The common-law husband or wife will be able to approach the Sacrament of the Eucharist in one diocese and not another. However, sin is—or it isn't. The moral law is the same for everyone or it isn't. And it is either one or the other: or the Pope has primacy of jurisdiction and exercises it, or, in actual fact, someone else governs other than him.

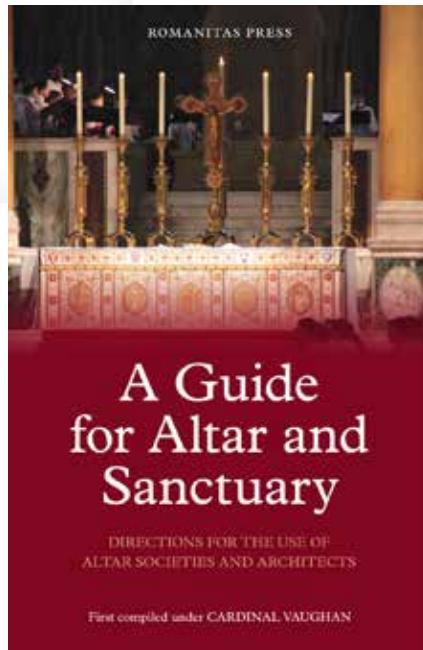
The Pope admits the existence of a *sensus fidei*, but it's precisely the *sensus fidei* of bishops, priests, and lay folk that is scandalized today at the strange things they hear coming out of the Synod Hall. These strange things offend common sense even before they offend the *sensus Ecclesiae* of the faithful. Pope Francis is right when he affirms that the Holy Spirit doesn't only assist the Pope and bishops but also the entire faithful (on this point: Melchior Cano, *De locis Theologicis* (Lib. IV, chap. 3, 117)). The Holy Spirit nonetheless is not a spirit of novelty; He guides the Church, infallibly assisting Her Tradition. Through fidelity to Tradition, the Holy Spirit still speaks to the ears of the faithful. And today, as in the times of Arianism, we may say with St. Hilary: *Sanctiores aures plebis quam corda sacerdotum*, "the ears of the faithful are holier than the hearts of the priests." (*Contra Arianos, vel Auxentium*, n. 6, in PL, 10, col. 613).

Roberto de Mattei, *Il Foglio*, October 20, 2015. October 22, 2015. [Published on: *Rorate Caeli* – Translation: Francesca Romana]



While many Marian feasts are among the first feasts to have been celebrated universally by the Church, East and West, the celebration of the Visitation, even though it is found in Luke's Gospel, is a relatively late development. It was championed by Saint Bonaventure, and adopted by the Franciscans in 1263. When it was extended to the universal Church by Pope Urban VI in 1389, the date of the feast was set as July 2, the day after the octave (eighth) day of the feast of the Birth of Saint John the Baptist. The idea was to tie the celebration of the Visitation, at which Saint John had been cleansed of Original Sin, to the celebration of his birth.

A Guide for Altar and Sanctuary



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Compiled under the direction of Cardinal Vaughn.

Letters to the Editor



Dear Angelus Press,

Two weeks ago we attended the funeral service of a friend of ours: she was Episcopalian. St. Matthew Episcopal Church was not unfamiliar to us, as we had been there previously for some concerts. The church has a rather spacious lobby, almost as large as the worship space proper, which also includes a balcony, much like a theater.

Although we had never been there for any religious ceremony, we felt, as the service began, as if we had seen it all before: the hall-like unadorned walls, save for the imposing but generally hollow banners; the demeanor and attire of the people; the multiple concelebrants; the number of women in clerical garb moving around on the platform. All of this reminded us of the *Novus Ordo* church we left twelve years ago, never to return again. As the service progressed, our uncomfortable sense of *déjà vu* was further deepened: the ritual, the mannerism, the prayers, the songs, the very words used were practically identical to those used in our former church. Only two things differed from that of the *Novus Ordo* mass we used to attend.

First, the presider (it took us a while, but eventually we figured out who he was) used the words "...shed for you and for many" in his prayer over the chalice, instead of the devious mistranslation which had been used in our old *Novus Ordo* "...shed for you and for all" (we understand that this has been changed, at last, almost 50 years after the institution of the new rite and five years after the papal injunction to do so).

Second, in the Episcopalian service everyone in the assembly was invited to partake of communion under both species, without distinction of faiths. This did not happen in our former church, but our seeing many people whom we knew were Catholics going to the Episcopalian communion during the funeral service made us wonder what may be going on today in the *Novus Ordo*.

Perhaps the Protestant lady who was in the RCIA class we used to give in our church (*nostra culpa, nostra culpa, nostra maxima culpa*) was right, after all, when she said: "Why should I convert? Your service is very much like the one in my church!" In fact, she eventually left. Today, the similarity of the *Novus Ordo Missae* and the Episcopalian rite is indeed striking. On our way home we asked ourselves who actually copied from whom. In any case, the end result is the same: religious syncretism. May the Lord have mercy on us all!

Respectfully yours in Christ,

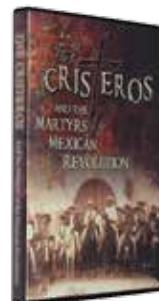
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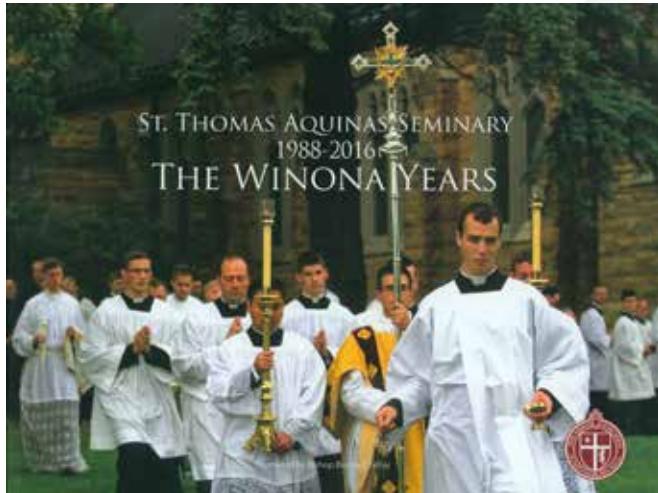


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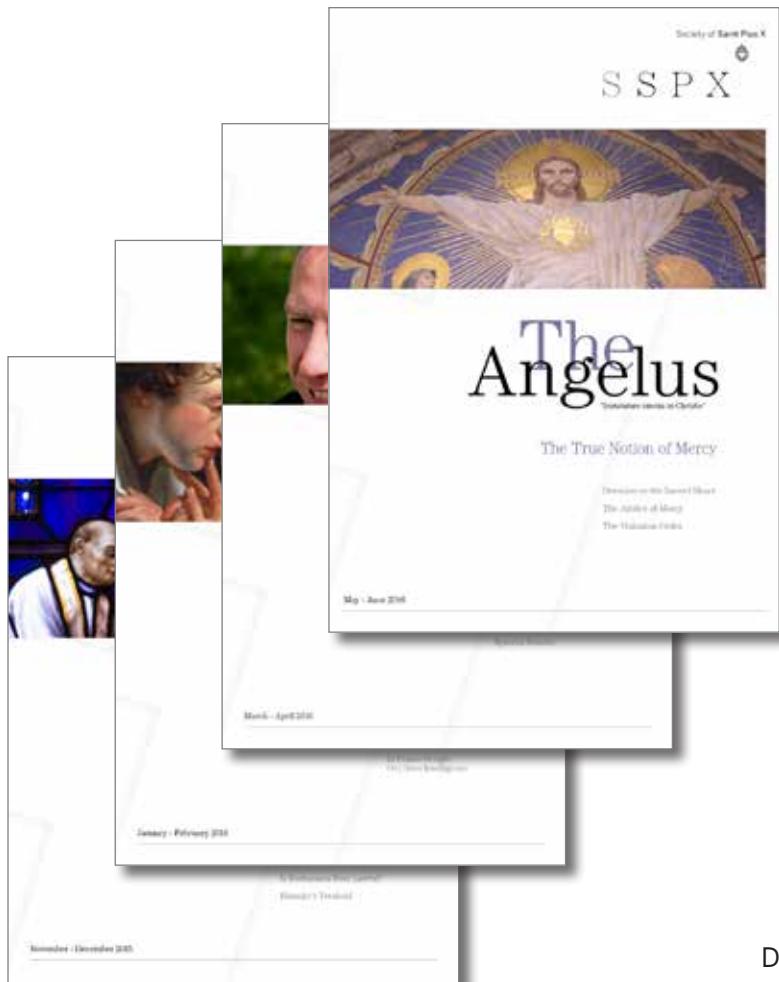
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The Last Word

Dear readers,

"Make unto you friends of the mammon of iniquity." (Lk. 16:9)

There is a profound *agere contra* in this evangelical principle concerning the use of money. Instead of using it to increase our attachment to this temporal world, and thus decrease our charity towards God, Our Lord urges us to turn it into a means to sanctify our soul and secure our way to Heaven. Indeed, with a proper use of temporal goods, charities can only increment real charity. The history of the Church is a lasting witness to it. Behind all the schools, the hospitals, the religious congregations, the missionary apostolate of every kind, there has been and will always be souls giving the much needed material means to accomplish these "works of mercy."

Saint Paul praised the young church of Macedonia for having understood this principle very well when he made a general collection for the persecuted Christians of Jerusalem: "Amid much testing of tribulation, their overflowing joy and their very deep poverty have resulted in deep generosity. For according to their means, beyond their means, they gave earnestly begging us the favor of sharing in the ministry that is in behalf of the saints..." (2 Cor. 8:2-4) And he continues: "He who sows sparingly will also reap sparingly...God loves a cheerful giver!" (2 Cor. 9:6-7) Money can be turned into grace!

Let us add another observation: Making "friends with the mammon of iniquity" is not just a matter of recommended charity. This duty to alleviate the needs of others can even become a grave obligation under pain of mortal sin. Early in his pontificate, St. Pius X issued an important but little known Motu Proprio on popular social action, *Fin dalla Prima Nostra* (Dec. 18, 1903), which partly deals with this matter. He teaches there that the inequality of creatures is willed by God for the harmony of creation in order to oblige everyone to practice certain virtues proper to his condition. In section IX of his Motu Proprio, the pope teaches: "The rich and those who have goods have an obligation in charity to alleviate the poor and the needy according to the precept of the Gospel. This precept obliges so gravely that in the day of judgment a special account will have to be given of the fulfillment of this according to the words of Christ himself (Mt. 25)."

"He that hath ears to hear, let him hear." (Mt. 13:9)

Fr. Daniel Couture

Society of Saint Pius X



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

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

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

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