



S S P X



# The Angelus


“Instaurare omnia in Christo”

Fortitude

Heroism in Literature

Building Strength

True Fathers as We Need Them



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).

Statue of Apostle, Cathedral of St. John, s'Hertogenbosch



# Letter from the Publisher

Dear readers,

“O God, who dost manifest Thy almighty power chiefly in showing mercy and pity...” The collect of the 10th Sunday after Pentecost so reveals the essential quality of divine fortitude. By excellence—and more than in other aspects of creation—God shows His Fortitude by endowing His creature with freedom and telling them them: “Increase and multiply, and fill the earth, and subdue it” (Gen. 1:27). Adam and Eve and all their children could be faithful to the Lord, but they could also revolt against Him. God, because of “His almighty power,” allows Himself to expose His work, and His honor, to the danger of their freedom.

After men had initially refused to obey God and had stood up against His strength, God took a second risk. He decided to send His Son. Humanly speaking, how much fortitude must it have taken for Christ to step into this world, into all the falsehood, the brutal cruelty, and the disgraceful narrowness of our existence? Christ was not blindsided by naive daydreams, nor biased by the pride of modern man, nor tempted by the tactics of politicians. On the contrary, He came into the world, not to repay guile with guile or blow with blow. He came in the vulnerability of selfless and unprotected perfection.

Let us compare His fortitude with our weaknesses. Jesus faced all the situations of His life courageously. He accepted a simple and unspectacular duty of state, along the violence and crookedness that men inflicted upon Him. We, however, shield ourselves by all manner of means. Christ accepted what the progression of events brought upon Him, for this was the will of the Father. We do not accept the world as it is, but tend choose what pleases us and to refuse what displeases. We know how to conform in the face of contradiction, how to go around difficulties, how to catch our advantages, and how to find the easy way.

May the contributions in this issue of *The Angelus* enlighten us on the virtue of Fortitude and instill in us the noble wish to follow His example. He was strong and became man, not to please Himself, not to accomplish something simply spectacular, not to find temporary fulfillment in a noble cause, but for our redemption and for our sake. He manifested his selfless, humble, and patient fortitude, that we might gain the courage to be real Christians.

Fr. Jürgen Wegner  
Publisher

September - October 2016  
Volume XXXIX, Number 5

**Publisher**  
Fr. Jürgen Wegner  
**Editor-in-Chief**  
Mr. James Vogel  
**Managing Editor**  
Fr. Dominique Bourmaud  
**Copy Editor**  
Mrs. Suzanne Hazan  
**Design and Layout**  
credo.creatie  
(Eindhoven, The Netherlands)  
Mr. Simon Townshend  
**Director of Operations**  
Mr. Brent Klaske

**Subscription Rates**

	1 year	2 years	3 years
U.S.	\$45.00	\$85.00	\$120.00
Foreign Countries (inc. Canada and Mexico)	\$65.00	\$125.00	\$180.00

All payments must be in U.S. funds only.

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

## Contents

Letter from the Publisher	4
<b>Theme: Fortitude</b>	
– Esto vir!	6
– Heroism in Literature	12
– Building Strength	18
– True Fathers as We Need Them	24
<b>Faith and Morals</b>	
– The Feast of the Holy Cross	27
– Decline in Fortitude and Direction	31
– “Our Dear Rector”	34
<b>Spirituality</b>	
– An Apostolic Missionary	40
– Bearing Trials	45
<b>Christian Culture</b>	
– Notre-Dame du Puy-en-Velay	48
– Corruption, Courage, and Rage	55
– Forming the Conscience	60

# The Angelus

“Instaurare omnia in Christo”

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

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

©2016 BY ANGELUS PRESS, OFFICIAL PUBLICATION OF THE  
PRIESTLY SOCIETY OF SAINT PIUS X FOR THE UNITED STATES AND CANADA

– Questions and Answers	68
<b>News from Tradition</b>	
– Church and World	70
– Fortitude vs. the Revolution	78
– The Last Word	87



# Esto vir!

Fortitude at the school of Archbishop Lefebvre

---

by Bishop Tissier de Mallerais, SSPX

---

After giving a definition of fortitude and showing in what discipline consists, I shall touch on the role of education, according to Archbishop Lefebvre, in the acquisition of these virtues; I shall then consider the defects that go against and the virtues connected to fortitude and discipline. This will give us some practical directives, after the model of an exemplary man.

## Definitions of Fortitude

Discipline is self-control, the interior order of the soul and of the body, which is the source of the exterior order of things and men. It is the fruit both of the gift of wisdom (ordering is proper to the wise) and of the gift of fortitude (“I am master of myself as of the universe,” are the words

which dramatist Corneille puts in the mouth of the Emperor Augustus). Fortitude, or courage, is one of the four cardinal virtues; it is assisted by the gift of fortitude, one of the seven gifts of the Holy Ghost; their object is to dominate fear in order to accomplish the difficult good, be it in the temporal order, like a major work, a military victory, or in the spiritual order, like sanctity and eternal salvation.

## Role of education and school in the acquisition of these virtues

These virtues and gifts of the Holy Ghost must be put into practice from early childhood, at home or at school, if they are to be acquired in a stable way.



The Maréchal Foch, supreme commander of the Allied Forces during World War I, sees in a young man's relentless work the source of his self-control and self-assurance, especially in the military art that is his and that he himself acquired in middle school in Metz.

"Do not believe in natural gifts!—Believe in hard work!" he exclaimed to his student-officers. It is hard work that procures knowledge, the knowledge that constitutes the dignity of the professional and his ability. It is his knowledge, acquired through relentless practice, that gives him the self-assurance that enables him to make decisions without constantly having to ask for

advice!" And this self-assurance establishes the exercise of his ability to decide against all odds. It is what makes us trust him.

The pious Fr. Cappello, a famous Italian canon lawyer, whose confessional in San Ignacio was besieged by penitents, was also remarkable for the sureness of his knowledge and the broadness of his practical advice.

The knowledge acquired by Foch was what gave him his ability to react immediately in the dark days of the violent enemy attacks in the spring of 1918: he knew not to panic or lose his head but rather to move entire army corps rapidly to fill in the gaps and successfully >



counterattack.

Archbishop Lefebvre sees the source of self-discipline in the spirit of sacrifice instilled at school. In March 31, 1982, he spoke at a school:

“A Catholic school,” he said, “ is a school in which you learn to discipline yourself, in which you learn sacrifice, for one cannot be Catholic without sacrifice. Why sacrifice oneself? In order to be filled with charity and love.

“We were created to love God, to love our neighbor: that is the whole law of God. There is no other law. In the Gospel, the entire law is resumed by charity. But in order to become charitable, we must make sacrifices. If we do not sacrifice ourselves, we cannot devote ourselves, we cannot give ourselves.

“The egoist, who thinks only of himself, is not charitable. And so in a Catholic school, one learns to sacrifice oneself, to discipline oneself: the discipline of the intelligence, the discipline of the will, the discipline of the heart.

“You learn to discipline your intelligence by receiving the truth, by submitting to the truth that is taught to you. The truth is taught to us from our earliest childhood until we finish school. Here you learn to form your intelligence according to the truth taught to us by Our Lord Jesus Christ.

“You also learn to form your will, to discipline your will. We all have defects, we are born with original sin, and the effects of original sin stay with us until our death.

“So we have to fight against these evil tendencies, these evil desires that are in us, and to discipline our will, with the help of God, with the help of grace. That is why, at school, you have the chapel, which is the heart, the main building. Everything is oriented towards the chapel, toward Our Lord Jesus Christ: He is our Truth, He is our strength, He is our love.”

## Defects that go against fortitude and discipline

For lack of education, for lack of practice, for lack of exercise, fortitude and discipline give way to cowardice and sloppiness.

Instead of courage, we find the weakness of

the irascible appetite. The irascible appetite is a passion of the soul, a passion of the sensible part of the human soul. The irascible passion desires and pursues the difficult good, whereas the concupiscible appetite desires the sensible and delectable good.

The lack of irascible appetite causes the cowardice of the will, inconsistency in one's positions; it also causes indecision in the intelligence, which, instead of heroically applying the principles, seeks solutions, compromises in the face of an adversary or of adversity.

Instead of discipline, or self-control, we find anger (often a reaction of weakness), disorder (in the person and in things), and laziness. This last, laziness, does not consist in doing nothing but rather in preferring the less useful work to the more useful and necessary work.

We also find sloppy dress or dress that goes against corporal modesty. Compare the attitude and dress of young men in 1916 to that of those in 2016 and you will see the loss of virility, in one short century, in the entire country's masculine population, thanks to the slow progress of an effeminate attitude and dress for young men.

## Repercussions of physical strength on the strength of the soul.

It is the role of the Catholic family and of the Catholic school to exercise children and teens in physical endurance: endurance of fatigue, fasting, vigils, walks, etc.

A night of prayer or an hour of nocturnal adoration are excellent exercises in physical endurance and in piety. The school maintains weekly hours of physical education (gymnastics) to teach young men suppleness and build their muscles. Everyone knows that physical strength and tonus are a help for moral tonus.

The young Eugenio Pacelli, tall and thin, trained himself with physical exercises from his childhood and teen years in order to hold himself straight. He practiced horseback riding and became an experienced and tireless rider in his races through the Roman countryside.





His whole life long, whether standing, sitting, or in the saddle, he worked to hold himself impeccably straight with a relentless muscular corporal discipline. As Pope Pius XII, he inspired immediate respect in his visitors: “One only approached Pius XII with great respect,” recognized Archbishop Lefebvre.

## Practice of self-control and order

The good Fr. Barrielle, spiritual director of the Seminary of St. Pius X in Econe, taught the seminarians principles of order that would be very useful to them at the head of their priories, schools and districts.

He transmitted the five rules of Fayolism (of the engineer Fayol, not of General Fayolle who was defeated in 1917). Here they are as indicated by Fr. Barrielle:

1. Plan ahead: the goal and the means: place, time, things, people’s competencies.
2. Organize: steps, persons in charge, preparatory meetings planned.
3. Command: make a decision, organize people precisely.
4. Control: things, people, remind them of their tasks.
5. Office work: write, telephone, file.

Here are some examples given by Archbishop Lefebvre. He has just returned from a trip. He puts his suitcase and his travel bag down in his room, and goes directly to the chapel to recite the rosary with the community, even though he has already said fifteen decades with his driver. “The community office takes precedence.” After the meal, he will put his things away, and bring his dirty laundry down to the laundry room. The next day he will go through his abundant mail and, with his fine and regular hand, answer each letter with a cordial word, even if it is a letter full of insults.

In the evening, he will go give his spiritual conference to the seminarians; he waits for the exact time at the foot of the platform. After the *Veni Sancte Spiritus*, he sits down with his feet together and without ever leaning his

back against the back of the chair. He places his two wrists at the edge of the table and speaks (sometimes smiling, sometimes serious if there are reproaches to be made) with his small, modest but distinct voice.

His cassock is simple, without visible buttons, and tied at the waist with the modest Spiritan cord. His shoes are carefully polished.


It is the exterior and the attitude of a modest priest, of a respected and beloved leader who, without ostentation, is an example of order and self-control for his sons, members of his Priestly Society of St. Pius X.

Where did he get this discipline, this interior strength? Certainly from his family, his father who was the head of an industry; but also from Rev. Fr. Henri Le Floch, his seminary rector in Rome; and finally from his religious Spiritan noviciate. He was well taught, and remained the strong man, *vir fortis*, whose meekness conquered his soul and the souls of others. “Blessed are the meek, for they shall possess the earth.” Said otherwise, in the words of Dom Delatte: “*Terram quam terunt, terram quam gerunt, terram quam sunt*—the land they tread, the land they rule (their subjects), the land they are (their souls).”



**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.



A close-up photograph of a white marble statue of Fortitude. The figure is seated, wearing a detailed, scale-like breastplate and a draped garment. Her right hand rests on her lap, while her left hand holds a long, slender staff or scepter. The background is a light-colored wall with architectural details.

Fortitude is chiefly about fear of difficult things, which can withdraw the will from following the reason. And it behooves one not only firmly to bear the assault of these difficulties by restraining fear, but also moderately to withstand them, when, to wit, it is necessary to dispel them altogether in order to free oneself therefrom for the future, which seems to come under the notion of daring. Therefore fortitude is about fear and daring, as curbing fear and moderating daring.

St. Thomas Aquinas, *Summa Theologica*, IIa-IIae, Q. 123, Art. 3

Statue of Fortitude, fountain Fonte Gaia, Piazza del Campo, Siena



# Heroism in Literature

A Warrior, a Sister, and an Archbishop:  
Some Literary Examples of Heroism

---

by Andrew J. Clarendon

---

<sup>1</sup> St. Thomas Aquinas, *Summa Theologica*, IIa-IIae, Q. 123, Art. 4. All quotations from the *Summa* are taken from the complete English edition in five volumes, trans. the Fathers of the English Dominican Province (Allen, TX: Christian Classics, 1981).

The hero is universally admired, a figure present in differing cultures and throughout time. From semi-divine classical heroes such as Achilles and a host of characters from novels and films to the supreme example of Catholic martyrs of the past and present, the hero is a great archetype that deeply resonates within human nature. Traditionally and even etymologically, the hero is a protector, one who often possesses physical prowess; but even if the person lacks the strength of Hercules, all real heroes have a strength of will that is proved in some mighty struggle. Whether male or female, from whatever culture, a mark of the heroic is the possession of the virtue of fortitude. The perennial philosophical understanding of this virtue makes this clear: St. Thomas Aquinas, for example, teaches that fortitude is, in its strictest sense, “the virtue that binds the will firmly to the good of reason in [the] face . . . [of] the fear of dangers of death.”<sup>1</sup> The most complete heroes are therefore those who not only have a strength of will beyond the natural desire to preserve one’s life, but also have great hearts that cling to the good regardless of the circumstances. Myths, legends, and other stories of literature have long presented this idea in a connatural manner; the characters and events change, but continuously present, binding together



---

<sup>2</sup> *Beowulf*, trans. Seamus Heaney (New York: Norton, 2000), 2177-2183.

<sup>3</sup> Msgr. Paul J. Glenn, *A Tour of the Summa* (Rockford, IL: Tan Books, 1978), 267-270.

the ancient and modern worlds, is the touchstone of courageous sacrifice in defense of the good.

## Heroes in Classical Tradition

As Homer and the other ancient Greek myth makers are the fathers of a great root of Western Civilization, many readers are familiar with the great heroes of that tradition: the Samson-like Hercules, the god-favored Perseus, or the wise and daring Theseus. Nevertheless, it is part of the ancient Greek genius—the culture that invented tragedy—to present heroes who are often deeply flawed, a reflection of the pagan gods who are part of the machinery of the tales. The same is true in many other cultures. By contrast, an anonymous Anglo-Saxon poet, looking back on his pagan forefathers with the insights of Christianity, produces in the great Old English poem *Beowulf* a vision of an ideal hero, a character who stands as a model of fortitude in its various aspects. Central to this heroic vision is that Beowulf possesses both the physical prowess and fortitude to face and defeat dangers no one else can. The first half of the poem involves Beowulf defeating the demonic man-eater Grendel—an echo of the Cyclops episode from Homer’s *Odyssey* among other things—and then diving into a hellish lake to destroy Grendel’s mother who takes revenge for her son’s slaying. Finally, with clear echoes of the Gospel, at the end of his life and as the long time king of his people, Beowulf sacrifices his life to defeat a dragon that is ravaging the land. About two-thirds of the way through the poem, the author writes the following remarkable lines to sum up Beowulf’s heroic qualities:

Thus Beowulf bore himself with valour;  
he was formidable in battle yet behaved with honour  
and took no advantage; never cut down  
a comrade who was drunk, kept his temper  
and, warrior that he was, watched and controlled  
his God-sent strength and his outstanding  
natural powers.<sup>2</sup>

What is interesting is that this description of Beowulf’s character not only involves what he does but also what he avoids doing. Like many heroes, he is brave, powerful in battle, and has “outstanding / natural powers” that the poet confesses are “God-sent.” To be truly heroic, though, it is not enough to have these qualities; unlike a Hercules, Beowulf always maintains control, only using his power for the good: he is an honorable man. St. Thomas Aquinas, after discussing fortitude itself, goes on to list several virtues that are associated with it; among these are a magnanimous greatness of soul and what Cicero calls magnificence: doing great deeds.<sup>3</sup> Beowulf, the protector and savior of his people, is a dramatization of all of these qualities; in fact, the only thing he lacks to be the ultimate hero is the true faith. He is what Dante envisions as a virtuous pagan, an example of the best that human nature can be without sanctifying grace.

As a human virtue, a habit residing in the will, fortitude is not only

>



<sup>4</sup> Sophocles, *Antigone*, trans. Robert Fagles (New York: Penguin Books, 1984), 232-233.

<sup>5</sup> *Ibid.*, 229-231.

<sup>6</sup> *Ibid.*, 503-505.

<sup>7</sup> *Divine Intimacy*, Fr. Gabriel of St. Mary Magdalen, O.C.D., trans. the Discalced Carmelite Nuns of Boston (Rockford, IL: Tan Books, 1996), 871.

<sup>8</sup> Glenn, 266.

<sup>9</sup> *Summa Theologica*, IIa-IIae, Q. 124, Art. 3.

possessed by men; aside from the more common heroism of childbirth, there are examples of great women who have suffered and even laid down their lives for an ideal. Among the most famous literary works of this type is one of the greatest tragedies of ancient Greece, Sophocles' *Antigone*. The plot centers on the refusal of Creon, the king of Thebes, to allow Antigone to bury her brother Polynices because he attacked the city. Extending punishment even to the dead, Creon declares that "Never at my hands / will the traitor be honored"<sup>4</sup> with a proper burial; "his corpse / [is to be left as] carrion for the birds and dogs to tear, / an obscenity for the citizens to behold!"<sup>5</sup> To begin to understand Antigone's insistence upon burying her brother in spite of Creon's decree, one must realize that the burial of the dead was one of the most important religious duties of an ancient Greek woman: those who rocked the cradle also mourned over the grave. As the play makes clear, Creon insists upon his own, fallible human will over that of the divine. In one of the play's most celebrated episodes, the teenaged Antigone bravely stands up to the civil authority, rebuking Creon for his hubris: "Nor did I think your edict had such force / that you, a mere mortal, could override the gods, / the great unwritten, unshakable traditions."<sup>6</sup> This last line is often cited as a definition of the natural law. Antigone, a martyr to the divine and natural law, is sentenced to death; although Creon repents and tries to save her, he is too late, and, as a result of the tragic action, two others join her in the next life. *Antigone*, therefore, shows an aspect of fortitude that is different from the action of the battlefield. In his masterful book of daily meditations, Fr. Gabriel of St. Mary Magdalen notes that:

"Although courage is needed to face or to undertake hard tasks, it is even more necessary in order to persevere in them, above all when they are unpleasant or of long duration, and it is impossible to avoid or change them. In this sense, St. Thomas teaches that the principal act of fortitude is not to attack but to stand firm in the midst of dangers, and to endure struggles, opposition, privations, and persecutions with a virile spirit."<sup>7</sup>

This is the sort of fortitude to which all are called and one that is as important in our day as any.

## Supreme Example

After discussing fortitude in general, St. Thomas Aquinas goes on to analyze the supreme example of Christian martyrdom. Although it can be said, as in the case of Beowulf facing the dragon or Antigone standing up to Creon, that martyrdom in a general sense "consists in suffering death for the sake of a cause,"<sup>8</sup> to die in order to bear witness to the truth of the faith is the highest act of fortitude, an "act of the greatest perfection [since it is] the greatest proof of the perfection of charity."<sup>9</sup> These ideas are illustrated in one of the greatest plays of the twentieth-century, T. S. Eliot's *Murder in the Cathedral*, a dramatization of the martyrdom of St. Thomas Becket. The play is split into two parts: opening with the return of the archbishop from exile, part one focuses on Thomas' awareness of his upcoming martyrdom. It is interesting that St. Thomas Aquinas notes that the "real essence of martyrdom is its *enduring* with faith, love, and patience, the terrors and



Scene from the murder of Saint Thomas Becket, Illuminated page from manuscript on the life of the saint written by John of Salisbury, French School.



<sup>10</sup> Glenn, 266.

pains of deadly persecution.”<sup>10</sup> Eliot therefore not only has the archbishop interact with the people and priests of Canterbury, but also includes a long section in which Thomas is tormented by four temptations before he faces his murderers. The first three temptations involve ways to avoid martyrdom: to make peace by going back to the good times he enjoyed before becoming archbishop, to join with the king, or to try to overthrow the king. When these fail, the enemy seeks to pollute the future saint’s intention by tempting him to seek martyrdom for his own glory, not for the love of Christ. Finally, Thomas overcomes the temptation and is ready to bravely face whatever Providence presents: >

# Theme Fortitude

<sup>11</sup> T. S. Eliot, *Murder in the Cathedral* (New York: Harcourt Brace Jovanovich, 1963) 44, 46.

<sup>12</sup> *Ibid.*, 69, 70.

<sup>13</sup> *Ibid.*, 75.

<sup>14</sup> *Ibid.*, 87.

<sup>15</sup> *The Holy Bible*, Douay-Rheims Version (Rockford, IL: Tan Books, 1971), Mt. 5:10.

Now is my way clear, now is the meaning plain:  
Temptation shall not come in this kind again.  
The last temptation is the greatest treason:  
To do the right deed for the wrong reason.

I shall no longer act or suffer, to the sword's end.<sup>11</sup>

After a prose sermon on Christmas morning which acts as an interlude between the two parts of the play and represents the above ideas in plainer language, Eliot moves on to the martyrdom itself. After a first confrontation with the four knights, the priests of the cathedral are terrified, and the archbishop comforts them with the words of a true martyr:

Death will come only when I am worthy,  
And if I am worthy, there is no danger.  
I have therefore only to make perfect my will.

I have had a tremour of bliss, a wink of heaven, a whisper,  
And I would no longer be denied; all things  
Proceed to a joyful consummation.<sup>12</sup>

When the four knights, now drunk and ready to kill, return to the cathedral, like Christ in garden, the archbishop commands that none of his people be harmed and recites a variation of the Confiteor while being murdered. Those who are brave enough to resign themselves to God's providence say with St. Thomas Becket:

I am . . .  
A Christian, saved by the blood of Christ,  
Ready to suffer with my blood.  
This is the sign of the Church always,  
The sign of blood. Blood for blood.  
His blood given to buy my life,  
My blood given to pay for His death,  
My death for His death.<sup>13</sup>

This active firmness of will that is also a passive resignation to God, this act of faith and charity, this supreme example of fortitude is what, with God's grace, "Shall enrich the earth, shall create the holy places."<sup>14</sup>

As with other human acts, one turns to the stories and characters of literature to vicariously experience tales of heroism which elevate and inspire. While few people are great warriors, are inspired to practice civil disobedience to the point of execution, or are archbishops, all are called to the fortitude and dry martyrdom of our daily duties and state in life. It may be that in our troubled age actual martyrdom will become even more widespread than it is today. Come what may, it is for the soldier of Christ to believe with courage and trust that "Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven."<sup>15</sup>

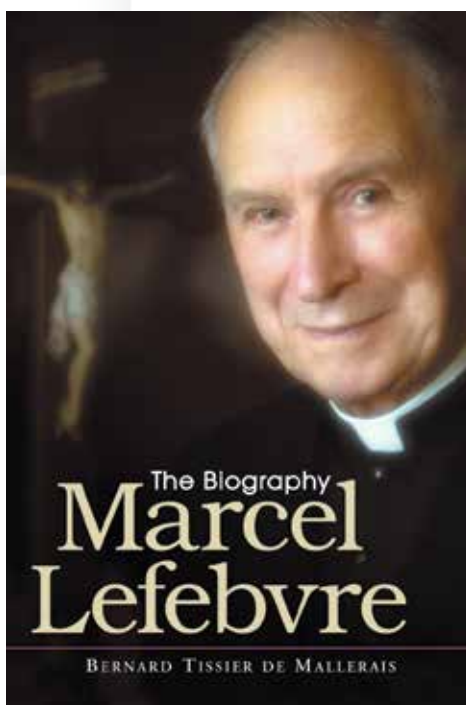


**Andrew J. Clarendon, M.A.**, holds a M.A. in English Literature

from the Catholic University of America. In addition to being one of the founding faculty members of Notre Dame de La Salette Academy, he is now a professor at St. Mary's Academy and College.

# Marcel Lefebvre: The Biography

---



This comprehensive work by Bishop Tissier de Mallerais is an insightful look at the life of one of the most influential bishops in the 20th Century and in the history of the Church. Here is a life that cannot be overlooked. The biography takes us through his early childhood in a deeply Catholic family in France, through his days in the French Seminary in Rome. From there it carries us to his missionary days in Africa, and his meteoric rise through the Church's ranks, including his role as Superior General of the Holy Ghost Fathers. Finally, much attention is given to the most profound and important chapter in his life: the founding and direction of the Society of St. Pius X. A true gem for anyone interested in this Athanasius of our time, and indispensable for anyone studying the history of the Catholic Church.

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

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



# Building Strength

---

by Fr. Michael McMahon, SSPX

---

**Angelus Press:** Fr McMahon, having been in charge of a boys boarding school for over a decade, you seem to be the right person to speak of the virtue of fortitude, would you agree?

**Fr. McMahon:** After 20 years of priesthood, the majority of which being spent teaching high school boys, the great virtue of fortitude has been absolutely necessary. Every parent, priest and educator knows well the need to be strong when forming children, especially when helping boys become Catholic gentlemen. Just getting out of bed sometimes to face the trials of the day—and 90 teenage boys—can require heroic fortitude!

**Angelus Press:** Would you distinguish between fortitude, courage, and discipline?

**Fr. McMahon:** That is an excellent question as it permits us to be Thomistic and define

and distinguish. Fortitude enables a person to withstand difficulties, even great ones that might prevent him from attaining his goal. The infused virtue of fortitude, the cardinal virtue, is a supernatural habit which allows a man to overcome all obstacles and difficulties to attain his true and ultimate goal, Heaven. Being a fundamental virtue, it is meant to support and help the other virtues to attain their ends and overcome that which might hinder or deter them. While not the greatest of the virtues it is critical and necessary...both for teacher and student. Saint Thomas says that there are two principal acts of fortitude: to attack (*aggredi*) and to endure (*sustinere*).

Courage is the common appellation of fortitude. It means the strength of character and firmness in the face of danger or difficulties. To





this basic meaning, one can add the sense of ardor and energy in accomplishing tasks; or even the nuance of panache, meaning the valiant and heroic heart.

Discipline, etymologically, is the virtue of the disciple towards the master. It is the docility and obedience of the disciple to rules. It refers rather to the outer structure and anything which supports the practice of virtue. It is the outer protection, the bark and the vein within which virtue runs freely.

**Angelus Press:** Can we speak of fortitude as being a “male virtue”?

**Fr. McMahon:** As the headmaster of a boys school preparing young men to venture forth into this crazy world, my first impulse is to shout “yes!” However, we all know that the virtues are for both men and women, boys and girls. Saint Thomas does speak of fortitude as the soldierly virtue which prepares one to willingly face danger, even the danger of death. Soldiers of Christ are necessarily both male and female. Virtue is truly for all; the inculcating of which is the very basis of education and formation. As we approach another academic year, parents and teachers alike must put on the hard hat of fortitude themselves in order to properly form our children. As the old axiom says: *nemo dat quod non habet*. We must acquire and practice the virtues, and perseveringly so, in order to also provide the necessary example so that our children will then practice them in turn.

We must be completely balanced in understanding this great virtue. According to Saint Thomas, endurance (*sustinere*) or suffering is the chief act of the virtue of fortitude. It is *not* the machismo of Schwarzenegger or whomever the latest Hollywood tough guy might be, mindlessly and irrationally striking out with witty cynicism and weapons of mass destruction, flying fists and breaking bones. Well do I remember years back the shock of one father when I punished his son for unreasonably punching another boy. He had carefully instructed his son to strike if he were teased and was quite surprised that I did not agree.

**Angelus Press:** So, Father “Teddy Bear,” you

are saying that we should be punching bags for the world?

**Fr. McMahon:** Dear God, no! Rather fools for Christ as Saint Paul would say, who by the sacramental grace and character of Confirmation are meant to endure, bear up, and see the work through to the end as valiant and faithful soldiers. Rome was not built in a day, and a year of forming a child is quite the same. Clearly there are highs and lows, but the grind, the daily grind, must rather be sustained and endured more than attacked. This is not weakness, but actually rather great strength, and a very sane and virtuous understanding of and accommodation to reality. By no means does this preclude aggression or the attack, nor even the use of anger, which can be necessary at times. According to Saint John Chrysostom, one can even sin by not becoming angry in given circumstances; while Aristotle teaches that anger helps the brave and Saint Thomas tells us that anger will find its place in the acts of fortitude. Let us remember though that there are two acts of fortitude, and the greater is to endure. The two are complementary and make fortitude what it is. As always virtue will stand in the middle of extremes.

**Angelus Press:** Is implanting this virtue in your students the main purpose of education at La Salette?

**Fr. McMahon:** According to a certain caricature, perhaps, but the reality is much different. A solid Catholic school, true to her name and mission, will be ordered and sane, holy and healthy. If peace is the tranquility of order, this order and peace must start with the teaching and formation in virtue. Charity then must be queen, gloriously reigning both toward God and neighbor, emphasized and taught at every turn. A boarding school is like a family, albeit a quite large one, and fraternal charity is a constant demand with opportunities to practice it almost endless: from chapel to class, meals to recreation. This religious practice allows us to love the neighbor whom we see (and sometimes see too much!), to allow us to love the God whom we do not see. Even among the cardinal virtues, those moral virtues upon which all >

## Theme Fortitude

others hinge, the great Aquinas places fortitude third behind prudence and justice, with only temperance following. That being said, it is a manly virtue, and very much needed today. For our boys to sally forth and conquer the world for Christ the King, they must be well armed with this supernatural strength.

**Angelus Press:** You mentioned order?

**Fr. McMahon:** Order brings tranquility and peace. This is the place of discipline. Discipline is nothing other than the ordered context within which one is able to function properly and prudently, enabled to attain one's goals whether athletic, academic or spiritual. Regardless of the size of your school or family, discipline is crucial. The first line of discipline is simply a reasonable schedule. Saint Francis de Sales famously claimed that our salvation hinged on

our bedtime, meaning that by going to sleep at a prudent hour, one would rise refreshed and ready for the day, ready for his morning prayers and meditation, spiritual reading and the duties of state as they present themselves. This seemingly exaggerated statement is actually quite profound and clearly illustrates the need for a schedule. In the end, discipline is the great aid or instrument in forming the will, an essential component of education.

**Angelus Press:** So a schedule then will take care of all?

**Fr. McMahon:** If only it were that simple. Once in place, the schedule must then be enforced, must be lived, must be willingly embraced along with the rules, regulations and customs of the home, classroom, or school. This is where the leadership of parents, priests





and teachers becomes crucial and presents a heavy cross. Constant vigilance in the area of correction and constructive criticism exacts a great toll upon those in charge. A habit is acquired only by repeated action—if well done, you have a virtue; if poorly, then a vice. If I only had \$1 for each time I have corrected a boy on his table manners, all my fundraising worries would be over! Adults must fight the temptation toward laxity and at times the fatigue which repeated correction entails, being sure to punish when necessary. Many adults have repudiated their authority, preferring to please their sons in order to be loved. The old school parental axiom when punishing “this will hurt me more than it hurts you” is so very true. The effort and energy involved in such diligent parenting and educating can be overwhelming at times. Duty demands to correct, sanction, and punish “in season and out.”

**Angelus Press:** Do you think this too hard?

**Fr. McMahon:** Not at all. This is not a personal opinion but the wisdom of the ages. We *must* demand excellence, demand it daily, demand it constantly, and first of all from ourselves! Our children deserve this as heirs of heaven, for they are meant to be saints and heroes, they are called to be “sons of God.” We simply do not challenge our young men enough! The renowned educator Andre Charlier said that the most striking point in the youth of his time over 50 years ago was its lack of virility; the principal cause of which was that parents did not demand from their children. They did not form them for life, for reality, for things the way they really are—in a word difficult; difficult because we live in a fallen world, a valley of tears. Rather than prepare our children for this world and the great work of sanctification, we tend to gratify and spoil. All joys have a cost and the nobler they are, the more effort required to obtain them. Our ultimate goal, the final end, is eternal, everlasting joy.

**Angelus Press:** Do you have examples to illustrate this?

**Fr. McMahon:** Absolutely. Just pull out your missal or any book on the saints—martyrs, confessors, doctors and virgins. Although not a

saint, an example I have used through the years is Sir Roger Bannister the first man to run a sub 4-minute mile, thought humanly impossible at the time. Remarkably, Bannister was not a professional nor even a full time runner but a true student-athlete who practiced after studies while in medical school. His coach frequently exhorted him to “thrust against pain and be contemptuous of it.” Bannister did, earning fame and renown to this day...doing this for a perishable crown. This quote does nicely capture the two acts of fortitude—thrusting (*aggredi*) against pain (endurance).

**Angelus Press:** Is that merely natural?

**Fr. McMahon:** Perhaps, but Saint Paul saw fit to use basically the same comparison, and a true educator will never content himself to remain at that level, but will dispose and guide so that grace may build upon it. The spiritual life, building the interior castle, is the most noble and thus most difficult of works. To illustrate how difficult one need only consider the efforts demanded to remain after Mass for the relatively easy act of a proper thanksgiving, so infrequently done well by most of us. A Catholic gentleman is simply a man grounded in reality and common sense with a flowering of the virtues both natural and supernatural.

**Angelus Press:** Is this possible today with the youth of Facebook and YouTube?

**Fr. McMahon:** All things are possible, as we know. *This is our great hope.* God has not changed. His grace remains the same, as powerful today as ever. Same Almighty God, same grace, same means, same end. Of course the process is long, slow and gradual and we must be prepared to “persevere to the end.” It is a transmission of knowledge, culture, and strength of will to the next generation. That is our glory as teachers and educators. One of the greatest compliments I ever received from a former student, now a friend, and soon to be ordained a priest was the following: “He demanded excellence of us, so that we might learn to demand it of ourselves.” If we can accomplish that, we have done something grand.



## Of the Lord's Prayer

And so there follows after these different kinds of supplication a still more sublime and exalted condition which is brought about by the contemplation of God alone and by fervent love, by which the mind, transporting and flinging itself into love for Him, addresses God most familiarly as its own Father with a piety of its own. And that we ought earnestly to seek after this condition the formula of the Lord's prayer teaches us, saying Our Father.

When then we confess with our own mouths that the God and Lord of the universe is our Father, we profess immediately that we have been called from our condition as slaves to the adoption of sons, adding next Which art in heaven, that, by shunning with the utmost horror all lingering in this present life, which we pass upon this earth as a pilgrimage, and what separates us by a great distance from our Father, we may the rather hasten with all eagerness to that country where we confess that our Father dwells, and may not allow anything of this kind, which would make us unworthy of this our profession and the dignity of an adoption of this kind, and so deprive us as a disgrace to our Father's inheritance, and make us incur the wrath of His justice and severity.

To which state and condition of sonship when we have advanced, we shall immediately be inflamed with the piety which belongs to good sons, so that we shall bend all our energies to the advance not of our own profit, but of our Father's glory, saying to Him: Hallowed be Your name, testifying that our desire and our joy is His glory, becoming imitators of Him who said: He who speaks of himself, seeks his own glory. But He who seeks the glory of Him who sent Him, the same is true and there is no unrighteousness in Him. (Jn. 7:18) Finally the chosen vessel being filled with this feeling wished that he could be anathema from Christ (Rom. 9:3) if only the people belonging to Him might be increased and multiplied, and the salvation of the whole nation of Israel accrue to the glory of His Father; for with all assurance could he wish to die for Christ as he knew that no one perished for life. And again he says: We rejoice when we are weak but you are strong. (II Cor. 13:9) And what wonder if the chosen vessel wished to be anathema from Christ for the sake of Christ's glory and the conversion of His own brethren and the privilege of the nation, when the prophet Micah wished that he might be a liar and a stranger to the inspiration of the Holy Ghost, if only the people of the Jews might escape those plagues and the going forth into captivity which he had announced in his prophecy, saying: Would that I were not a man that has the Spirit, and that I rather spoke a lie; (Mich. 2:11) — to pass over that wish of the Lawgiver, who did not refuse to die together with his brethren who were doomed to death, saying: I beseech You, O Lord; this people has sinned a heinous sin; either forgive them this trespass, or if You do not, blot me out of Your book which You have written. (Ex. 32:31-32)

But where it is said Hallowed be Your name, it may also be very fairly taken in this way: The hallowing of God is our perfection. And so when we say to Him Hallowed be Your name we say in other words, make us, O Father, such that we maybe able both to understand and take in what the hallowing of You is, or at any rate that You may be seen to be hallowed in our spiritual converse. And this is effectually fulfilled in our case when men see our good works, and glorify our Father Which is in heaven. (Mt. 5:16)





# True Fathers as We Need Them

---

by Fr. Hervé de la Tour, SSPX

---

The need at the present hour is to form men of character who will be the real spiritual leaders of their families. Unfortunately, liberalism has infected our minds to such a degree that even among traditional Catholics true men become rare. It will be our purpose in this article to give you some helpful advice on one of the most serious problems in the modern world—the absence of true fathers—by having recourse to the robust doctrine of St. Thomas Aquinas as contained in the *Summa Theologica*. By providing the substance of the luminous principles of the Angelic Doctor in simple language, we hope that all can profit from his wisdom.

We will find most of the elements we need in St. Thomas' study of the virtue of fortitude, which is often rendered as "courage" in modern English.

One possible Latin word for fortitude is "*virtus*" (which also means virtue). The root of this word is "*vir*," which means "man." And so you see that manhood is linked with courage. In order to have true fathers we need to have true men; and true men are strong men. But what exactly is strength?

St. Thomas explains that fortitude is a moral virtue concerned with danger. Man comes across many threatening evils during his existence, and so he must face them in a reasonable manner by controlling his fear. Courage enables man to handle difficulties and obstacles. There will be two acts flowing from this virtue: attack and defense. Fortitude will therefore be divided into magnanimity, which can be rendered into modern English by the words "greatness of soul" (*magna anima*) and perseverance. Magnanimity



enables us to enlarge our heart and undertake a great work with confidence. Perseverance allows us to stand firm and endure evil for a long time, resisting the temptation to quit.

The problem is that original sin has badly damaged our human nature, leading to a certain loss of our former inclination to good. One of the disorders introduced by original sin is the wound of weakness, which undermines fortitude. Since Adam's fall, courage is not easy; we tend to fall into sins opposed to fortitude.

For instance, the sin of pusillanimity (or pettiness of soul) leads us to underestimate our own power and consequently to be paralyzed. We see a clear example of this unfortunate disposition in the Gospel story of the servant who buried his lord's talent in the ground through fear of his master's harshness rather than arming his mind with the hope of making the talent bear fruit. He had the necessary gifts to achieve his task, but through faintheartedness he did not have the courage to act. He thought the job was too big for him.

The great Dominican Fr. Humbert Clerissac said that one of the traits of the liberal mind is that "it did not have enough confidence in the truth." If we want to be more precise in our analysis, we could say that modern man thinks that the truth is only for the realm of theory, but that in practice it is not applicable. Cardinal Louis Billot well pointed out that since we are dealing with moral truths, *i.e.*, principles which by their very nature are also norms of action, it is absurd to restrict them in concrete life. Regrettably, one of the aspects of modern life is a refusal to believe in the practical efficacy of our Catholic principles. We claim to uphold them but then act contrary to them. This divorce between doctrine and life is, alas, very common today.

Let us take an example. A father has a teenage son who listens to unwholesome music which he knows is not good for the spiritual and moral development of his child. The father's conscience tells him that he has a duty to watch over his son's entertainment and remove from it what is not pleasing to God. And yet this father is afraid to put his principles into practice. This is typical of pusillanimity or faintheartedness. Instead of being confident in the strength of his convictions

and making a courageous decision to act upon them, however unpleasant the results may be, this father finds himself paralyzed by fear. He will tell himself that it is not possible or desirable to control his son's listening habits and pretend the Catholic ideal cannot be lived. This man would rather gain (false) peace of mind by being his son's "friend" and not disturbing the status quo than fulfilling his fatherly duty of caring for his son's soul.

A stronger father would have prayed to God for courage in taking the necessary steps to direct his son away from perverse music and other harmful influences. Instead of fretting about what his son might think of him if he banned certain types of entertainment from the household, this father would have had confidence in the power of truth and in the strength of his own authority. We know that it is not easy, but life is a battle and we cannot run away from its difficulties. That is part of what being a true father means.

Unfortunately, authority is one of the notions most attacked by modern liberalism for liberalism consists in a false notion of liberty which excludes authority. Liberalism is contrary to a point St. Thomas insists upon: the hierarchy present in God's creation. There is order everywhere, among angels, men, animals, plants, and minerals. In the family, the father has a God-given authority which he cannot abdicate without introducing disorder into the home. The virtue of fortitude (courage) gives him the strength for fulfilling his mission in the home. Magnanimity gives him the confidence he needs in his own authority.

Of course, the father will always have to deal with the temptation of cowardice. The *vulnus infirmitatis* is still there, and the ideology of liberalism pushes him to avoid conflict with his children. But the true father will be faithful to his convictions. He will not keep the truth for himself under the pretext of getting along with others, including his wife and children. He will have the courage to enlighten the souls around him with the truth, starting with his own family.

Today, we frequently see that the modern Catholic father is lacking in the heroic courage needed to sustain the long siege by the enemies of the family. His children are subject to all >

## Theme Fortitude

kinds of evil influences and become increasingly difficult to discipline. The modern world is spending billions of dollars in advertising for the purpose of making his children greedy, lustful, and proud. The disproportion between the forces is tremendous: on the one hand, Satan and his powerful cohorts eagerly desiring our eternal damnation and having at their disposal gigantic resources; and on the other hand, a poor Catholic man, wounded and weak.

How can this father avoid being discouraged? By bearing in mind that he is not alone in this fight! Jesus is there, our victorious King, who tells us, "Have confidence, I have conquered the world." But you can see that the father who lacks fortitude will be ready to work out a compromise because he is simply tired of the struggle which has gone on for so long. This father will be at risk of falling victim to another characteristic of the liberal mentality, namely self-deception. The otherwise good Catholic father will be tempted to surrender and give-in to an illusory peace; he may even trick himself into believing that his compromise with the world is something reasonable and pleasing to God.

Under the blanket of self-deception, the weakened Catholic father will see liberal tolerance of error and sin as an attractive virtue. This is why the great French theologian Fr. Reginald Garrigou-Lagrange called liberalism the worst thing because it is a corruption of the best thing: charity toward others. Such tolerance is not an authentic Christian virtue; it is a disgusting parody of true charity, which includes standing firm for the truth and correcting error wherever it may appear. For the Catholic father, this begins in the home and spreads through all aspects of his daily life.

To finish this article we would like to quote the beautiful poem of G.K. Chesterton, *The Ballad of the White Horse*. King Alfred has been fighting the Danes for a long time. Our Lady appears to him and he asks her if the war will at last come to an end. And our Blessed Mother tells the brave king:

I tell you naught for your comfort,  
yea, naught for your desire,  
save that the sky grows darker yet  
and the sea rises higher.

Night shall be thrice over you,  
and Heaven an iron cope.  
Do you have joy without a cause?  
Yea, faith without a hope?

Alfred did not lose courage.

The King went gathering Christian  
men . . .

While a man remains, great war remains,  
Now is a war of men.

And Alfred finally won the victory thanks to the intercession of the Mother of God. This is why we need true fathers. The devil is very powerful and the evil around us is overwhelming. But Our Lord Jesus Christ and Our Lady can make true men—true fathers—out of you. And thanks to their heavenly intercessions, you will have the fortitude to win the final battle for your souls and the souls of your families.



**Fr. Herve de la Tour** was ordained in 1981 by Archbishop Marcel Lefebvre. From 1982-89, he was Rector and Headmaster at St. Mary's College & Academy, KS. After overseas assignments, since 2008, he has been at St. Mary's College & Academy.



---

# Feast of the Holy Cross

---

by Fr. Christopher Danel

---

The month of September brings not only the autumnal ember days, but several feasts of great historical significance, and at the very center of the month there is the Feast of the Exaltation of the Holy Cross, so important to both East and West.

There have historically been two feasts of the Holy Cross. The Finding of the Holy Cross was celebrated on May 3 in more recent times, while the Exaltation of the Holy Cross was celebrated on September 14. The two are closely connected, of course, not only by their object, but even by their date. In fact, the actual event of the Finding of the Holy Cross is unanimously accepted as having occurred on September 14, hence the date of the feast which would later be called the Exaltation of the Holy Cross. The feast in May has a later Gallican origin. In 1741, Pope Benedict

XIV's commission for the reform of the Roman Breviary suggested suppressing the May feast in favor of the more ancient Feast of the Exaltation in September. The suggestion was tabled for a couple of centuries until the calendar revision of 1960, which was incorporated into the 1962 Missal. As a result, the Exaltation of the Holy Cross has special importance on the universal calendar, while the May feast of the Finding is nevertheless provided in the Missal's appendices and may be celebrated as the rubrics allow.

## The Finding of the Holy Cross

While the date of the Finding of the Holy Cross is settled as September 14, the year is less certain. The Alexandrian Chronicle ascribes >



the date of the Finding as being September 14, 320. Durandus cites AD 310, while an Eastern source places it as early as the episcopate in Jerusalem of St. James the Apostle [sic]. The Spanish religious Egeria mentions it in her pilgrimage journal written in AD 416, the *Peregrinatio Aetherae*, noting that the consecration of the *Martyrion* (Calvary) and of the *Anastasis* (Resurrection), the two ancient shrine-churches now enclosed within the Church of the Holy Sepulcher, was made on the day of the Finding of the Holy Cross [September 14] in AD 335. The Eastern calendars commemorate the consecration on the eve of the feast, September 13, and some sources indicate the consecration may have been made actually on the eve. Egeria writes, "It was decreed that when the above-mentioned holy churches were first consecrated the consecrations would be on the same day as that on which the cross of the Lord was found, so that these events might be celebrated at the same time, on the same day and with full liturgy." The great ecclesiastical historian St. Eusebius was actually present at the consecration of those churches, and he writes of it in his *Vita Constantini* of AD 337, although he does not address the connection with the Finding, to history's regret.

## St. Helena's Discovery

It was the mother of Constantine the Great, the Empress St. Helena, who was responsible for the discovery of the relics of Our Lord's Passion, including His Holy Cross. The site of the Crucifixion and of the Burial had been profaned by paganism, but as a providential result were still marked. After the Roman Emperor Titus destroyed Jerusalem in AD 70, his successor Hadrian transformed the ruins of Jerusalem into a new city called *Aelia Capitolina*, and in the process he ordered that the sites of the Crucifixion and the Sepulcher should be covered over with rocks and earth. In AD 119 an idol to Venus was erected over Calvary, while an idol to Jupiter was erected over the site of the Sepulcher.

During her pilgrimage to the Holy Land in AD 326, St. Helena endeavored to find the relics of

the Passion. She ordered the pagan idols to be obliterated, and began the excavations to remove the fill around Calvary and the Sepulcher, thus revealing the preserved sites. In a deep grotto excavated only a few yards away, the relics were found, including the sign placed over Our Lord's head (the *titulum*, preserved and venerated in Rome), the nails, and three crosses. To discover which of the three crosses was the Cross of Redemption, all three were applied to an infirm woman, who was miraculously cured by the third one, revealing it to be the True Cross, while the other two had belonged to St. Dismas and to the other thief. (Some accounts, on the other hand, describe the crosses as being applied to a dead man who miraculously came back to life.) St. Helena then had the churches built over Calvary and over the Holy Sepulcher, whose consecration a few years later has been described above. During the project, the Emperor Constantine wrote to St. Macarius, Bishop of Jerusalem, entrusting him with the duty to ensure that those churches were provisioned and adorned with all of the regal splendor due to the King of Kings. As the Emperor provided for the construction of these holy places at Mount Calvary *sub praesentia matris suae*, in the presence of his mother, one can certainly perceive the role of St. Helena there as being likened to that of Our Lady keeping vigil at the Cross of her own Regal Son.

## Solemn Celebration of the Feast

From that time, the feast of September 14 has been celebrated with particular solemnity at Jerusalem, even being celebrated for a whole octave. Egeria gives a brilliant description of the great fervor of the days surrounding the feast in her time, around eighty years later:

"Many days beforehand a crowd of monks [...] begin gathering together from various provinces, not only from Mesopotamia and Syria, from Egypt and the Thebaid where the monks are numerous, but also from all other places and provinces. In fact, there is no one who would not go to Jerusalem on this day for such solemn liturgy and for such a splendid feast. Lay people, both men and women, also gather together in



Relic of the Holy Cross, Museum of Notre Dame Cathedral, Paris

Jerusalem on these days from all provinces in the spirit of faith and on account of the feast day. Though fewer in number, there are still more than forty or fifty bishops in Jerusalem during these days, and with them come many of their clergy. What can I add? Everyone considers that he has fallen into great sin if he is not present on days of such solemnity, unless there be conflicting obligations, such as would keep a man from fulfilling a good intention. During the Feast of the Dedication, the decoration of all the churches is similar to that at Easter and at Epiphany” (trans. G. Gingras).

## The Cross' Capture and Return

Three centuries later, the Holy Cross endured capture from Jerusalem and a miraculous return. Around AD 614 Chosroes II of Persia sacked Jerusalem, massacred many thousands of Christians, and carried off with him the True

Cross, which remained captive in Persia for fourteen years. Finally the Byzantine Emperor Heraclius was able to secure its return with supernatural means; by applying himself to prayer and fasting he obtained the assistance of God, who inspired him to raise an army to rout the Persians, which he did. On bringing the Cross back to Jerusalem in great pomp and splendor, Heraclius carried the Cross on his own shoulders toward Calvary. However, the Emperor clad in golden and jewel-adorned vestments found that he was unable to advance beyond the gate at Calvary no matter how hard he tried, to the astonishment of all the people. The Bishop of Jerusalem, Zacharias, admonished him rather to lay aside his royal garments and gird himself in poverty and humility. Heraclius thus put on course garments and walking barefoot found that he was easily able to progress up Calvary to restore the Holy Cross to the place of the Crucifixion. This occurred providentially on September 14, the day of the Holy Cross' feast. >

## Extension of the Feast to the West

Already in the sixth century there are some references to the feast of the Cross' finding under the name *Exaltatio praeclarae Crucis*, and with the Persian episode in the early seventh century, the feast took on even greater significance and began to be spread throughout the world under the name of the Exaltation. It took root particularly in those places where a relic of the True Cross was venerated, such as Constantinople, Alexandria, Naples, and not the least of which, Rome. Almost everywhere, the feast was celebrated with the exposition of the relic and the veneration of the Cross as on Good Friday. A Papal ceremonial from the late seventh century describes the veneration at the Lateran: "On the day of the Exaltation of the Holy Cross, for the salvation of the human race, [the relic of the True Cross] is kissed and adored in the Constantinian Basilica of the Savior by all the Christian people."

## Feasts Related to the Exaltation

The first feast related to the Exaltation of the Holy Cross is that of the Seven Sorrows of Our Lady, which occurs the following day, September 15. While devotion to the Sorrowful Virgin (*Addolorata*) and her dolours grew during the twelfth century, the feast of the Seven Sorrows was first introduced in Cologne in 1423, and was celebrated after Easter. Benedict XIII extended it to the universal Church in 1721, at the same time transferring it to the Friday after Passion Sunday, the current placement of the first of the two annual commemorations of Our Lady's Sorrows. The Order of Servites, founded in Florence in 1240, dedicated itself to propagating the devotion to Our Lady of Sorrows and obtained from Innocent XI (†1689) a special feast of the Seven Sorrows on the third Sunday of September, which Pius VII (†1823) later extended to the whole Church. With the renewed emphasis placed on Sundays under the liturgical reform of St. Pius X, this saintly pontiff transferred the feast permanently to September 15, thus placing

the feast of the Seven Sorrows and that of the Holy Cross side-by-side.

The second feast related to the Exaltation of the Holy Cross is that of the Stigmata of St. Francis, precisely because the saint received the Stigmata on the feast of the Exaltation in 1224. Two years before his death, St. Francis went up a high mountain known as Mount La Verna (or Alvernia), together with his assistant Brother Leo, to begin a forty day fast before the Feast of St. Michael. He retired to a solitary place on the mountain, and gave Brother Leo instructions not to come near unless called. On September 14, with a holy intention, although neglecting the saint's instructions, Brother Leo went in search of St. Francis through the moonlit woods until he came upon the sight of the saint speaking with God. Later, Our Lord appeared to him under the form of a Seraph bearing the image of Christ Crucified. "Then, after long and secret conference together, that marvelous vision disappeared, leaving in the heart of St. Francis an excessive fire and ardor of divine love, and on his flesh a wonderful trace and image of the Passion of Christ" (*Fioretti*, ch. 53, with credit to the Franciscan Sisters of Christ the King). The feast of the Stigmata, instituted by Benedict XI and later extended by Paul V, was assigned to September 17, the first free day after the Exaltation of the Holy Cross.

## Conclusion

The Feast of the Exaltation of the Cross is a type of threshold in the liturgical year. It has historically been the anchor point for the autumnal ember days. The rhythm of the monastic life also makes a transition into a fall-winter schedule with September 14 (*Regula S. Benedicti*, chs. 41, 48). But above all, it is the celebration of the instrument of our redemption, the life-giving Cross. As St. Andrew of Crete wrote in the eighth century, "The Cross is exalted, and everything true gathers together." *Nos autem gloriari oportet*: it behooves us to glory in the Cross of Our Lord Jesus Christ, in whom is our salvation, life, and resurrection, by whom we are saved and delivered (Introit).



---

# Decline in Fortitude and Direction

---

Extracts from Alexander Solzhenitsyn's Commencement Address at Harvard, 1978

---

## Leaders without Courage

If I were today addressing an audience in my country, in my examination of the overall pattern of the world's rifts I would have concentrated on the calamities of the East. But since my forced exile in the West has now lasted four years and since my audience is a Western one, I think it may be of greater interest to concentrate on certain aspects of the contemporary West, such as I see them.

A decline in courage may be the most striking feature that an outside observer notices in the West today. The Western world has lost its civic courage, both as a whole and separately, in each country, in each government, in each political party, and, of course, in the United Nations. Such a decline in courage is particularly noticeable

among the ruling and intellectual elites, causing an impression of a loss of courage by the entire society. There are many courageous individuals, but they have no determining influence on public life.

Political and intellectual functionaries exhibit this depression, passivity, and perplexity in their actions and in their statements, and even more so in their self-serving rationales as to how realistic, reasonable, and intellectually and even morally justified it is to base state policies on weakness and cowardice. And the decline in courage, at times attaining what could be termed a lack of manhood, is ironically emphasized by occasional outbursts and inflexibility on the part of those same functionaries when dealing with weak governments and with countries that lack support, or with doomed currents which >



# Faith and Morals

clearly cannot offer resistance. But they get tongue-tied and paralyzed when they deal with powerful governments and threatening forces, with aggressors and international terrorists.

Must one point out that from ancient times a decline in courage has been considered the first symptom of the end?

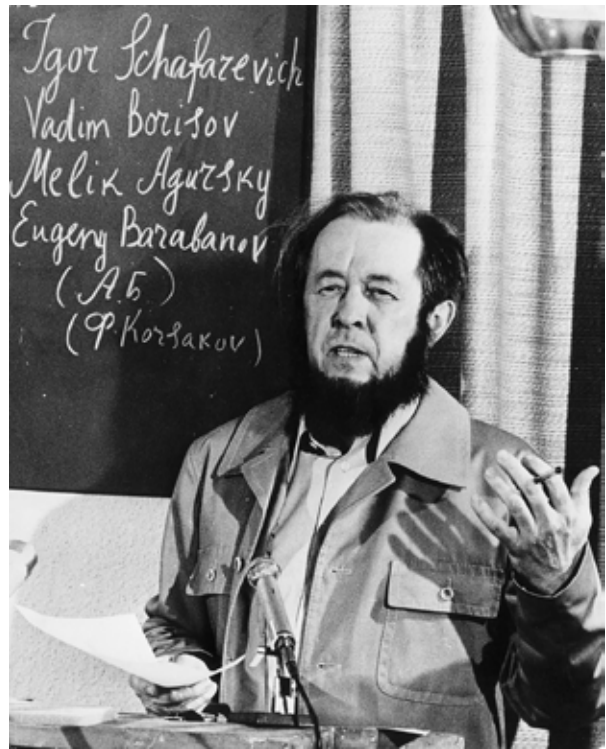
The individual's independence from many types of state pressure has been guaranteed; the majority of the people have been granted well-being to an extent their fathers and grandfathers could not even dream about; it has become possible to raise young people according to these ideals, preparing them for and summoning them toward physical bloom, happiness, and leisure, the possession of material goods, money, and leisure, toward an almost unlimited freedom in the choice of pleasures. So who should now renounce all this, why and for the sake of what should one risk one's precious life in defense of the common good and particularly in the nebulous case when the security of one's nation must be defended in an as yet distant land?

Even biology tells us that a high degree of habitual well-being is not advantageous to a living organism. Today, well-being in the life of Western society has begun to take off its pernicious mask...

## Comparing East and West

A fact which cannot be disputed is the weakening of human personality in the West while in the East it has become firmer and stronger. Six decades for our people and three decades for the people of Eastern Europe; during that time we have been through a spiritual training far in advance of Western experience. The complex and deadly crush of life has produced stronger, deeper, and more interesting personalities than those generated by standardized Western well-being. Therefore, if our society were to be transformed into yours, it would mean an improvement in certain aspects, but also a change for the worse on some particularly significant points.

Of course, a society cannot remain in an abyss of lawlessness, as is the case in our country.



Aleksandr Solzhenitsyn was a Russian novelist, historian, and short story writer. He was an outspoken critic of the Soviet Union and its totalitarianism and helped to raise awareness of its Gulag forced labor camp system. He was allowed to publish only one work in the Soviet Union. After this he had to publish in the West. Solzhenitsyn was awarded the 1970 Nobel Prize in Literature "for the ethical force with which he has pursued the indispensable traditions of Russian literature."

But it is also demeaning for it to stay on such a soulless and smooth plane of legalism, as is the case in yours. After the suffering of decades of violence and oppression, the human soul longs for things higher, warmer, and purer than those offered by today's mass living habits, introduced as by a calling card by the revolting invasion of commercial advertising, by TV stupor, and by intolerable music.

There are telltale symptoms by which history gives warning to a threatened or perishing society. Such are, for instance, a decline of the arts or a lack of great statesmen. Indeed, sometimes the warnings are quite explicit and concrete. The center of your democracy and of your culture is left without electric power for a few hours only, and all of a sudden crowds of American citizens start looting and creating



havoc. The smooth surface film must be very thin, then, the social system quite unstable and unhealthy.

## Western Culture without a Soul

How has this unfavorable relation of forces come about? The West kept advancing steadily in accordance with its proclaimed social intentions, hand in hand with a dazzling progress in technology. And all of a sudden it found itself in its present state of weakness. This means that the mistake must be at the root, at the very foundation of thought in modern times. I refer to the prevailing Western view of the world which was born in the Renaissance and has found political expression since the Age of Enlightenment. It became the basis for political and social doctrine and could be called rationalistic humanism or humanistic autonomy: the proclaimed and practiced autonomy of man from any higher force above him. It could also be called anthropocentricity, with man seen as the center of all.

The humanistic way of thinking, which had proclaimed itself our guide, did not admit the existence of intrinsic evil in man, nor did it see any task higher than the attainment of happiness on earth. It started modern Western civilization on the dangerous trend of worshiping man and his material needs. Everything beyond physical well-being and the accumulation of material goods, all other human requirements and characteristics of a subtle and higher nature, were left outside the area of attention of state and social systems, as if human life did not have any higher meaning. Thus gaps were left open for evil, and its drafts blow freely today. Mere freedom per se does not in the least solve all the problems of human life and even adds a number of new ones.

Two hundred or even fifty years ago, it would have seemed quite impossible, in America, that an individual be granted boundless freedom with no purpose, simply for the satisfaction of his whims. Subsequently, however, all such limitations were eroded everywhere in the West; a total emancipation occurred from the moral heritage of Christian centuries with their great

reserves of mercy and sacrifice. State systems were becoming ever more materialistic...

## Two World Cultures, Same Root

As humanism in its development was becoming more and more materialistic, it also increasingly allowed concepts to be used first by socialism and then by communism, so that Karl Marx was able to say, in 1844, that "communism is naturalized humanism."

This statement has proved to be not entirely unreasonable. One does see the same stones in the foundations of an eroded humanism and of any type of socialism: boundless materialism; freedom from religion and religious responsibility (which under Communist regimes attains the stage of antireligious dictatorship); concentration on social structures with an allegedly scientific approach. (This last is typical of both the Age of Enlightenment and of Marxism.) It is no accident that all of communism's rhetorical vows revolve around Man (with a capital M) and his earthly happiness. At first glance it seems an ugly parallel: common traits in the thinking and way of life of today's West and today's East? But such is the logic of materialistic development.

The interrelationship is such, moreover, that the current of materialism which is farthest to the left, and is hence the most consistent, always proves to be stronger, more attractive, and victorious. Humanism which has lost its Christian heritage cannot prevail in this competition. Thus during the past centuries and especially in recent decades, as the process became more acute, the alignment of forces was as follows: Liberalism was inevitably pushed aside by radicalism, radicalism had to surrender to socialism, and socialism could not stand up to communism...

We have placed too much hope in politics and social reforms, only to find out that we were being deprived of our most precious possession: our spiritual life. It is trampled by the party mob in the East, by the commercial one in the West. This is the essence of the crisis: the split in the world is less terrifying than the similarity of the disease afflicting its main sections.

# “Our Dear Rector”

---

by Fr. Dominique Bourmaud, SSPX

---

It was in 1853 that the French Seminary in Rome opened, both to elevate the intellectual and spiritual level of the clergy and to promote the ultramontane movement of attachment to Rome. It was Pope Pius IX who approved it in 1859, and entrusted it perpetually to the Congregation of the Holy Ghost. The Roman orientation and Papal favor were crowned in 1902 by its erection as of Pontifical Right.

Fr. Henri Le Floch (1862-1950) was its Rector from 1904 until 1927. Born in 1862, of the diocese of Quimper, he was formed by the Holy Ghost Fathers from 1878, and ordained a priest in 1886. He was at first a Seminary professor, then Director of the college of Beauvais in 1895, then Superior of the Scholasticate of Chevilly in 1900 and Rector of the French Seminary in Rome in September 1904. He was known to have no political involvement,

but was strongly opposed to the offensive laicism taking place in France at the time.

During his 23 years as Rector, he built up the Seminary, previously demoralized by lack of leadership, increasing the enrolment from 100 seminarians to 209. He enlarged the buildings, appointed new staff, and embraced the anti-modernist stance of St. Pius X. A friend of other anti-modernist figures, over time he acquired a position of considerable importance in Rome as the Consultor of several Roman congregations, including the Holy Office, which gave him considerable influence over the choice of the French bishops.

Archbishop Lefebvre met him for the first time in October 1923 as he entered the Roman seminary. The Father Superior gathered the seminarians together to give them their first spiritual talk of



the year. At sixty-one, Fr. Henri Le Floch was on the downward slope as regards his age but not as regards his intellectual faculties. He was a Breton oak in all the magnificence of full maturity. He was quite tall and exuded confidence. He had a ruddy complexion and a broad face in which his prominent eyebrows contrasted with his fine nose and lips. He carried himself with noble dignity, and his blue-grey eyes had a look of firmness although his natural seriousness was lightened by an air of goodness and a smile which was discreet but readily displayed.

He made his mark without any affectation—he was dignity and affability itself. Besides that, there was a mixture of extreme self-assurance and total self-forgetfulness: he was a servant of the Church, a man of truth and Catholic doctrine. Obviously a theologian, but intuitive and impatient, his spirit reached great heights without having to go through all the levels of theological argument. It was not that he looked down on theology as a rational science, but ultimately he hardly ever used it in that way. His firmness in the Faith was matched by his profound grasp of the most fruitful theological concepts.

“I suffered from not seeing the reign of God established where it ought to have been.” The reign of God, says St. Gregory, is often in sacred language understood as “the Church of the present time.” Fr. Le Floch admitted that he suffered for it, and it followed him his entire life. But while he was able to act, while he was able to combat, he did not just suffer; he acted, fought for this cause, the only one worthy of having all his efforts consecrated to it, without holding anything back, for the reign of the Church.

The Church is the only means of salvation. Let us not understand this concerning eternal salvation only. Fr. Le Floch understood it also of temporal salvation. The Church is the only authorized organ of divine Revelation. It has the deposit of the truths that the Father has made known to us in speaking through his Son.

“The only man is a Christian...” Man, being made to be Christian, who is not a Christian, has not attained his human plenitude. This is because human values themselves, ever since original sin, are only fully accessible to all without admixture of error within Christian values, and with the

internal modification which these last values make human values undergo. This is not all dogma, but it is certain, vigorous and invincible theology. From this it follows that one wonders how liberalism can continue for a moment in the mind of the Christian, who must hold nothing as precious as the glory of the Church. The error of liberalism consists in thinking that in the present human order, we can abandon the reality of the sovereignty of the Church, provided that one maintains it just as an unrealistic ideal.



Young seminarian Marcel Lefebvre wrote: “And I realized that in fact I had quite a few wrong ideas. I was very pleased to learn the truth, happy to learn that I had been wrong, that I had to change my way of thinking about certain things, especially in studying the encyclicals of the popes, which showed us all the modern errors, those magnificent encyclicals of all the popes up to St. Pius X and Pius XI. For me it was a complete revelation. And that was how the desire was quietly born in us to conform our judgment to that of the popes. We used to say to ourselves: but how did the popes judge these events, ideas, men, things, and times?”

For Archbishop Lefebvre, “Fr. Le Floch made us enter into and live the history of the Church, this fight that the perverse powers take to our Lord. We were mobilized against this dreadful liberalism, against the Revolution and the forces of evil which were trying to overcome the Church, >



## Faith and Morals

---

the reign of our Lord, the Catholic States, and the whole of Christianity. I think that our whole life as priests—or as bishops—has been marked by this fight against liberalism. This liberalism was practiced by liberal Catholics, two-faced people who called themselves Catholics but who couldn't bear hearing the whole truth and who didn't want to condemn error or the Church's enemies, or who could not bear to live with being always on crusade."

As Fr. Le Floch was a man of the truth and a man of doctrine, he was, in the strength and integrity of his vocation, a man of the Church. Which were the interior convictions which put forward all his activity? As a man of the Church, he was in the unique service of the Church, for that profit only that is directly sought after by the Church. He held it as a determined preference to maintain the reserve that the Church, with rare exceptions, imposes on clerics. He maintained throughout his whole life only one kind of polemics, and this was the defense of the Holy See, of which he was, according to the testimony of the Cardinal Secretary of State, "the French pen." Outside this one circumstance, he worked in silence, being unable to prevent an increasing renown from attaching itself to him, being unable either to prevent himself from being importuned in his own heart by this disdain for worldly glory...

He was reserve itself. His tendency was towards the least showy, towards the most effaced. Men of his calibre are not preoccupied with appearing to be that which they are not. They know well that that which they are is worth much more than the person that they would make of themselves. But Fr. Le Floch was not even preoccupied with appearing as he was.

"One could be deceived, and we were at first deceived," said Fr. Berto, future theologian of Archbishop Lefebvre at Vatican II. "During my whole first year at the Seminary, the question came to me to know how they could have placed in such an elevated position a man who although he had a noble presence about him, seemed to give so little exercise to his authority. Fr. Berto, future theologian of Archbishop Lefebvre at Vatican II, shared this opinion with a fellow seminarian who, hearing this silliness, exclaimed with astonishment: 'What are you saying, my friend?'"

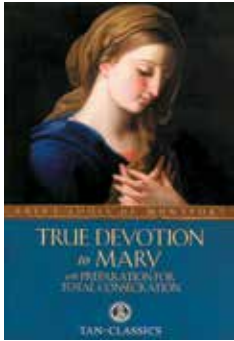
Nothing is done here but by the will and according to the will of the Father Superior. Only, you do not see it.' It was so hidden, in fact, that one could have thought that the institution stayed its course all by itself. It was in fact entirely the contrary. The direction was held by a hand so firm and sure, with an attention so vigilant, without ever failing to pay attention or make a false move, that the action of the pilot was all the more imperceptible as it was more powerful and better ordered."

By nature and by grace, by intuition and by study, Fr. Le Floch placed order above everything else, and disorder underneath everything else. He was in all things a man of order for, inasmuch as he was upright and inflexible in communicating his thoughts, so much was all desire and all need to communicate himself foreign to him.

Under Fr. Le Floch, the French Seminary remained perfectly faithful to the Papacy, under St. Pius X, Benedict XV and then Pope Pius XI, and in particular to the latter's condemnation of social modernism in 1922. Fr. Le Floch made it very clear that he accepted the condemnation of *Action Française* in December 1926, although he personally felt that the Church had no place involving itself in such politics. However, his resignation in March 1927 was brought on by the personal opposition of Pope Pius XI based upon a supposed connection with *Action Française*, followed up by attacks from four of the Seminary professors and ten of the students. He lived the remaining 23 years of his life in active retirement.

An Italian priest, Mgr. Pucci, who had inside knowledge of the circumstances of his removal, would soon write: "Pius XI had decided that Fr. Le Floch, having served for twenty years under a different political dispensation, was not apt to serve under his or to teach its implementation." As if an implementation of this kind had anything to do with studies at seminary! From time to time still, some seminarians had to pack their bags because the Roman climate didn't suit them. They were called "Pro Action Française" whereas in fact they were unable to put up with the departure of Fr. Le Floch and the new atmosphere. Marcel Lefebvre stayed at Santa Chiara, not without some nostalgia about the loss of a great leader, whom he would always recall with emotion "our dear Rector."

215 pp. – Softcover – STK# 6989 – \$11.95



## True Devotion to Mary

---

### St. Louis De Montfort

True devotion is not saying 50 litanies to Our Lady everyday, but rather a life lived in imitation of her. Let St. Louis show you the way, as he has done for several saints of the last few centuries. An invaluable classic that EVERY Catholic should read. Provides the spiritual foundation for the Legion of Mary.

424 pp. – Softcover – STK# 6713 – \$19.95

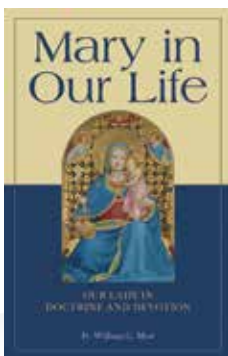
## Consecration to Mary

---

This book is the perfect way to make the Consecration to the Blessed Virgin outlined in St. Louis de Montfort's *True Devotion to Mary*. All the readings necessary for consecration preparation are here: the Bible, *The Imitation of Christ*, *True Devotion to Mary*, *The Love of Eternal Wisdom*, *The Secret of the Rosary*, *The Secret of Mary* and *Friends of the Cross*.



352 pp. – Softcover – STK# 8653 – \$16.95



## Mary in Our Life

---

### Fr. William G. Most

This exceptional book explains the classic steps in spiritual and mystical growth, drawing always on the texts of Scripture, the Fathers and Doctors of the Church, the great commentators, and the papal pronouncements. It is at once simple, clear, and logical, yet fortified by rich documentation and reference material.

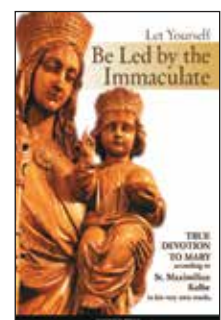
69 pp. – Softcover – STK# 8600 – \$7.95

## Let Yourself Be Led by the Immaculate

---

### St. Maximilian Kolbe

St. Maximilian Kolbe teaches us how to truly desire and obtain that same love for the Immaculate which burned in his heart. Bring a Marian focus to your daily life, using the words of this saint to truly fall in love with Mary, and to take up her standard as your own.



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

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









Mission Dolores has always had a central place in the religious, civic, and cultural life of San Francisco. Misión San Francisco de Asís was founded June 29, 1776, under the direction of Ft. Junipero Serra and is both the oldest original intact Mission in California and the oldest building in San Francisco. Today, the Mission Dolores Parish comprises both the Basilica and the Old Mission.





# An Apostolic Missionary

---

by Fr. J. M. Mestre, SSPX

---

This year marks the 300th anniversary of the death of St. Louis de Montfort, one of those saints that God sends every now and then to his Church to awaken the faithful from the clumsiness and laziness into which their Christian lives have sunk and whose sanctity presents, for the same reason, an appearance of extravagance or madness. In fact, many of his fellow citizens and even fellow students judged him as extravagant or mad, as we ourselves feel inclined to judge him once we decide to read the story of his life.

## Biographical Information

St. Louis Mary Grignion (1673-1716) was born in the village of Montfort-la-Cane, the eldest of a family that would have 18 children. His life was

spent under the reign of Louis XIV, the Sun King, and under the mentality of the times, in transition between the “Great Century” on the downhill and the beginning of the “Age of Enlightenment.” From a doctrinal viewpoint, Protestantism enjoyed a strong influence in certain regions. Jansenism continued infecting the thought of many Christians, priests and bishops, and Gallicanism was at its height. Our saint would have much to suffer from people contaminated by these doctrines; but, thank God, he was preserved from these deleterious influences by the protection of the Blessed Virgin.

At the age of 12, Louis Mary began studying humanities at the Jesuit College in the nearby city of Rennes. He was a highly gifted student, who quickly went to the head of his class which was not fewer than 400. He finished his study of



theology at the Seminary of St. Sulpice in Paris. From the Jesuits and the Sulpicians, St. Louis Mary received those beneficent influences that countered the spirit of the times.

It is undeniable that the Society of Jesus exerted a profound and lasting influence on his saintly formation, and even in the general orientation of his thought. For his entire life, he had a Jesuit priest as his spiritual director. And it was the Society of Jesus that at every moment offered him understanding and support in the midst of the gravest tribulations. The Company of Mary, founded by St. Louis Mary, obviously reminds one of the Society of Jesus founded by St. Ignatius. The 30 days of preparation for the Consecration to Our Lady, divided into four stages, seem to be traced from the thirty days of the Spiritual Exercises of St. Ignatius, divided likewise into four weeks.

The Seminary of St. Sulpice also exerted a profound influence on St. Louis Mary. The personality and spirituality of Fr. Olier, the founder of St. Sulpice, deeply impressed our seminarian and young missionary, encouraging him to walk the same way of Marian sanctity. The Sulpician, Fr. Leschassier, was his spiritual director for several years after his priestly ordination, and he invariably sought advice and direction from him.

Louis Mary was ordained a priest in June, 1700. His apostolic zeal, having increased, led him to desire to become a foreign missionary, either in Canada, India or Japan. But the director of his conscience advised him to give missions, catechism classes to poor country folk and to arouse devotion to the Blessed Virgin in sinners. Then he came in contact with the bishop of Poitiers, who gave him the delicate job of attending the poor in the general hospital, where he remained for intervals until 1705, devoting himself at the same time to preaching missions in Poitiers and the surrounding area, with marvelous success. The activity of the fiery missionary could not but awaken opposition and enmities, especially on the part of priests tainted by Jansenism. Until the storm abided, Louis Mary decided to walk to Rome in 1706. Pope Clement XI received the young priest most paternally, and entrusted him with the mission of practicing his

zeal as an “apostolic missionary,” not in far-away lands, but in France.

From 1706 to 1708 he worked in Brittany itself, preaching missions in Rennes, Dinan, Saint-Brieuc, and in his home town of Montfort. From 1711 to 1715 he preached in the future military Vendée, in La Rochelle, Luçon and the surrounding area. In the summer of 1714 he traveled to Normandy for the purpose of a foundation of his masculine congregation, the Company of Mary. On the way he preached his final missions in the current Vendée, and went on a pilgrimage to the Sanctuary of Our Lady of Saumur with the object of imploring priests for his Company. In April, 1716, being already in Saint-Laurent-sur-Sèvre, he caught a serious pleurisy, from which he died a few days later, on the 28th of that same month, as only saints know how to die.

## Character of a Saint

One wonders why Louis de Montfort stirred up malicious opposition and violent contradictions at the same time as he gained the veneration and deep affection of upright, truly Christian people. Without a doubt, what characterized St. Louis Mary was his desire to live the total Gospel against all odds—the literal Gospel without diminution or circumspection. This is the key to what has been designated as the “Montfort enigma.”

An anecdote demonstrates it to us very realistically. Toward the end of his short life—42 years—Louis Mary visited an old friend, Canon Blain. The priest reproached him sharply for what he judged to be eccentricity in the practice of virtue. Montfort found only one answer to those reproaches: the Gospel. “My life, you say, is totally made up of poverty, mortification and abandonment to Divine Providence; but, isn’t that walking in the footsteps of the apostles and of Jesus Christ himself? Isn’t that the plain teaching of the Gospel? Let others distinguish, if they wish, between precepts and advice, between the letter and the spirit.”

*The literal Gospel...* Therefore, together with Christ, he condemned, scorned and opposed >

the “world,” its spirit, wisdom, vanities, customs and maxims. And therefore he was also always seen as opposed, detested and persecuted by the mundane world.

*The literal Gospel...* Therefore, he was poor and loved poverty and the poor; not in theory and in word, but rather practically and in deed. He wasn't over 20 years old when, saying goodbye to his family, he prostrated himself on the road and made the vow, for the rest of his life, not to possess any property and to live always on Divine Providence. He gave all the money he had to the first poor person he came across. And to the second one, he exchanged his clothes for this needy person's rags.

*As a man of the Gospel,* Louis Mary de Montfort was of necessity a very humble person. He sincerely considered himself the biggest sinner in the world. He had a passion for humiliation; he knelt humbly, not only when an authority directed unmerited reproaches at him, as happened to him often in the major seminary. And when they insulted him stupidly or when rude people beat him, he begged forgiveness from everyone for the scandal and affliction that he might have caused them.

*As a man of the Gospel,* and according to Christ's example, he became obedient, and obedient to the point of scruples. He sought obedience. He stood by his superiors, particularly by Fr. Leschassier, even when they no longer wanted to take charge of him. His obedience was blind, admirable, truly heroic, even when they treated him most harshly and unjustly.

*An evangelical soul,* Louis Mary de Montfort was of necessity a soul of prayer. The immense, crushing work he carried out did not harm his thirst for prayer at all. He could be seen kneeling before the Blessed Sacrament, or in front of a statue of the Blessed Virgin Mary, or in his miserable cell, where at times they had to go to look for him for some spiritual practice. Then they discovered him raised above the ground in full contemplation, having lost all notions of time and place.

*An evangelical soul,* Montfort practiced the Master's favorite precept, charity, to a heroic degree. It was not difficult for him when it meant providing for the spiritual or material needs of

men, his brothers. He did not hesitate to risk his life in order to help them, for example, getting in the middle of a bloody fight among soldiers, or taking help to the victims of a serious flood in Nantes. In Poitiers and in Paris, he bandaged the wounds of the poor. He treated them with the delicacy of a mother for her children. One afternoon he found a poor beggar on the road, covered with wounds. He carried him on his shoulders and knocked at the missionaries' residence, already closed, shouting, “Open the door! Open up to Jesus Christ!” And carrying the repulsive sick person to his own bed, he took care of him until the end.

A true *man of the Gospel*, he lived on Divine Providence, begging for shelter and food. Divine Providence, to be sure, watched over him. It is not difficult to understand that this life of voluntary poverty was very often an occasion for all kinds of privation and mortification for him.

A true *man of the Gospel*, Montfort had to face heavy, bitter crosses. He suffered like Jesus in his body and his soul. He scourged himself until he drew blood several times a week, especially before each time he preached. He also suffered in his heart and his reputation. The most heartfelt cross of his whole life was undergone by reason of his Calvary at Pont-Château. He had preached a mission in that town, discovering the occasion to carry out the great dream of his life: to build an imposing Calvary which, sensibly and overwhelmingly would reminded the faithful of the Passion of Jesus and other mysteries, as well as those of His mother. The undertaking was colossal, but Louis Mary de Montfort was not a man to back down. He electrified the inhabitants from that place and other counties, obtaining donations and labor for the work of art, so that fourteen months later the task was completed and ready to be blessed and inaugurated. Everything was ready; the preachers were designated; the inhabitants were notified. Then, due to agitation from the saint's adversaries, prohibition to bless the work of art suddenly arrived from the bishop of Nantes. This time Louis Mary could not contain his tears. As if that weren't enough, a few days later a writ from the Court arrived, ordering the destruction of the Calvary. Upon seeing his very disinterested >



Saint Louis-Marie Grignion de Montfort (January 31, 1673-April 28, 1716) is considered as one of the early writers in the field of Mariology. His most notable works regarding Marian devotions are contained in *The Secret of Mary* and the *True Devotion to Mary*.



attitude after such a blow, the Bishop of Nantes declared: "Either Monsieur Grignon is a great saint or he is the most notable of all hypocrites!"

## Devotion to the Virgin Mary

In his very special holiness, the role cannot be silenced of the Blessed Virgin Mary, of whom St. Louis Mary emerged as the great apostle, and as the providential promoter and propagator in modern times, especially with his Treatise on True Devotion.

Since St. Louis Mary wanted to live the Gospel literally, the devotion to the Virgin Mary that he preached is presented to us as based on the purest Gospel, giving it the consistency and solidity to make it indestructible and valid for all times.

*Why know, love and serve Mary?* Because the three divine persons have done so, and being the unchangeable God, one cannot believe that they would change their conduct. They will continue doing for Mary the same as they have done for Mary, that is, the incarnation of Divine Wisdom. God the Father wants her to be the mother of the mystical body of his Son. Through her the Holy Ghost exercises his fertility to produce Jesus in souls.

*Why know, love and serve Mary?* Because Jesus Christ, the incarnate Wisdom, did so, giving more glory to His Father through submission to Mary during the thirty years of his hidden life, than if he had begun the miracles and preaching of his public life then. We cannot have Jesus Christ as our brother, or God as our Father, if we do not have Mary as our mother.

*How can we love and serve Mary?* By following the example that our divine Master has left us, exemplified in the story of Jacob and Rebecca! That is, by becoming Mary's children, by loving her filially and tenderly, recurring to her at all times, living in intimacy with her, serving her generously and delivering ourselves into her hands in abandonment.

*Why love and serve Mary?* Through her to give ourselves more perfectly to Jesus, the incarnate Wisdom, by using the same way to go to Jesus that Jesus took to come to us; and to establish,

through devotion to Mary, the reign of the Blessed Virgin, the true preparation for the reign of Jesus Christ. It is a prophetic anticipation of the message of Fatima: the triumph of the Heart of Mary prepares the final triumph of the Heart of Jesus.

## A new Elijah

By way of conclusion, a comparison comes to mind spontaneously, which summarizes the thousand marvels of St. Louis Mary de Montfort's personality: his similarity to the prophet Elijah.

1. The same as Elijah, St. Louis Mary was a paradoxical personality that confounded and appealed at the same time. Elijah confounded due to his most austere life, his uncontested authority, the power with which he closed and opened the heavens; but he appealed due to his saintliness and his solicitude to garner God's blessings for his people. St. Louis Mary confounded by his strong, fiery and even violent temperament; his life of absolute poverty, his "quite unpolished" evangelical reactions, and the practice of a cross and of mortification so very far beyond our strength; but undoubtedly he appealed through his heart full of goodness, charity and tenderness, which, as we have pointed out, won simple people's hearts to him, whom he easily led to sorrow for their sins, the love of Jesus Christ and of his cross, devotion to the Virgin Mary and through them to reforming their very lives.

2. The same as Elijah, "full of zeal for the Lord of hosts," St. Louis Mary was a fiery personality, which burned with zeal for the glory of the eternal, incarnate Wisdom, Our Lord Jesus Christ; for the crucified Wisdom, "knowing nothing but Jesus Christ, and him crucified." He burned as well with zeal for the salvation of souls. His "Fiery Prayer" is the best proof of this vehement zeal, of this interior fire that burned in the breast of St. Louis Mary. My dear reader, read this prayer, in which our Saint describes himself without intending to do so, and you yourself will realize what we are saying here!



---

# Bearing Trials

---

by a Benedictine monk

---

A true example of fortitude from the 20th century was a coal miner of thirty years who contracted black lung and was then transferred by his employer from the depths of the mine to the high mountainous altitudes. Due to his injured lungs, he was forced to resign or face death. One year from retirement the company thus avoided paying this family man his just pension. His only wealth was his confidence in God. He explained to his children that birds on a cold winter day look for food while singing and we must imitate them by accepting whatever God gives with joy and confidence. His life example showed an incredible strength of body capable of heavy labor, but now incapacitated, an even greater strength of soul that was able to receive the unjust blows of this life and remain peaceful and joyful.

Often, fortitude is only applied to violent physical strength. The world seems to admire the anger and violence a man is capable of imposing upon his neighbor. Charles Darwin, Margaret Sanger and Hitler might explain this violence as “survival of the Fittest.” Violence, however, is one of man’s greatest weaknesses, which he must dominate by his own choice or they will dominate him. His passions push him to do, think and say things that he really does not want. He becomes a slave to alcohol, drugs, impurity, anger, hatred, human respect, vanity, ambition, the Internet, video games, *etc.* He loses the freedom of a child of God because he has preferred the darkness of error to the light of truth due to a lack of fortitude.

According to a 12th century example, John of Ford (a Cistercian monk), compares fortitude >

## Spirituality

---

to a battle horse bred to throw himself into battle without hesitation. Hearing the trumpets calling to battle, the clashing of swords, the scent of the opposing army and feeling the weight of an armored knight on his back, would drive the horse into a frenzy, chomping at the bit with an urge to charge. What would all this strength accomplish if there was not a talented rider to direct it? The horse would run wildly to his death without the possibility of winning the battle. The horse represents the gift of fortitude; the rider counsel. Our actions must be governed by our soul, which must in turn be guided by the Holy Ghost. It is one and the same Spirit of God that strengthens our life with grace and guides it towards the victory of heaven. The Spirit of God must be always present in our thoughts and actions.

The most excellent example of fortitude given to man is Our Lord Jesus Christ. He is almighty and He died on the cross. The weakness of His human nature did not hinder in any way the crushing victory over the most powerful enemy of mankind. His Blood poured out in apparent defeat was the greatest victory in the history of humanity. The Lamb, standing as if slain, engages in a fearsome battle with the dragon. And the Lamb prevails. The Blood of Christ, slain on the cross, is our example and our strength. From the litany of the Most Precious Blood we discover the source of our fortitude: Blood of Christ, which overcame the powers of darkness...giving strength to martyrs,..endurance to confessors,..from which virginity flowers,..giving courage to those in danger,..help to those who are burdened, save us!..etc.







John of Landspergius, in his book entitled “Letter from Jesus Christ,” explains fortitude in times of suffering: “Accept troubles and tribulations as signs of my grace. Whenever you are oppressed with any worry or difficulty, rejoice, knowing that you deserved it. Don’t ascribe what you are suffering to anyone or anything but your own sins. Thank me for being so merciful as to visit you and reprove you like my very own child, and not utterly reject you. As long as I trouble you, that is a sign that I want you to do better. (...) I love you most loyally and provide things which are best and wholesome for you. Since it was my will before I created you that you should suffer at this moment the same things which you are suffering, you ought to desire my loving will to be fulfilled in you, and endure all those things which you suffer with gladness, with

a sweet kind of patience, with thanksgiving, with meekness, and with devotion in your heart, with no harsh or bitter thoughts against those who try to make you suffer in these various ways. (...) fix your eyes on me, and think how loving, kind and faithful is my heart in sending you these troubles for your benefit.”

As shown by the fortitude of the battle horse with the gift of counsel and the fortitude of the coal miner’s confidence in God we too are called in our daily lives to take up our cross and follow Christ. We can only do that with the gift of Fortitude that flows from the His Blood.







# Notre-Dame du Puy-en- Velay

---

by Dr. Marie-France Hilgar

---

The Cathedral has a very long history. At the time of Roman Gaul, a woman suffering from a fever was inspired to visit one of the rocks around the village. She laid down, exhausted, and when she woke up, saw the Virgin Mary seated on a dolmen stone. The Virgin told the woman she wished to have a church there. Saint-George, the bishop of Velay, came to see for himself. Although it was July, the ground was covered with snow. A stag traced the ground plan of a huge church with his hooves. The message was clear but not easy to put into place. Money was short, all the bishop could do was make out the plan with a hedge. The next day the hedge was covered with flowers. Centuries passed and another miraculous healing took place. The Virgin repeated her request. The bishop of Velay went to see the Pope for permission to build a church and transfer his

see to le Puy. The Holy Father not only agreed but sent two of his best architects to take care of the project. The first church was built between 415 and 430. The dolmen on which the Virgin appeared was made part of the church, which was built on the ruins of a Roman Temple. The architect used some of its masonry for the nave of the church, and Gallo-Roman tombstones were used to build the aisles. The original church measured 40 by 80 feet. It had a single nave. Aisles were added in the sixth century. The cathedral soon needed to be expanded as it became more important in the Catholic world. It was a departure point for pilgrimages to Santiago de Compostella. Here too was preached the First Crusade. The cathedral needed to be able to accommodate the many faithful. Before the year 1,000, a third bay was added to the existing



two, and in the eleventh century the building was lengthened by a fourth. Finally, and the end of the 12th century, the church gained its last two bays, boldly supported on huge pillars. In the 19th century, a program of restoration was started, in parts quite faithfully, in other places with more imagination than accuracy. Of the six bays, only the third and fourth are in their original state. The rest of the church was almost entirely rebuilt. The extensions made are a sign of the popularity of the pilgrimage to Notre-Dame-du-Puy. The greatest Kings visited the cathedral, starting with Charlemagne and ending with Francis the first. St. Louis gave a thorn from Christ's crown. Six popes have gone to le-Puy as well as many saints; St. Anthony, St. Dominic, St. Benilde, St. Colette, the two brothers and mother of St. Joan of Arc. Le Puy has been called the Lourdes of the Middle Ages. A jubilee takes place every time the Annunciation coincides with Good Friday. The first one took place in 1065 (maybe). The 31st one took place this year, in 2016. Bishop Fellay and many of our priests were present.

The west facade of the cathedral rises proudly over the Place des Tables. In the 19th century, when the earliest sections of the church were being restored before they fell down, the west facade was cleared of all the unnecessary buildings around it. More debatable is the building of the steps we can now see. I failed to count how many of them there are, but they do not make for easy access. Is there another accessible entrance on the east side? I did not notice one which does not mean anything. My brother declared he could go up but would not be able to walk down, so he waited for me at the bottom of the steps admiring the work of the lace makers. Back to the main facade. It is divided into three parts vertically, the nave and two aisles, and also into three horizontal sections. The geometry of the building is enlivened by the colors of the bricks and the variety of the arch work. At the foot of the bell tower is the porch built in the end of the 12th century, and a chapel leading to the south gallery. One wonders if it were the work of an architect or a jeweler. One may be struck by the richness and variety of the decoration, and more particularly the delicate detail. The eye feasts on the fluted and checkered



columns, the lavish arches, some of which have no visible means of support, the alternating light and dark bricks. In the northwest corner, a carved hand grasps the end of a fan of vaults. Most remarkable are the capitals of the columns representing the seven deadly sins. Gluttony is symbolized by mouths gobbling, without arms. Wrath is shown as a face grimacing between two angry wolves. Opposite, on the third pillar, Pride is two eagles glaring at each other while Envy is a dog gnashing its teeth. The two mermaids with double tails represent Lechery and a purse with string firmly tied is the symbol of Avarice. On the central pillar Sloth is shown as a seated man. Since he is facing south, you can imagine that he is lazily sunbathing. The great door that leads to the transept is decorated with demons' heads. On the left hand capital, Adam emerges from >

# Christian Culture

---

the foliage while Eve hides in a corner. Above the square part of the column, a woman, and a man whose head is missing, beat their breasts. They seem to be begging to be let into the church. The small door is known as the Papal Door. It was used by popes, cardinals and prelates. Near the sacristy a doorway leads to a small courtyard looking on the outside wall of the East End. There are four Gallo-Roman bas-reliefs of various animals and fragments of the frieze of the Roman Temple the architect used in the outside wall. Inside the bell tower, in the wall of the six century north aisle are more Gallo-Roman reliefs simply used as building material. To the east is the chapel dedicated to the Holy Savior. The bell tower was entirely and faithfully rebuilt in the 19th century. Its seven stories with their triple arches, double windows and large figures at each corner, rises to 184 feet. It still contains a great bell and two small ones. Opposite the bell tower is the entrance to the baptistery of St. John flanked by two stone lions. It is a fine 11th century building. The portal of St. John has a very low arc and a severe aspect unlike the porch on the other side. The door, in the Auvergne style, is covered with leather and has fine 12th century hinges. Above can still be seen, despite the ravages of the Revolution, a Christ in Glory between two angels. The door was used by kings, princes and governors. On the first floor a barrel vaulted chamber leads to the cathedral gallery.

When you have climbed the steps and entered the portal, you are welcomed above the doorway by a sculpture of the Lamb of God. Inside you find the basement vaults corresponding to the most recent bays. The first keystone in the ceiling is showing a sculpted Virgin and Child surrounded by the symbols of the four Evangelists. In the second bay, two side doors correspond to the west facade as it was in the 12th century. The aisles were then converted into chapels. The doors with their bas-reliefs carvings are commonly called Cedar Doors but in fact are of local pinewood. On the left, the door to the chapel of St. Gilles shows Nativity scenes. On the right, the door to the Chapel of St. Martin is decorated with scenes from the Passion of Christ. As you mount the steps you come to the Gilded Door with two ancient red porphyry columns. As

you enter the cathedral you find it has the simple shape of a Latin cross. The nave has six bays with rib vaulted aisles on either side. The transept has paired apsidioles at each end. The most original feature of the building is the succession of six cupolas on octagonal bases replacing the usual vaults. Most of the capitals on the columns are carved with foliage, with an occasional human figure. Some of them represent scenes from the Bible and lives of the saints. At the end of the nave, a carved and gilded wooden panel shows the Crucifixion of St. Andrew to whom this part of the church was once dedicated. The quality of the carving is unfortunately concealed by the garishness of the gilding. At the top of the pulpit is God the Father in a flowing robe. The garlanded columns, the decoration with its little birds and bunches of flowers make the pulpit a worthy example of 17th century art. Across the nave is a 14th century painted wooden Christ. The wall on the north aisle bears a large painting, (10 by 23 ft.), "the Plague Vow" of 1630. It shows the procession of the Black Virgin which took place to celebrate the sudden ending of a particularly lethal epidemic. Opposite, in the south aisle, is "the Consuls' Vow," referring to the ending of another plague. The 18th century high altar is decorated with bronzes. High in the choir is a fine carved Assumption of the Blessed Virgin. The revolutionaries saw in it the goddess of reason and spared it. The left arm of the transept has two chapels decorated with 12th and 13th century frescoes. In the first chapel is found the 12th century fresco of "The women at the Tomb." Next door is the 13th century fresco of the Martyrdom of St. Catherine of Alexandria. The young woman at prayer is tortured on a wheel stuck with knives. Above are two angels, sword in hand. To the left of the high altar, the chapel of the Holy Crucifix has a 15th century painted wooden Christ. In the gallery can be seen one of the most remarkable frescoes of the cathedral, an enormous St. Michael, (18 ft. 3 in.), the largest painted figure in France. On either side are other late 11th century frescoes in various states of preservation. The highlight of the Sacristy treasure is Theodulph's Bible, an 8th century manuscript, also a 15th century Pieta, and an altar piece painted on wood. Christ's thorn



given by St. Louis was hidden for safety in the Cathedral of Our Lady in Saint-Etienne. After the storm, the other cathedral decided to keep it.

Notre-Dame-du-Puy may be better known for her Black Virgin than it is for her Jubilees. It was a cedar wood statue of the Virgin Mary seated on a throne with the Infant Jesus on her lap. The faces of Mother and Child were deep black but their hands were painted white. Mary's face had glass eyes and a long nose. Her crown was gilded copper with ancient gemstones. The statue was entirely wrapped in strips of fine material stuck to the wood and painted. It probably was carved before the year 1,000. In January 1794, the Black Virgin was torn from the altar and stripped of her finery and stored. In June of the same year, officials of the Revolutionary government came to burn her. A secret door in the back of the statue opened and a parchment roll fell out. Despite protests, no attempt was made to see what it contained. The one that is in the cathedral now is an 18th century copy.

Around le Puy are many small towns worthy of being visited. The village of Espaly-Saint-Marcel is dominated by a huge statue of St. Joseph holding the Child Jesus. It is made of prestressed concrete. It overlooks a strange church looking rather like a feudal castle. Espaly has been a site of pilgrimage for a long time, especially on March 19. The church of Polignac, four kilometers from le Puy, shows a Gothic portal. The shape inside is a simple Latin cross. There is perfect harmony between the 10th and 11th century choir, the 12th century nave and even the 19th century west bay. The choir contains a vault of flat surfaces that go from a square to an octagon and finally the round 12th century Romanesque-Byzantine cupola, topped by a bell tower. The chapel at the east end has exceptional frescoes. The largest, 12th century, shows the Last Judgement, Heaven and Hell. At the top there was probably a Christ calling souls to judgement but only the feet are left. Below, on the right, St. Michael weighs two souls on a pair of scales; one drops down toward Hell, the other soul rises. A small angel holds the lucky one out for St. Peter to take into Heaven. Heaven only partly survives and has eight ranks of chosen ones, each with a guardian angel.

On the left, the scene is very different. Devils with pitchforks, jumping and dancing, seize the damned by the hair or the feet and throw them in the huge jaws of a dragon. The tortures are varied: hanging, dungeons, hot irons, a boiling pot with a human face. Fourteen kilometers to the northwest of le Puy, you will find the little town of Saint-Paulien. The village is noteworthy for its church which is a real jewel of the Auvergne Romanesque. It was started in the 11th century, continued in the 12th century, and finally completed in the 13th century by the addition of five chapels around its huge choir. The outside of the church is remarkable for its extensive use of multicolored volcanic stones. These are especially clear at the shapely east end with its several apsidioles strangely off-center. As you go in the church you are immediately struck by its surprising excessive width. The reason is that in the 17th century, the original three naves were turned into one. It may well be that at the same time the choir and an older ambulatory were gathered under a single vault.

If you have the time to travel a little further, do go to La Chaise-Dieu, 41 km away, and be sure to admire "La Danse Macabre," a stunning 15th century fresco, and the beautifully carved stalls above which hang splendid 16th century tapestries. A little bit further north, at 116 km from le Puy is the church of Saint-Nectaire with its beautiful and colorful capitals. Further north, at 211 km from le Puy is the Sacred Heart Basilica of Paray-le-Monial where Margaret-Mary Alacoque received a message from Our Lord about observing the first Fridays of the month. To the east, after you cross the Rhone river you will find the church of Brou which still has one of the few very fine remaining rood-screens in France, this one at 211 km, and Tournus at 236 km (see my article in *The Angelus*, April 2003, pp. 31-36). Last but not least, at 200 km southwest of le Puy in Conques is the Abbey Church of Sainte-Foy (see my article in *The Angelus*, August 2003, pp. 28-37).

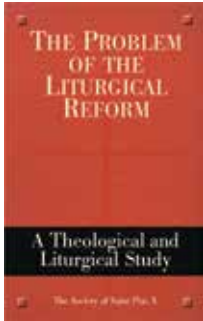






Le Puy Cathedral (Cathédrale Notre-Dame du Puy) is a Roman Catholic cathedral, and a national monument of France, in Le Puy-en-Velay, Auvergne. It has been a centre of pilgrimage in its own right since before the time of Charlemagne, as well as forming part of the pilgrimage route to Santiago de Compostela. Since 1998 it has been a UNESCO World Heritage Site, as part of the “Routes of Santiago de Compostela in France.”





## The Problem of the Liturgical Reform

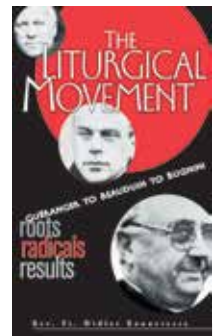
The book is in three parts: it shows, firstly, that the New Mass breaks the liturgical tradition of the Church; secondly, that this break proceeds from a new theology of basics such as sin and Redemption; thirdly, that this new theology is condemned by Catholic doctrine.

148 pp – Softcover – STK# 7071\* – \$11.95

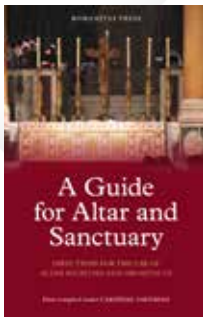
## The Liturgical Movement

### Fr. Didier Bonneterre

Historically, Dom Gueranger and Pope Saint Pius X are truly at the origin of the liturgical movement, that is, “the renewal of fervor for the liturgy among the clergy and the faithful.” But it is a false and pernicious claim that there has been a “homogenous development” in the movement begun by them resulting in the New Order of Mass! *The Liturgical Movement* is a fast-reading book on the history of the liturgical movement of the last century.



76 pp – Softcover – Illustrated – Index – STK# 8671 – \$14.95



## A Guide for Altar and Sanctuary

In a period when many Catholic churches are being restored to a traditional sense of function and beauty, the re-availability of this invaluable book could have perhaps not come at a more providential moment! It is packed with helpful information for altar societies, sacristans and others who have care of the sanctuary and altar, the sacred vessels, linens, and vestments used in the Roman Liturgy.

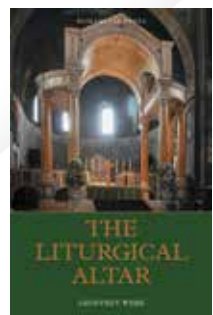
120 pp – Softcover – Illustrated – STK# 8490 – \$15.95

## The Liturgical Altar

### Geoffrey Webb

Covers the historical development, form, symbolism, and vesting of the altar. Demonstrates how to construct a proper altar that conforms to the Church's prescriptions and ideals without exhausting the parish coffers. It will be of great interest to any Catholic, particularly church architects, liturgical artists, sacristans, those involved in liturgical functions, altar and rosary sodalities, florists, altar vestment manufacturers, as well as religion teachers for all ages. 1947 edition.

Illustrated.







---

# Corruption, Courage, and Rage

---

by Dr. John Rao

---

John Henry Newman notes that Catholics suffer from “difficulties” rather than doubts. The “difficulty” that most troubles me as an historian is the Church’s treatment of the status of a saintly confessor of the Faith as being lower than that of a martyr. Tongues extracted, hands removed, food, warmth, sleep, and contact with their fellow men denied: all these have fallen to their lot, with years and decades of suffering in consequence. Quite frankly, I would infinitely prefer a swift bullet to the head or the fall of the blade of the guillotine. The trials of the confessors have demanded a degree of patient courage that to my pathetically weak body and soul seems absolutely unattainable. Were I to emerge alive from years of such suffering I am certain that I would be filled with nothing but rage. >



With all due respect to officially recognized confessors of the Faith, we Traditionalists, wanderers in the ecclesiastical wilderness for more than forty years that we are, may with some justice feel as though we have experienced something analogous to their particular kind of courageous suffering. But given our own flaws—as well as our own justified pride in standing up for our besieged Faith—it seems to me that an historical essay on a long suffering, confessor-like figure, whose patient courage in face of ecclesiastical corruption and indifference to heresy—when powerless—and whose rage—when in a position to act effectively—was sometimes a tad uncontrollable, might not be a bad focus for a traditionalist review dealing with the topic of fortitude. Our confessor-like figure is Gian Pietro Carafa (1476-1559), better remembered as Pope Paul IV (1555-1559). Carafa, in his earlier career, had joined with a canonized saint, Gaetano da Thiene (1480-1547), to create the Order of Clerks Regular. This union of diocesan priests was deeply influenced by the spirituality of St. Catherine of Genoa (1447-1510). Carafa and Thiene encountered that spirituality through the Roman branch of the many “Companies of Divine Love” founded under her inspiration, this one at the Church of SS Silvestro and Dorotea in Trastevere sometime after 1513.

The “Theatines,” as the Order of Clerks Regular was commonly called—after the Latinized name of Carafa’s See at Chieti—were designed to be exclusive and practical. It kept away from its ranks both insufficiently rigorous priests as well as those more useful elsewhere. Carafa, a zealous bishop, was only admitted after a passionate scene, during which he fell on his knees before Thiene, holding the latter responsible for the state of his soul before God on Judgment Day were he not allowed to enter the new Order. Such an appeal would have had a powerful impact given St. Catherine’s insistence upon each of her spiritual children constantly keeping Christ’s face and verdict before his eyes when considering whether or not he was fulfilling his particular vocation in life properly.

St. Catherine of Genoa’s spirit was also to be seen in the Theatines commitment to absolute evangelical poverty. Not only did Carafa and Thiene feel that such rigor witnessed to “divine

love” in the form of charitable self-abnegation; they also felt that it contributed to a crucially needed Church reform by demonstrating the serious commitment of at least *some* priests in the midst of abominable clerical laxity. Carafa, as required by the Rule, retired from his diocese, abandoning all of his revenues and his entire substantial family inheritance. He vigorously rebuked every effort to accord him the episcopal privileges to which he was still entitled, even after having been named a cardinal in 1536 under Paul III.

Carafa courageously outlined what he felt a real Church renewal would mean in a document to Pope Clement VII, dated 4 October, 1532. Though met with nothing but cynical contempt from a Roman Curia dedicated to its corrupt “traditions,” it was of sufficiently broad a scope to live on as a model for the *Consilium de emendanda ecclesia* under Paul III in 1537. The *Consilium* was a devastating analysis of Church corruption prepared by a committee of cardinals that included Carafa as well a number of other former members of his Roman Company of Divine Love such as Matteo Giberti (1495-1543) and Gaspare Contarini (1483-1542).

The document in question is one long indictment of general clerical ignorance and malfeasance, including everything from apostate priests continuing their ministry without permission to telling their confused penitents that the sins they were committing were nothing to worry about since Church penalties had no meaning. Nevertheless, his greatest wrath was directed at the venality of the Roman Curia, where the temptations to misappropriate filthy lucre were endless. Would that someone could awaken the pope to:

“The most rapacious Cerberi that surround the poor prince, selling, at base price, the soul and the honor of His Holiness without his hearing one case out of a thousand. It is from this source that the immoderate favor comes which so many—not merely the most pernicious and criminal, but also those most heretical and hostile to Christ, His Holiness, and the whole of Holy Church—find and enjoy in that Court to the great dishonor and offense of God and His Church.”



This brings us to a final frustrating problem, that of the Holy See's all too moderate response towards heterodoxy and rebellion. The treatment accorded heretical and rebellious clerics in Rome amounted to passionate embrace of their errors, so much so that dissidents were wandering about claiming that acceptance of heresy was just the tactic required in order to be "honored and named and rewarded by His Holiness." It was a notorious fact, Carafa insisted, that dispensations from sacred vows could easily be obtained in Rome, simply through payment of the requisite fees. When questioned regarding their status, laicized friars merely displayed the bulls that they had received, arguing that they were "forcibly placed in the monastery as a minor," or that they no longer had "the spirit to stay there," or that they had "contracted an incurable illness, and other lies." How could the rest of the Christian world be expected to move against error within the Church when the Eternal City was filled with heretics, and nothing was being done to dislodge them? The lack of movement, the "unnecessary marks of respect and pusillanimity" justified by the fear that a harsh stance would drive the restless into outright rebellion, depriving the Church of sufficient ministers, was the "greatest favor" that heresy could expect. It made the heretic "more crafty and insidious," harmed the reputation of the Papacy, and "saddened the souls of faithful Christians who see themselves offended by these scoundrels... under the title of the authority of the Apostolic See." Was it not a scandal that the papal power, supreme in the Church, was frequently utilized to relax discipline, but never to enforce it?

Courageously and perhaps most interestingly, Carafa insisted that "the fundamental cause of the ills of the Church was the immense exaggeration of the pontifical power occasioned by the refined adulation of canonists without conscience." These exaggerations gave the pope the authority to do things which he ought not to do. He begged the man he hoped would hand his document directly to the pope to "entreat His Holiness to put a brake upon His Ministers," and ensure "that such an abundance of Apostolic Bulls not be released for every most vile and alien thing."

On the other hand, Carafa, had the most exalted notions of that which the Papacy, *acting in its*

*proper sphere*, might be capable of accomplishing. All that was required was simply vigorous, uncompromising application of already existing reform measures. As it was, escape routes were constantly left open to reprobates, delineating the conditions under which their abuses might continue to flourish. These simply encouraged the practice of obtaining dispensations from the norm, which, given the nature of men, inevitably became the rule rather than the exception.

"Then, when they are put into practice, they are despoiled by men of those 'legalizing' circumstances and dressed, most often, in a totally different fashion; thus, if one wishes to end usury, it is not enough to say 'such a contract made with such a condition is licit,' but it is necessary to see if it is made with that condition, or true that the disease is inflicted by the law. Therefore, I believe that things similar in themselves, even under certain licit conditions, when it is discovered that in fact and in practice they have for a long time been badly used, must be reformed by means of total prohibition, because it is not enough to say: 'I have written a good law'; but it is necessary to see if it is used as well as it is written, the prudence required being almost impossible given the quantity of evil that reigns in the world."

No more councils were needed, no more decrees, no more pious sermons. Action alone could deal with the problem. Action was itself the best argument. All useful steps, moreover, had to begin in Rome, in the pope's own garden. Only then, with a proper example given by the Vicar of Christ, could the movement for reform and renewal be expected to spread throughout Italy and the remainder of the Christian world.

Carafa was certainly true to his word upon obtaining the tiara. Proponents of a new session of the Council of Trent were not surprised to see that it was not re-convoked during his reign. Instead, Paul IV sought to reform by means of unilateral actions, and it was here that his frustrated rage demonstrated itself. The Theatine Pope fell down upon the Curia with a sincerity that no man could question, cutting his own revenues in half when he could theoretically ill afford to do so. "Wandering monks," having failed to respond to his call to return to their monasteries, were rounded up >

and shipped off to the galleys. So certain was he of the importance of the work of the Inquisition that he attended its sessions even on the verge of his death. Paul's discovery, after years of blindness, of the corruption of those members of his own family whom he had trusted, led to so swift and brutal a punishment that the whole of Italy, reformers included, were stunned by it. Indeed, his greatest failure, a war with the Spain of Philip II, stemmed chiefly from his uncompromising desire to free the Church from regal secularizing influences. It is ironic, however, as Paul himself may have realized in the latter part of his reign, that he, of all men, should have been guilty of placing what many perceived to be a political issue above the cause of reform in more clearly Church-related matters.

Some have claimed that this courageous call for swift and brutal action did Carafa little good; that in his rage Carafa, like most of those who had spoken out for reform when it was not profitable to do so, were too filled with rage when their moment came, and therefore ultimately self-defeating. What, in the end, did his zeal for the independence and reform of the Church achieve? Defeated in a most unfortunate war with Spain, reviled by the Roman population, which entertained itself after his death by attacking symbols of his reign, treated by many subsequent historians as an obscurantist fanatic, Carafa's pontificate is said to have been a double proof of both exaggerated Theatine rigor as well as its ultimate uselessness.

One does gain the impression that the attitude towards institutional reform represented by Carafa lacked the prudence required to govern the Church over a long period of time. It may, however, be the case that, given the corruption of the Church of the day and the cynicism of much of the Christian population towards true renewal, a constructive rage, a symbolic blood letting, in the form of rigorous and even brutal house-cleaning, was temporarily demanded to end Catholic torpor. It is certainly the case that once Carafa's scythe had cut through the Papal Court and Papal Rome, the props of the Renaissance Church were gone forever. Long-hallowed corruption was no longer sacrosanct. Old legends crumbled, as the Papal States did not collapse along with the financial corruption of the Datary. Open abuses were obliged, to a certain degree, to go underground.

Some have noted that the next papal nephew to hold a position of great authority in the Church after Carafa's sad experience with his own family, was St. Charles Borromeo (1538-1584).

If Paul IV, courageous confessor for renewal in a time of general corruption, was not necessarily the best instrument for directing a *long term* reform of the universal Church, he was nevertheless crucial for destroying the age-old barriers blocking the pathway of surgeons carrying the medicine of Trent. And as a travel guide indicating the route to that personal Christian renewal for which institutional reform was but a means to an end, the importance of the message of St. Catherine of Genoa for acting courageously in your state of life as though you were constantly being watched by Christ Himself is lasting and unmatched. Courageous traditionalists of our own Time of Troubles, consider the Carafa example when and if an opportunity arises for us to imitate him.

See Gennaro Maria Monti, ed., *Ricerche su Papa Paolo IV Carafa* (Benevento, 1923).



**John Rao, Ph.D.**, is a professor of history at St. John's University in New York, New York. He is the author of *Removing the Blindfold*, in addition to articles written for *The Angelus*, *The Remnant*, and other periodicals.

# Join Us for our Seventh Annual Conference for Catholic Tradition



## The Missions: Teaching all Nations

---

October 7-9, 2016  
Kansas City, Missouri

And He said to them: Go ye into the whole world, and preach the gospel to every creature. (Mk. 16:15)

Our Lord commanded the Apostles to spread the faith and teach all nations; yet, we live in a world where the errors of atheism, agnosticism, paganism, and religious indifference are spread at an alarming rate. It's a time when, for many, the missionary spirit does not exist.

This fall Angelus Press once again brings together some of the best Catholic thinkers, speakers, and writers to consider this year's topic: The Missions: Teaching all Nations. Come learn more about how the SSPX is working to spread the faith far and wide, and at the same time enjoy the company of other like-minded traditional Catholics. This conference is relevant for all Catholics, young and seasoned alike.

Come join us at the Hilton Hotel, located conveniently close to the Kansas City Airport for a weekend of enlightening and exciting talks, daily Mass and Rosary, and good conversation with fellow Catholics.

Space is limited, so to reserve a spot, call today!

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

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



# Forming the Conscience

---

by SSPX Sisters

---

Sunday, 1:00 p.m.: the Martin family just got home from Mass. The children have been good for a long time, they are hungry, and Mom is rushing to get lunch on the table: the air is full of electricity. 7-year-old Henry is running around all over the place...and it ends badly: he runs into his mother, who spills the sauce on the new carpet.

“Look what you’ve done, the sauce on the carpet, can’t you see it’s serious?”

“It’s serious, Mom?”

“Yes, it’s serious; get out of the way so I can clean it up.”

Twenty minutes later, the mess is cleaned up and the family has sat down to eat...all except Henry who has disappeared. His mother finds him crying in his room.

“What’s the matter, Henry dear?”

“I committed a mortal sin!”

“You? A mortal sin? What did you do?”

“You know what I did, I spilled the sauce, and you said it was serious...”

The poor child is sobbing. With great affection, his mother takes the time to explain and correct her little boy’s conscience.

“When I said it was serious, I meant that it couldn’t be undone. But it really isn’t a very serious wrong, it’s not as if you had set fire to the whole carpet. And even if you had caused a catastrophe like that, it would only be a mortal sin for you if you had done it on purpose, and I can’t imagine you doing that. Even when you spilled the sauce on the carpet, which isn’t really that serious, you did not do it on purpose. You didn’t commit a sin at all, my little Henry, you were just clumsy.”



## A Judgment to Educate

Children's consciences are very often imprecise. In catechism class they learn in theory what a mortal sin is and what a venial sin is. But when it comes to putting it into practice... Out of ignorance, because their judgment lacks maturity, because they are impressionable and judge the gravity of the fault by the vehemence of the reproach, children can sometimes consider mortal a sin that is only venial, or vice versa. And with all the harm this causes: a soul that sees mortal sins everywhere can become discouraged or rebel against a morality that is so burdensome it becomes impossible to practice. But a lax conscience that does not see the reality of sin and its gravity can also abandon the path to heaven.

There is no need to take the place of the

priest. Nor must one penetrate indiscreetly into the child's conscience where the soul, face to face with God, recognizes and admits its guilt. But simply by the education they give, parents contribute greatly to the formation of their child's conscience: "Mom congratulated me, so what I did was good; she punished me, so what I did was wrong. And if she *really* scolded me, it was *really* wrong." Do we think to weigh our compliments or reprimands against the actual moral value of the act? Sometimes fatigue or annoyance brings the educator to deliver reprimands in proportion to the inconvenience caused rather than to the sin committed. Yes, children are often loud, awkward, clumsy, and scatterbrained: they are children, these defects are typical at their age, but their moral responsibility is often minimal or nonexistent, as in the example above. >

### The Cause and the Consequences

But here is another example of clumsiness. It's raining outside, Bruno is bored, and to keep busy, the only idea he finds is to play with the ball in the living room. But his father has already twice forbidden him to do so:

"The ball is for outside."

"No, Dad, look, I'm very careful."

Obviously, the afternoon ends badly, with the beautiful China vase in a thousand pieces. His father is very angry: the China vase was so expensive... Yes, but Bruno's real fault is not so much the material damage as his disobedience. And the little man would have been wrong even if he had not broken anything. That evening, while giving Bruno his goodnight kiss in bed, his mother takes advantage of this intimate moment to put things gently in their place:

"You made Dad very angry this afternoon, my little one. None of this would have happened if you had obeyed like Dad told you to. Sometimes God allows our disobedience to have immediate consequences, to help us understand that it is wrong to disobey. You are very sorry, and you won't do it again, right? Let's not talk about it anymore, it's all over and forgotten."

A little word at bedtime can thus be an occasion to form or correct the child's conscience, in the calm after a fit of anger, stubbornness or jealousy... Both parents must then be the image of God's mercy: when the child has understood what he did wrong, when he is sorry, and ready to make reparation if necessary, everything must be forgotten and he must once again find his parents' affection. The worst punishment for a child who persists—refuses to forgive, for example—is to have no goodnight kiss.

"I cannot give you a kiss tonight, Alex: you refuse to make up with your sister, and you are not at peace with God either. I will come back in ten minutes to see if you have changed your mind and if I can give you a kiss."

Family night prayers are also a good time to form the conscience. After thanking God for all the graces of the day, we take the time to see what could have displeased Him in us; the

father or mother can suggest a few possible sins, different ones every evening: "Did I behave in church? Did I think to help out or was I selfish? Did I sulk? Did I get angry? Is there anything else?" After a short silence in order to think of things that are not on the list, everyone recites the act of contrition together. The suggestions allow the child to realize concretely the sins he may have committed. But it is important to remain discreet: it is not a public confession! Once a mother suggested: "Did I refuse to eat my food?" All the brothers and sisters turned towards Yves, who had just been punished at dinner for an enormous tantrum. He turned red as a beet and his mother promised herself to be more careful in the future so as not to rub salt on the open wound!

An upright and well-formed conscience, a delicate conscience, full of horror for all that offends God: that is the conscience of saints, the conscience that will lead us to Heaven!



Two of the most outstanding accomplishments of Pope St. Pius X were the inauguration of the liturgical renewal and the restoration of frequent communion from childhood. He also waged an unwavering war against the heresy and evils of Modernism, gave great impetus to biblical studies, and brought about the codification of Canon Law. His overriding concern was to renew all things in Christ.



## Book Review

# The Awakening of Miss Prim

By Natalia Sanmartin Fenollera

## He Is Still Speaking To US

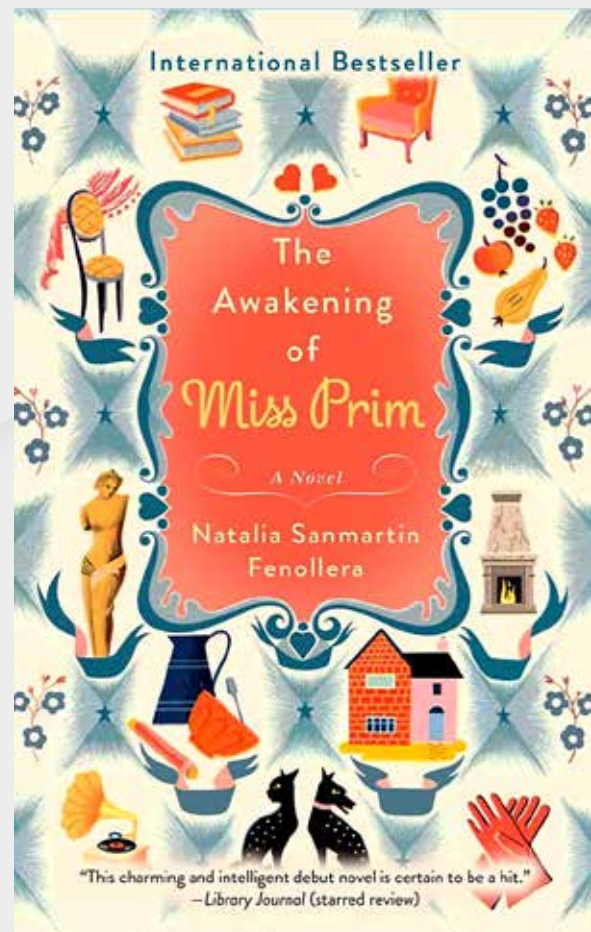
My father touched many souls over the course of his life. He did so first of all, directly in the classes he taught and with the contact he had with students outside of class. He also met many people in his travels and the many speeches he gave. He reached an even wider audience, and continues to do so through his books, *The Death of Christian Culture* and *The Restoration of Christian Culture*. Over the years there were so many conversions, there is no doubt in my mind that it was miraculous.

In his teaching, he put into practice those famous words of Newman: *"The heart is commonly reached, not through reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us. Many a man will live and die upon a dogma; no man will be a martyr for a conclusion."* He did not teach abstractly, mechanically or scientifically, but poetically, "by the sweet power of music." He was a Pied Piper who played his music, and so many followed, and still are.

Although he was a wonderful teacher and an author of several great books, one thing my father always wanted to do but never did, was to write a novel. He wanted to put his ideas into the complexities of a plot, and to thus win hearts by the movements of a story. Actually, he did write a novel or two, but he was never satisfied with them, so he threw them away.

At his funeral, one of the most memorable things that Fr. Angles said was: *"He is still speaking to us, through his family and friends, through his books, through his many students and followers, and in other ways."* And later he said: *"His name is written in the stars."* And now, seventeen years after his death, he is still reaching hearts, and he is speaking again, in a most surprising and mysterious way.

Far away from Kansas, across the sea in Spain, a wonderful woman has now done what my father dreamed of doing. It seems incredible, but somehow she found out about my father and his ideas, and she wrote a powerful and beautiful story, which brings those ideas to life. I am talking about the new novel so many have heard about,



*The Awakening of Miss Prim*, by Natalia Sanmartin Fenollera. Who would have thought that someone could write an international bestseller (now in eight languages and 70 countries) based on the ideas of Chesterton, Newman, St. Thomas



Aquinas, and John Senior, and more! It is quite extraordinary.

One's first impression might be that this is merely a delightful, romantic novel in the tradition of Jane Austen and Charlotte Bronte. But for those with a little more sense and sensitivity, there is much more than superficial pleasantries or nostalgia in this book. It is indeed a delightful book, for comfort and leisure on one level, but it contains much more serious reflection for those who delve a bit deeper.

It is the story of a rather modern young lady who responds to a rather strange ad, and takes a position as a librarian in a odd little village, where people live a slower, more traditional life. Her job is to organize and make a catalog of all the books in the library of "The Man in the Chair." This mysterious character is a teacher of children in the village, and for those who might recognize him, through subtle hints as well as the way he teaches, he is something like my father, and he also sounds a lot like Chesterton and C. S. Lewis too. He teaches the children Latin, and the 1,000 Good Books! Miss Prim is at first shocked by the behavior of the people in the village, but slowly she comes to be somehow intrigued by it all. At first she thinks the people in the village are at best quaint and odd, and she is quite sure that she is a normal modern girl. But gradually as the story unfolds she comes to realize that it is actually modernism that is strange and odd, not tradition. She had always thought that tradition was old and dead; she comes to realize that it is ever ancient and ever new. Well, without giving away the plot, suffice it to say that it is a very good story.

The best way I can describe how I felt after reading this book is, as usual, through a literary

reference, one of my most favorites, and of course my father's as well.

"The present life of man, O king, seems to me, in comparison of that time which is unknown to us, like to the swift flight of a sparrow through the room wherein you sit at supper in winter, with your commanders and ministers, and a good fire in the midst, whilst the storms of rain and snow prevail abroad; the sparrow, I say, flying in at one door, and immediately out at another, whilst he is within, is safe from the wintry storm; but after a short space of fair weather, he immediately vanishes out of your sight, into the dark winter from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed" (Bede, *Historia Ecclesiastica*, Bk II, Ch XIII).

This book is delightful, enchanting, inspiring, . . . while I was reading it I was under its spell, so warm, cozy, familiar, comfortable. While I was there in that village, I was like the little sparrow of Bede. I felt at home, and I wanted to stay.

As Fr. Angles said, he is indeed still speaking to us. He has been heard as far away as Spain, by Natalia Sanmartin Fenollera; he has spoken to her, and now speaks again through her. Somehow she heard his music, *sibilis aurae tenuis*; she looked up and saw the same stars. I highly recommend this book, and I hereby officially add it to my father's list of *The 1,000 Good Books*.

Andrew Senior





From the beginning of the 3rd century there is evidence in Western Christianity of the existence of what became the four minor orders (acolytes, exorcists, doorkeepers and lectors), as well as of cantors and fossores (tomb diggers). The evidence for lectors is probably the earliest. In the West, unlike the East, where imposition of hands was used, the rite of ordination was by the handing over to them of objects seen as instruments of the office.

Bishop Fellay confers the orders of Porter and Lector to two members of Our Lady of Guadalupe Monastery, Silver City.





---

by Fr. Peter Scott, SSPX

---

Can a priest require a child to perform apostolic or social work before receiving the sacrament of Confirmation?

The Church's requirements for the reception of Confirmation are clearly laid out in the 1917 Code of Canon Law and in the appendix to the Roman Ritual. These are that he be validly baptized, have at least the age of around seven years (Canon 788), that he be in the state of grace, and that if

he have the use of reason, that he be sufficiently instructed (Canon 786), according to his level of understanding, in the nature, dignity, and effects of this sacrament and the dispositions necessary to receive it worthily, and that, accordingly to the traditional custom, he be fasting.

The rights of the pastor in this domain correspond to his duties. He must establish the certitude of baptism by obtaining an original baptismal certificate, he must ensure that all candidates for Confirmation have the opportunity to make a good confession beforehand, and he



must determine that the candidates have been sufficiently instructed. The level of instruction is going to depend upon the age, abilities and education of the candidate. He must ascertain that the candidate knows the basic truths of the Catholic Faith, that he understands that Confirmation is one of the seven sacraments and what this means, and that he knows the four principal effects of this sacrament. Although a more detailed knowledge is required with increasing age and ability, the priest will generally not refuse the sacrament to a child who has the knowledge of which a well instructed seven or eight year old is capable, unless the gross negligence in learning the catechism demonstrates the lack of sufficient disposition to profit from the sacrament.

The Church in no way requires that the candidate for Confirmation perform works of an apostolic or social nature, such as bringing a friend or relative to the traditional Mass, teaching catechism, speaking to non-Catholics about the Faith, or picketing an abortion clinic. Apart from the fact that a child of around seven is generally not capable of doing such things, they require the fortitude that is given by the sacrament, not presumed ahead of time as a preparation. The priest's duty is rather to ensure that those who have already received the sacrament, exercise the seven gifts of the Holy Ghost in a special way, and are encouraged afterwards to live up to the grace of their Confirmation by the open profession of their Faith and by living an exemplary Catholic life, which is most apt to draw souls to the Church.

## Q&A

Is the administration of Extreme Unction valid if the priest does not anoint the hands and feet?

The proximate matter of the sacraments consists in the application of the remote matter

to the person receiving the sacrament. For Extreme Unction the remote matter is the Oil of the Sick. The proximate matter is the action of anointing with the holy oils. In the different rites of the Church and even in the history of the Roman rite there have been different anointings, indicating the purification of the sins committed with each of the senses. The traditional Roman ritual contains the anointing and order fixed by the tradition of the Roman Church, namely the anointing of the two organs, right first followed by the left, in the order: eyes, ears, nostrils, lips, hands and feet. The anointing of the loins is no longer practiced, as it once was, and both the ritual and the traditional Canon Law ask that it be omitted.

It is quite clear from this variation in the history and rites of the Church that Christ did not institute the remote matter in a determined way, but rather in a general way, as an external anointing of the body, symbolizing and producing the interior anointing of the soul by the grace of the sacrament. Thus it is that the Code of Canon Law states that any one anointing on any one sense, or in any one part of the body, suffices for the validity of the sacrament (Canon 947 in the 1917 Code and Canon 1000 in the 1983 Code). Consequently there can be no doubt that the omission of the anointings on the hands and the feet does not invalidate the administration of the sacrament.

The question of the lawful administration of the sacrament is quite different. A distinction has to be made between the case of necessity, or the urgent case, in which there is only time for one anointing, as the person is at the immediate moment of death. In such a situation, the anointing, according to the traditional rite, must be done on the forehead, as containing all the other senses. However, if time remains afterwards, the priest is to go back and then perform all the other anointings that were omitted, for the sake of integrity.

Outside the case of necessity, a further distinction must be made. The anointing of the feet, can be omitted for any reasonable cause at all (Canon 947, § 3), such as the simple question of modesty or inconvenience. Consequently, a person ought not to be surprised or concerned >

if the priest omits the anointing of the feet. This is not the case, however, with the hands, which must always be anointed, with the correct formula, for the sacrament to be lawfully administered. There can, nevertheless, be an exception even here. It happens from time to time that a person is lacking the organ that is to be anointed, such as an ear, or a hand or a foot. In such a case, the anointing is to be done on the adjoining part of the body, if it is possible. If this is not possible, because there is no adjoining part of the body, then the anointing is to be omitted. For example there is to be no anointing of the hands and feet in the extraordinary case of a person who lacks both arms and legs. Outside of these special cases, a priest who would carelessly or deliberately omit the anointing of the hands would be culpable of a fault, but the sacrament would still be both valid and fruitful for the person who received it.

It is very unfortunate that the new rite for the “anointing of the sick” does not impose the traditional order of anointing, with its profound symbolism of the purification from the effects of all the sins committed with the various senses, and that as a consequence some might not appreciate the true value of the traditional order of anointing.

aspects of this wonderful prayer in honor of Our Lady. Consequently, just as the Our Father’s and Hail Mary’s ought to be recited correctly, and without undue haste, so likewise ought the mystery be announced that is to be meditated upon. Furthermore, it is also very beneficial to announce a special fruit or grace to be gained through the decade or rosary, for it helps the meditative aspect of the rosary when we understand what grace we are seeking to obtain.

It can and does frequently happen that when we recite a decade of the rosary for a special intention, such as vocations, that the particular mystery is not announced, especially if it is an additional decade. The reason for this is that the power of impetration is especially emphasized. However, it would certainly be preferable in such a case to announce a mystery, so that the recitation of this particular decade could also be a meditation as well as an intercession, and so that it could profit those who recite it as well as those for whom it is said. In this way, in fact, the decade will in fact be more efficacious, for the effectiveness of our prayers depends upon our conformity with the will of God, and this in turn is largely produced by meditation.

Let us, consequently, announce each decade as completely as possible, indicating the mystery, the grace requested, and the special intention (if there is one) for which it is offered.



## Should one always announce a mystery when one announces a decade of the rosary for a special intention?

The rosary is both a mental prayer and a verbal prayer. The completeness or integrity, but not the efficacy, depends upon observing both





CALICE  
usato da Don Giuseppe Sarto per la  
celebrazione della propria Prima Messa  
solenne a Riese (19 settembre 1858).

### A Mother's Beautiful Response

Mrs. Courtney Baker of Florida has written a very beautiful letter, posted on social media, speaking about her 15 month old daughter who has Down Syndrome. While this may not seem to be a newsworthy item as touching as it may be, it takes on a different character when the mother of the child was writing to the medical doctor who encouraged her to abort her child and chastised him for his unwelcome and specious advice. Mrs. Baker's letter is a magnificent antidote to those who view the value of a human life on a purely utilitarian plane: what can this baby or person do for me. The value placed upon each and every human life is based upon who a person is as a child of God, not what that person can or cannot do in relation to his or her family or society at large.

Mrs. Baker reminded her doctor of this fact among other things. She wrote: *A friend recently told me of when her prenatal specialist would see her child during her sonograms, he would comment, 'He's perfect'. Once her son was born with Down syndrome, she visited that same doctor. He looked at her little boy and said, 'I told you. He's perfect'.*

*Her story tore me apart. While I was so grateful for my friend's experience, it filled me with such sorrow because of what I should have had. I wish you would have been that doctor.*

*I came to you during the most difficult time in my life. I was terrified, anxious and in complete despair. I didn't know the truth yet about my baby, and that's what I desperately needed from you. But instead of support and encouragement, you suggested we terminate our child. I told you her name, and you asked us again if we understood how low our quality of life would be with a child with Down syndrome. You suggested we reconsider our decision to continue the pregnancy.*

*From that first visit, we dreaded our appointments. The most difficult time in my life was made nearly unbearable because you never told me the truth.*

*My child was perfect.*

*I'm not angry. I'm not bitter. I'm really just sad. I'm sad the tiny beating hearts you see*

*every day don't fill you with a perpetual awe. I'm sad the intricate details and the miracle of those sweet little fingers and toes, lungs and eyes and ears don't always give you pause. I'm sad you were so very wrong to say a baby with Down syndrome would decrease our quality of life. And I'm heartbroken you might have said that to a mommy even today. But I'm mostly sad you'll never have the privilege of knowing my daughter, Emersyn.*



*Because, you see, Emersyn has not only added to our quality of life, she's touched the hearts of thousands. She's given us a purpose and a joy that is impossible to express. She's given us bigger smiles, more laughter and sweeter kisses than we've ever known. She's opened our eyes to true beauty and pure love.*

*So my prayer is that no other mommy will have to go through what I did. My prayer is that you, too, will now see true beauty and pure love with every sonogram. And my prayer is when you see that next baby with Down syndrome lovingly tucked in her mother's womb, you will look at that mommy and see me then tell her the truth: "Your child is absolutely perfect."*

In our day, when so many children who are diagnosed with Down Syndrome while in their mothers' wombs are routinely killed, it is important that we, as Mrs. Baker told her doctor, stand in awe at the beauty of each human life created by almighty God and give thanks to Him for that gift of life.





## Archdiocese of Philadelphia to Close St. Charles Borromeo Seminary

In early June, the Archdiocese of Philadelphia announced that it was abandoning plans to reorganize and consolidate the buildings of St. Charles Borromeo Seminary. Instead, plans are being finalized to construct a new building on the campus of either Villanova University or St. Joseph's University and leave the current location in Lower Merion (Overbrook), Pennsylvania.

According to the seminary's website, Saint Charles Borromeo Seminary is the oldest Catholic institution of higher learning in the Archdiocese of Philadelphia. The Seminary was founded in 1832 by Most Reverend Francis Patrick Kenrick, third Bishop of Philadelphia, at his home on Fifth Street in center city. There were only five students. After four subsequent moves, Saint Charles settled at its present location in Overbrook in 1871. The purchase of the Overbrook property by Archbishop Wood for \$42,000 was criticized in the local newspaper as "Wood's Folly" because the ground was considered to be located too far into the country to be a practical setting. Saint Charles occupies

75 acres of ground and is comprised of 19 buildings measuring 630,000 square feet.

Although the Seminary has 142 seminarians, not all are for the Archdiocese of Philadelphia. Represented in this number are seminarians from some 14 dioceses and religious orders. The current seminary rector, the Most Reverend Timothy Senior, has stated that this is a positive move aimed at improving the formation of the seminarians as well as the lay students who attend and receive degrees from St. Charles. However, given the current financial difficulties in the Archdiocese of Philadelphia and the overall decline in vocations throughout Novus Ordo seminaries in the United States, it is difficult to see this closure as anything other than a cost saving measure given the value of the property the seminary currently occupies.

The Archdiocese of Philadelphia is just the latest in a long line of major Archdioceses in the United States to consolidate and/or close their historic seminaries due to declining vocations, increasing costs and decreasing revenues.





### Christians in the Middle East and the West's Silence

While the continuing plight of Middle Eastern Christians living in the areas controlled by the self-styled Caliphate down as ISIS is routinely ignored by western governments and media outlets alike, the horrific killing goes on and on.

In February of this year, Father Yacob Boulos was publicly beheaded by ISIS murders for the crime of offering the Mass. Father Boulos, a Catholic priest from Syria, was arrested and later executed by Muslims, members of the "religion of peace." While one may be tempted to assign this murder to the actions of a misguided few, the fact of continuing atrocities aimed at followers of Our Lord would make such assignation duplicitous.

In May, a 12 year old Christian girl burned to death in her own home by ISIS terrorists in Mosul, northern Iraq. ISIS militants had come to claim

which seven Christian homes were also looted and torched in a province south of the Egyptian capital of Cairo. According to the local security officials, the assault began after rumors spread that the elderly woman's son had an affair with a Muslim woman, a rumor for which no evidence of its veracity was presented. The 70-year-old woman was dragged out of her home by the mob who beat her and insulted her before they stripped her off her clothes and forced her to walk through the streets as they chanted "Allahu Akbar" (Arabic for "Allah is great").

In June, suicide bombers attacked the Christian village of Qaa in Lebanon which is located very close to the Syrian border. Although very few were killed, this attack targeting Christians took place in a country with one of the largest Christian



a religious tax from the girl's mother, paid by all non-Muslims in ISIS-controlled areas, but when the mother delayed in paying, they burned down the family home. The mother and her daughter both escaped, but the 12 year old was so severely burned that she died a short time later in the hospital. According to reports, the young girls last words to her mother asked her to forgive the men who did this.

Also in May, An armed Muslim mob stripped an elderly Christian woman and paraded her naked on the streets in an attack last week in

populations in the Middle East (40.5%).

Despite the mounting death toll and clear evidence of ISIS and Muslims trying to drive Christians from the Middle East, the silence of western governments is deafening. Saddest of all is that even the Holy Father himself has not noted the targeting of Christians by Muslims as a wholesale genocide. In a question and answer session given at a Roman university during the summer, the Pope said: *"I want to say clearly, I do not like it when one speaks of a genocide of Christians, for instance in the Middle*



East”“This is reductionism! The truth is a persecution which leads Christians to have fidelity to the consistency of their faith... This “sociological reductionism” does not apply to “that which is a mystery of the faith, the martyr!” While one may see the point the Pope is trying to make (the intrinsic difference between martyrdom and genocide), the problem is that his words say nothing about the fact that Muslims are intentionally targeting Christians in order to drive them from their homes. It seems that his silence may well be part of his attempt to convince European governments to open their doors to more Muslim refugees. Noting that the “religion of peace” is intentionally targeting Christians would not sit well with many in the countries Pope Francis is trying to convince. In addition, when the Pope has intimated that Islam is working toward

conquest of the world, he often does so in a way which is deprecating towards the Catholic faith. In an interview with the French newspaper *La Croix*, the Holy Father said: *Today, I don't think that there is a fear of Islam as such but of ISIS and its war of conquest, which is partly drawn from Islam. It is true that the idea of conquest is inherent in the soul of Islam. However, it is also possible to interpret the objective in Matthew's Gospel, where Jesus sends his disciples to all nations, in terms of the same idea of conquest.* To imply that the commission of Our Lord to “teach all nations and to baptize them in the name of the Father, and the Son and the Holy Ghost” is in any way similar to the Islamic notion of “conversion by the sword” is insulting at best and blasphemous at worst.

## Pope Francis Appoints Apostolic Administrator for the Latin Patriarchate of Jerusalem

On 24 June, Pope Francis appointed an Italian Franciscan, Fr. Pierbattista Pizzaballa, to serve as apostolic administrator of the Latin-rite Patriarchate of Jerusalem, following the resignation of Patriarch Fouad Twal upon having reached the mandatory age limit of 75. Fr. Pizzaballa has been serving as the Franciscan Custos of the Holy Land for the past 12 years and so is very familiar with the area. The Custos of the Holy Land is the Franciscan Friar who is superior for all the Franciscans serving the Holy Sites in and around Jerusalem. The Franciscans have been staffing these sites for approximately 700 years from the time when St. Francis of Assisi first sent his friars to the Holy Land.

Some Arab Catholics have raised some concerns about the appointment of Fr. Pizzabella since he is not a native Arab and does not speak Arabic. Since 1987, the Patriarch of Jerusalem has been a native from the region. Although Fr. Pizzabella has not been appointed as Patriarch, there is still a sense among some Catholics that the appointment of an Italian may

be a signal of declining support for the Arab Catholics in the Middle East.

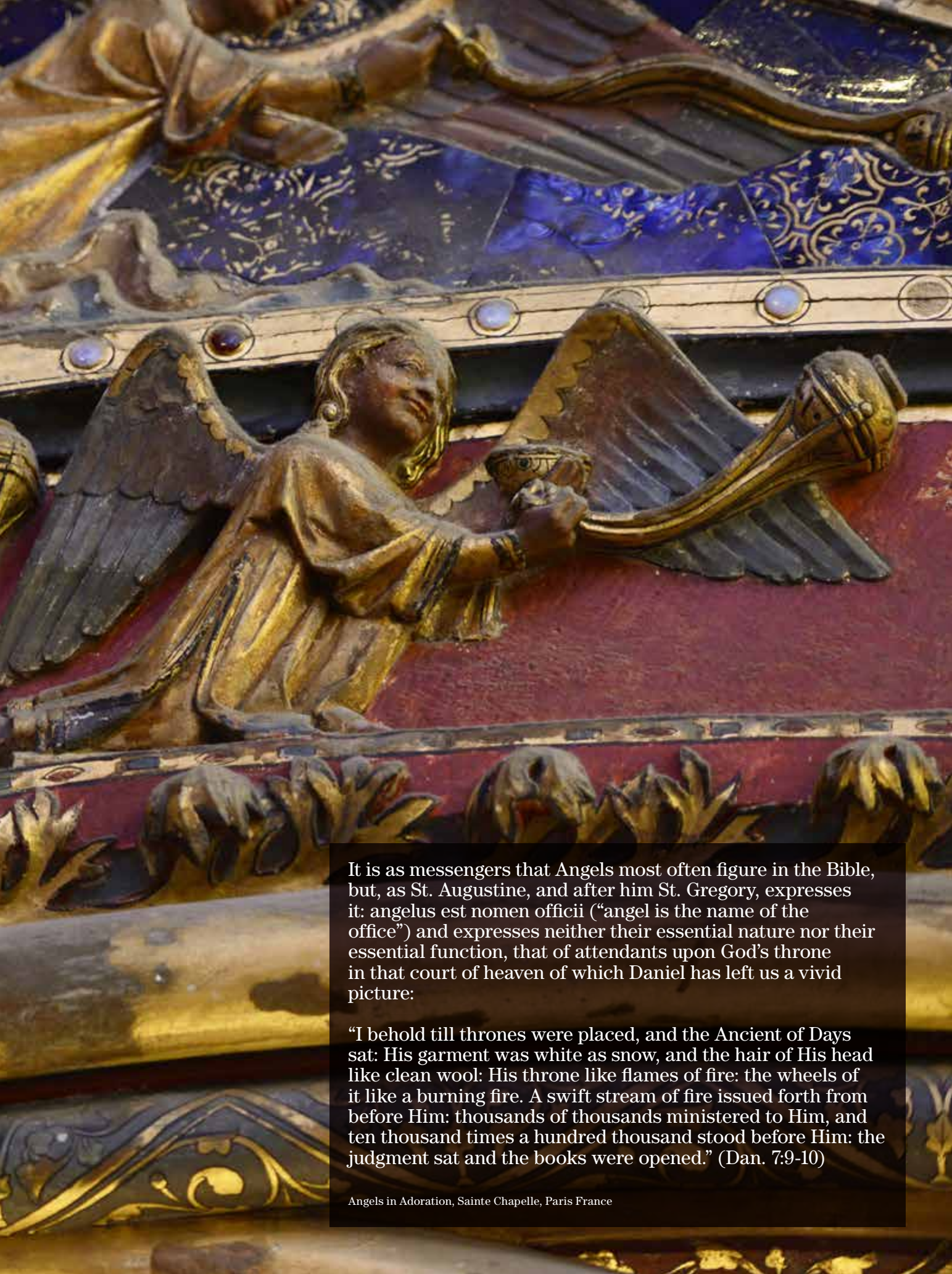
More information about the Custos of the Holy Land can be found on the website: [www.custodia.org](http://www.custodia.org). The site contains the history of the Custos and many photos of the holy sites.











It is as messengers that Angels most often figure in the Bible, but, as St. Augustine, and after him St. Gregory, expresses it: *angelus est nomen officii* (“angel is the name of the office”) and expresses neither their essential nature nor their essential function, that of attendants upon God’s throne in that court of heaven of which Daniel has left us a vivid picture:

“I behold till thrones were placed, and the Ancient of Days sat: His garment was white as snow, and the hair of His head like clean wool: His throne like flames of fire: the wheels of it like a burning fire. A swift stream of fire issued forth from before Him: thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him: the judgment sat and the books were opened.” (Dan. 7:9-10)



# Fortitude vs. the Revolution

---

by Marcel de Corte, (*Itinéraires* magazine #242-243, 1980)

---

## A New Christianity

The immense *mutation*, the immense degeneration that the word “mutation” almost always implies has taken over the most noble, the most solid institution that the world has ever known: the Catholic Church, through the new “social” reforms established by the law inspired by liberal individualism.

A “new Christianity” has incontestably infiltrated the Church, *in sinu ac gremio Ecclesiae*, to quote St. Pius X: the contemplation of the revealed truths contained in the dogmas and the practice of the theological virtues that lead the faithful towards their supernatural end, are literally sacrificed to earthly *praxis* alone, to efficacy alone, to exclusively human means of saving men. The process of secularizing the Church, of which the discarded cassock is a sign, a radical *aggiornamento*, and an “irreversible” adaptation to the “imprescriptible” demands of

the modern world devoured by the liberal or collectivist democratic fever, are in full swing, and we do not yet see the outcome. The Church of the “new priests” is now centered on man, on the secularized human person that considers itself as an end in its desires, aspirations, ambitions and demands.

The supernatural order is completely overturned under our very eyes: theology tries to be anthropocentric, with no fear of contradicting itself; God’s transcendence submits to the multiform imperatives of immanence; catechism no longer obeys dogma, but rather the prescriptions of the independent conscience, the urges of the subconscious, the sexual instinct, the thousand and one extravagances of a delirious *dissociety*; the liturgy obeys all the whims of the game-leader and the entertainment business; authority turns into opportunism and bows down fearfully before the opinion created and





maneuvered by pressure groups or by the bureaucracy with which it has surrounded itself on the model of a legal country; the supernatural becomes natural; its transcendent order of which the Church used to be the guardian has been evacuated in favor of a technique of redemption of humanity copied off the maneuvers of the permanent Revolution; the clergy, for the most part, aspires to build the Kingdom of God on earth on the strength of the human word alone, or of the Word of God distorted from its meaning; the faith becomes a political ideology; the foreigner takes the place of the neighbor; the *man of God* abdicates his "magical" power and transforms himself into a *man like other men*.

Subversion has set up camp in the Church and is using her ascendancy to destroy her, to do violence to souls, and to institute, with a hypocrisy that is not always conscious, especially in the hierarchy, a *clerical Caesarism* that penetrates into the very source of the human being and substitutes itself for the will of God clearly expressed in the Church: *haec est voluntas mea sanctification vestra* (I Thess. 4:3).

The collusion of the new Christianity, emptied of its supernatural substance and inflated by a vague "social Christianity," with Liberalism and Communism was inevitable. Here we are face to face with the very mystery of our times: it shows us why the cardinal virtue of fortitude, upheld over the centuries by the grace of God and Catholic tradition, is banished today from men's mentality, as well as from that of Christians, and why the mysticism of violence has replaced it. It is enough to read the writings of contemporary theologians and the episcopal mandates, as well as the constitutions of Vatican II, to see immediately that this virtue has no place in them and that if by chance its name appears, it appears reviled, vilified, as the ultimate sin for which there is no pardon.

### The Industrial Society

Indeed it has not been said enough that the "industrial society" that is the great innovation of our times and has evacuated most of the natural forms of former societies, was born in the Christian Western world, and *nowhere else*. Nor has it been said enough that it is the result of the slow decay of the Catholic Church after her admirable ascension provoked by the Council of Trent. During the century of the Enlightenment, the de-Christianization that

had already spread in the shadows attacked Europe, meeting with scarcely any resistance from the clergy, who was already won over to the process of secularizing Christianity. It is significant that the secular society and the ecclesial society were both attacked at the same time in their living works and in their own structures. The former saw its end, the common good, attacked as being opposed to individual liberty. The latter saw herself led by a series of mediocre popes, preoccupied with political disputes, through the figure of Benedict XIV. This pontiff reigned for eighteen years and adopted an extremely conciliating attitude towards the demands of Catholic and Protestant sovereigns and towards the mentality of the "philosophers." Grace no longer strengthening nature, the political nature of man and his subordination to the common good thus had even less meaning.

So what remained to unite men among each other, if not technique, work, the economy and the foundation of a new individualistic "society" that as such can have no other end than the material happiness of each and every member. This overthrow of the common good in favor of the particular good goes back unavoidably to the producers who are also all consumers, with the following irresistible consequence: a struggle between the different levels of producers to share the profit. There is no more general justice, nor the virtue of fortitude to defend it, and distributive justice consists simply in the distribution by the new "society" established of material and financial advantages to those who work for its prosperity. The role of the *oratores* and of the *bellatores* is over: the Europe that replaced vanishing Christianity had room only for the *laborantes*, represented at the time by the bourgeois. What need is there for moral and political strength when man is harnessing all the energies of nature to his own profit?

The modern industrial "society," fruit of the Enlightenment, is but the last avatar of a Christianity that explodes into individualism as soon as the ecclesial Institution committed by Christ to the supernatural salvation of its members shakes and cracks. Under the name of "a society of abundance" to which capitalism leads it, or under the name of "a perfect society," in which the human person will be completely alienated, the industrial "society" that pretends to be the only possible society for our >



times, as is proved by the fact that politics are completely absorbed in purely economical preoccupations, is the result of the vertical line of Redemption being knocked down into a horizontal line. Thanks to his technical power, man will soon be delivered from all evils. The ideology of Progress with which he is imbued persuades modern man that he can henceforth be sure of obtaining happiness here below. Thus do the immense majority of our contemporaries conceive existence: "Eat and drink, for tomorrow we die."

## The Revolutionary Gospel

If we call revolution a complete overturning of an order, it is clear that this "New Christianity," as the Count de Saint-Simon dared to call it, which consists in inverting the order of individual salvation from heaven to earth, is a revolution. And if all revolution takes place in minds before being translated into laws and customs, it is once again obvious that *this same new Christianity is the ultimate Revolution*; and it is more than that: it *coincides with the permanent Revolution* at work in the world for the past two or three centuries.

The new Christianity, that tries to create an industrial society to save the human person instead of the Catholic Church, brings us into the most pitiless of religious wars, that which opposes faith in God to faith in Man. This war works upon the civil society (composed of smaller societies of which the family is the ultimate element, and not made up of agglomerated individuals) and upon the Church that it completely secularizes, the most inhuman of violences: it tries to destroy in man, if it were possible, nature and grace.

IF WE HOLD STRONG, by the virtue of fortitude and the gift of fortitude that feeds it, to this *evidence that the Gospel*, WITHOUT the Church, guardian of Faith and morals, WITHOUT Tradition that keeps them intact, WITHOUT the natural metaphysics of the human spirit that the Greeks passed down to all men of all time in all places, WITHOUT the complementary certitude that man is a political animal subject to the common good of the different societies in which he is inserted, *has for interpreter nothing but individual reason abandoned to all the passions that the virtue of fortitude no longer masters and to the most terrible of all: the passion of "being like unto the gods," through the overturning of the order of*

*salvation*, THEN, but only THEN, do we understand that this same Gospel can *change* into an agent of corruption with an incalculable range and degenerate into a religion of Man with the overturning of the order of all values that this religion entails. *Without the Church, without Tradition, without the philosophy of common sense, without the primacy of the political common good, the Gospel turns into a revolutionary agent that denies all the supernatural and natural realities because it turns the human person into an entity with unlimited rights, principle and end of all things.*

The revolutionary Gospel precedes Subversion and is its cause, its only source, because all that is left in it is a rotten leaven: the divinization of the Ego. Of all the religions in the world, Christianity is in effect the only one to teach that God became Man in order that man may become God, *on the formal condition that man abdicate his Ego*, that he renounce the *appropriation* of his person by itself—"you are not your own," says the Apostle, without however renouncing his essence as a rational and political animal created by God: "May Thy will be done and not mine." That is where the Gospel as the Catholic Church received it from Our Lord Jesus Christ to be announced to men without alteration, faces off with the revolutionary Gospel.

For ever since the Gospel, the Ego of Man has only one possible disguise left: the mask of God, the parody of divine knowledge and of the Divine Love spectacularly spread over the theater of this world. There are thousands of ways of using God to serve one's Ego, but these metamorphoses all come down to *aping Him*. All that is left to man, since Christianity, is ARTIFICE, the TECHNIQUE with which he recreates the world, rebuilds society, fashions a "new man," operates a new "redemption," finally "frees" and "saves" man. All the present deviations, errors and attempts to subvert the human and divine order are Christian heresies. Today the world is the victim of their furious folly because many Christians, for lack of the virtue of fortitude, no longer impose upon the falsifiers of the Gospel the straightjacket they deserve, because Christians *resist* less and less against the universal aberration and refuse to *attack it* with the arms of nature and grace.

*So we understand the change of perspective we must realize when we analyze the essence and range*



of the virtue of fortitude. The end of the virtue of fortitude is no longer just man's resistance against the murderers of the common good, especially in "the blazing war," but his unshakable firmness in the face of the shape-shifting dangers that disintegrate what is left of society and of the Church, that is to say, of the ends of natural and supernatural life in the human spirit in the grip of the "cold war."

For that is the end to which revolutionary violence leads if we do not oppose it ahead of time with the virtue of fortitude that we still have by a sort of miracle, with all it presupposes and all the acts that it engenders both in resistance and in attack.

### A Return to Human Nature

We have to agree that the amplitude of this task is immense and that despite the totalitarian violence that scorns it and the liberal tolerance that vilifies it, the virtue of fortitude—that has disappeared from the vocabulary of politicians and churchmen—is today the ultimate virtue, without which a return to the intellectual, esthetic, moral, social and religious health of man that is attacked from all sides, is rigorously impossible. We are just beginning to glimpse in this end of the century, despite the rambling optimism that sails helpless from Renan's *L'Avenir de la Science (The Future of Science)* (1849) to Vatican II's *Gaudium et Spes* (1965), that we are entering into the final phase of a civilization that, for substituting the *homo laborans* for the *homo sapiens* and the *homo politicus* and in so doing turning its back on the traditional teaching of the Catholic Church, is now irreversible. Civilizations, of course, are mortal, but at least the civilizations of Europe that succeeded each other over the span of three millenia had something human to pass down to their respective heirs, so much so that the reality of the *eternal man* (title of a book of G.K. Chesterton) remained through their rises and falls and after their deaths.

If the industrial "civilization" we know today continues, through successive crises from which it recovers only through inhuman wars, what will man become in it, if not an *animal laborans*, excluded from true order, subject to computers from his birth to his death? What will its legacy be, if it disappears? The answer is clear: *nothing*. The only thing that can agglomerate individuals thus isolated from each other is, to quote Augustin Cochin's words that are more valid than ever, *the socialization of thought* by

myth, that is to say, by a language deprived of any reference to reality, *the socialization of the person* in the gears of a mechanical collectivity, and *the socialization of goods* by the suction pump of a totalitarian State that forces the person to become more and more lonely.

The three human activities of *contemplating*, *acting* and *making*, itself cut off from its end, no longer exist or no longer have a truly human sense.

So starting now, before the final collapse, and perhaps, God willing, in order to mitigate it, we must return to what is specifically and elementarily proper to man: to *thinking* first of all, thinking well, admitting as true only what is true, only the results of sensible experience enlightened by the first principles of knowledge which are held by common sense; renounce appearances, the fruit of the imagination and of our Ego amplified by our illusions; return to the natural metaphysics of the human mind. Then to *acting*, acting well, acting for the common good of the city and the universal common good, the God of Revelation, two distinct goods that have become inseparable since Our Lord Jesus Christ. And lastly to *making*, to making all the products that are necessary for the life of the individual, improving them, making them available to as many as possible, *but under the rule of the common good that governs them and subordinates to itself the particular goods thus created*, with that primacy of the common good that aims above all at maintaining living social relations, which are always threatened by the individualism inherent in any economical activity.

It cannot be done in a day, nor in ten years, nor in a century. *It requires of us a continuity in the exercise of the virtue of fortitude from generation to generation*, both to resist the evils engendered by all decadence and to attack those that propagate it, and to let the human plant grow under the sun of God.

Nature and God help us. The former has always placed the remedy next to the evil. *Natura malorum remedia demonstrat*. An exact diagnosis is at the principle of any healing. And God will never abandon the man who prays to Him. Indeed there are privileged places inhabited by a few rare persons who resist the malady of the permanent Revolution, and they are the starting point for a renewal, since the supremacy of Technique that destroys everything, once abandoned to itself, cannot destroy them without destroying itself. Technique will always need >

learned men and a minimal concern for the common good in order to produce its material goods and to put them on a consumers' market that is neither a free-for-all nor a barracks.

These are the natural and semi-natural basic communities in which the *realities* of daily life resist in spite of all the revolutionary violence that wishes to strike them down and replace them with constructions of the autonomous human mind that would thus consolidate its empire. Doubtless, "the conditions for a normal family and professional life are disappearing more and more, tending to turn this life into a hell," but the day there is no more family, no more business in which the organic social relations subordinate technical relations, humanity will have reached the end. It will be "the end of History," the very end of all History.

## The Sense of Duty of State

Everything is there: in an attentive look at the realities that are daily one with our being, that cannot be separated from it without us suffering, and that, if we live them, fulfill us. In the communities of family and professional life, we are on a ground where we can only be conquered if we abandon it to the enemy: that of the DUTY OF STATE, an expression scarcely met with in contemporary language, especially in the writing and babbling *intelligentsia*, and for good reason! It is the supreme duty here below, and ever since the Revelation it directly follows the duty to love God above all things, and from it *alone*, if it is accomplished, come rights.

The duty of state is what one has to do depending on one's fixed and immutable way of being. It is defined, constant, and invariable, like all that belongs to nature. No one can take the place of anyone in these little natural or semi-natural societies from which we can separate ourselves in thought, in imagination, in act, but never *as to the being that we are: I belong* to this family, this profession, this country forever. In these societies, each person's place is determined by something does not depend on him, by his coming into existence at such a time, in such a place, by his vocation, by the answer he gives to the call that transcends him and yet makes him what he is, by the inclinations whose urge comes from nature and the direction of his upright will. Because the state and the being are one, we must take it upon ourselves to fulfill our duty of state and

realize our being. *This eminently requires the activity of the virtue of fortitude that resists the mirages of egoism—which separates the Ego from its being—the solicitations of the dissociety, and the easy ways out offered by human weakness to intensify liberal politics and modern socialism.*

In these communities, the duty of state is always hinged upon the common good of the members. Far from opposing their respective goods, it makes them up: working, for example, for the renown and prosperity of the business of which one is a part, leads to a particular consideration and material advantages for oneself. Egoism, from whose temptation no one is exempt, is corrected by the undeniable presence and control of the other members of the community. The obligations of the common good to be safeguarded, that can be severe, imply no stoic rigidity, no heroism, but rather joy: there is hardly a greater satisfaction than having well filled one's day or seen true men, true women and true children grow.

The exercise of the virtue of fortitude in the accomplishment of the duty of state is always accompanied by contentment, despite the inevitable miseries of this life. Most men have forgotten this under the weight of the dissociety that buries them in the chaos of its fleeting pleasures.

So we must fight *with all our strength* against the liberalism whose starting point was the benevolent humanistic conception in which man, "master of the world" (*Gaudium et spes*), carries no seed of evil, and everything wrong with our existence is the fruit of evil societies, and against "socialism in general and in all its details, which leads to the universal annihilation of the spiritual essence of man and to the leveling of humanity in death" (Solzhenitsyn, *Le Déclin du Courage*, Discours de Harvard, 1978).

## Rebuild the Natural Communities

The fortresses of the natural micro-communities force us to this *imperious necessity*, if we wish to survive as rational and political animals. Those who wish to do so will have to speak out, write, and above all set the example, teach fathers, mothers and members of the family the ABC's of the attitude to adopt, which is the NO of the strength of resistance. We cannot repeat enough that in the practical matter of an action aiming at its proper end, YES *begins with NO*. *The elementary principles of family moral-*





ity will follow. We must teach all producers, at every level of business, *the rudiments of economic morality*: one does not produce to produce or to produce more and more; salaries, appointments and benefits are the recompense for services rendered to the consumers; the consumers are human beings.

These rudiments of a shining evidence, a thousand times confirmed by experience, demand the virtue of fortitude in its double form: *sustinere et aggredi*, resist and attack. To these humble gestures of daily life in which still shine some sparks of the concrete nature of man and of his virtuous activity for the common good, we must add the breath of truth taken at its center: the natural and Christian law taught by the Gospel and by the pre-conciliar Church. Unless our eyes are fixed upon the star, it is impossible to walk on earth in the dark night we are living through.

Thus, in these privileged circles where our action can still develop and above all be transmitted, *by holding strong* to both ends of the chain, the natural and the supernatural, we can cover the intermediary links and patiently restore society and the Church. The only answer to the unlimited emancipation of man by an omnipotent Technique, the only escape from which left by the deprivation of the sovereign lights of the True and the Good is subversive violence and permanent Revolution, the only answer to the destruction of the concrete nature of man that follows is the persevering restoration of the rational animal and of the social animal in us *by the virtue of fortitude and by the exterior acts* that lead it towards its end.

The simple and moving story told by Ramuz in *Derborence* illustrates the realism of the virtue of fortitude in the most obscure men, but also those closest to both earth and heaven at once. Some shepherds climbed up to their huts above the clouds to watch over their flocks in transhumance. One night, the mountain on which their lodging was built collapsed. Only one shepherd escaped the avalanche. He found himself buried under a giant heap of rocks. For two months he ate dry bread and drank the water that seeped in. He felt around under the rock. He dug his way out, tearing apart his hands, sometimes vanquished but always victorious over his defeat. At last he arrived one day, mute, stuttering, spectral. For he wished to live. His home needed him. His family was waiting for him. He went

back down to the village, that was moved at the sight of his ghost. The parish priest came to meet him armed with a cross. His wife came toward him, stopped. "And having looked at him closely, though from a distance, as if she dared not approach, said, "Oh, Antoine, is it you?"—"Just touch, it's flesh, it's meat *and now that I have gone through the cross...*" "Just touch," he said, "you will see, *it is not an idea, it's solid, it lasts, it's me...*" "Oh!" said she, "is it possible?"

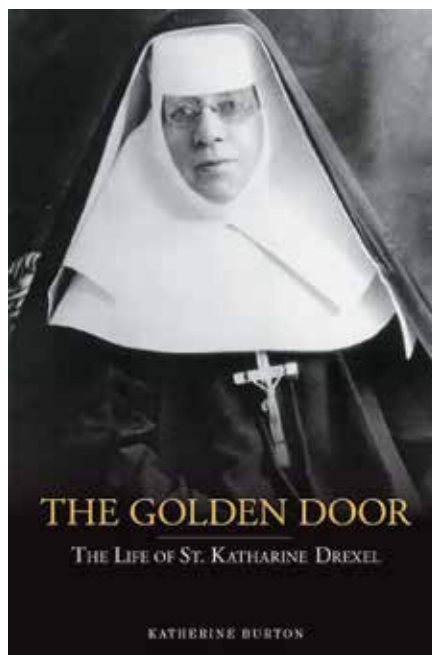
The future belongs to the magnanimity of the humble, to their inexhaustible fortitude.

Translated by Mary Carlisle Moline.

# The Golden Door

The Life of St. Katharine Drexel

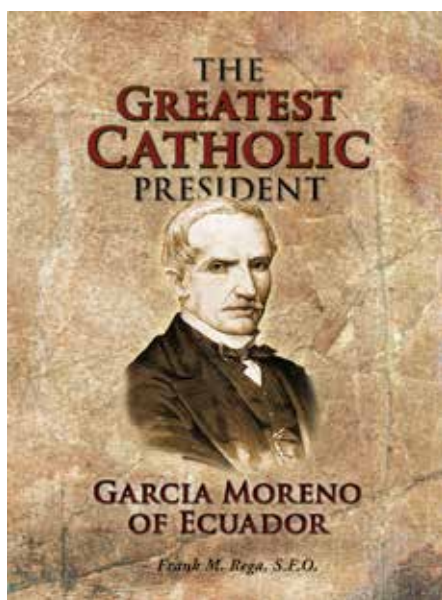
---



The inspiring story of a modern-day saint. At the time of her death in 1936 Mother Katharine Drexel had established over 60 schools and Xavier University, the first Catholic university in the country for its Negro citizens. To accomplish her part in this work it was estimated that she had given away \$12,000,000 of her inheritance—but from her viewpoint it was not a sacrifice but a privilege.

# The Greatest Catholic President: Garcia Moreno of Ecuador

---



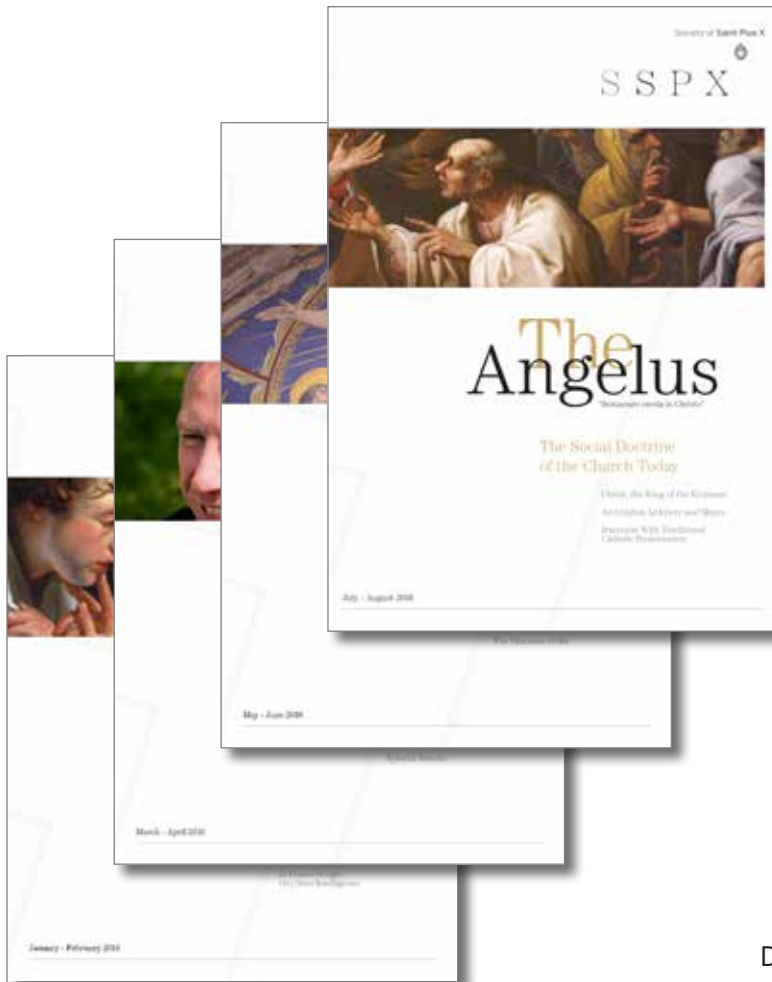
Few Catholics today know the story of Gabriel Garcia Moreno, the devout, saintly leader who briefly re-established the shining light of Christendom in a small corner of the world during the nineteenth century. Garcia Moreno's role in Catholic history is so significant that the Blessed Virgin Mary specifically foretold his presidency more than two centuries before his birth.



# The Angelus

"Instaurare omnia in Christo"

Simply the Best Journal of Catholic Tradition Available!



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

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

## Subscribe Today

Don't let another year go by without reading the foremost journal of Catholic Tradition.

### PRINT SUBSCRIPTIONS

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

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

### PLEASE CHECK ONE

United States

- 1 year \$45.00  
 2 years \$85.00  
 3 years \$120.00

Foreign Countries (inc. Canada & Mexico)

- 1 year \$65.00  
 2 years \$125.00  
 3 years \$180.00

All payments must be in US funds only.

### ONLINE ONLY SUBSCRIPTIONS

To subscribe visit: [www.angelusonline.org](http://www.angelusonline.org).

Everyone has FREE access to every article from issues of *The Angelus* over two years old, and selected articles from recent issues.

All magazine subscribers have full access to the online version of the magazine (a \$20 Value)!

# The Last Word

Dear readers,

“Fear not!”

Fortitude is one of the four great cardinal virtues. This means that it will be part of every act of virtue, helping every single virtue to reach its end, especially when it becomes arduous. That is the very object of this great virtue: the arduous or difficult good.

We all know by personal experience that a simple act of charity (just a smile at times), an act of humility (to say “sorry”), one of patience, of controlling our curiosity or our appetite, can be tough. Take any virtue: there are times when we just want to give up practicing it, it seems to us too hard. “I can’t!” That is when fortitude clicks in. “Come on, with His grace, you truly can!”

There is much talk about the problems our youth have to remain pure, to persevere in whatever they do, be it studies, holding a job, marriage, a vocation... Whenever you’re tempted to quit, call for help, and remember He is the Almighty and wills to help us persevere in the pursuit of good.

Fortitude also tackles fear, especially the greatest of all fears, the fear of death, “because fear of dangers of death has the greatest power to make man recede from the good of reason” (St. Thomas Aquinas, *Summa Theologica*, IIa-IIae, Q. 123, Art. 12). And just as Christian civilization is based on trust in God, the true source of inner and social peace, many modern evil systems are the very opposite, they make people live in fear. Let us just mention freemasonry, communism and Islam. Fear is a common feature of these when you look closely at them. They rule by fear.

That is why there is a sacrament that corresponds to this cardinal virtue, and that is the great sacrament of confirmation, which strengthens us precisely for the battles of life, ie., the battles for the practice of all virtues of our state of life. I am convinced that one of the causes of the incredible debility, weakness of our modern Catholics is a result of having meddled with the sacrament of confirmation after Vatican II, either by changing the matter or the form or by delaying giving it in late teenage years.

With the Prophet, let this ancient prayer be daily on our lips and heart in order to practice this major virtue: “O Lord, come to my aid!”

Fr. Daniel Couture

Society of Saint Pius X



S S P X

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

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

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

\$ 9.00