Society of Saint Pius X

SSPX

The Angelus

"Instaurare omnia in Christo"

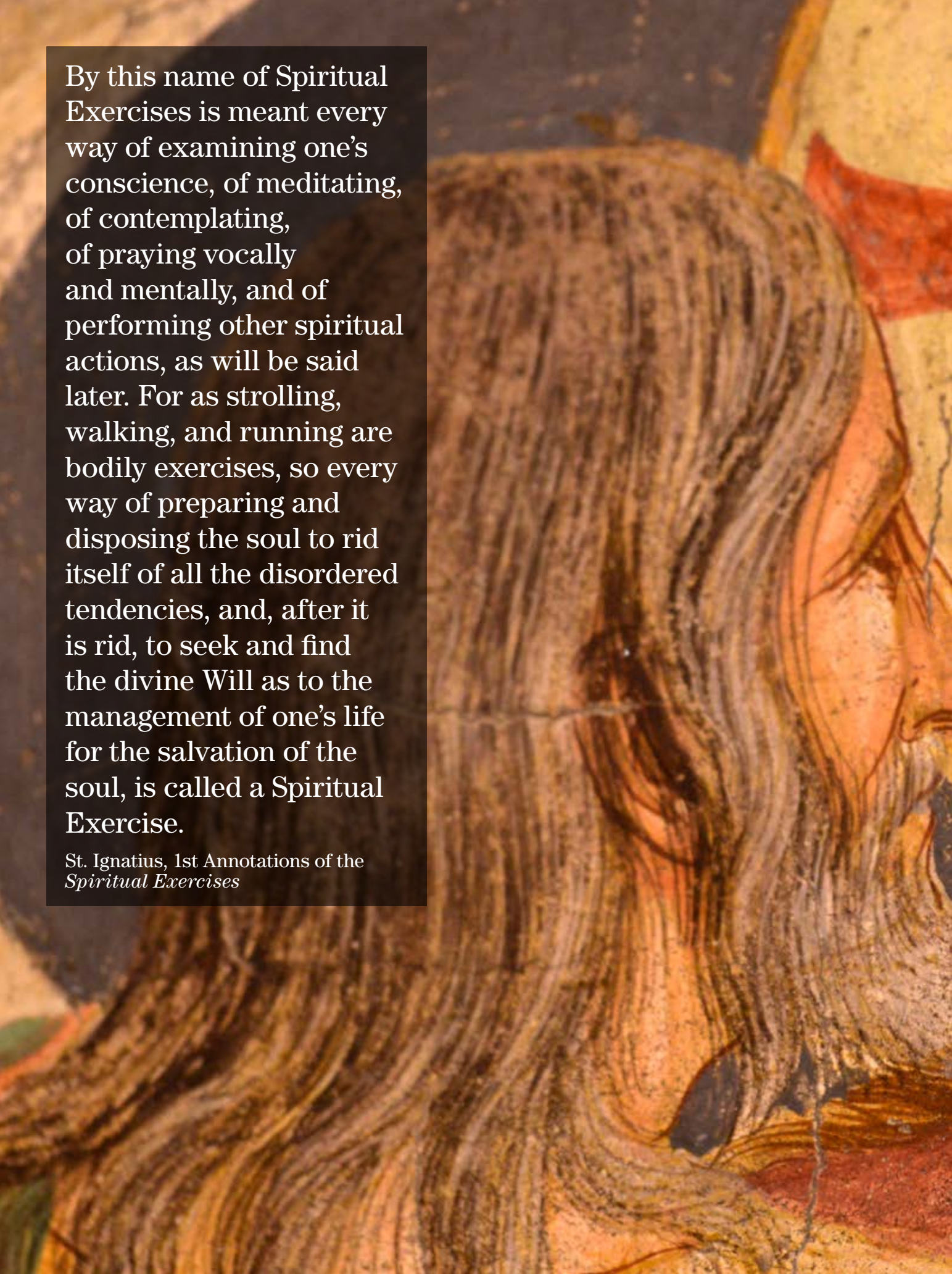
Spirituality

Spirituality for the Individual

The Spiritual Exercises of St. Ignatius

The French School of Spirituality

March - April 2020



By this name of Spiritual Exercises is meant every way of examining one's conscience, of meditating, of contemplating, of praying vocally and mentally, and of performing other spiritual actions, as will be said later. For as strolling, walking, and running are bodily exercises, so every way of preparing and disposing the soul to rid itself of all the disordered tendencies, and, after it is rid, to seek and find the divine Will as to the management of one's life for the salvation of the soul, is called a Spiritual Exercise.

St. Ignatius, 1st Annotations of the *Spiritual Exercises*

Letter from the Publisher

Dear Reader,

Allow me to present to you an unusual issue of *The Angelus*. Indeed, this one is geared toward Catholic spirituality. It is unusual for the pages of this magazine which we usually dedicate to social, family, and polemic topics, such items which demand urgent attention from most of us. Yet, it is good sometimes to return to the essentials, to refresh ourselves with things both simple and sublime like the beatitudes, the life of Christ, the sacraments, in a word, Church spirituality.

The word "spirituality" may be daunting for many of us. Most of us are aloof to such things, sunk as we are to the neck in the whirlwind of 21st-century cybernetic, immersed in the worldly world, having to fight daily mundane struggles. How much time do we have left to dedicate to the "only necessary thing," our soul and God? And so, from time to time, like on the occasion of a Lenten meditation or a yearly retreat or a summer pilgrimage, we want to freshen up our mind and deepen our contact with God within, God who is more intimate to us than our own soul.

As you go through the index of this issue, you'll appreciate the various touches we wished to include in this palette, distributed according to multiple religious spiritualities or the key periods of spiritualities begotten in time of special needs. Perhaps you'll be apt to discern how a thing both simple and complex is contained in the word "spirituality": variety in the details and unity in the essential principles.

We hope that this reading will give us all a better grasp of the elements of the spiritual life and show us how much we all are in need of it. But this is only one part of the toil. Now, we'll need to put the hand to the plow and follow the furrow traced by our predecessors in the Faith. Should we not wish that all Catholics drink from the fountains of Life, which are given us from the treasures of Christ and His Church?

Fr. Jürgen Wegner
Publisher

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"Instaurare omnia in Christo"

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Spirituality for the Individual—

A Vast Garden

By Jane Carver

The Uniqueness of a Soul

Every person is created by God and is different from other people in the world, even within a family. How much more so then, are our souls unique from one another? Unlike the body with its physical limitations, our souls have an unbridled aptitude for good or for evil. We can always become worse; we can always improve.

From our childhood, most of us have learned the catechism, our daily prayers, and have practiced the Catholic Faith as it was given to us by our parents and education. As adults, we have a greater capacity to learn and understand philosophy, theology, and the reasons behind why we are Catholic and how we can continue to grow in our knowledge and consequently our love of God. The education of our childhood is but a stepping stone in the love of God and leaves much room for further development.

Holy Mother Church has set various precepts and disciplines for her children in their practice of the Catholic Faith. Something that we perhaps overlook is the fact that each of us has a unique soul and we are called by God to love Him in many different ways. The Church in her wisdom has given us many different spiritualities to nourish our souls in addition to and without neglecting the fundamentals.

Universal Call to Sanctity

Historically speaking, we admire the lives of the saints who served God with the fullness of their personality. We have the impetuous St. Peter, the fearless St. Joan of Arc, the dumb ox

but brilliant theologian St. Thomas Aquinas. Each saint is completely different and God has willed it thus.

Our Lady was full of grace and at every moment, her soul's potential for grace and charity increased. She has been called the "complement of the Blessed Trinity" by St. Maximilian Kolbe. This would have been the case for our souls too without the consequences of original sin. That being said, the interior life often gets ignored or smothered by our stubborn faults or simply by trying to force-feed ourselves with the wrong type of spirituality.

The basic tenets of Catholicism apply to everyone but how we grow is very different. Some are saints from childhood, others must fall and repent, others live hidden humble lives, while others are public martyrs. Our interior life is the relationship between God and the soul; it is very personal and very intimate. Due to this intimacy, perhaps we don't quite know how to explain or pursue that which draws us to God. Perhaps we find ourselves perpetually lukewarm or going through the motions of our Faith passively as if it were merely a requirement. Maybe we do the bare minimum and see our Faith as something boring or impossibly complex?

As individuals, it is important that we find the spirituality that is best suited to our soul and pursue it. We are not cookie-cutter people, therefore we are not cookie-cutter souls who have the same strengths and struggles in the spiritual realm. Different virtues might be more appealing or necessary for our progress. We might be more attracted to Jesus as a Father, rather than a King, a Spouse, *etc.* When we discern these things, we must use them to our advantage to grow closer to God. It is God who put these desires in our hearts to love Him differently as we are all different flowers in His garden.

It is beautiful to see when those who are in authority such as fathers of families or religious superiors recognize that each of their children are called to be saints, but that it might not be in the same manner or time frame as one another or even themselves. The authority realizes with delicacy that while these souls have been committed to their care, they belong to God and must be given the opportunity to love Him as He wills.

To remain stagnant in our spiritual life is unnecessary when we have so many resources at our fingertips. A clear picture of the different types of spiritualities is illustrated for us in the different religious Orders. Some souls are Franciscan—lovers of poverty and simplicity; some are Dominican—soldiers of the truth and lovers of learning and preaching, *etc.* A Benedictine soul loves to praise and adore God through the singing of the liturgy. These souls have been called by God in special, individual ways into lives where they are best-suited to love Him and grow in charity.

Everyone is able to examine themselves and see what attracts them the most in the spiritual life. Attraction is perhaps a word that we associate with human relationships, but our souls are attracted in the most real sense to the author of what is true and good. As we near this union with our creator, St. John of the Cross speaks of this unitive love as the most beautiful heavenly espousal of the soul!

Perhaps at some point we were introduced to a method of meditation that we continue to struggle with or devotions that do not touch our soul, spiritual reading that we find boring or "Greek" to our mind. We mustn't try to force ourselves into a mold that is contrary to our inclinations. Or persevere against all odds by taking on too much at once or more than we can maintain in our specific duty of state.

The devil will try to discourage us by convincing our sensibilities that the interior life simply isn't for us, that we can't aspire to these heights. But by the very nature that we have a soul, we are called to the interior life. Something important to note is no matter what our state in life, everyone can find their way to sainthood. To bridge the gap between what we think the interior life is supposed to be and what we can accomplish is realizing that everyone is different and we need to know ourselves in the first place. Understanding how we can best dispose ourselves in order to grow in the spiritual life is based on who we are, not in the liberal sense of glorifying the will of the individual regardless of his beliefs, but in simplicity and truth.

>

The Parable of the Talents

This parable applies to the interior life as well. Based on our temperament and upbringing, we practice certain virtues with greater ease than others. Just as we are required to develop our natural talents, we must look inward to determine what kind of nourishment is ideal for our soul to flourish. Conversely, we each have our own faults. It is up to us to recognize those good qualities and to truly cultivate our interior life based on our personal strengths, weaknesses, and inclinations. For example, perhaps we grew up thinking that we had to meditate in a very specific way or read Carmelite spirituality in order to make the most spiritual progress. The truth is, not everyone has a Carmelite soul and this particular method of spirituality, although beautiful and helpful to many, will not touch everyone. It could even discourage some who pursue or are told to pursue a certain method relentlessly as if cutting across the grain of their soul.

God in His infinite goodness allows for an array of religious Orders, of methods of prayer, and of spiritual writers. If we are struggling in the interior life, perhaps it is because we have not found the proper niche for our soul. To be able to give of ourselves in the way that God intends—which is to give all of ourselves—will be most efficiently accomplished and bring us the most selfless happiness when we give our soul the tools it needs to grow and give of itself, not to remain stagnant or comfortable. A common misconception is to consider ourselves flawed if we do not love a certain saint or a certain

renowned book. According to the discernment of spirits, if we begin reading a book and we become discouraged and anxious, those are normal indications that we should stop reading it. Likewise, we should not force ourselves to pray, *e.g.*, a specific number of ejaculatory prayers daily if reaching that number causes us anxiety or the practice frustrates the attention we should be giving to our duty of state.

God in His creative perfection has given us the means to love Him in countless ways and each of our souls will move toward God differently. We often hear Heaven referred to as a garden with varieties of flowers. Or the soul itself as an enclosed garden in the Canticle of Canticles. St. Teresa of Avila refers to the soul as having many mansions and we are told that Heaven itself has many mansions. Our body is the shell of our soul right now, but we must realize that our soul has expansive potential in charity.

During our earthly pilgrimage, we have the opportunity to look inward and find the means to love God to our fullest potential. We mustn't remain indifferent to our interior life, which is just that—an interior life. If we find ourselves at a standstill, it is detrimental for us to remain here—which is exactly what the enemy wants. He wants us to fall into lukewarmness, routine, frustration, and finally indifference.

Let us conquer the enemy and run in the way of charity based on who we are: a unique creation of a good God who wants us to love Him and give Him a very specific glory in Heaven. This is where we will find true joy on earth, then lasting happiness in union with God in Heaven.

The Spiritual Exercises of St. Ignatius

By Fr. Therasian Xavier

St. Ignatius of Loyola did not invent retreats. The practice of withdrawing from one's everyday occupations to solitude and silent intercourse with God definitely existed before him. It is, in a way, as old as the Gospel, if not older, and we can point to Christ's own example, to his 40 days in the desert. Some even speak of his nine months in the womb of Our Lady and thanks to his "highly formed intellect" even from the moment of his conception.

This desire and need of retiring from the din of the world into silence is natural for men. It is why this is found even outside of Catholicism. We are however not interested in such "natural desire" but from the point of view of spiritual retreats as the Catholic Church sees it. Throughout the Christian centuries the equivalent of our retreats has been practiced in various forms.

Fr. Viller mentions that it is traditional among the ancients during Lent to withdraw to the desert. He says it is widely spread among the monks of both East and West in imitation of Our Lord's example. This was a time of prayer and penance actually accounting to an annual retreat. Bishops also are known to have made these Lenten retreats, especially in the West. Other forerunners of our modern retreats are: the custom among the monks of keeping to solitude for some time before their monastic profession; the prayer for special intention during these seven or nine days; the practice of bishops to retire for a time to a monastery for a spiritual retreat; the example and directives of some founders of religious orders such as St. Norbert and especially St. Francis of Assisi. In fact, the religious orders founded before the Society of Jesus had their

own version of retreat and their retreat perfectly reflects their spirituality. Here follows a brief synthesis of the retreats of various congregations.

The Benedictine Retreat

The Benedictines base their retreat not on the mere external ceremonies, rites, and prayers of the liturgy, but on its internal spirit and essence. The foundation of their retreat is the dogmatic concept of the Mystical Body of Christ. To this Body we must not only belong, but be living, active members of it and share in its life. The Liturgy, accordingly, brings the retreatant to the source of grace: the Holy Sacrifice; to the channels of grace: the sacraments, and it teaches and guides man's soul to live with Christ, to feel His nearness, to be united with Christ, to grow in Christ.

Fr. Bonaventure Rebstock, O.S.B., speaking of the results of the liturgical retreat, says: "The retreatant shall draw from the liturgy a vital realization of Catholic solidarity. He will understand the union with the Mystical Body of Christ into which we are born through baptism. The Liturgy clearly brings before us and examines the sources and basic motives for every kind of charitable and social work. In fact, it is from the liturgy that such work draws its dignity and nobility. Christian charity can never be more thoroughly understood nor more fervently practiced than in the light of this principle and ideal: *Unum corpus…unus spiritus sumus.*

Oratorian Retreat

"Look before all else on God, not on self and self's activities. Stand before the majesty of God in prayerful adoration, and open the soul to the rays of God's love; realize your entire dependence on God, and maintain that attitude of soul." This is Oratorian piety.

Dominican Retreat

Veritas is the motto and foundation of the Order of Preachers. By *Veritas* is understood not only the entire c*omplexus* of rational truths, but also the relation of the soul to God, as its origin. Veritas likewise means the truths of faith. Finally, *Veritas* is Christ. This is not only a word dear to the soul, but a word that breathes love, as St. Thomas has it: *Verbum spirans amorem* (ST 1. 43.5.2).

> "We may rightly conclude that a singular resource for the eternal salvation of souls is set in the Spiritual Exercises…"
>
> Pope Pius XI, *Mens Nostra*

The Holy Ghost, who is Love, begins and consummates the union of the soul with God. Because of this theocentric postulate, the Dominicans emphasize in their retreats the omnipotence and the love of God. The Dominican retreat master delves deeply into the explanation of the divine guidance of the soul through the communication of grace.

Franciscan Retreat

Here it is stressed St. Francis' seraphic love for the Child Jesus and Jesus crucified, and presented in the atmosphere of the saint's poetic attitude toward nature. The characteristic trait of the asceticism of St. Francis of Assisi is a wonderful freedom of spirit. His aim is to make the spiritual life easier, less burdensome. He strives to eliminate all unnecessary impositions, even the impositions of needless methods. Of course, he is not one of the those who would lead a spiritual >

life without method, but he would not insist on perpetually following the same method.

He recommended as the most attractive and most fruitful form of prayer: the prayer of simplicity; that is, the peaceful and loving looking on God, feeling God, communing with God. So, too, the examen of conscience is broader and freer: the particular examen has not the important place that it holds in Ignatian asceticism; the general examen has as its object to keep the heart turned toward God.

> "Now, if we would cure this sickness from which human society suffers so sorely, what healing remedy could we devise more appropriate for our purpose than that of calling these enervated souls, so neglectful of eternal things, to the recollection of the Spiritual Exercises?"
>
> Pope Pius XI, *Mens Nostra*

Exercises in the Society of Jesus

In what then does the original contribution of St. Ignatius consists? It is mainly twofold: he gave the retreat an extension unknown before, and a practical method.

"If retreats existed before him, they were not spread on such a scale as they became in the 16th and 17th centuries. Of what was an extraordinary means used more or less haphazardly according to circumstances by an elite, St. Ignatius made a quasi-necessary instrument of spiritual renovation, a regular and indispensable practice which the Church today prescribes her clerics and religious and commends to all the faithful. But his particular merit is not only to have popularized the retreat, it is especially that he gave it a method, that he ordered and regulated it.

"It is upon these squared stones that divine wisdom through her servant Ignatius has built our Society and on these same foundation stone she wishes us to hope for its preservation and felicitous increase" (Fr. Vincent Caraffa S.J.).

Originally the Ignatian retreat was planned for 30 days *more or less*, and mainly envisaged as a unique experience in a lifetime, meant to lead to a definitive dedication to Christ in whatever state in life to which He might call. Its partial repetition on some particular occasion or for some spiritual need was not excluded and was practiced during St. Ignatius' time. But the evolution towards the practice of the annual retreat, even within his own order, took half a century before the custom became general and was sanctioned by official legislation in 1608.

It is interesting that the 30-day retreat was prescribed as one of the six principal trials of the Novitiate and which must be repeated in the tertianship. Fr. Wlodimir Ledóchowski, the General of the Society of Jesus, insisted that "this retreat ought to sow so deeply in the hearts of the novices and young fathers the true spirit of the Society and ought to lay such a solid foundation for the whole religious life and even heroic sanctity."

Outside of the Society of Jesus

Outside the order the practice of repeated retreats was apparently faster in coming, in some places at any rate. It is, of course, quite natural that one should go back for spiritual renewal to the source which one has experienced spiritual benefits. St. Ignatius himself however, and his first companions only occasionally and partly gave the Exercises anew to the same persons.

It required the action of some saintly person outside the order to decide the practice of the regular retreat. Outstanding among these is St.

Charles Borromeo (+1584) who himself was an ardent practitioner of the Exercises. He made the yearly one-week retreat obligatory on all seminarians and established a retreat house, an *ascetarium*, where his priests also could periodically retire for spiritual re-charging. His example found imitators both among Jesuits and non-Jesuits. The 17th century witnessed the multiplication of retreat houses in France, Spain, Germany, Italy and as far as India.

In France, Bl. Julian Manuoir, St. Vincent de Paul and St. John Eudes were the great promoters of regular retreats. Gradually the retreat grew into a normal means for the Christian life. It is St. John Eudes who writes in 1636: "This is what I call an annual retreat, as it takes place every year in all religious communities. It is also practiced by many people in the world, who each year set aside three or four days in which they bid farewell entirely to all care for earthly things and withdraw into a religious house to devote themselves to exercises of piety and of divine love."

The role of Monsieur Vincent is also phenomenal. He was even willing to spare his own room for one more retreatant so that "so great a grace was not denied to anyone for want of room." Annual retreats in Brittany during this time "have rightly been regarded, not as a rare spiritual luxury, but as a normal part of parish life—an institution accessible to the people." The diocesan *ordo* will mention the dates of annual retreats.

By this time the principle and practice of the regular retreat are accepted *de facto*. It is so not only with religious but also with the clergy, particularly in the seminaries. "The popes themselves insist. First Rome and the Italian dioceses receive the directive, then the entire Church. In the beginning, the retreat was only counseled, later it was imposed. Alexander VII, Innocent XI, Clement XI, and Benedict XIV especially are among its most decided promoters. Closer to us Leo XIII, Pius X, and Benedict XV strongly encouraged retreats for priests and closed retreats for laymen. Pius XI wrote an encyclical *Mens nostra* to recommend the retreats, and Pope Pius XII, in his encyclical on the liturgy, urges that as many of the laity as possible should attend retreats. And the Code of Canon Law legislates on retreats for clergy (Can 1367, n.4; 1001; 126; 465 § 3) and religious (541, 571 §3, 595§1).

Ignatian Character

It is of course the fidelity to St. Ignatius' *Spiritual Exercises* both in its subject matter and its method, that determines the Ignatian character of a retreat. Pius XII has this to say about the remarkable efficacy of the Ignatian retreat: "It is not true that the method has lost its efficacy or that it is no longer suited to modern man's needs. On the contrary, it is a sad fact that the liquor loses strength when it is diluted in the colorless waters of super-adaptation, the engine loses power when some essential parts of the Ignatian mechanism are dispensed with. The Exercises of St Ignatius will always remain one of the most powerful means for the spiritual regeneration and right ordering of the world, but on condition that they continue to be authentically Ignatian."

A specialist in the history of the *Spiritual Exercises* sums up the "tactics" of St. Ignatius as follows: "In a first phase, the so-called first week, after having shown in the Principle and Foundation the norm and criterion to which all actions must conform, he seeks to arouse in the retreatant a deep aversion from sin and from every disorder and affection that are an obstacle to the service of God. After this purification of the soul, St. Ignatius introduces Jesus Christ as the model of the divine service and the One who calls to follow Him; at the same time he prepares the retreatant in the imitation of Christ to put order in all his faculties and his whole life. In the third and fourth week, the author of the Exercises endeavors to lead the retreatant to a more intimate compenetration and conformity with the Lord by means of an interior crucifixion and a quasi-identification with the judgment and sentiments of Jesus Christ. Only in this way comes the perfect ordering of love, as he teaches the retreatant to be able to serve and love God in all things."

Accordingly, if we wish to schematize the principal traits of the Ignatian retreats, we should say, the first important feature is their >

aim. "Seeking and finding the will of God in the disposition of our life for the salvation of our soul." An Ignatian retreat is not just a spiritual rest, it is a busy time of spiritual activity for a definite purpose; to put order in one's life. For the purpose a definite plan is to be followed in the choice of the exercises. It begins with the principle and foundation of all Christian life: the truth of our faith that we are made for God and for nothing else; His service and our own salvation are the thing that matters, the rest is secondary.

Then follows the meditation on what is disordered in our lives: sin, and this leads to a general confession. For those who wish and are fit to go further (and that is generally the case for yearly retreatants, especially priests and religious), the call of Christ, who invites all to follow Him in establishing His kingdom of Christ through battle and strife, initiates the contemplation of Christ's own example, of His resurrection. He it is that shows the way to a life dedicated to the love and service of God. These meditations and contemplations are of a nature to reveal to the retreatant what needs re-ordering in his life and to lead him on to such resolutions as will ensure the required reform.

It is essential to the Ignatian retreat that both this purpose and the logical and psychological progression of the meditation be kept. Much less important is a material fidelity to the very wording and phrasing of the *Spiritual Exercises*, as an authority in the matter stated already in 1626: "Nothing is more opposed to the spirit of the *Spiritual Exercises* and their principles than to give them to all persons and in all places without any distinction, following no other order and using no other phrases than those of the booklet."

Variety in the manner of presentation is imperative especially for regular retreatants, else they may say they know beforehand what is going to come. And so, one of the psychological factors that make for effectiveness of the *Spiritual Exercises*, namely, the progressive development in the entire structure of the retreat, loses its power.

Two more features are essentially Ignatian: the role of the director and that of the retreatant. The director it is who must plan the order and adapt the development of the retreat to the concrete dispositions of the retreatants and to the results obtained. This supposes contact between director and retreatants. Though this is more feasible in individual retreats, yet even in group retreats it should be kept as far as is possible. The director should dedicate himself entirely to giving these exercises. He must not put too much trust in his experience but must carefully prepare without fail the points of each meditation (*cf. Letter to future Priests*, Fr. Barielle).

Another important feature is the personal active role of the retreatants: they should reflect for themselves, find by themselves, not be purely passive. They must be given time and be asked to meditate and reflect personally, they may not be merely listening, they must make the effort of self-examination and thinking in various measures according to the age and abilities of the retreatants. An Ignatian retreat is not a series of sermons but a course of "exercises."

All through these last four centuries the Ignatian retreat has given proofs of its effectiveness for the spiritual renewal of which periodically our human nature stands in need. And we have an official recognition of its permanent vitality in the decision of Pope Pius XI who proclaimed the author of the Spiritual Exercises the heavenly patron of retreats and retreatants.

Let's close with the words of Fr. Wlodimir Ledóchowski:

"Whether, then, we desire to provide human society, sick as it is in body and mind, with more successful remedies, and to bring back the wandering multitudes to the mansions of the Father, or to help those souls which aspire to walk more perfect paths, or whether we wish to repair the losses which our Society, in more than one place, has suffered either through the inclination of fallen nature, or from the harsh circumstances of war, dispersion, poverty, and persecution, we must go to the *Spiritual Exercises* and draw forth for ourselves that spirit which St. Ignatius used to call 'the internal law of charity' and, thereafter, spread it abroad among the rest of men" (Epistle of Fr. Wlodimir Ledóchowski).

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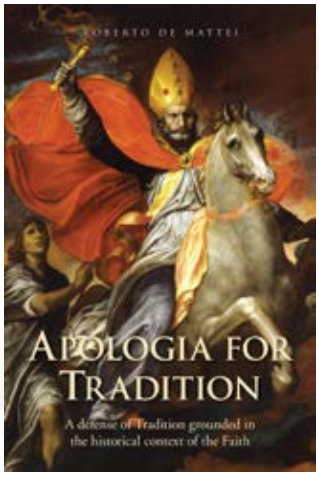
Apologia for Tradition

A defense of Tradition grounded in the historical context of the Faith

By Roberto De Mattei



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...in the unhappy event of a conflict...between the "living Magisterium" and Tradition, the primacy can be attributed to Tradition alone, for one simple reason: Tradition, which is the "living" Magisterium considered in its universality and continuity, is infallible in itself, whereas the so-called "living" Magisterium, understood as the current preaching of the ecclesiastical hierarchy, is infallible only under certain conditions.

—Roberto de Mattei (*Apologia for Tradition*)

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Dominican Spirituality

By Fr. Albert, O.P.

Dominican authors agree that the spirituality of their Order involves a certain complexity. Fr. Garrigou-Lagrange, in an article entitled "The Character and Principle of Dominican Spirituality" [Bernadot, M.V., Cathala, R., Garrigou-Lagrange, Martin, R., Petitot, H., *La Spiritualité dominicaine*, Cerf, pp. 71-103. We will simply summarize here this article.], writes:

When one seeks to determine the character of Dominican spirituality, one is struck by the *multiplicity* of the elements that it involves and by its superior *simplicity* which is hard to define. The different principles that constitute it, considered separately, seem hard to reconcile, their union remains mysterious and only reveals itself gradually to the souls called to follow this way (p. 71).

Fr. Clérissac in his book *L'Esprit de saint Dominique* also insists on this complexity: *In the life of our Order, one distinguishes clearly three principal characteristics. First of all, its* complexity. *Our friends praise our simplicity. I agree; but I add that Dominican life corresponds to an extremely complex concept and that one must have lived it for several years in order to begin to discover its so beautiful and so simple unity in which are melded all the elements of which it is composed* (pp. 1-2).

Fr. Garrigou-Lagrange goes on to list these different elements which seem to contradict each other but which, nevertheless, are all integral parts of Dominican spirituality. On the one hand, there is the insistence on the fact that *grace does not destroy nature, but perfects it*, to the point that the doctrine of the great Dominican doctor St. Thomas Aquinas, which the Order has

made its own, was accused of naturalism by his adversaries. At the same time, however, there is no doctrine more opposed to Pelagianism—a 4th-century heresy which denied the necessity of grace—than that of St. Thomas, which insists so much on the absolute necessity and efficacity of grace that its opponents assimilate it to that of Jean Calvin. For indeed, according to St. Thomas, it is not only impossible to merit the supernatural life of grace by natural acts, but one cannot even *dispose* oneself to receive it without a gratuitous help of an actual grace.

With regard to the life of grace itself, St. Thomas teaches, on the one hand, that grace is not rendered efficacious by man's free will but is efficacious *by itself*: and yet, at the same time, he insists very much on the necessity of the exercise of the virtues, carefully enumerating and explaining them one by one in the Second Part of the *Summa*, which constitutes a long ascetical treatise of the path one must follow to attain union with God.

Finally, whereas some Orders dedicate themselves exclusively to the contemplative life, and others to the active life, Dominican life claims to unite the two, and to unite them in their highest perfection. For the active life to which Dominicans devote themselves consists in the highest of all actions, the preaching of the Word of God, imitating in this the apostles, who, leaving to others the lesser activities, consecrated themselves completely, as St. Peter says "to prayer and to the ministry of the word" (Acts 6:4). However, as these words of the Chief of the apostles show, to be able to preach, Dominicans must first of all lead the contemplative life of prayer, for their preaching must flow directly from their contemplation >

and union with God, according to the famous maxim of St. Thomas: "*Contemplate and give to others what one has contemplated*." This apostolic life, says St. Thomas, is superior to the pure contemplative life, for it requires more illumination to shine and illuminate others than to simply shine within oneself.

Fr. Garrigou-Lagrange explains that all these apparently opposed elements are reconciled in a synthesis which unites them from above.

The apparent contradictions are resolved by the equilibrium established when their terms are pushed to their highest degree. It is at the summit where their harmony takes place. This is why Dominican spirituality tends towards a very elevated synthesis which embraces in one view the most varied aspects of Christian life and thus sees how they are united in their common principle and their last end (p. 76).

This is what accounts for the perfect harmony of so many diverse elements in Dominican life, as he goes on to explain.

In such a life there is no dualism or opposition between liturgical piety and monastic observances on the one hand, and study and apostolate on the other. Everything harmonizes, as long as one clearly sees that the liturgical cult and the austerity of the monastic observances are ordered, just like study, to this divine contemplation, which is itself ordered to a greater charity, which must overflow on souls by giving them the light of life in order to lead them to God (pp. 80-81).

This synthesis is the source of three principles that must direct Dominican spirituality:

1. Nature must not be destroyed but rather perfected by grace.

Nature is taken here in the abstract sense of the ideal of human nature as conceived originally in the mind of God and not as it exists today after the fall of Adam. Far from leading to a rejection of the traditional doctrine of the necessity of mortification and asceticism, this appreciation of the fundamental goodness of human nature itself leads to a greater appreciation of the corruption caused in concrete human nature by original sin and the importance of the remedies that must heal it.

There is no disagreement, therefore, between St. Thomas and the author of the Imitation of Christ *or the other great mystics. On the contrary, having a very precise idea of the essence, of the immutable properties, the strengths and the last end of human nature, St. Thomas sees better all that concretely deforms it, all that is disordered in it, as a result of sin and the inclination to sin, that must not only be moderated, but mortified and extirpated by penance, which truly belongs to the essence of Christianity as does the sacrament thus named. This work of restoring and healing is always viewed by St. Thomas from the point of view of the first cause and the last end, and thus he declares it absolutely impossible in the present state of human nature without* grace, *of which the two principal functions are to* heal *nature and* elevate *it supernaturally (*gratia sanans et elevans*). The Angelic Doctor goes very far with regard to the necessity of this healing grace : without it the equilibrium of even our natural moral life, troubled by original sin, cannot be reestablished* (pp. 86-87).

2. A very elevated conception of the supernatural order.

In spite of this genuine appreciation of natural good, for Dominican spirituality there is no proportion between it and the supernatural order of grace.

There can be no comparison between created nature, no matter how perfect, and the divine nature, of which grace is a real and formal participation. "The grace of one soul is worth more than the natural good of the whole universe" (I-II, q. 113, a. 9, ad 2), *more than all created or creatable angelic natures taken together (…) There is in our nature, as in that of the angels, just a mere capacity to be elevated to this life that is entirely divine; this purely passive aptitude is not any greater in the most powerful angelical intelligence than in the soul of a poor Christian woman without any education* (pp. 89-90).

This fact has very considerable consequences in the spiritual life, in particular in the exercise of the theological virtues which are at its heart.

This shows also the infinite superiority of the three theological virtues over the natural knowledge and love of God, and also over the natural knowledge of miracles and other signs of Revelation. Our act of infused faith is not a natural act clothed with a supernatural modality, like copper overlaid with gold. It is essentially supernatural in its foundation, its immediate formal motive is nothing other than revealing divine truth; consequently it is infinitely superior to the natural act of faith of demons, based on the natural evidence of miracles (…) The supernatural essence of grace of the virtues and the gifts of the Holy Ghost is incomparably more elevated than that of miracles and the exterior manifestations of the mystical life (pp. 90-91).

3. More insistence on the efficacity of divine grace, to be obtained by prayer, than on the human effort of the will.

Here is found the practical consequence of the Thomistic doctrine on the efficacity of grace *by itself* : since God is the first cause of *all* spiritual life, its ascetical and mystical stages are *distinguished* (since the first is more active and the second more passive) but not *separate*, because even in the ascetical stage, God is the one who must move us.

Everything in our free salutary acts comes at the same time from God and from us, from God first, from us after. This is already the case in the ascetical order of the most ordinary exercise of the virtues ; mystical life thus appears as the normal crowning of spirituality (pp. 93-95).

The opposing doctrine, which teaches that grace is made efficacious by our will, leads to the idea that the mystical life is something extraordinary (and therefore of which one must be wary) since it involves a strange passivity which one can safely avoid by remaining in the ascetical way.

If, on the contrary, everything in our free salutary acts does not come from God, if our free determination and our cooperation is added, as something exclusively ours, to the attraction that Our Lord exercises upon us, then we look above all at ourselves, and the mystical life with the special passivity that characterizes it, no longer appears as the normal crowning of the interior life, but rather as something completely extraordinary, outside of the normal path of sanctification (p. 95).

This all finally leads to the Dominican conception of the relation between contemplation and apostolate. Since contemplation is a normal part of Christian perfection, it is also a necessary element of the apostolate, which is its natural fruit: if one loves God by contemplation, one naturally seeks to share Him with one's neighbor. Thus apostolate is not the *end* of contemplation (one does not contemplate *so that* one can do apostolate) but rather its *fruit*.

If faithfulness to the Holy Ghost must normally lead to the living waters of prayer, what must one say about the relation between contemplation and apostolate? Does the intensity of the former require the sacrifice of the latter, and can this latter hope to find its nourishment in the warm and living light of the former?

Dominican spirituality responds with St. Thomas: the teaching of sacred doctrine and preaching must derive from the plenitude of contemplation (…) Contemplation is not ordered to apostolic activity, like study done hurriedly with a view to preaching a sermon; rather it produces it as an eminent and superabundant cause. (…) Thus St. Thomas considers the active life and the purely contemplative life as less perfect than the apostolic life which unites the two and has as its end contemplation bearing fruit by apostolate. Like Jesus Christ and the Twelve, the apostle must be a contemplative who gives to others his contemplation in order to save and sanctify them. Contemplari et contemplata aliis tradere (II-II, q. 188, a. 6), *these are the words of St. Thomas which have become the motto of the Order* (pp. 99-101).

The French School of Spirituality

By Fr. Dominique Bourmaud

To speak of the French school of spirituality is obviously to set things in a very definite, and, to use Etienne Gilson's word, "individual" context. This best describes the fecund spirituality which was grounded on typically French personalities. Perhaps a Frenchman like the 20th-century philosopher Gilson is a good way to introduce this article. He makes an important point, touching on the broader theme of spirituality:

"The study of the spiritual life deals with the supernatural life of the Christian soul in society and in union of friendship with God. The poverty of the singular and of its history, is that it is not scientific. Yet, the singular is great in that it exists, and the eminent dignity of history, even if only as knowledge, is that it bears on the existing individual. And, the real spiritual lives are always things individual concretely existing, or, if we observe them through history, things individual which have existed concretely. Not only the object of such knowledge exists but it has an infinite price, and the problems it raises are vastly important."

Called the "Berullian School" by some, French spirituality refers to the 17th-century French current which has left deep marks up to the middle of the 20th century. Before we delve into the thick of the matter (the key leaders and their spiritual tenets) it will be good to bring up some context to the spirituality of the 17th century called "*le grand siècle*."

Historical and Spiritual Context

At the coming of the year 1600, France is enjoying a relative peace past the internal religious wars between Catholics and French Calvinists called Huguenots. Excepting the North Eastern France still afflicted with the Thirty Years War, the country is experiencing much peace, the prosperity and population not seen in other countries. An educated middle class—the *bourgeoisie*—along with the nobility, is eager to wrestle with intellectual issues. The High Clergy is usually too busy with keeping its social positions, the regular clergy is weighed down by large estates administration, whereas the country priests are mostly ignorant and rough. The situation offers ample room for improvement which will see the reformers work on all levels of both Christian clergy and layfolk to bring the Tridentine Reformation to full fruition.

Indeed, the Council of Trent (1554-1563) had promulgated decrees which brought about the Catholic Reformation, in opposition to the Protestant Revolution, the so-called "Reformation." Although it will take 40 years for the Parliament to allow the implementation of the Tridentine decrees, France knows especially in the first 60 years a period of spiritual fecundity as rich as the glorious times of medieval Christendom. Growing parallel to the French School, the traditional orders are witnessing a marked renewal of fervor. The Capuchins as well as the Dominicans are rejuvenated. The writings and the Congregations of St. Francis de Sales popularize the spiritual practices. Other communities are flourishing, like the Jesuits.

Besides the historical and ecclesiastical context, we can identify the main sources of French spirituality from the influences at play in the previous century. The reading of the Bible has become a common practice, and the avid readers make a choice among them. If the disciples of Bérulle insist on St. Paul and St. John, the moralists concentrate on the Sapiential books. Yet, all are imbued with the spirit of the Psalms. Pseudo-Denys is much in demand among the spiritual masters but so are the Rhine mystics, like Tauler, Ruysbroeck, and Canfield. Likewise, the classic *Imitation of Christ* (by Kempis) is widely read.

Another major foreign influence is coming from Spain. Madame Acarie, known as Marie de l'Incarnation, who holds a "salon" frequented by the spirituals, including St. Francis de Sales and Olier. And, along with her cousin, Cardinal de Bérulle, she promotes the "baroque" Spanish Catholicism and establishes the Reformed Carmel in France, which owns her the name of "Mother of Carmel in France." In this century centered on devotion to the Incarnate Word, the spirit of St. Teresa of Avila and of St. John of the Cross exert a major influence.

Besides the foreign input, minds are opening to the religious life. The social elite is attracted to the most diverse congregations, the Capuchins, the Carmel, the Visitation, which receive the patronage of queens and the higher nobility, and even impact the Parliament of Paris. Madame de Saint-Beuve founds the Ursulines dedicated to teaching girls. Dom Mabillon and Claude Martin, son of Madame Acarie, exert a marked influence from their Abbey of Saint-Germain-des-Prés. The Cistercians of the Trappe appeal to Bossuet for his retreats.

Spiritual Centers and Other Spiritualities

Even if he belongs to the 17th century, St. Francis de Sales (1567-1622) presents an original movement distinct from the French School which falls prey to his charm. His spirituality is rather eclectic and pragmatic, and it is perhaps this broad and non-systematic spirituality which contributes to his lasting influence on the future generations. It is going to be felt throughout the century and much later, thanks to his writings as well as his founding the Visitation along with St. Jane de Chantal. The *Introduction to Devout Life* brings out to the layperson what used to be the privilege of the cloister. Likewise, its complement, the *Treatise on the Love of God*, pictures the spirituality and simplicity of prayer drawn from St. Teresa of Avila. The work on one's conscience to do all for God's pleasure shows his masterly role as a spiritual director, the first of a long series who have given the >

French spirituality its psychological and practical character.

Another important movement is headed by another personality of the early 17th century, St. Vincent de Paul (1581-1660), who has his entry in the inner council of Louis XIV. He incarnates the works of "charity" which, in the 17th century, are understood as the natural manifestation of faith. This charity is firstly exercised in the care of the sick and the poor, who are legion in the wake of the 30 years wars of religion which has ruined the Lorraine region and by ricochet, is pushing refugees to pour down on Paris. Multiple initiatives are created around him: foundation of the Daughters of Charity, daughters of Providence, Ladies of the Christian Union, *etc.* He also presides at the foundation of the Lazarists, priests dedicated to rural areas, by preaching missions to layfolk and comforting the parish priests. In Paris itself, he is also involved with the renovation of the clergy with his "*Conférences du Mardi*" which acts as the leaven to form an elite clergy.



Berulle, St. Francis of Sales, Madame Acarie, St. Vincent de Paul, Thomas a Kempis, John Tauler, Ruysbroek, St. Philip Neri, Mary of the Incarnation.

St. Louis de Montfort (1673-1716) is also an important player in the currents of spirituality which are converging in this century. Breton by birth, the future apostolic missionary of Poitou and Vendée, studies at the St. Sulpice of Jean-Jacques Olier, along with his confrère Claude Poulard des Places, the founder of the Holy Ghost Fathers. St. Louis also creates congregations. He is the founder of the Daughters of Wisdom and of the Montfort Fathers dedicated to preaching missions in the countryside. He is perhaps more known to us as the author of several Marian books which gained renown only in the 19th century.

The French School

What we commonly agree to name the "French School of Spirituality" refers to the movement of the Oratory of France created by Bérulle. It includes the "Four Greats," namely, Cardinal Pierre de Bérulle, Charles Condren, Jean-Jacques Olier and St. Jean Eudes. We must now speak of these and of their specific nuance they bring to the School, even if only summarily.

Guided by St. Francis de Sales who put him in contact with the Oratory of St. Philip Neri, and urged by the future Archbishop of Paris, Henri de Gondi, Bérulle (1575-1629) forms a small community of priests at Rue Saint-Jacques in downtown Paris near the Carmelites convent, of which he is made the spiritual director. With five companions who pronounce the vow of servitude to Jesus, he initiates the Oratory in 1615, the year in which the decrees of Trent are officially promulgated. The Oratorians give special attention to the liturgy and they are graciously called by the faithful the "Fathers who sing beautiful hymns." The Oratory is going to be a key instrument in the Catholic Reformation, by fomenting the missions, the formation of schools and the creation of seminaries.

Berullism is a doctrine which centers on Christ as the Incarnate Word and rejects any spirituality which pretends to reach the divine essence outside Jesus Christ. Based on sound theology, his spirituality teaches that the union in Christ of Man and God is indissoluble: "As long as God is God, He will be man." Here, God reveals Himself to us. The mystery of the Incarnation is Jesus who has come from God to us and our way to God is Jesus Christ. God has become man so that God may permeate every human aspect. To live a spirituality of the Incarnation is for us to be "*une humanité de surcroît*"—a prolongation of His humanity. We thus need to "adhere" to Christ, be conformed to Him in all "states"—this is a word cherished by Bérulle meaning the various states Christ had in life, death, glory and in the

Blessed Sacrament. He concludes that we need to renounce ourselves in many things so as to, ultimately, reach the level of servitude.

Bishop Jacques-Bénigne Bossuet (1627-1704) will spread to the masses this doctrine of Jesus Christ with his classic *Elevations on the Mysteries; Meditations on the Gospel.* And as to priests, the Oratory brings forth the high esteem for the hierarchy which will contribute powerfully to raise priestly sanctity, with the creation of the Sulpician and Eudist seminaries. To sum up, we can say that the French School or Berullism is characterized by an acute awareness of the grandeur of God, of the importance of the Incarnation, of the sense of the Church and of the need for apostolic work.

Along with Bérulle, Charles de Condren (1588-1641) adds to his master the mystique of annihilation. "Man is capable of all the crimes" without the help of grace. The soul which adheres to Christ adheres to His state of victimhood. He and Bérulle create schools for the elite whereas






St. Jean-Baptiste de la Salle will later open primary schools for the destitute.

In the same family of thought, we need to place Jean-Jacques Olier (1608-1657). He is less abstract and more realist than Condren and, by creating the Company of Saint-Sulpice, he becomes one of the best means of infusing a lofty priestly spirituality, providing the ideal of life and prayer. If all great Christian spiritualities are Christocentric, nevertheless, what is proper to the French School is to invite the soul, according to Olier, to keep "Jesus before the eyes, Jesus in the heart, Jesus in the hands."

St. John Eudes (1601-1680), after 20 years spent at the Oratory left it in 1643. Like Bérulle, in order to help the Christian soul penetrate "inside the mysteries of Christ," he reminds him of his vows of baptism and of the medieval devotions under a liturgical form: the Heart of Mary and the Heart of Jesus. For him, we need to let the Holy Spirit "form Jesus in us, continue His life on earth." The liturgy of the Feast of the Sacred Heart instituted by him says: "While we are in the world, grant us to live in Thee…becoming other Jesus's on earth."

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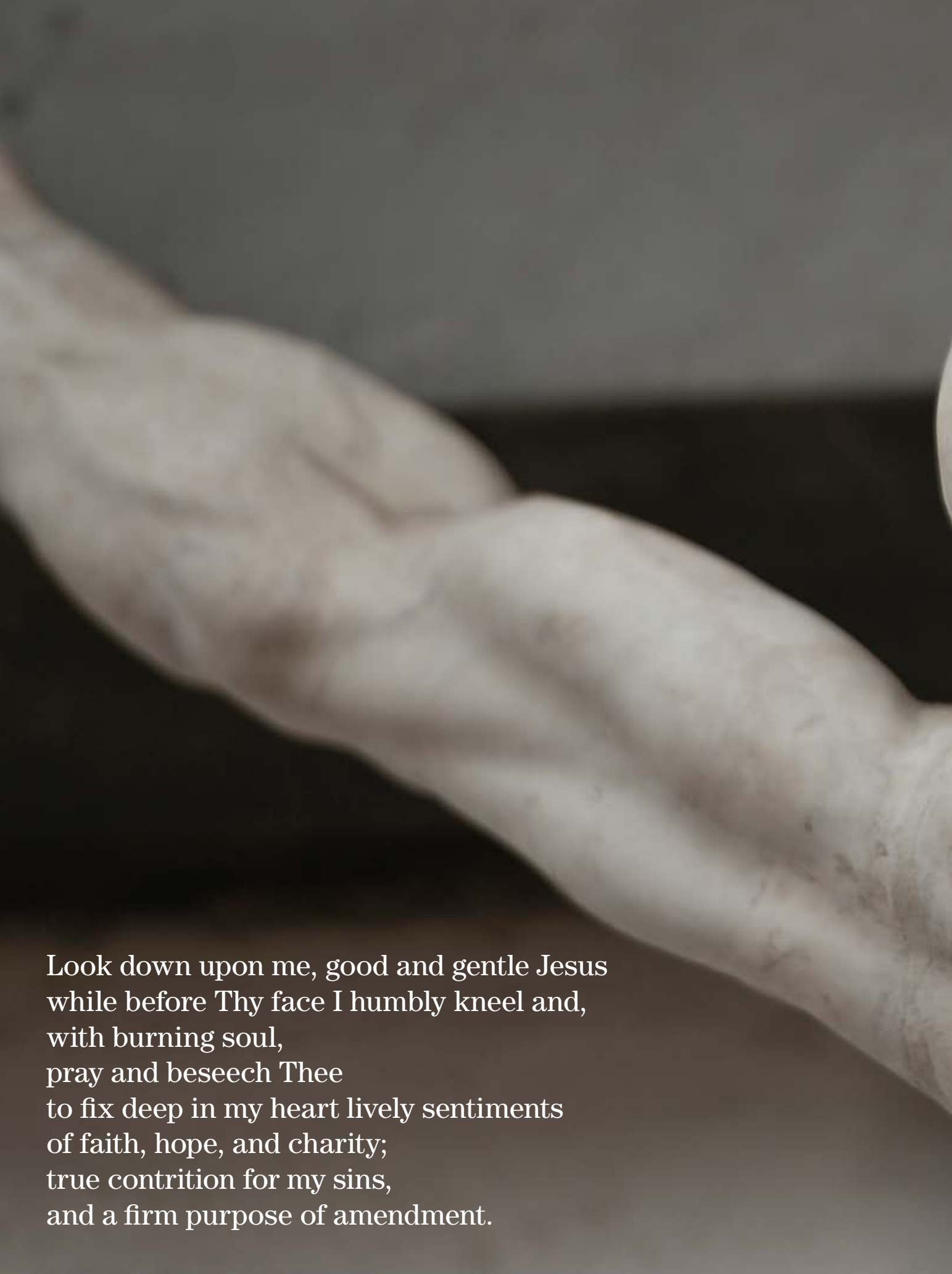
Doubtless, the previous century had seen books of prayer and meditation, but the 17th century witnesses an accrued incoming of methods of prayers, based on the life of Christ, in accordance with the spirit of St. Teresa of Avila and the Oratorians. In line with the Tridentine reform of the Mass and the Breviary, Bérulle and his friends develop powerfully the liturgical spirit. This bring about a renewed devotion to the Holy Eucharist, with the recent adoration of the Blessed Presence, a new practice fostered by the Company of the Blessed Sacrament. The devotion to the Sacred Heart is widely extended after the Apparitions to St. Margaret Mary at Paray-le-Monial along with the help of Jesuits like St. Claude de la Colombière and Lallemant. This is one of the best means to counteract the harsh and harmful influence of the Jansenists of Port-Royal.

In this devotion to the Sacred Heart, we find a summary of the Incarnation-centered spirituality: the insistence on the heart of flesh of Our Lord, on the sufferings which It reveals and imposes on His adorers, the need to repair for our sins, although not new, are powerfully promoted. If this is so, along with the lasting institutions for the clergy and the country missions, we are in our right to assert that the 17th-century French School of spirituality has made an indelible mark to this day on the spiritual life of Catholics, not only in France but also across Europe and the new world.



Look down upon me, good and gentle Jesus
while before Thy face I humbly kneel and,
with burning soul,
pray and beseech Thee
to fix deep in my heart lively sentiments
of faith, hope, and charity;
true contrition for my sins,
and a firm purpose of amendment.

Redemptorist Spirituality

and the Christian East

By Gabriel S. Sanchez, J.D.

The Crib, the Cross, the Altar, and Mary—these are the pillars of the spirituality of the Congregation of the Most Holy Redeemer (C.Ss.R.), commonly known as the Redemptorists. Founded in Italy in 1732 by St. Alphonsus Liguori, the Redemptorists was primarily a missionary apostolate which directed its focus towards the most abandoned in society. For over a century, the Congregation spread throughout Europe, drawing vocations from all walks of life while forming holy men such as Ss. Clement Hofbauer, Gerard Majella, and John Neumann.

Like most Catholic religious congregations, the Redemptorists took root in the Latin Catholic Church and maintained the traditions of Roman liturgy and spirituality. However, because of its mission to seek out the most abandoned, that is, those most in need of spiritual sustenance and ministry, by the dawn of the 20th century the Redemptorists found their eyes turned Eastward in a seemingly unlikely manner.

The Redemptorists and Greek Catholics

Beginning in the late 19th century, Catholics from the area that comprises modern day Ukraine began to settle in North America, specifically Canada. Members of the Ukrainian Greek Catholic Church (UGCC) from birth, these *émigré* Catholics found themselves strangers in a strange land without pastors who could celebrate the liturgy according to their native Byzantine Rite or were familiar with these Catholics' spiritual heritage. Sympathetic to their needs,

Fr. Achille Deleare, a Belgian Redemptorist, embraced the Byzantine Rite and began ministering to these shepherd-less Christians.

In 1910, Metropolitan Andrey Sheptytsky, the head of the UGCC, invited the Redemptorists to bring their missionary zeal to western Ukraine (then known as Galicia). In the years that followed, Redemptorist missionaries established several houses, monasteries, and eventually a small seminary. Much of this activity took place in the shadow of the Russian Empire (and eventually the Soviet Union), which regarded the UGCC as an outlaw church that should, by right, belong to the Russian Orthodox Church. Unfazed by external ecclesiastical and political pressure, the Redemptorists continued their work among both the native Catholic faithful and Russian Orthodox Christians.

Under the guidance of Bishop Mykolay (Nicholas) Charnetsky, who was himself a Redemptorist, the Redemptorists and other Greek Catholic clergy began reaching out to the Russian Orthodox in the hopes of bringing them back into the Catholic fold. Knowing that this lofty goal would only be possible if he met Orthodox Christians eye-to-eye, Bishop Charnetsky encouraged these missionaries to embrace the Slavo-Byzantine patrimony in its fullness, without intermingling or subverting it to the Latin Catholic heritage. In this way, Bishop Charnetsky and those who sought out the estranged Russian Orthodox kept faith with Pope St. Pius X's admonition to the fledgling Russian Greek Catholic Church that it not forge a hybrid Latin/Byzantine Rite.

Redemptorist Spirituality and the East

Although Bishop Charnetsky and other Redemptorists encouraged Greek Catholics to hold fast to what they had received from their forebears, it was next to impossible for the Congregation to not leave an impress of its native Latin heritage on the Ukrainian Church. Certain practices which had historically been uncommon among Byzantine Christians, such as mental prayer and spiritual retreats/missions, became more widespread after the Redemptorist missionaries arrived. Other historically Latin spiritual devotions, such as the Rosary and Stations of the Cross, had come to Greek Catholics from their Roman Rite Polish neighbors long before the Redemptorists arrived.

It is tempting for some contemporary Eastern Catholics to decry these "Latinizations," but doing so ignores the number of ways Redemptorist spiritual traditions dovetailed naturally with Byzantine ones. For instance, the Redemptorist's heavy emphasis on The Crib, that is, the Nativity of Christ is congenial with special emphasis that great event is given in the Byzantine Rite. It >

is one of the three Byzantine feasts, along with Theophany (Epiphany) and Pascha (Easter), which incorporates a special Vesperal (Evening) Divine Liturgy of Old Testament readings as a forerunner to the main vestal liturgy. Similarly, each of these feast days include a unique service known as the Royal Hours (Prime through None in one service) with particular Psalm and Gospel readings geared toward the feast.

The Cross is never far from the mind of Greek Catholics. The *Ochtoechos* (Book of Eight Tones), which includes the daily hymns for the liturgical year, dedicates every Wednesday and Friday to the Cross of Christ. And the altar where bread and wine become the Body and Blood of Christ holds a special place in the Eastern soul, a soul that is uniquely shaped by the Divine Liturgy in all of its mystery and grandeur.

Our Lady and the East

The final pillar of Redemptorist spirituality is Mary, whose icon of Our Lady of Perpetual Help is deeply revered by the Congregation. The icon, which originated in 15th century Greece, came to Italy not long after, where it moved between several churches before being entrusted to the Redemptorists by Pope Pius IX in 1865. Today, the icon is enshrined in the Church of St. Alphonsus in Rome. From the time the Redemptorists took possession of the blessed image, the Congregation spread devotion to Our Lady of Perpetual Help throughout the world. It is not surprising that Ukrainian Greek Catholics, with their historically deep devotion to icons of the Blessed Virgin, would quickly embrace this devotion as one of their own.

Indeed, the Byzantine Rite is replete with Marian feasts which are considered holy days of obligation. In addition to the Feast of the Annunciation, which Latin Catholics hold in high regard, Greek Catholics consider the feasts of Our Lady's Nativity and Entrance Into the Temple as among the 12 great feasts of the liturgical year. Eastern Slavic Christians in particular also keep Pokrov, also known as the Feast of the Blessed Virgin's Protection, with special reverence. For these Catholics, who have suffered centuries of persecution from Russian imperial and communist forces, Our Lady's special protection has given them the strength to keep the Catholic Faith when apostasy would have been the far easier choice.

The special role Redemptorist spirituality, including its missionary zeal, has played in the life and maintenance of the UGCC cannot be understated. Rather than a passing "phase" in the life of Greek Catholicism, the Congregation still maintains a visible presence within the Ukrainian Church, both in its homeland and in the diaspora. When most of the Ukrainian Catholic hierarchy had been murdered or imprisoned by the Soviets in the 1940s, it was the Redemptorist Bishop Charnetsky who kept his church's apostolic lineage alive, even at the expense of great suffering.

Vasyl (Basil) Velychkovsky, Zenon Kovalyk, and Ivan Ziatik are just a few of the Redemptorists who gave their lives for the Catholic Faith when the combined forces of communism and its puppet version of the Russian Orthodox Church conspired to wipe the UGCC from the face of the earth. By the grace of God they did not succeed. Rather, for half a century, the UGCC became an underground church in Ukraine where the faithful kept to many of the spiritual traditions and practices they inherited from the Redemptorists.

Icon veneration went hand-in-hand with reciting the Rosary. With the threat of imprisonment or death looming, the Ukrainian faithful could come to understand on a deeper level Christ's suffering here on earth. And through it all, Our Lady of Perpetual Help, with her promise of protection, helped keep the UGCC alive.

In the face of Russian propaganda that the Ukrainian Catholic Church was no more, the UGCC emerged from the catacombs in the early 1990s with a million adherents and a thousand priests still ministering to them. Today, the UGCC is exponentially larger with a rich number of vocations drawn from its native soil. Without the holy work and sacrifices of the Redemptorists and the deep spirituality they brought with them more than a century ago, none of this would be possible.

Reading St. John

Part Two: Types and Figures

(Part One of this study appeared in the January-February 2020 issue)

By Pater Inutilis

St. John's Types and Figures

When reading St. John, we do have to keep in mind how he retains the various meanings behind words, and how he is very much at home with symbolic language. Maybe more fruitful, though, will be his understanding of how God acts and teaches. For God dwells outside of time and place and is the Master of both, dominating all in His eternal present and ordering all for His greater glory. "The Lord hath made all things for Himself" (Prov. 16:4). He works all things for the good of the elect: "To them that love God, all things work together unto good, to such as, according to His purpose, are called to be saints" (Rom. 8:28). God does ordain all for our instruction: "All these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come" (I Cor. 10:11).

Especially of sacred history, of divine doings, can it be said that they pre-figure the central events of all human history: the life and mission of the incarnate Word of God. Things ordained to Christ, such as the Paschal Lamb, are called "figures"; people who pre-figure others are called "types." The Sacred Writers of the New Testament, and St. John in particular, were very alive to seeing the New in the Old, so pre-ordained by God. As St. Augustine would put it: "The New Testament lies hidden in the Old, the Old becomes clear in the New." Again, he would speak not only of "prophecy by words" but also of "prophecy by deeds."

A phraseology common to St. Matthew: "that might be fulfilled that which was spoken by the prophet(s)" is also common to St. John, where it might be of "prophecy by words," but also >

"prophecy by deeds." For example: "I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled: He that eateth bread with me shall lift up his heel against me" (Jn. 13:18). Where is the like written? "For even the man of my peace, in whom I trusted, who ate my bread, hath greatly supplanted me" (Ps. 40:10). This may not be the place to treat of this at any length, but let us just mention in passing how interesting it is to consider how the New Testament cites the Old: rarely literally, usually substantially; rarely according to the wording of the Hebrew Bible, mostly closer to the reading of the Greek text, the *Septuagint*.

Psalm 40, moreover, is one of the few that has a "title": a brief word of "introduction," often obscure, dealing with the occasion for or purpose of the psalm. Here we have: "…a psalm for David himself." This is one of those, therefore, composed by the Royal Prophet himself, occasioned by some event or other in his own life. Here, it was when he was fleeing Jerusalem because of the rebellion of Absalom. Verse 10 refers to a certain Achitophel, who had been a trusted counselor of David, but joined sides with Absalom, giving counsel now against David.

We read of him in the second book of Kings and the first of Paralipomenon; thus: "And they all wept with a loud voice, and all the people passed over: the king also himself went over the brook Cedron… David went up by the ascent of Mount Olivet, going up and weeping, walking barefoot, and with his head covered, and all the people that were with them went up with their heads covered. And it was told David that Achitophel also was in the conspiracy with Absalom, and David said: Infatuate, O Lord, I beseech Thee, the counsel of Achitophel" (II Kings 15:23, 30f).

King David as a Type of Our Lord

What is King David doing? He is leaving Jerusalem in sorrow, crossing the brook, Cedron, passing through the garden of olives to ascend the mount of olives… He is a "type" of Our Lord, who will have to leave Jerusalem on Holy Thursday night, because of His enemies, who will cross the brook Cedron (Jn. 18:1) and pass into the garden at the base of Mount Olivet, Gethsemane (*ibid.*); and Achitophel is Judas, one of His intimates, "He that eateth bread with me" (Jn. 13:18). "The counsel of Achitophel which he gave in those days was as if a man should consult God: so was all the counsel of Achitophel, both when he was with David, and when he was with Absalom" (II Kings 16:23). God, however, allowed that his counsel not prevail and David be saved.

"Achitophel, seeing that his counsel was not followed, saddled his ass, and arose and went home to his house and to his city, and putting his house in order, hanged himself" (II Kings 17:23). He is, in a "typical" sense, Judas. "Those whom Thou gavest me have I kept; and none of them is lost, but the son of perdition, that the scripture may be fulfilled" (Jn. 17:12).

On Use of the Allegorical Method

Apart from the literal and historical sense where words stand for things, there are spiritual senses, where the things signified by words themselves stand for things. Seeing the New Testament in the Old is called the "allegorical" sense, in which the Fathers and the Liturgy so delight, and with which we are not nearly so much at home. Granted! The first and proper sense is the literal, and the allegorical is open to abuse. But this latter remains a divine sense whenever God Himself so guarantees it and, for one, St. John is a witness to this, which may also be by the universal testimony of the Fathers.

Another, more obvious, example of the figurative sense: "After they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side…these things were done that the scripture might be fulfilled 'You shall not break a bone of him'; and again: 'They shall look upon him whom they pierced'" (Jn. 19:33-36). The book of Numbers, in a literal sense, refers to the Paschal Lamb, but in a more true and allegorical "figurative" sense to the events of the first Good Friday.

Now, could not the New Testament itself pre-

figure souls in the Church Militant or Church Triumphant? Very much so, and this is how St. John would like his writings to be read, that we "may have life in His name" (Jn. 20:31). At times Our Lord makes it explicit that He is the pattern for every Christian who would come after Him: "I have given you an example, that as I have done unto you, so you do also" (Jn. 13:15). But, of course, He is such a pattern even when He does not remind us of it explicitly: "He that saith he abideth in Him, ought himself also to walk, even as He walked." This will be especially true of fraternal charity: "In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren" (I Jn. 3:16); for "God is charity" (I Jn 4:8).

God's loving condescension to us, adhering to Him, even though we may not understand why or what He is doing to us. We are invited to never abandon Him even though He seems to have abandoned us. We are invited to make always an act of faith in His tender love: "We have known, and have believed the charity which God has to us" (I Jn 4:16). He is the same Jesus, with the same attitude to repentant souls, Who is treating with us. We are to believe in His goodness to us, even if we have been a Peter who thrice denies Him (Jn. 18:16ff, 21:15ff) or a Thomas who doubts (Jn. 20:24ff). Could we aspire to being a "disciple whom Jesus loved"? John gives himself no other name in his Gospel, but what a glorious name it is! For us, through his writings, to learn what attracts the Sacred Heart of Our Lord, and to pray and seek too to be a disciple whom He loves.

Our Lord and Mary Magdalene

It is very encouraging and enlightening to see oneself in different New Testament personages, according to one's disposition of soul. This is because it is the same Jesus with the same attitude towards, and *modus operandi* with, such souls that we are dealing with now. At times, can we not relate to a Mary of Magdala, "a woman that was in the city, a sinner" (Lk. 7:37), "out of whom He had cast seven devils" (Mk. 16:9)?

How does St. John present her to us, and how does Our Lord act in her regard? She is one whom "Jesus loved" (Jn. 11:5), whose family home in Bethany would be a haven for Him, (Jn. 11:1, 12:1). In Bethany, she was all attentive to Him, delighting to recall her conversion, her tears and Jesus receiving her (Jn. 11:2) by repeating, at great cost, her actions of that day (Jn 12:3 ff).

Her devotion to Christ would see her at Calvary (Jn. 19:25) though so devastated that she could give no consideration to His being risen, even when confronted by angels (Jn. 20:12). And with what understanding and tenderness does not Our Lord deal with her: at the death of Lazarus (Jn. 11:32ff), at her being rebuked for such a waste of spikenard (Jn. 12:7), and now, on the day of His resurrection (Jn 20:14-17)?

We are being invited to be like her in weeping over our sinfulness, delighting in remembering

The Family and Christian Societies

By Cardinal Pacelli

Letter of Cardinal Pacelli, Secretary of State, to His Excellency, Bishop Killian, November 1936. (The Australian Congress of Catholic Education)

Any thoughtful person realizes, and history proves it irrefutably, that the foundations of civil society necessarily collapse with the decadence of the Christian institutions and Christian standards; while, on the other hand, the renewal of the Evangelical spirit constitutes an adequate remedy even for inveterate evils, and leads to the attainment of the highest and fullest perfection of individual, family and civic conditions. This, in any case, is perfectly natural.

Christianity and civilization

The Church, being the great Teacher of mankind, firmly and faithfully defends the integrity of those principles on which the duties of everyone, at all times, and everywhere, are based, suggesting the more effective reasons for leading an honest life, and pointing out, as the goal of virtue, a happiness which lies outside the brevity and fragility of earthly life. Although the Church tends towards heavenly things, she by no means hinders or condemns the progress of those resources which lead to temporal well-being, and neither does she condemn that which

develops natural talent, perfects manners, and strengthens the body so as to render it more capable of carrying out with greater perfection the good works of the spirit and that which supplies life's innocent pleasures; all that regards art and literature, the enterprises and institutions useful to human society, all that is honest and lawful has not only never found impediments of any kind in the Church but rather its beginning or valuable aid. It seems to be a fact established by a wonderful design of Divine Providence that at the moment when the divine flame—Christ crucified—shone from the torch, civilization and culture worthy of the name sprang up, like a precious herb entwined about the trunk of the Cross, a fruit ripening at the side of the Cross, a light surrounding the Cross, a dignity flowering in the life of mankind from the tree of life.

However, all these resources, falling within the confines of nature, though useful and praiseworthy, are insufficient to satisfy a soul created for higher things. Our soul, in fact, tends toward God, who is not attained by material means, but by means of knowledge and love. This, the principal and necessary thing, is handed down to men by the Church only, which has been set up by divine will as the Holy City of the living God; the Church perfects minds with the truth received from Heaven, and she perfects wills by charity, in such a manner that she unites men to the Highest Truth, and the Highest Good, without in the slightest falling short of her purpose, for with the light of doctrine and the strength of grace the Church teaches by helping, and helps by teaching, disposing in a marvelous order the duties of the faithful to guide them, since the fulfillment of the divine will and the observance of the law are the means for attaining the reward of eternal happiness.

The True Christian

Who is wiser, nobler and stronger than the follower of the Church, than he who is aware of his duties? He submits his mind to God, ruler of the universe, and, allured by celestial promises, patiently resists the enticements of this perishable life, and does not permit his mortal body, destined to be the instrument and weapon of justice, to become the seal of sin; in such a manner he has a foretaste of heavenly things, since "man rejoices in peace and true liberty, when the flesh is subject to the spirit which judges, and when the spirit is subject to God who controls."(St. Leo the Great) In all that he thinks, in all that he says, in all that he does, be it in public or in private, he always regulates himself so as to have the truth as ruler, love as law and eternity as a goal.

The Christian Family

Such being the Catholic formation, the great abundance of good derived for the formation of society and domestic life cannot fail to be realized by all. Matrimony is not contracted for the satisfaction of fleshly desires, but for the procreation and education of children, who are taken from God and for whom account will have to be rendered. The foundations of the domestic home cannot be undermined since, till the death of one of the couple, the matrimonial contract >

continues to hold good, so that the pledged faith, chastity, and the fear of God keep impure wickedness at bay. Paternal power is suitably tempered in view of the dignity of the wife and children; children, moreover, consider sacred the homage of obedience to be rendered not because of threats and force, but as a duty of conscience—a duty born of the reflected authority of God in parents.

What is more beautiful, more joyful, greater than the peace of a home resting on the dictates of Catholic education! The offspring grow up happily, and their number is determined not by disgraceful calculations but by the providence of God who blesses the nuptial bed. The married, loving one another reciprocally, are fully united in the love for their children, and as a reward for their care, are encouraged by signs of a virtue which proudly reflects ancestral habits. The father's hard work is softened by the thought that the children are amusing themselves at home, while not even the night brings with it a slackening of the care and attention of the mother. With what a smile, with what feeling, the mother, holding the little children on her knees as they babble their first words, made all the more sweet by the stumbling tongue, suggests for their inexpert lips the sublime and adorable name of Jesus! A family formed in the Catholic spirit does not complain of poverty, is not ungrateful in times of abundance, convinced that, whatever be their lot, favorable or otherwise, there is always constancy of soul to be practiced; and even when faced by want, they always find something to give, never ceasing to desire only what is good.

Christian Society

If these things contribute in such a great measure to the well-being of cities, individuals, too, when they dutifully and faithfully observe the rules of Catholic education, become excellent citizens, be it in time of war or of peace. The very precept of love of God, which is the peak of religious teaching, bears most excellent fruit and does so spontaneously of its very nature, namely, love of one's neighbor which is the nursery and source of all social virtues. Forgiveness of offenses, generosity, kindheartedness, and benignity are the characteristic virtues of the follower of the Gospel, virtues which once aroused such admiration among the pagans that they were almost enraptured by the new marvel, and very speedily embraced the Christian religion.

To this charity is added also respect for justice. Let every honest and competent person, then, who has civil prosperity and dignity at heart, reflect what great utility and tranquility is offered to the State by education taught according to the spirit and directives of the Church. In fact, for him who professes the Catholic religion, it is a sacred and inviolable matter to give everyone his due, to honor the nation and the authorities who rule it; to turn a willing ear to governors, to render them obedience, fidelity and devotion, not unlike that which is given by children to their parents; to respect the law; to avoid all revolts, zealously to defend public order; to devote oneself with unlimited diligence and dedication to the glory and prosperity of the nation.

. . . The Adelaide Congress which stands out so solemnly because of the number of holy Prelates and priests, the crowds of people, the holy ceremonies, the debates and conferences, should prove itself fruitful to Australia, and should serve as an example to the entire world, a warning to all peoples, reminding them that, by abandoning Christ they commit the worst of errors and plunge themselves into ruin, while those adhering to Him with unshakeable faith and hope will reap the most sublime benefits. Indeed Jesus Christ leads the way to a holy existence, the truth of a divine teaching, and a life of eternal happiness; the light of the world, the only Master of men who, having set up the Church as a pillar and support of the truth, teaches us and outwardly trains us with the infallible teaching of the Church, while internally, in the intimacy of the heart, He instructs us by the secret light of grace every time that the whisper of His divine voice, which speaks without sound, is heard by a clear conscience, with a genuine faith and in the noble silence of the mind that meditates and prays.

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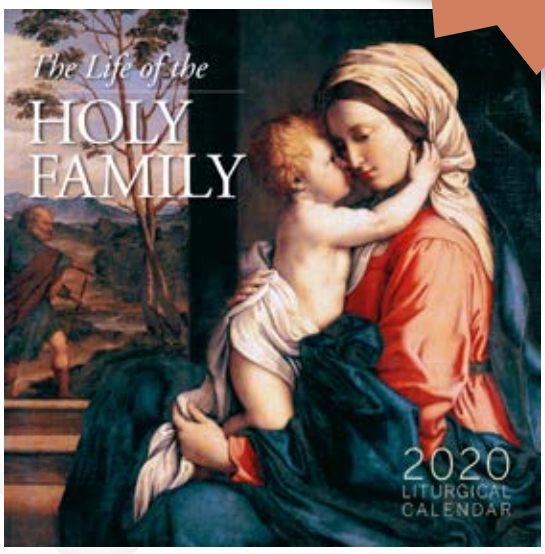

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The Holy Sacrifice of the Mass:

The Offertory

Part Two

By Fr. Christopher Danel

In this article we examine the Oblation or Offering of the Host, presenting the work of Monsignor Nicholas Gihr in his fundamental liturgical commentary *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*. Monsignor Gihr was a priest of Freiburg in Breisgau whose work of liturgical research took place during the time frame spanning the pontificates of Popes Pius IX to Pius XI, including that of Pope St. Pius X. The early years of his work were contemporaneous with the last years in the work of Dom Prosper Guéranger. (The English translation of his study appeared in 1902; the original is: Nikolaus Gihr, *Messopfer dogmatisch, liturgisch und aszetisch erklärt*. Herder: Freiburg im Breisgau, 1877.)

The Offering of the Host

The preparation of the elements of the Sacrifice includes the separation, the dedication, and the blessing of the bread and wine for the exalted end to which they are destined. This preliminary sanctification of the Eucharistic elements, if not essentially necessary, is yet in the highest degree just and proper. The earthly elements are to be taken from the sphere of nature into the higher order of grace, that is, they are to become holy things, before the Holy Ghost changes them into the Body and Blood of Christ.

The oblation has in its favor the example of Jesus Himself, who at the Last Supper, in His character of High-priest, taking the bread and the chalice with wine "in His holy and venerable

hands," and "raising His eyes to Heaven, blessed, as He gave thanks" to the Almighty Father, the earthly gifts of bread and wine, that is, He as Man fervently prayed for that moment and for all future time that the elements be changed, a change which He as God together with the Father and the Holy Ghost would effect not only then, but as often as the words of Consecration would be pronounced as prescribed. The Church, therefore, imitates the Savior, when in the course of the sacrificial celebration up to the time of the Consecration, she repeatedly blesses the Eucharistic elements, and implores of God their acceptance, sanctification and transformation. The Offertory of the elements begins with the offering of the Host, wherein we may distinguish the act and the prayer of the Oblation.

The Act of Oblation

The priest takes the paten with the Host resting thereon and elevates it, that is, he offers it as a sacrificial gift to the Lord God "who dwells in the highest," and he does this by holding it, as it were, before His eyes, and joining to it the supplication that the Lord would graciously accept it. The raising of the Host is intended to express the act of presentation. At the same time, the priest, as is conformable to the first words of the accompanying prayer, raises his eyes to the Crucifix on the altar and lowers them again almost immediately; this harmonizes with the rest of the oblation prayer, wherein he is mindful of his unworthiness and first of all offers it for his own sins.

After the conclusion of the prayer, the celebrant makes with the paten and Host the Sign of the Cross over the place on which the Host is to be placed.

This ceremony is intended to bring before the mind in a striking manner that the Cross and altar are holy places, where, though, indeed, after a different manner, one and the same Sacrifice was once and is now offered. The very same Body that hung upon the Cross is laid on the altar; as the Cross was once deemed worthy to bear the atoning Sacrifice for the world, so is now the altar.

The Oblation Prayer

"Accept, O holy Father, Almighty and eternal God, this unspotted Host, which I Thy unworthy servant offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences and for all here present; as also for all faithful Christians, both living and dead, that it may avail both me and them for salvation unto life everlasting. Amen."

This prayer, which is as terse in composition as it is rich in thought, affords an answer to various questions that may be asked with regard to the Eucharistic Sacrifice.

Who is to receive and accept the Host? The oblation prayer states: "The holy Father, the Almighty, eternal God." The Church in the Mass generally addresses herself to God the Father, in order to unite herself to the Savior, who on the altar offers Himself to His heavenly Father. God is our Father and through His only-begotten Son, Jesus Christ, He has conferred upon us the dignity as well as the goods and privileges of children of God. God is the infinitely "holy Father." Thus does the Savior call Him in His sacrificial prayer as High-priest (Jn. 17:11). God, whom we may with confidence call our Father, is, moreover, the "Almighty, eternal God," to whom, on account of His majesty and glory, the sacrifice of the most profound reverence and humble subjection is due; finally, He is the "living and the true God," to whom alone sacrifice may and should be offered.

In the liturgy the Lord is often designated as the living and true God, in contradistinction to the inanimate and false gods, which are vain, powerless, and full of deception. The priest offers the Sacrifice to the "living and true God," who created heaven and earth. The "living" God is life itself, the eternal and uncreated life, the source of all life; because from Him proceeds both natural and supernatural life, the life of grace and glory in the world of angels and of men. In God and from God all things live and move; out of Him there is but death. The "true" God is truth itself, the primordial and purest truth, the fountain-head of all truth. St. John writes: "We know that the Son of God is come, and has given us >

understanding that we may know the true God, and may be in His true Son. This (Christ) is the true Son of God and life eternal" (I Jn. 5:20-21).

What is offered to God the Father? An "unspotted Host." By this expression the Eucharistic Sacrificial Body of Christ is to be understood, and in a secondary way the Eucharistic Sacrificial bread which will become His Body. That the term unspotted Host is not exclusively applied to the bread there present, but is to be referred mainly to the Body of the Lord soon to be present under the appearance of bread, is clearly evident from the context, as also from the comparison of this prayer with other oblation prayers, recited before the Consecration. Only the Body of Christ is that unspotted Host, which secures for us atonement of sin and salvation, for which supplication is made. (*Panis non est immaculata illa hostia pro expiatione peccatorum oblata, sed solus Christus.*— Antoine de Mouchy, *De Sacrificio Missae*).

Hence the priest already before (as later after) the Consecration calls the gift that he offers immaculate, unspotted; for Christ is the absolutely pure, holy and faultless Victim. This offering of the Body of Christ is, in a measure, to be distinguished from the offering which takes place after the Consecration, and the difference consists in this, that here at the same time the bread is still presented and dedicated to the Lord God with the desire that He would accept it for the purpose of Consecration, that is, that He would bring the oblation of the bread to its final termination by the Consecration.

Consequently, the expression unspotted Host can be understood in a secondary way of the sacrificial bread lying on the paten, which is wholly faultless in consequence of the care taken in the selection of the prescribed materials and in its preparation. The eye and heart of the priest are directed to two things while he raises on the paten the "unspotted Host," imploring its favorable acceptance by the heavenly Father. These two things are, namely, the sacrificial Body of the Lord, soon to be present, and the sacrificial bread soon to be changed, which is present in reality.

Who performs the offering? The priest who acknowledges himself in the oblation prayer as an unworthy servant of God. The priest is God's servant. The Lord who "raiseth up the needy from the earth, and lifteth up the poor from the dunghill, that He may place him with princes, with the princes of His people" (Ps. 112:7-8), the Lord hath called him into His sanctuary, that he may serve Him there all the days of his life. But it is especially at the altar that the priest is penetrated with a sense of his unworthiness to discharge this honorable and sublime service. The humblest office in the house of God is more exalted than the greatest worldly position. Now when the priest considers his misery and frailty, his ingratitude and sinfulness, how painfully should he not realize that he is quite unworthy to serve the Most High and, above all, in the most holy mystery of the altar?

For whom does the priest offer the Sacrifice? In the first place, for himself, then for all present and, finally, for all Christians. The celebrant, therefore, first offers the unspotted Host as a sacrifice of propitiation for his own sins, to obtain remission of all guilt and punishment; upon the altar there is, indeed, the very Body in which the Savior bore our sins on the Cross and atoned for them by His death (I Pet. 2:24). The priest knows full well that he is not holy, innocent, undefiled, separated from sinners, but that he is encompassed with infirmity; therefore, must he, in the first place, offer sacrifice for his own sins and afterward for those of his people (Heb. 7:26-27). He confesses his sins and faults and negligences to be "innumerable." Though even his sins be but trivial, they are still many and in their number lurks the danger. See you not how the little drops swell the streams and tear up the earth? All the sins incident to the very living of this wretched life of ours, the priest would daily atone for and efface by the Sacrifice of the Altar.

The priest, in the second place, offers and prays expressly for all present, that is, for all those who are devoutly assisting at the divine service and who are uniting in the Holy Sacrifice; such persons, consequently, partake of a more special and abundant share in the fruits of the Sacrifice. Like the loving, solicitous Mother she is, the Church forgets none of her children; she, therefore, permits the priest to offer and pray for all the faithful who belong to the communion of saints and who still stand in need of assistance, consequently, for all her children, whether this present world yet retains them in the flesh or the world to come has already received them stripped of their mortal bodies, whether they still are combating on earth or suffering in purgatory.

For what purpose is the Sacrifice offered? That to all "it may avail unto eternal life," that is, that the Sacrifice may apply to them the benefits and blessings of Redemption, not merely for time, but for all eternity. Salvation is the ideal and the sum of all the good things that Christ brought into the world, for we acquire possession of these goods when we obtain salvation. This salvation begins for us here below in receiving pardon, and is completed in the other world in beatitude. Now, on the altar there flows the universal and inexhaustible fountain of salvation, whence all spiritual gifts come to us. Hence the priest prays that the Eucharistic Sacrifice may be unto all so efficacious a means of salvation, that they may attain to glory of soul and body in eternity.

The Example of Our Lord

The Lord celebrated the Pasch of the New Testament beginning with an oblation, that is, by blessing the bread and the chalice, as also by giving thanks to God the Father. By these two actions we must not understand the uttering of the words of Consecration yet; for there is thereby designated another act entirely different from the Consecration, that is, a preparatory prayer of blessing and thanksgiving preceding the Consecration, the conclusion of which are the words of the Consecration. This pre-sanctification of the elements was wholly fitting, since their accidents remained after the Consecration, and, in like manner, the thanksgiving also was fitting before and during the performance of a mystery as equally glorious for God as it is beneficial for men.

“Yesterday I was crucified with Him; today I am glorified with Him;

yesterday I died with Him; today I am quickened with Him;

yesterday I was buried with Him; today I rise with Him.

But let us offer to Him who suffered and rose again for us—you will think perhaps that I am going to say gold, or silver, or woven work or transparent and costly stones, the mere passing material of earth, that remains here below, and is for the most part always possessed by bad men, slaves of the world and of the Prince of the world.

Let us offer ourselves, the possession most precious to God, and most fitting; let us give back to the Image what is made after the Image.

Let us recognize our dignity; let us honour our archetype; let us know the power of the mystery, and for what Christ died.”

St. Gregory the Theologian - Homily on Pascha

A Bookplate of the

First Catholic Bishop in Australia

By Frank Carleton

Editor's Note: The author of this piece credits Sr. Mary Agnes for her assistance with interpreting ecclesiastical symbolism.

The first Catholic bishop in Australia, who arrived in Sydney in 1835, was a Benedictine monk of St. Gregory's Monastery, Downside, 12 miles from Bath in Somerset. He was Dom John Bede Polding, OSB (1794-1877). He had been preceded in 1833 by another Downside monk, William Bernard Ullathorne (1806-1889) who had arrived in Sydney representing the English Benedictine bishop with authority over New Holland who resided at Mauritius. He found a penal colony so replete with vice that he cited Old Testament texts to evoke its iniquity. Upon his return to England, Fr. Ullathorne recommended the appointment of a bishop for New South Wales to eliminate factionalism in the local Catholic population in a penal society, chiefly composed of convicts and ex-convicts, to end dissension among a handful of priests and to enhance pastoral initiatives.

By papal briefs in late June 1834, Dom Bede Polding was appointed Vicar Apostolic of New Holland, Van Diemens Land (today's Tasmania) and adjacent islands. He was consecrated in London as Bishop of Hiero-Caesarea *in partibus infidelium* in accordance with the canonical practice of nominating bishops in missionary countries to the titles of defunct ancient sees. From boyhood Polding had taken a keen interest

in the originally priestless plight of the chiefly Irish Catholics of New South Wales. Previously he had refused episcopal appointment to Mauritius and to Madras in India.

The First Catholic Chaplains

The first local official Catholic chaplains were two Irish priests, Rev. Philip Conolly (1786-1839) and Rev. John Joseph Therry (1794-1864) who had arrived in Sydney in May 1820 with an annual government salary of 100 pounds. The senior priest, Fr. Conolly moved to Hobart in March 1821. There he remained, except for a six-month trip to Sydney and the penal settlements at Newcastle and Port Macquarie in 1822, until his death in 1839. Fr. Therry traveled extensively in the Australian colonies and achieved a legendary status amongst the Catholic laity His funeral in 1864 was reckoned to have been the largest held in Sydney to that year.

On January 20, 1835 the Catholic episcopal appointment was notified to Governor Richard Bourke at Sydney. Bishop Polding arrived there on September 13, accompanied by one priest and five students, three of whom were Benedictines. Fr. Ullathorne became the bishop's Vicar General in Sydney until he returned to England in 1840.

Leading a Vast Territory

With a jurisdiction covering the whole of Australia, in the first instance Polding spent much of his colonial career in travel over distances so vast as to recall the far-flung missionary apostolate of St. Francis Xavier (1506-1552) in the 16th century. On April 5, 1842 following Polding's request for it Rome approved the establishment of an Australian Catholic hierarchy with dioceses in Hobart and Adelaide in addition to Sydney Archdiocese. Polding became Metropolitan and first Archbishop of Sydney. This was the first Catholic hierarchy established within the British Empire since the 16th-century Reformation. Nine years later the Catholic hierarchy was restored in England.

The new bishop was ambitious for the local growth of his ancient Benedictine Order. The monks of his English Benedictine Congregation were established on the Continent in France and elsewhere since the early 17th century. But

the black monks had been forced back to their native land by the violent anti-clerical excesses of the French Revolution in the 1790s. In 1814, the Benedictine community from Douai following >

a sojourn in Shropshire arrived in Somerset. In Sydney, he sought to create a Benedictine abbey-diocese based on St. Mary's Cathedral and monastery, a romantic ambition inspired by the original black monks of St. Benedict (ca. 480-540) who had evangelized so much of Europe and England after the 5th-century expiry of the Roman Empire in the West.

Founding a Benedictine Community

In 1843, Archbishop Polding founded a Benedictine community at the first St. Mary's Cathedral in Sydney with Roman approval. But by the 1860s his abbey-diocese concept, which was never approved by Rome, was floundering in the face of particular local realities. These included majority Irish Catholic preference for secular Irish priests and their ready availability from Irish seminaries as opposed to insufficient local Benedictine vocations to sustain both the cathedral choir offices and wide ranging pastoral responsibilities in and beyond Sydney. The English Benedictine Congregation, which was painstakingly re-establishing itself in England, could not spare monks for the Australian Catholic mission. Then there was the arrival of other religious orders who proved resistant to a wholly Benedictine regime.

At Polding's death in 1877, he was succeeded as Archbishop of Sydney by his coadjutor, another English Benedictine monk, Roger Bede Vaughan (1834-1883). By then a growing Catholic Church had been firmly established in Australia beyond the original penal era and with a dominant Irish character.

The Bishop's Bookplate

Before his original 1834 departure from London, Polding had scoured the bookstalls of Paternoster Row noting on the flyleaves of purchased books the prices he had paid for them. On the front pastedown of a 1770 Paris edition of the Rule of St. Benedict is the new bishop's bookplate. Apart from the Rule, this edition also contained the Constitutions of the Congregation of St. Maur (1621-1792), the largest Benedictine congregation in France until it was destroyed by the Revolution. In 1792, the last Maurist superior went to the guillotine followed by 40 monks.

This calf-bound volume with its paper watermarked, "Anvers" (the French name of Antwerp) for its place of manufacture also bears the signature of its owner, "Rt. Rev. J.B. Polding." The crest on the bookplate of the new Bishop of Hiero-Caesarea and Vicar Apostolic of New Holland on the book's front pastedown is topped by an episcopal broad-brimmed hat. This is a Roman galero with descending ten tassels that denote episcopal rank on both sides of a divided shield.

The hat and tassels were customarily colored green for a bishop. A cross crosslet rises out of the shield. The shield's left side features a Latin cross with two traverses, the Cross of Lorraine, encircled by a crown of thorns symbolizing sacrifice. This cross rises out of three rocks standing for Calvary and the three theological virtues and passes through the Benedictine PAX (peace). *Pax* was the motto of St. Benedict's twin sister St. Scholastica (ca. 480-543) and a perennial Benedictine symbol. On the shield's right side from bottom to top is a wall perhaps evoking Fortitude in the building of a new Catholic nation in the antipodes. Standing on the wall is a winged lion facing right in profile with a human head and breasts perhaps evoking the Canticle of Canticles. The scroll beneath captions the shield with the new bishop's motto, *Adjutor Deus* (God my helper).

Note:

* A bookplate or book-plate, also known as *ex-libris* (Latin for "from the books (or library)"), is usually a small printed or decorative label pasted into a book, often on the front endpaper, to indicate ownership.

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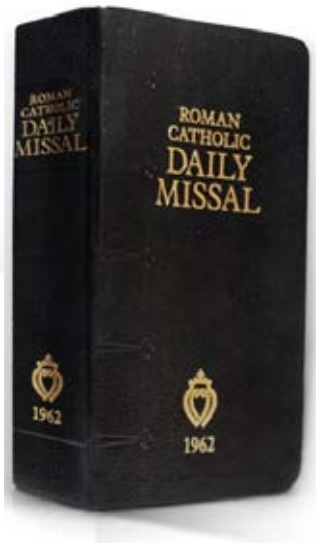

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The Stability of the Order of St. Benedict

By a Benedictine monk

Just like every snowflake that ever fell upon the face of the earth is formed by a different pattern of ice crystals, every soul, born into this world, that comes forth from the hand of God is unique. God, in His divine Providence, creates a place for each soul to sanctify its life and enter into the Kingdom of Heaven. Monasteries and convents are places invented by God to enable souls to love Him without limit. Each Religious Order has a common goal, but they remain very different from each other. The Dominicans, for example, are called to contemplate the beauty of God's light. After having contemplated the things of God, they communicate these truths to their fellow man. The Franciscans, drawn by the joy and freedom of a child of God, willfully embrace the path of material poverty, mortification, and penance. They consider themselves to be the happy spouses of Lady Poverty. They carry the simple message of the Gospel to the poor of the Church. The Carmelites, with their beautiful life of prayer, dwell within the interior castle of their souls in the continual presence of God. Their community celebrates the entire canonical office and spends two hours daily in silent, mental prayer conversing with the Beloved Spouse of their soul. Their life of sacrifice and prayer enriches the entire Church. The Carthusians sacrifice the greater part of their life in silent solitude adoring their Creator spending their day alone with God. When one Carthusian monk was asked why he had a map of the world on the wall of his cell, he replied that he considered this to be his parish territory. He prayed continuously for the salvation of every soul on earth as if they belonged to his parish. During the 2,000

years of the Church's existence, there have been many Religious Orders founded for the care of her children. Some of the first centers of free education, the first hospitals and orphanages known to mankind were initiated by the monastic Orders seeking to care for the least and the weakest of the members of Christ's Church.

While chanting the mass, St. Mechtilde (a Benedictine mystic of the 13th century) received a revelation explaining the introit antiphon "*In the center of the Church.*" Our Lord said to her: "The center of the Church is the Order of St. Benedict. It supports the Church like a pillar upon which the entire house rests because it is in relation not only with the universal Church but also with the other religious Orders. It is united to its superiors, that is to say to the pope and bishops, by the respect and obedience that it renders to them; and it is united to the other Religious Orders by its teaching which gives a structure for the perfection of life, since all of the other Orders imitate the Order of St. Benedict in one point or another. Good and just souls find in this Order counsel and aid; sinners >

find compassion there and the means to correct themselves and confess their sins; the souls in purgatory find in this Order the assistance of holy prayers. Finally, they offer hospitality to pilgrims, maintain the lives of the poor, relieve the infirm, nourish those that are hungry and thirsty, console the afflicted, and pray for the deliverance of the souls of the faithfully departed."

With its 15 centuries of existence and, according to Dom Gaspar Lefebvre, with 57,000 known Benedictine saints, the Order of St. Benedict has a very special place in the Church precisely because it has no specialty at all. The special charism of the Benedictine life is simply to become a good Catholic by praying and working in a family atmosphere and maintaining a perfect union with our Creator. The simplicity of this life produced great fruit for the Church embracing all the aspects of the Catholic life. St. Benedict counts more than 20 of his sons as popes, a vast number of bishops, five doctors of the Church and many missionaries that carried the faith to more than 20 major countries such as England and Germany. It would be impossible to count the number of hidden saints, known to God alone, having spent their lives in the secret of the cloisters.

St. Benedict wrote his *Rule for Monks* during the barbaric invasions when Roman society was rapidly disintegrating in both a political and moral way. Society was at that time in great need of the stability of a spiritual life. St Benedict discovers the need of a stable, interior life by the very life that he lived. When he was a young student in Rome, he clearly recognized the decadence of society. He realized that if he continued as a student in Rome his soul would be in danger of damnation and so he chose to flee to God by living a secluded life of prayer and mortification. During these three years of solitude, he learned a great deal about God and himself. He was at one point strongly tempted by lust to leave the religious life. He recognized the disorder in his passions and by uniting mortification to prayer, he rolled for a long time in a patch of briars, nettles, and thorns. He later acknowledged that this mortification delivered him from future attacks stemming from his own wounded nature. His sanctity was finally discovered by others and a neighboring monastery invited him to be their superior. While trying to reform their decadent ways, the same monks that invited him to the monastery attempted to poison him. He escaped death by a miracle and once again fled to God abandoning this monastery. He discovered what even religious are capable of when their spiritual duties are neglected. He then establishes 12 flourishing monasteries, closely united to each other and living in peace with God and man. A jealous priest named Florentius attempted to kill him on several occasions. Each attempt was foiled by God's intervention, which caused even greater jealously on the part of Florentius. This poor priest decided to attack the virtue of the young monks in the monastery in order to destroy St. Benedict. He sent a group of decadent women to dance naked in the monastery to entice the novices to the sin of lust. St. Benedict decided to protect his sons by leaving the monastery, hoping, by his absence, to appease the jealousy of Florentius.

When we consider all of these examples of his life, it seems that St. Benedict flees from his problems. In all reality he flees to God. His great wisdom is to understand wounded human nature and the means of healing it by turning to God. The constant drive of his life is to seek God and the things that please God by healing the wounds of a corrupt nature. He found these wounds in the Roman society as a young student. He found them again in his own soul while in the grotto battling against his concupiscence. He observed them in the souls of the religious that tried to poison him as well as in the soul of the priest that tried to kill him and to destroy the souls of his novices. His constant victory is to humbly and perseveringly confide his soul to God. He understands the wound of sin and he turns away from sin to God. Having learned this art himself, he is capable of teaching others to do the same. His Rule is like a road map leading the human soul away from the misery of sin into the joyful presence of God who loves us without reserve. He gives the courage to his sons to recognize their sins and by God's grace to change their lives.

St. Aelred of Rievaulx compares St. Benedict to Moses, the lawgiver of the Old Testament.

Moses led the chosen people out of the slavery of Egypt, where Pharaoh obliged them to make bricks out of mud and straw, into the promised land. In the desert, Moses offered sacrifice to God and built the Arc of the Covenant. He gave them the ten commandments that God wrote on tables of stone in order for them to follow a sure path into the heavenly Kingdom. St. Benedict leads the wounded soul out of the bondage of sin and the slavery of its concupiscence. He invites the monk to offer the sacrifice of his life to God and become His temple instead of making worthless bricks of the mud of the passing pleasures of this life. He gives his sons a Rule of life that will free them from sin and lead them to the heavenly Kingdom of Our Lord.

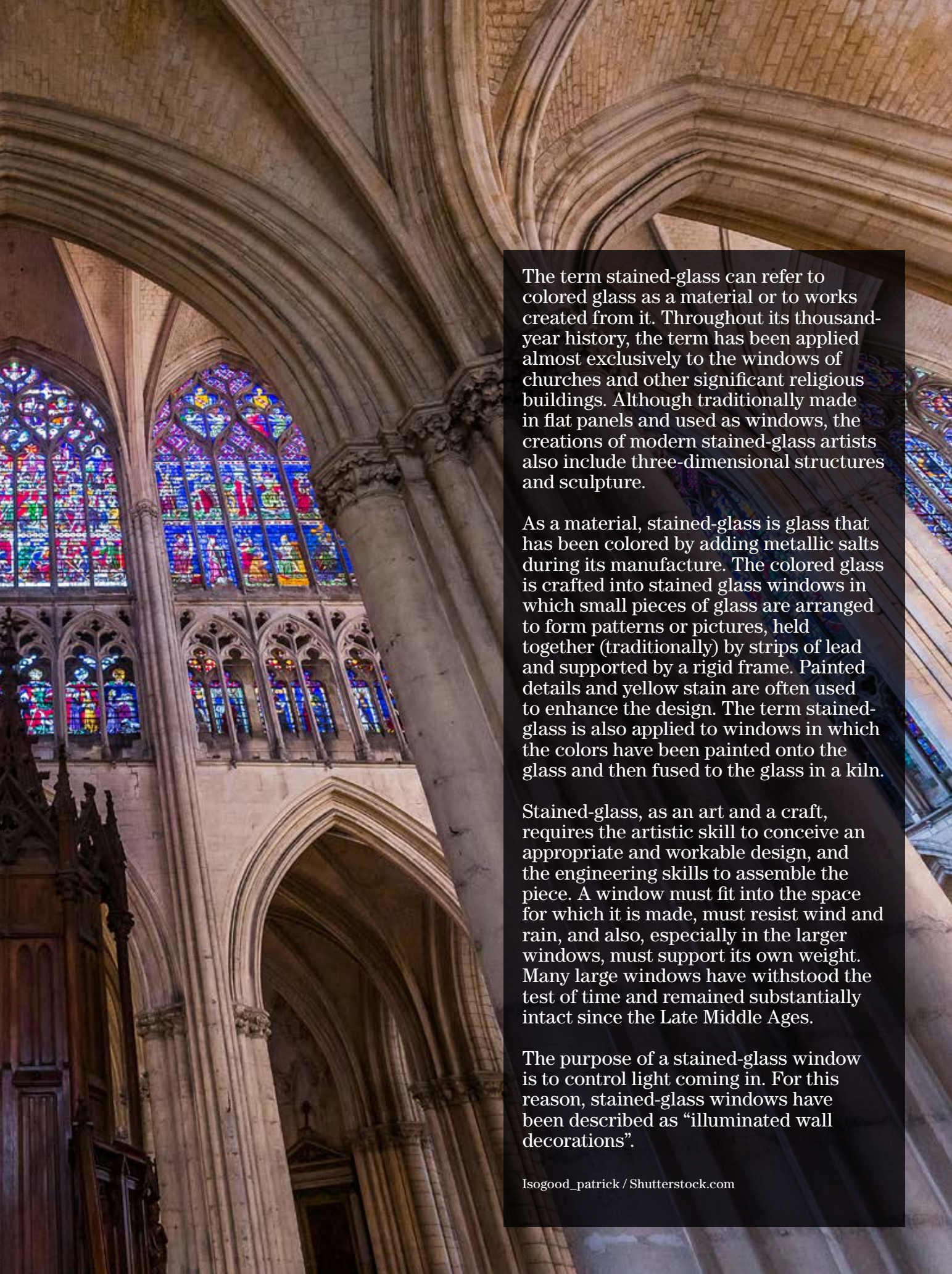
A historical example of this type of conversion can be found in the great French Abbey of Cluny. Some modern critics accused the abbey of purchasing slaves in order to exploit them for personal gain. In fact, they did buy slaves, but not for their personal benefit. They taught the slaves their Faith and gave them also a formation in farming and an honest trade. Once the slave was sufficiently instructed, the Abbey of Cluny granted freedom to their former slaves as well as a tract of land in order to earn their livelihood. They frequently formed confraternities and became oblates of the monastery. In this way they would participate in the material and spiritual benefits of the monastery. During the different barbaric invasions that threatened the existence of all civilized society, these oblates would seek refuge behind the monastery's walls and would help defend the monastery as well as their own possessions.

The way that the monks would evangelize a country was different than the modern means of the more recent Orders. The modern Orders would send traveling apostles around the world to preach the Faith. They were always on the move seeking souls. The Benedictine way of bringing the Faith to a country was to simply live in the same place, inviting the inhabitants to come to them. By the example of their life, they taught the newly-converted souls not only how to cultivate the land, but especially how to practice the necessary Catholic virtues. St. Benedict introduced the vow of stability into the monastic life. This meant that the monk made a vow to remain in his monastery under his abbot until death. This gave great longevity to Christian life and the practice of virtue wherever the monastery would be established. He also asks of his monks to make the vow of obedience and the vow of conversion of morals, which is essentially a vow to practice Christian virtue. Through this wisdom he gives the monks and the oblates of the surrounding villages a long-term means of turning away from sin and towards God.

St. Benedict ends his Prologue of the Rule with a type of vision of what he expects his Order to be and the fruit that will develop within the walls of his monastery and in the villages around the monasteries.

"Our hearts and our bodies must, therefore, be ready to do battle under the biddings of holy obedience; and let us ask the Lord that He supply by the help of His grace what is impossible to us by nature. And if, flying from the pains of hell, we desire to reach life everlasting, then, while there is yet time, and we are still in the flesh, and are able during the present life to fulfill all these things, we must make haste to do now what will profit us forever.

"We are, therefore, about to found a school of the Lord's service, in which we hope to introduce nothing harsh or burdensome. But even if, to correct vices or to preserve charity, sound reason dictates anything that turns out somewhat stringent, do not at once fly in dismay from the way of salvation, the beginning of which cannot but be narrow. But as we advance in the religious life and faith, we shall run the way of God's commandments with expanded hearts and unspeakable sweetness of love; so that never departing from His guidance and persevering in the monastery in His doctrine till death, we may by patience share in the sufferings of Christ, and be found worthy to be co-heirs with Him of His kingdom" (Prologue of the Rule).



The term stained-glass can refer to colored glass as a material or to works created from it. Throughout its thousand-year history, the term has been applied almost exclusively to the windows of churches and other significant religious buildings. Although traditionally made in flat panels and used as windows, the creations of modern stained-glass artists also include three-dimensional structures and sculpture.

As a material, stained-glass is glass that has been colored by adding metallic salts during its manufacture. The colored glass is crafted into stained glass windows in which small pieces of glass are arranged to form patterns or pictures, held together (traditionally) by strips of lead and supported by a rigid frame. Painted details and yellow stain are often used to enhance the design. The term stained-glass is also applied to windows in which the colors have been painted onto the glass and then fused to the glass in a kiln.

Stained-glass, as an art and a craft, requires the artistic skill to conceive an appropriate and workable design, and the engineering skills to assemble the piece. A window must fit into the space for which it is made, must resist wind and rain, and also, especially in the larger windows, must support its own weight. Many large windows have withstood the test of time and remained substantially intact since the Late Middle Ages.

The purpose of a stained-glass window is to control light coming in. For this reason, stained-glass windows have been described as “illuminated wall decorations”.

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Troyes Cathedral

By Dr. France-Marie Hilgar

Troyes is a Roman town founded on the great Milan-Lyon-Boulogne axis. References to missionaries and martyrs at the end of the 3rd century bear witness to the existence of a Christian community, organized as a diocese in the second half of the 4th century. This period of religious peace enabled a church to be built in the city, perhaps on the site of the dwelling in which the first congregation had gathered to celebrate Holy Communion. Little is known of the early edifices. A reconstruction or a restoration erected in the 870's was burnt down by the Normans in about 890. Between 975 and 985 the bishop undertook great construction work. The cathedral was then preceded by a vast tower-porch which survived until 1532 in place of the actual façade. After the devastation of a fire in 1188, funds were obtained for the complete rebuilding of the edifice in Gothic style. By 1223, the radiating chapels and the pillars of the choir had been built. In November 1228, a cyclone brought about the collapse of the upper sections. Construction was resumed in a new style which sought greater luminosity. The open triforium is one of the oldest if not the first to be conceived in a medieval work-yard. By the 13th century, the upper stained-glass windows of the choir were installed. In the late 13th and early 14th centuries, the transept was finished, and the nave undertaken, before their crossing was surmounted by a great steeple. The cathedral was far from being finished. The Hundred Years' War combined with widespread pestilence drained the financial assets while at the same time significant flaws appeared in the construction and a series of disasters struck

the edifice. In 1365, a cyclone demolished the belfry, in 1381, the southern rose window began to lean dangerously, then a thunderbolt set fire to the roof of the nave which collapsed soon after. In 1390, the northern rose window fell. It was difficult to face all these calamities. When the cathedral was consecrated on July 9, 1430, a year after Charles VII and Joan of Arc had journeyed that way, it was far from complete and there was only a mud-wall façade behind >

the Romanesque tower-porch. But it must be remembered that a work-site was never cleared all at once and the edifice to be replaced was pulled down little by little as the various stages of the rebuilding advanced. Notwithstanding the pitiable portal, priority was given to the crossing steeple whose new spire, 110 meters (360 ft.) in height was completed in 1437. Then followed a stone rood screen and stained-glass windows. The northern rose window was strengthened by a stone support and the nave completed at the end of the 15th century. On May 3, 1507 the foundation stone was laid, 20 years later the towers and portal had risen to the first gallery. In 1546, the rose window was finished and in 1554, the level of the clock of St. Peter's tower, to the north was reached. Only in the 17th century was the northern tower crowned, in classic style but it was never balanced by its southern twin tower. In 1700, lightning struck the great steeple, the timberwork caught fire and the bells crashed through the transept vaulting. The damage was repaired but the vanished bell-tower was never replaced. At the close of the century, still more disasters befell the cathedral. Dubious embellishments were added. Then Revolutionary vandalism destroyed the rood screen and ravaged the exterior statuary. This irreparable loss disfigures the flamboyant façade, reducing it to a composition of lines deprived of the volume of its decoration. Because of a lack of upkeep, serious faults were again discovered: crevices in the southern front which had to be rebuilt, inclination of the choir pillars necessitating the reinforcement of the foundations, the wall buttresses and the flying buttresses. During the entire period of the Second Empire, the cathedral was a vast building-site where architects managed to save it from ruins. Fortunately spared from the 20th century wars, the cathedral remains an unfinished edifice. A Gateway to Heaven, it reminds us that perfection is not of this world…An interesting result of the lengthy delays in construction is that one can obtain an overall view of the architecture of the Champagne area from the 13th-16th centuries. The separation of wall and bay created at Reims exists here in the very early example of the luminous

triforium which leads to a dematerialization of the upper elements. The link between the superior levels, henceforth open and with a rhythmical pattern of the same ascending small columns confers a new vigor to the choir. As to the nave, the renewed surrounding stone fillings of its windows bear witness to the virtuosity of the Flamboyant Gothic style applied to stained-glass. The cathedral, whose walls are constellated with precious stones, is the image of celestial Jerusalem: it is among men, the dwelling place of God, who is Light.

Let's visit the interior of the cathedral. Standing at the far end under the organ. Behind, on the portal pier, the alliance of the porcupine and the ermine evoke the marriage of Louis XII and Anne of Brittany, whereas the salamander announces the accession of Francis I. Ahead are the five naves erected from 1208 onwards. Between the laying of the foundation stone and the accession of Francis I in 1515, slightly more than three centuries of Christianity have passed characterized by the stability of the Gothic order. The rose-window (1546) of the great portal marks its end. Three distinct periods of construction reveal the three important stages of the Gothic style. In the middle of the 13th century, the edifice has reached the level of the transept. The choir is then closed by a temporary wall. The cathedral transept and lateral naves are built in the 14th century. Work is resumed after the Hundred Years War, the great nave acquires its vaulting and its Flamboyant stained-glass. Except for the portal, the same plan served for the entire construction. Move to the right-hand pillar and investigate the holy-water bowl: the cathedral with the purity of its nave and the splendor of its stained-glass windows, is reflected in it.

With our back turned to the great portal, we can advance to the left-hand Lateral nave. First, you will see the Tower Staircase, then a great picture of the Transfiguration (1831). On the second pillar to the left, note the capital made of cabbage leaves being eaten by a big snail. Then stands a stained-glass window (1625), showing Christ lying under a press, His blood flowing into a chalice. From His chest emerges a vine whose branches bear the 12 apostles. Passing into the transept, continuing on the left, note the 16th-century rose-window and the four Evangelists in the small roses in the corners. Arriving at the ambulatory, we first see the Sacred Heart Chapel presenting the only semi-circular window. Then, Jesse's Tree. And we arrive at the Axial Chapel of the Virgin. On the windows: scenes of the life of Christ and His mother. On the altar: the Virgin and Child depicted in a white marble statue. Several bishops are buried in this chapel. After the Chapel of the Virgin is found the story of St. Peter and the life of St. Loup. The treasury is composed of a first basic collection of valuable objects brought from Constantinople (4th crusade). The treasury was enriched throughout the centuries by deposits and discoveries, the most recent being the celebrated 14th-century red cope with its 49 embroidered medallions. International exhibitions have displayed important items of the Troyes Treasury. The treasury is ornate by an 1170 stained-glass window of St. Peter and St. Paul. The visitor should note the modern rose-window of the southern transept: Christ >

and the four Evangelists. Stop at the Chapel of the Assumption (of the Holy Sacrament); the window dates from the 17th century: the Immaculate One is surrounded by her attributes. The view of Jerusalem is as described in the Book of Revelation. The Chapel of the Fonts has a Renaissance enclosure and a fine copy of the Last Supper. One can admire also the Window of the Virgin of the Apocalypse, clothed with sun rays, a crescent moon under her feet, in the middle of a chorus of Angels. Then a multicolored stone group depicts the baptism of St. Augustine by St. Ambrose (1549). 16th century painted wooden panels represent the Virgin and the entry of Jesus into Jerusalem.

The cathedral has two sets of stained-glass windows that deserve a closer look. The first set, sanctuary and choir, is middle 13th century. The second set, end of 15th early 16th century, to which can be added a 17th century enamel work. The best times to view them are morning for the southern windows, late afternoon for the northern ones. In the very early hours, the stained-glass, seen against the light, is just a sparkle of constellations changing and glittering as the visitor proceeds where he can view all the jewels of the Apocalypse. The characters of the Old Testament are placed on the north side, beginning with Adam who is followed by the Patriarchs and the Prophets. They draw nearer to the dawn, whereas the Chapel of the Virgin, in the apse, receives the first rays of the setting sun, through the nave rose-window, emblem of Paradise. Altogether there are 1,500 square meters (4921 sq. ft.) of windows which have traversed victoriously centuries of trials: fire, conflagration, negligence, the perils of wars, and the Revolution.

Let us look at the 13th century stained-glass windows of the choir. Facing the choir, moving to the left we see:

– the story of St. Helen of Constantinople;
– the story of St. Savinien;
– the founder of the church;
– the story of St. Nicolas;
– the Joyful mysteries of the Virgin;
– the Dormancy of Mary;
– the central window relates the Lord's Passion. Lower left: the flagellation. On the right, the crowning with thorns. In the middle row, death on the Cross. At the tip of the arch: on the left, Christ's entombment; on the right, His Resurrection, announced to the Holy Women by the angel. In the rose-window: Christ's Ascension.
– in St. John's window, note especially the upper lancets: John in the vat of boiling oil. The apostle's reception in glory; informed of his death, he orders his grave to be dug while he thanks Christ for his departure.
– the story of St. Peter.
– some martyrs.
– wise Virgins and foolish Virgins in discussion, respectively with an angel and a demon.
– the transfer of relics from Constantinople.
– Theophile's window. In the upper row: Christ called upon by Mary who appears to the wicked grief-stricken cleric before snatching from the demon the contract formerly signed. In the foliage, emblems of Castile and France (1250). The stained-glass windows of the nave: 16th century.

With our back turned to the organ, we can advance to the right and look at the windows:

– The main episodes of the life of Daniel: Susan bathing, the stoning of the Old men, the ordeal of the lions' den. Note in the trilobed arcs, angels with three colors and six wings.
– The story of Joseph, which continues in the triforium, up to his splendid journey to Egypt, in a hearse.
– Parable of the Prodigal Son, which dwells chiefly on scenes of the feast.
– Jesse's tree (1498). A majestic arabesque on a purple background, displaying all the ancestors of Christ and His mother at the tip).
– Some Sts. of Troyes Diocese. Passing before the altar, at the left, returning gradually toward the organ.
– Life of St. Peter.
– Story of Tobias.
– The adventures of Job, his wife, their daughters and their friends.
– Story of St. Sebastian.
– Window of the Cross, with angels of Jacob's ladder supporting souls in their ascent of the Cross.

In the choir, the 82 stalls originally were at Clairvaux. They date from the 18th century.

The Harrowing of Hell

The Icon of the Resurrection of Christ

By Romanus

The Resurrection of Our Lord is the most important event in human history. It has released us from the power of death and restored our relationship with God and with one another.

The Gospels do not talk about the exact moment of the Resurrection, only of "the morning after"—as that mystery of mysteries is an event far too great and incomprehensible for men. The apparitions of Christ confront the witnesses with a new reality, which will have to be accepted in faith by those who will hear of it from them.

The exact moment of the Resurrection itself was represented from the 11th century onwards, but only in the Western Church. It depicts a scene that was never actually witnessed, a concealed secret, Christ emerging triumphantly from the tomb, while the guards are fast asleep, fallen to the ground.

The Eastern Church retained the more ancient representation, that of the results of the event of the Resurrection for us, the deliverance from the power of Hell. Thus, the most common depictions in Byzantine art are the "Harrowing of Hell" and the "Myrrh-bearers," the women at the tomb.

The Victory of Christ over Death

The icon of the Resurrection is not content with simply showing us the Risen Christ, or the empty tomb; its aim is not to give us information about the precise moment of the Resurrection. It invites us to contemplate the highest mystery of our Faith: the total victory of Life over death. Death and evil do not have the last word in our existence.

Freely accepting death, Christ assumed the mortal condition of men. As in the death of every man, His body and soul were separated—"He rendered the spirit"—but the union of human and divine natures remained, and thus His flesh was untouched by corruption.

"While corporally in the tomb, Thou were in Hell, with Thy soul, as God; and in Paradise with the thief, and upon Thy throne, with the Father and the Spirit, filling all, being infinite" (Paschal antiphon in the Byzantine liturgy).

Nailed to the Cross, obeying the love of the Father, Christ overcame sin, the origin of death, and the Father resuscitated Him (I Pet 1:21). His humanity is deified and becomes the *locus* of victory over death.

Jesus Christ was not content with lying in the tomb for three days after His crucifixion. Instead, while His body was entombed, Christ's soul descended into Hades, or Hell. Christ descended there not to suffer, but to fight, and free the souls trapped there. Just as bringing a light into darkness causes the darkness to disappear, the Source of all Life descending into the abode of the dead resulted in Jesus' victory over death, and not death's victory over Jesus. This is the full reality of what Christ's death and resurrection accomplished.

The Harrowing of Hell

The Resurrection is called in Greek the *Anastasis*, "raising," because the victory of Christ is a re-creation, a new beginning.

In turn, the most common *Anastasis* icon is described as the "Harrowing of Hell." "Harrow" comes from the Old English word used to describe the ploughing of a field with a cultivator which is dragged roughly over the ground, breaking and churning it up. In the icon, Christ is shown with the instrument of His death, plunging deep into Hades—sometimes He carries the Cross in His hands, sometimes the broken gates of hell are disposed in the shape of a cross, under which Satan is crushed…

The descent of Christ to "hell" is one of the articles of the Apostles' Creed since the Council of Nicaea, on the basis of Scripture (I Pet. 3:19, 4:6; Ps. 107:6; Heb. 2:14, Eph. 4:8-9; Apoc. 1:18). Many of the Fathers spoke of this "Harrowing of Hell"—St. Melito of Sardis, Tertullian, St. Hippolytus, Origen, St. Cyril of Jerusalem, and St. Ambrose.

But inspiration for the iconographic details comes from other sources. For a long time, it was assumed to have been taken from the apocryphal "Gospel of Nicodemus," but recent scholarship shows that its main sources have been the homilies and liturgical texts in use from the 4th century onwards, as exemplified by the Matins of Holy Saturday in the Byzantine liturgy:

> *Hell, who had filled all men with fear, Trembled at the sight of Thee, And in haste he yielded up his prisoners, O Immortal Sun of Glory*
>
> *Thou hast destroyed the palaces of hell by Thy Burial, O Christ. Thou hast trampled death down by thy death, O Lord, and redeemed earth's children from corruption.*
>
> *Though thou art buried in a grave, O Christ, though Thou goest down to hell, O Savior, Thou hast stripped hell naked, emptying its graves.*
>
> *Death seized Thee, O Jesus, and was strangled in Thy trap. Hell's gates were smashed, the fallen were set free, and carried from beneath the earth on high.*
>
> *O Savior, death's corruption could not touch thy holy flesh. Thou hast bound the ancient murderer of man, and restored all the dead to new life.*
>
> *Thou didst will, O Savior, to go beneath the earth. Thou didst free death's fallen captives from their chains, leading them from earth to heaven.*
>
> *In the earth's dark bosom the Grain of Wheat is laid. By its death, it shall bring forth abundant fruit: Adam's sons, freed from the chains of death.*
>
> *Wishing to save Adam, Thou didst come down to earth. Not finding him on earth, O Master, Thou didst descend to Hades seeking him.*
>
> *O my Life, my Savior, dwelling with the dead in death, Thou hast destroyed the iron bars of hell, and hast risen from* >

corruption.

An Important Synthesis

There were obvious difficulties to represent such a subject. In one composition had to be merged the "good news" brought to the Patriarchs, the victory over Hell and the devil, and the liberation of the just.

Aiming at that synthesis, three types of composition were developed. The most ancient represented Christ descending, trampling on Hades, grabbing Adam's hand, with the other just coming behind. A second composition represented Christ facing us, standing in the center of the scene; underfoot, the broken gates of Hell, and a representation of the depths of "Hades," darkness, bolts, chains, and the devil. Christ's right hand grabs Adam, Eve is on the left, and the just behind. This representation of Christ leaving hell and taking the just with Him is a better expression of the Redemption accomplished. There is still a third representation, in which Christ appears elevated, as in the Transfiguration, standing in a *mandorla* (an almond-shaped halo), but without

Anastasis (Church of the Holy Savior in Chora, Constantinople, c.1315- 1321)

touching the just, who are prostrated in adoration, in two compact groups.

The fresco of the Chora Monastery in Constantinople (Istanbul) merges these last two compositions and has become the standard representation.

In the icon, Jesus Christ stands victoriously in the center. Robed in heavenly white, He is surrounded by a *mandorla* of star-studded light, representing the Glory of God, in the same light as in the icon of the Transfiguration.

But Christ is here shown moving, achieving the work of salvation, vigorously tearing Adam and Eve from their tombs, pulling them by the wrist, and not the hand. It is not Adam and Eve who cling to the Christ, it is He who takes them with Him, to make them live with Him, in His glory. This humble surrender to Jesus is all they need and are able to do. Christ does the rest.

Surrounding the victorious Christ are John the Baptist and the Old Testament righteous (David and Solomon, Abel as a young shepherd-boy). Those who predeceased Christ's crucifixion descended to Hades, where they patiently waited the coming of their Messiah. Now they are freed from this underworld and mingle freely with Christ and His angels.

The icon of the Harrowing of Hell becomes to some extent the icon of the restoration of the relationship between God and men. The first Adam and the New Adam are for the first time face to face. The bond is recreated between Adam and the source of his life, the creative hand of God catches up with Adam in his fall even unto death.

The underworld, Hades, is shown in the aftershock of Christ's descent into its heart—in utter chaos. Beneath Christ's feet—which still carry the marks of His crucifixion—lay the gates of Hades, smashed wide open. Often, they are shown lying in the shape of the Cross. Christ has trampled death by death. Within the dark underworld are scattered broken chains and locks; and at the very bottom is the personified Hades, the devil, prostrate and bound. Hades is not destroyed—it is still there—but its power to bind people is gone. There are no chains, no locked doors.

The liberation of the just and the ascending movement of Christ represent an essential event in the history of our salvation: the movement of the love of God, to be totally fulfilled at the end of the world.

The icon is filled with light, movement, life. It gives us hope, by showing us Christ who draws us out of death to bring us into His own light. Christ goes deep within us, to release us from the chains of our refusal of love and our anguish, our alienating passions and our fears, to restore in us His Resemblance, to awaken us and to lead us to the true life, which is eternal—Christ is truly the *primitiae dormientium*.

Not at All What a Vain Modernity Thinks

Transformation

in Christ and 19th-Century Spirituality

By John Rao, D.Phil. Oxon.

There is no doubt that the architects of our ever more rapidly collapsing "modern" Church were correct in their chastisement of pre-conciliar Catholic weaknesses in the study of history. Nevertheless, it also has to be said that any valid hopes for a much needed improvement in the understanding of the Christian past have, in practice, been buried alive under the quite unhistorical demands their ideological vision of modernity impose upon the current powers-that-be regarding what they are willing to tell the world actually happened before their regrettable rise to dominance.

A Distortion of History

Such mischief with respect to the distortion of the history of 19th-century Catholicism has been particularly grotesque, the achievements of both the clergy and the laity in this era often being totally ignored or misrepresented to enhance the reputation of whatever "forward looking" forces are deemed to have been precursors of the open, modern Church. Just as knowledge of the greatness, immensity, and variety of lay Catholic Action in the 19th century has been buried under the mantra of an awakening of the laity only first begun in the 1960s, that same period's spirituality has been brutally raked over the coals as painfully lacking in both substance and good taste.

Let us "give the devil his due" and concede that much devotional literature of the age, particularly that of the first part of the century, does confirm aspects of these accusations. Still, one must remember that the majority of writings

concerning every human activity, along with the public record of the practical results achieved by men and women engaged in each of them is always less than desirable. I certainly can vouch for that fact of life in my own field of high education. Moreover, the evangelical—and, I might add, truly democratic—necessity of bringing the message of salvation and the means to attain it to all of humanity inevitably, at all times in history, has had to involve extraordinary differences in intellectual and aesthetic presentation that range from the most sophisticated to the most popular, in ways that must end by providing at least something unpalatable to everyone.

A more suitable standard for judging the nature and quality of a given age's spirituality is whether its basic spirit actually moves men closer to God or not. And the 19th century, rejecting the preceding era's tendency to emphasize a naturalist, *Poor Richard's Almanac's* grasp of spirituality—a spirituality wherein cleanliness was next to godliness, and the chief guide to life was getting to bed early to be healthy, wealthy, and wise—cannot be faulted in this regard. Both its theologians and its spiritual writers, men as diverse as the Tübingen scholar Johann Adam Möhler (1796-1838), Cardinal Louis Edouard Pie (1815-1880), Bishop of Poitiers, and his auxiliary, Monsignor Charles Gay (1819-1892), preached ever more firmly, with ever more varied references to historical sources ranging from the Greek Fathers to more recent and often neglected mystics, and to an ever more universal audience the need and real possibility for a fundamental transformation of the individual, society, and nature as a whole through cooperation with supernatural truth and grace within the Mystical Body. With all due respect to that great pontiff, rather than St. Pius X's motto of "restoration of all things in Christ" being an innovative call to arms, it can more accurately be described as a summary of the essence of the spirituality of the century in which he was born.

Devotion to the Sacred Heart

Let us explore this badge of honor with reference to the immensely powerful devotion to the Sacred Heart of Jesus. This cult, whose importance was discussed in depth by the Jesuit theologian Giovanni Perrone (1794-1876), a disciple of Möhler, was instinctively understood by many ordinary believers to be the obvious counterpoint to the naturalism of the Enlightenment and the disasters brought about by subsequent revolutionary movements. It was this popular appreciation of its meaning that caused the leaders of the counter-revolutionary revolt of the Vendée in 1793-1794 to plant an image of the Sacred Heart on their otherwise plain white banner, their later French counterparts to build a church on Montmartre bearing its name to expiate for the nation's sins against the rights of God in the 1870's, and Gabriel Garcia Moreno (1821-1875) to place his attempt to Catholicize the political and social life of Ecuador under its patronage at the same time. Popular commitment to the devotion was such that Pope Pius IX and Leo XIII both enhanced the importance of its Feast Day, the latter ending the century in 1899 by consecrating the entire human race to the Sacred Heart.

What does the devotion ultimately teach? It demonstrates that Christ's fully human heart—the most important symbol of a man's vitality and openness to altruistic love—was rendered sacred through its union with His divine nature in the second Person of the Blessed Trinity, the Word of God. This then pointed to the way in which all things human and natural could be rendered sacred—"divinized," to use the language of the Greek Fathers appropriated by the editors of the influential 19th-century Roman Jesuit journal, *La Civiltà Cattolica*—through participation in the life of Christ and His Mystical Body.

An awareness of the magnificence of this truth, the centrality and urgency of the call to individual transformation in Christ, and the need to mobilize every possible tool for achieving the glory it entailed, immeasurably increased the century's focus upon the chief means of gaining supernatural grace. It is therefore no real surprise it was accompanied by an enhanced appreciation of the Eucharist and the frequent reception of Holy Communion. The names of St. Peter Julian Eymard (1811-1868), Monsignor Gaston de Ségur (1820-1881), and the layman Marie-Marthe Tamisier (1834-1910) must be evoked here, Eymard providing spiritual stimulus to the practical >

work done by de Ségur and Tamisier to promote adoration of the Blessed Sacrament and reception of the graces coming therefrom through the organization of ever more influential and popular International Eucharistic Congresses, beginning in the 1880s.

The longing for an individual transformation in Christ that was understood to be as difficult a task as it was urgent also increased an appreciation for the need to mobilize other forces from His Mystical Body within whose embrace this "divinization" must take place. Hence, the massive reinvigoration of devotion to every relic associated with Jesus, to the Blessed Mother, to the saints, and to pilgrimages to all of their many shrines, both old and new. Such devotions had been forcefully downplayed by the powers-that-be of the previous century, with their common sense-driven *Poor Richard Almanac* understanding of godliness.

Enemies of these developments still steeped in such a humdrum moralism were stunned by the mass of believers, educated and uneducated, that came to revere the seamless robe of Christ, deemed to be in the possession of the Cathedral of Triers, when pilgrimage to it was revived by the local bishop in the 1840s. Moreover, they were horrified that pilgrims utilized the modern tool of the railroad, which was supposed to lead them more rapidly to the performance of merely naturalist tasks, to undertake this supernatural journey. They were no more pleased by the popularity of the rediscovered writings taking people away from earthly concerns that theologians and preachers were making known to the ordinary Catholic, one of the most significant being Louis Grignon de Montfort (1673-1716), whose *Treatise on True Devotion to the Blessed Virgin* was finally published in 1843.

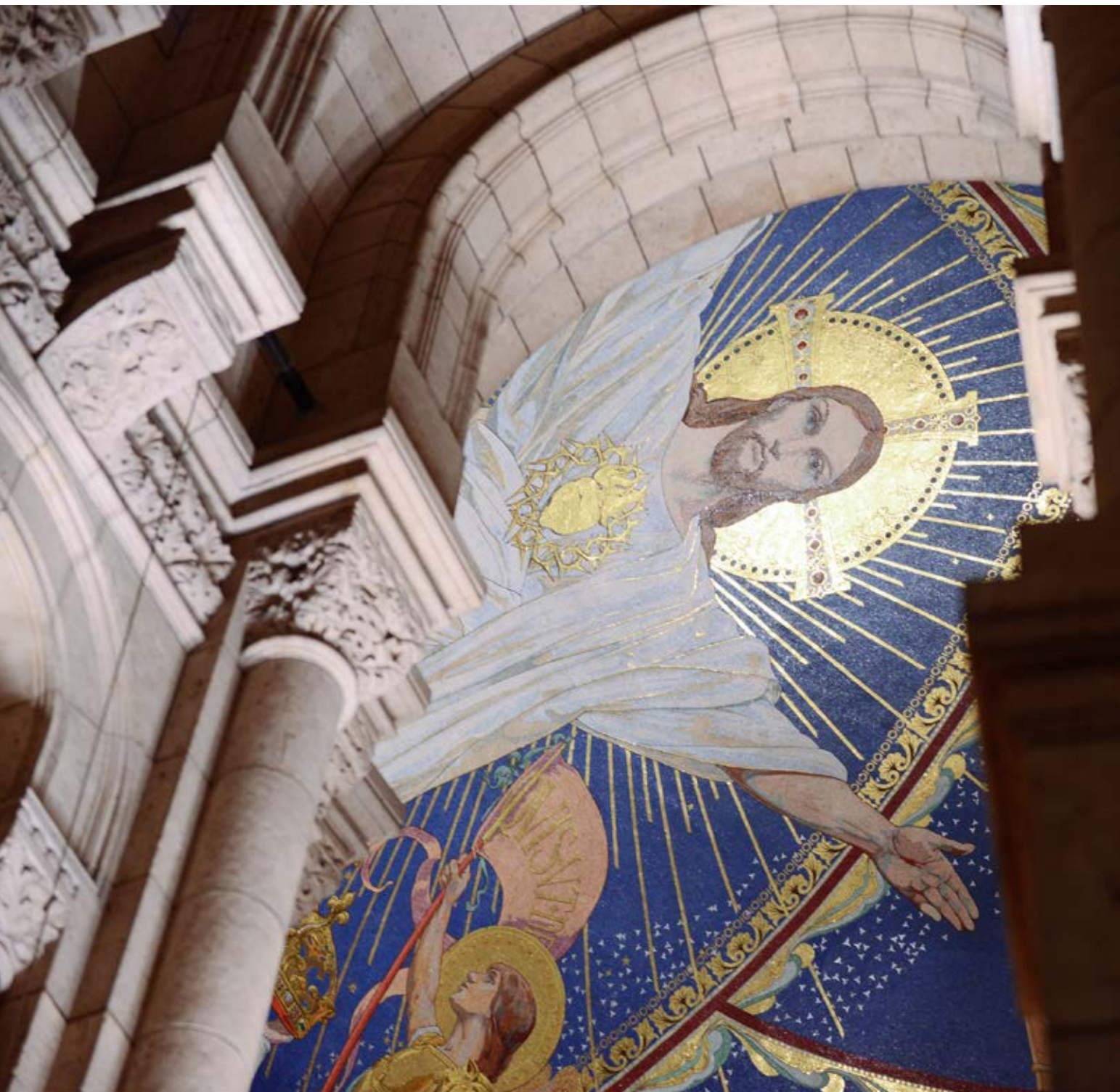
Assistance for individual transformation in Christ needed the support of a natural order that propelled men and women to seek this goal and not to treat it as a fanciful theological speculation diverting the population from the more practical labor of building personal economic prosperity or national political power. It was the recognized need and urgency for the family, the school, the workplace, and the political institutions of each and every land to open themselves fully to Christ to push the individual believer to his supernatural goal, fed by 19th-century spirituality, that fueled the truly impressive counter-revolutionary Catholic Action movements of the day in so many different countries. Such activity then worked back to stimulate the spirit still further. "Almost every Catholic meeting which I attended at that time," a witness of Austrian political activity noted, "was a fiery furnace for the souls, from which a torrent of sparks and flames of holy enthusiasm was generated; a powerful forge, in which the armaments were hardened for a battle for the Cross which now threatened from all sides" (S.N. Kalyvas, *The Rise of Christian Democracy in Europe* (Cornell, 1966), pp. 97-98).

Further Distortions

Anyone unfortunate enough to take seriously the distortions of the past promoted by the dominant forces in the Church today, who seem to argue that Catholic History began in 1962 with the opening of Second Vatican Council, will believe a lot of ultimately very contradictory facts about 19th century spirituality which I cannot fully explain in an article this length: that it was somehow simultaneously both exaggeratedly intellectual and yet maudlin, daintily feminine, and childlike in character, in a fashion that should alarm both those concerned for democratizing the Gospel as well as those embarrassed by what this might practically entail; that it was simultaneously too obsessed with individual sanctity and yet constantly seen by the world at large to involve grand popular pilgrimages, public International Eucharistic Conferences, and mass Catholic political action.

Once again, "giving the devil his due," all of this has some truth to it. 19th-century spirituality does display all these aspects, because it was truly Catholic, and therefore "all things to all people," in a proper manner, not "in a way that a vain modernity thinks." It displayed all of these seemingly contradictory elements in a unified spirit that dealt with humanity in an honestly—and not selectively—democratic fashion, recognizing the incredible diversity necessary to take seriously to find how to lead

everyone to transformation in Christ. In short, it offered something for everyone in aid of the same uplifting goal: eternal life in union of God through incorporation into Our Lord and Savior's Mystical Body. And, thankfully, given its rejection of the previous century's cultivation of a gloomy Jansenism suspicious of the possibility of doing God's will on earth, and its enthusiastic promotion of Alphonsus Liguori's (1696-1787) moral theology and spiritual teaching, it actually gave living men and women a real hope that they just might succeed in joining Christ, Mary, and the saints in Heaven after all.



Good Family Spirit

By the Sisters of the Society Saint Pius X

In order to blossom, flowers need warm rays of sunshine. And in the garden of souls, joy creates the necessary climate for hearts to expand.

Do Not Let Children Close Themselves Off

There are happy temperaments, always optimistic, never downcast or uninterested, who know how to render gratitude to God: it is a precious talent. But with grumpy children, those who sulk, are withdrawn, are grouchy and otherwise sorrowful, they must be taught to be joyful. Let us know how to point out the joyful side of things (yes, there always is one). The weather is bad: the rain will nourish the earth and help the crops to grow. Here is a vexation: what an opportunity, I am able to offer a sacrifice to the Good Lord! I had less cake than my brother: I am happy for him.

Let us not let children close themselves up in their sulkiness. As soon as this is threatened, a joke or a little teasing can lighten the mood: "Be careful, you are starting to pout; quickly get your big smile out of your pocket."

Grumpy children who are never satisfied will be interrupted, "Stop whining, you are so busy complaining about what you don't have, that you forget to see what you do have; you're moaning like a laundry list of complaints."

Nevertheless, it's necessary to detect the cause of an unaccustomed sadness, for example a bad influence or difficulties at school of which the child doesn't dare to speak. If the child can confide in an adult and find help therein, joy will resume. >

Let us take time to savor the simple joys in family life, such as the joy that follows work: contemplate the beautiful fields seen from above, admire the well-weeded garden, or the deeply-cleaned living room. There is the joy of being reunited after the week at boarding school, the joy of singing while washing dishes, the joy of a family outing or picnic, the joy to be old enough to help dad, and so many other little flowers of joy sown for us by the Good Lord. If a child does not find the joyful atmosphere necessary for his fulfillment in family life, it is to be feared that he will go elsewhere to find it, and God knows where this will be.

We will show by our example that virtue, far from smothering it, is the true source of joy. A rigid virtue, cold, stringent, and austere, is not communicable. Far from attracting, it pushes away and easily risks making children rebellious. True Christian virtue is joyful: joy in knowing ourselves beloved children of our heavenly Father, joy in offering Him the little events of our daily life, joy in being pardoned of our faults and healed of our weaknesses…Our Lord, in the Beatitudes, promises eight times to make us happy. He blesses and encourages all pure joy. One may say that joy is the sweetest gift coming from His hands after love.

The Effects of Sadness

Sadness, on the other hand, chills and extinguishes souls, kills the taste for effort, encourages vice. Let us not be pessimistic educators, never satisfied with the child's efforts. There are icy compliments, "Well, you have done less poorly than usual. For a loser, you managed not too badly." On the contrary, one can be positive even while reproaching, "I know you are capable of doing better, you will show me so next time." Let us know how to give the child a good reputation to justify, giving justice to his efforts, rejoicing in his success.

Certainly, in every life there are crosses, sometimes very heavy ones. In order not to sadden the family atmosphere, let us keep all concerns for the adults; children are not yet strong enough to carry them. Certain trials will, despite everything, affect the children such as mourning a loss or sickness. It is necessary to help them to cope without letting themselves be overcome with sadness. In fact, as long as one unites himself totally to the Will of God, even if it is crucifying, there remains in the center of the soul, despite all upset feelings, a little spark of joy. Perhaps it will be unfelt, but

it is real, because the soul loves God who is always present, and joy is one of the fruits of the presence of the Holy Ghost in the soul.

Don Bosco made joy one of his principal methods of education. He knew that the devil is eternally sad and communicates his sadness to the souls that he leads into sin. On the contrary, the soul in the state of grace is joyful. May children play, run, laugh, even make noise, but may they not sin! Our Saint even founded in his houses the "Society of Joy." And St. Dominic Savio learned well from his teachings, he who said, "We make sanctity consist of always being joyful."

Q&A

by Fr. Juan Carlos Iscara, SSPX

What is the difference between calumny and detraction? Can they be grave sins?

Man has a right to his good reputation. A "right" is that which is due to another, and it cannot be denied without injustice. "Reputation" is the opinion held by many about a person's life and behavior. It is the consequence of that person's physical, intellectual, and moral qualities and attainments, and as such, it belongs to him, it is his property. It is, as St. Thomas says, one of man's most precious temporal possessions. Without the good esteem of his neighbors, an individual's life in society becomes very difficult and even almost impossible.

Detraction is the unjust violation of the good esteem in which a person is held by making known to others some true but hidden fault of that person. St. Thomas says that it is a more grievous sin than theft, since a good name is better than wealth. Calumny differs from detraction only in that what is said of or imputed

to another is false in fact and known to be false; in this case, it adds the malice of lying.

To despoil someone of that good esteem without proportionate cause constitutes an injustice, which is more or less grievous according to the harm done and which imposes on the perpetrator the obligation of restitution.

It may be a grave sin, but its gravity is to be measured by the gravity of the fault of which the person is accused, and the extent of the damage done is to be judged by the character, position, office of the detractor and of the detracted, as well as by the circumstances of the hearers.

On the one hand, it must be noted that if a person's fault is such as to endanger the common good or is committed publicly, then his good reputation is destroyed and can no longer be reckoned among his assets. In such a case, disclosure of the evil deed implies no detraction. Similarly, no injustice is done by revealing the fault of another if it is necessary in defense of oneself or of others.

On the other hand, even if a person's good esteem in the eyes of his neighbors is founded upon error or ignorance as to the actual conditions, still the knowledge of the real state of affairs by someone does not confer any right to take away the general favorable appreciation which that person, as a matter of fact, enjoys.

Q&A

Is all judgment of our neighbor condemned by Christ?

When asked about a homosexual of good will who seeks the Lord, Pope Francis famously answered, "Who am I to judge?" This seems to be perfectly in line with Our Lord's command, when He commanded "judge not, that you may not be judged (Mt. 7:1). On the other hand, the Word of God also has told us that we must "judge not according to the appearance, but judge righteous judgment" (Jn. 7:24).

To solve the apparent contradiction, we must make distinctions to understand the different senses in which we may speak of "judgment."

First of all, judgment is an act of our intelligence, by which we perceive the agreement or disagreement between two ideas; in other words, it is, as St. Thomas explains, the mental act by which we assert or deny something—for example, when we make simple statements about the circumstances of our daily lives, such as saying "today is a beautiful day" or "I don't like sweets," and even when we assert weightier, doctrinal and moral matters, such as "God exists" or "abortion is a crime."

These judgments are necessary for living a normal, human life. They are required for the exercise of the moral virtue of prudence, which helps us to discern what we should do at every moment in order to direct all our actions, great and small, safely and assuredly to their ultimate end, God Himself. Therefore, God does not forbid such judgments—in fact, He cannot forbid them without depriving us of what is essential to the nature He has given us.

In our turn, we cannot abstain from making > such judgments everyday if we want to live a rational, Christian life—and much less can we abstain if by our office and vocation we are called to guide others towards God.

What Our Lord actually forbids us is what we call a "rash judgment"—that is, the attribution of something morally reprehensible to our neighbor, or the denial of something morally virtuous, without sufficient evidence. It is an assertion, with firm conviction, about someone's morality, rather than a suspicion or a doubt.

The rash judgment is contrary to charity, which, according to St. Paul, thinks no evil (I Cor. 13:5). St. Thomas Aquinas teaches that, in the absence of clear evidence, doubts about the virtues of another should always be interpreted for the best. The intention of the person making a rash judgment is essentially malicious and >

rejoices in finding wickedness in his neighbor, in contradiction to the impulse of charity.

It is also contrary to prudence, because that judgment lacks a reasonable foundation; it is based on evidence that, by its very insufficiency, does not allow a conclusive judgment.

Nevertheless, the specific malice of rash judgment consists in its injustice. First, we fail in the justice due to God, because when we judge not merely someone's external actions but assert his internal sinfulness, without sufficient proof, we offend God by usurping His exclusive right to judge the hearts of men (I Cor. 4:5; Rom. 14:4). We also inflict a moral injury on the person judged, who has the right, if not to a positive good reputation in the eyes of others, at least not to be held in contempt without sufficient reason.

The gravity of the sin we commit with our rash judgment depends on various circumstances. It would especially increase in direct proportion to the gravity of the sins of which we accuse our neighbor, taking also into consideration the dignity of the person accused and the insufficiency of evidence on which we base that judgment.

It does not appear that it would be gravely sinful to take as certain something that could reasonably be considered highly probable. Moreover, knowledge of the depth of the wounds that original sin has left in human nature and our own past experience may reasonably lead us to take precautions against the possibility that another may be sinfully inclined—and that would be simply an act of prudence.

Q&A

Is it permissible to buy relics on eBay?

During the Second Vatican Council (and even before), some bishops and theological experts decried the veneration of relics as expression of an outmoded and superstitious piety that had to be eradicated so that the Church could finally catch up with the modern world. Many bishops, parish priests and religious superiors took up the task with unprecedented energy. The relics that were spared destruction during that "cleansing" frenzy of parishes and convents found their way into antique shops and, more recently, into online sellers, such as eBay. Such sellers offer relics that are often of a very dubious provenance, either because they have been stolen or, even more frequently, because they are false.

In any case, canon law (canon 1190) establishes that it is absolutely forbidden to sell sacred relics, as it is another instance of the sin of simony, that is, the sacrilegious practice of trading sacred things for money.

This prohibition has been recently restated by the Congregation for the Causes of Saints, in the context of the growing number of relics due to the multiplication of beatifications and canonizations. The Congregation also reminded diocesan authorities that a certificate of authenticity is required for the relics to be exposed for public veneration, and also that they cannot be displayed in unauthorized or profane places.

Some sellers on eBay have argued that what is for sale is the reliquary itself, and not the relic, which is added as a "gift." Nonetheless, a simple examination of those listings shows that that is not the case, because an identical reliquary without the relic sells for a fraction of the price of the one that contains the relic—the difference in costs appears thus to be the "price" to be paid for the relic. Hence, simony…

Nonetheless, it may be argued that, in the case of the eBay relics, if they appear to be authentic, it may be permissible for Catholics to buy the listed relics in order to protect them from the danger of further harm or desecration.

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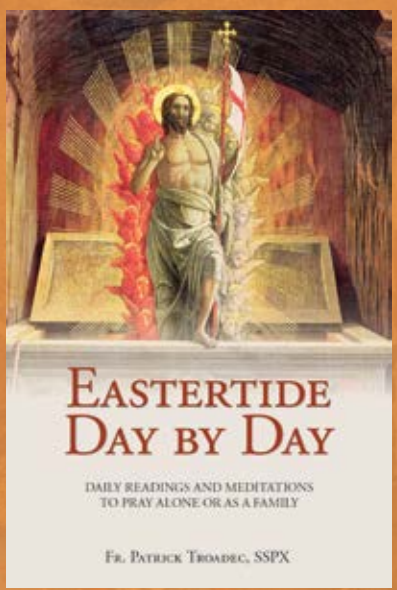

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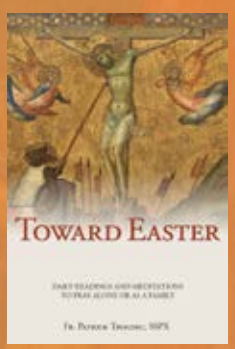

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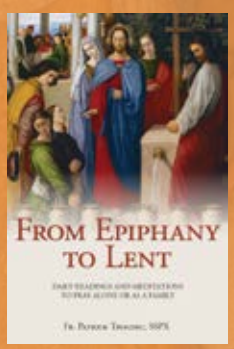

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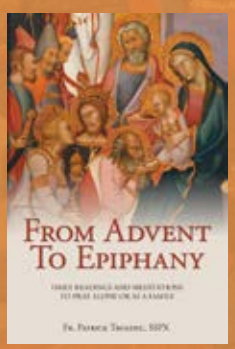

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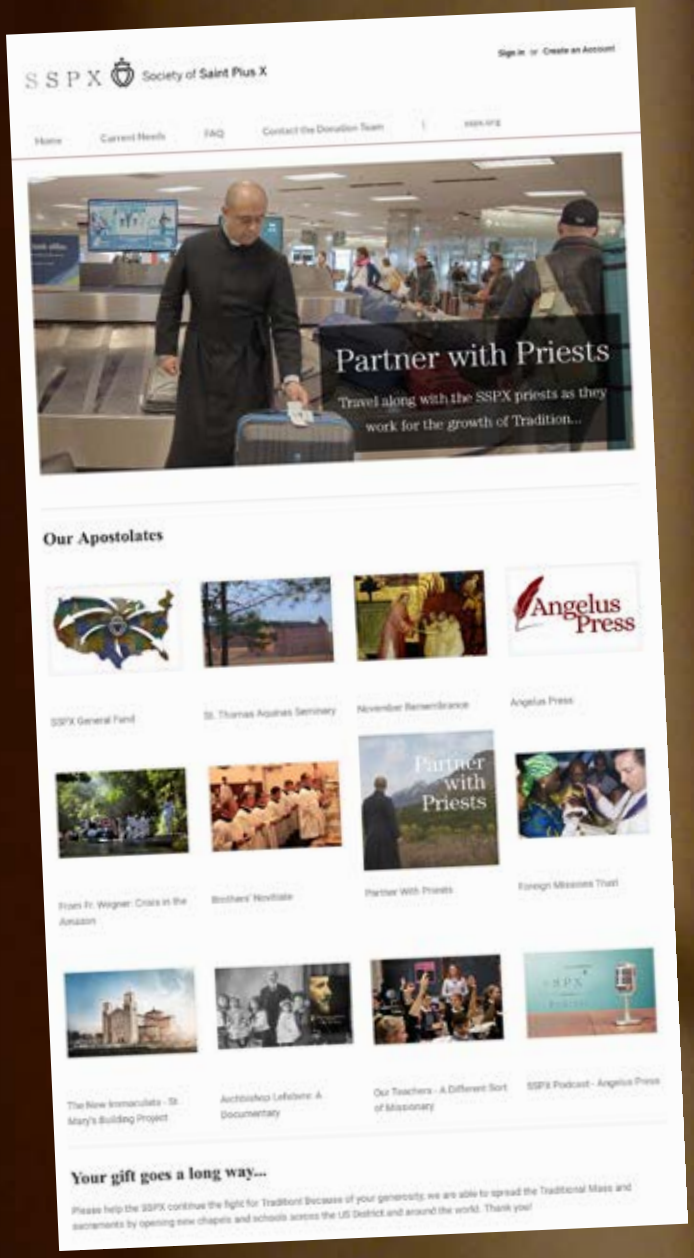

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Complex & Simple Questions Answers

Part Two: Prof. Felix Otten, O.P. and C.F. Pauwels

Editor's Note: This article is the second in a series of straightforward responses to frequently-encountered questions and objections concerning the Catholic Faith. The questions and answers are adapted from Professor Felix Otten, O.P. and C.F. Pauwels, O.P.'s ***The Most Frequently Encountered Difficulties***, published originally in Dutch in 1939.

> The Catholic Church teaches that man is free yet also maintains that God is the cause of everything. If that is so, is not God the cause of our will? And if God knows what we will do in advance and even causes what we do, how can we be free?

Persons who ask questions of this nature are often confused about the concept of "cause." A complete and scientific treatment of this question requires intense philosophical training. Therefore, only a few comments will be made here.

The statement "God is the cause of everything" could lead to much misunderstanding. One could conclude from it: "So God is also the cause of evil," and that conclusion would be completely crooked. So we should rather say: "God is the cause of all good." And now since there is something good in every human act, so God is also the cause of every human act. However, God is not the *only* cause of that act.

God moves everything, but He does that as the *first* cause. This means that He gives to us our free will. The free will is thus, as a gift from God, itself the cause of our free deeds. And that cannot be otherwise: the free will is created, and must therefore depend on the first cause, namely God. And by being the first cause, God moves all things according to their nature. According to God's design, it is our nature to be free.

So neither God nor the free will is the only cause of free human actions: God and the will work together as the first and second cause. That does not mean that God and the will each provide a piece of those acts; but both God and the will are both involved in causing the act all along. God is the first cause and the will is the secondary cause. And if God did not work as the first cause, the will could never be a secondary cause.

That is undoubtedly a difficult issue, and we cannot make a comparison to clarify this. Because only God, who is the Creator of everything, is a first cause, there is nothing like it. The solution to the question therefore lies in this: God is a cause that causes another, lower cause to be a cause.

How can original sin be reconciled with God's justice? After all, due to original sin we are deemed guilty for something we did not do ourselves, but rather Adam did at the dawn of creation.

We know from the Bible that God created the first people in a state of happiness. He bestowed the great privileges of a soul and body. Above all He appointed people for a supernatural purpose, that is, to the eternal salvation that consists in the blissful sight of God. As a means of attaining that supernatural goal, man received from God sanctifying grace, making him an adopted child of God with the right to Heaven as an inheritance.

These and other privileges, both in the natural and in the supernatural order, were given to man as a gift wholly *undeserved* and absolutely not due. Now all of this was not only given to the first people personally, but in and through them to all their descendants, that is, to all who would descend from them by birth. But the first people had to make themselves worthy of those great privileges through faithful fellowship with God and adherence to His commandments, namely the law of nature and especially the specific commandment: not eating the forbidden fruit.

After all, Adam was not only the natural ancestor of the people, but he was also appointed by God's free disposition to the moral head, that is, as the representative of all humanity, with regard to sanctifying grace and eternal salvation in Heaven. Adam bore not only the physical and natural, but also the supernatural, life of humanity. If he continued to obey God's command, his descendants would be happy; if he became unfaithful to God's command, mankind in and through him as its representative would become unhappy.

We know what happened. Thus, the supernatural life of humanity was desecrated by the representative of humanity: Adam. And from there it became that the people who are born without grace suffer not a *mere loss*, but *robbery*. All who are descended from Adam have been robbed of the good they should have had. This has left human nature in a state of spiritual despair, which we call original sin.

This original sin is not contrary to God's justice. After all, a prince can also raise a peasant to the level of nobility with his entire family, but on the condition that such a person serves the prince faithfully. If he does not, he loses the nobility not only for himself, but also for all his descendants. Could those descendants accuse the prince of injustice because they are born without nobility? Of course not! We must therefore pay attention to this: because of Adam's sin only those goods were lost to which the people were *not entitled*. Nature itself with its natural gifts survived the destruction of sin.

It is therefore better that we should >

look at the boundless love of God, who gave us a Redeemer, Christ Our Lord, and thus made Adam's sin according to the word of St. Augustine a *felix culpa*, a happy guilt. This sin is fortunate in that it brought us the blessedness of Redemption.

We believe that Christ, as the Second Person of the Holy Trinity, knows everything for He is God. So how is it that He can say that He does not know the Day of Judgment, but only the Father knows it?

The words on which this difficulty is based can be found in Mk. 13:32: "But no one knows about that day or the hour, neither the angels in Heaven, nor the Son, but the Father only."

These words can be explained in two ways which refute the apparent difficulty raised in the question.

First, we can point out that God the Son, Who had become a *man*, speaks to people here not as God, but as a *man*. We could conclude from this that He is talking about the knowledge that He possesses as a person. For Christ, who was both God and man, had an infinite, perfect knowledge as God. But as a human being, of course, He possessed a different kind of knowledge with which he did not know everything that he knew as God.

And then we might say that Christ speaks here in the same way as when He says that the Father is greater than He: that He speaks of His *human* nature and His *human knowledge*, and that He therefore merely indicates that He does not know the Day of Judgment as a man.

However, this explanation was rejected by a decree of the Holy Office on June 5, 1918. And so we must believe that even as a human being, by virtue of His human knowledge, Christ knew all the past, present and future; and therefore also the Day of the Judgment. And that is why we do better to adhere to the traditional statement which St. Thomas also gives: Christ did not know the day and hour of judgment with a *scientia communicabilis*, that is, with a knowledge that He was also *allowed to share* with others. That is why He said that He did not know. After all, we may also answer inappropriate questions about things that we should not mention with, "I don't know."

With this considered, we can say that the apostles showed an inappropriate curiosity about Judgment Day. And so Christ indicated that day and hour should remain unknown until the Father Himself would make it known.

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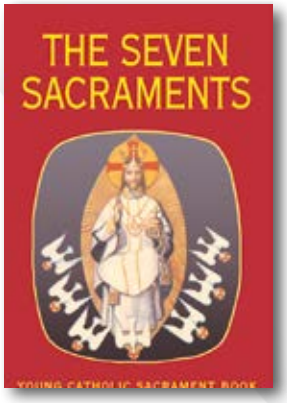

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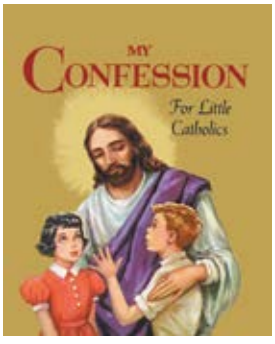

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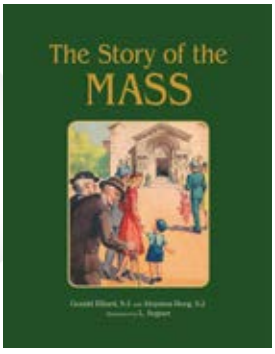

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Modernity and the New Mass

By Fr. Philippe Toulza

Editor's Note: The following is taken from the Symposium on the Mass of Paul VI: Diagnosing a Reform, held on March 2019. The oral character has been retained throughout.

Not many names have been given to the reality this symposium is discussing. We call it the "New Mass" and of course this name is bound to disappear. It is also called the "Mass of Paul VI" and this name will probably last forever. There are not many other names for it. But it ought to be called the "Modern Mass."

What Do We Mean By "Modern"?

Naturally, this name, unlike the other two, implies a judgment, and this judgment is not shared by all. For when we say that the Mass of Paul VI is modern, we are not using this adjective in an improper sense, the sense we use, for example, when we say that a building or a machine has been modernized; for in this case, "modern" means "recent" and more precisely "benefitting from recent techniques." Calling the Mass "modern" in this sense of the word would be the same as calling it "new," an adjective that is already widely used and bereft of any judgment as to its quality. When we say, therefore, that the Mass of Paul VI is modern, we intend to use this adjective in its proper sense, as a correlate of the concept of "modernity."

In this short talk, that is precisely what I should like to establish: that the Mass of Paul VI is modern. To establish means to prove. The context of a symposium conference is always limited, but it can still suffice sometimes to establish a proposition. In this case, it will not suffice, because it cannot. The

proposition that "the Mass of Paul VI is modern" unites the predicate "modern" to the subject "Mass of Paul VI"; and these terms designate two things that are not simple but complex. "Modernity" is complex; it does not consist in a single idea, but in a collection of several ideas, therefore an order of ideas; a disorder, we should say, to be exact. The "Mass of Paul VI," like any liturgical rite, is also complex: it includes gestures, words, and objects that occur successively one after another; it, too, is a whole. The declaration that the Mass of Paul VI, in all its complexity, deserves to be called "modern," with the complexity that this notion implies, can only be accomplished rigorously with an amount of time that has not been allotted for this talk.

The Treasure of the Church in the Face of Modernity

To say that "the Mass of Paul VI is modern" is no compliment. It is far more severe than saying an idea or a book is modern, or that a person has modern convictions, because we are speaking of the Mass, the sacrifice of Our Lord Jesus Christ, Son of God, by whom all things were made, by whom men can be saved, in whom all things will come together at the end of the world. This sacrifice was total, because it was mortal, in a word, a true sacrifice; it was total because if in a sense the creature is nothing compared to God this is because in a sense God is everything to the creature; it was total because it was the accomplishment of the ancient sacrifices and is fitting for the entire period of time that remains until the Parousia.

For these reasons, the Church watches with pious care over what Archbishop Lefebvre called the "treasure of the Church," the Mass, the total, in a way absolute sacrifice that in her eyes is the supreme element of the Church's treasure. Yes, to say that a Mass can be modern offends Catholic ears. And yet, it is indeed the case.

Modern ideas were born progressively between the 14th and 16th centuries in the Western world, and the Catholic Church has from the start been their principal and avowed enemy; she used against them the means she disposed of thanks to her divine constitution, up until Vatican II. As sociologist Emile Poulat pointed out, the concept of modernity and the adjective modern are rare in the conciliar documents. The major problem the Vatican II Fathers faced was rather that of inaugurating a new relation between the Church and the world; they sought to leave the conflict behind them and to establish more than an armistice, a peace based on shared views. It was not about becoming modern but about making peace with the world; however, what had hitherto provoked war? Modern thought, that presided over the course of the new world. Consequently, it was not with the world as the world that the Church wished to dialogue, but with the world as modern.

We constantly come back to Paul VI's famous speech at the closing of the Council, and how could we not? It was above all in this speech that he joined hands with modernity. When he promulgated the *Novus Ordo Missae* four years later, there was no doubt that the mission of this reform of the rite was to incarnate in the Catholic liturgy the new principles that the authorities of the Church were adopting, principles regarding their relations with the world, but also their conception of man and of religion. We can therefore affirm without fear of error that the Mass of Paul VI was the liturgical complement to the Church's adaptation to the modern world: a reconciliation with the modern world. This is saying a lot, but it is not enough. We cannot do without a definition of modernity if we wish to accomplish the purpose of this talk.

Definition of Modernity

What, then, is modernity? It is, need we repeat, not *one* idea, but an order of ideas, a doctrine in sum. What is the essence of this doctrine? Allow us to try to synthesize what authors say of it, be they for or against modernity. Modernity is a doctrine on man. What is man in truth? He is something, a substance, we would say in philosophy, finite, therefore created. As a being, as a substance, he resembles God. As finite, as created, he is distinct from God. Now, if we consider him in his relation to the other creatures in the universe, the other created substances, we can say that his superior faculties, intelligence and will, distinguish him from the animals, plants, and minerals. There are therefore three elements that enable us to consider man distinctly: 1, his substance, a finite creature; 2, his intelligence; 3, his free will.

Modernity is a doctrine on man. It therefore has something to say about his substance, about his intelligence, and about his free will. >

1. On his substance, what does it say? That it is great, worthy, superior. Modernity magnifies man. In this respect, it is a form of humanism.
2. On his intelligence, what does it say? That it is great, worthy, superior. Modernity magnifies reason and science according to modern philosophy.
3. On man's freedom, what does it say? That it is great, worthy, superior. Modernity is an apology for freedom and rights.

Can the Church Be Reconciled with Modernity?

For a long time, the Church considered that she did not have the right, to use the terms of Pius IX, to reconcile herself with modernity. She has since changed her tune. Why? The pretext was that there are similarities between modern thought and the Catholic religion.

1. Modernity affirms the dignity of human nature and of the human person; but the Church also magnifies man; in the earthly paradise, God made Adam the master of all things. In Christianity, there is also a form of humanism, integral humanism.
2. Modernity upholds the greatness of reason and knowledge. But the Church is also a friend of intelligence, which she marries with the Faith; she has always supported true science.
3. Modernity exalts man's freedom and rights. And the Church has never disdained the will; she has always considered that freedom was the sign that man was created in the image and likeness of God.

In fact, these are only similarities. It is true that, like modernity, the Church confesses the dignity of human nature, its intelligence and its free will. But the modern conception of this is essentially contrary to the Catholic religion. Indeed:

1. Modernity magnifies humanity in a holistic vision that places God in parentheses (agnosticism) and tends to deny Him (atheism). For example, all modern thought necessarily accepts the sovereignty of the people, which disposes the order of politics and legislation sovereignly, absolutely, and independently of any objective order that would impose itself upon humanity, such as the natural and divine order.
2. Modernity magnifies reason in a rationalistic perspective that, while it does not deny the possibility of Revelation and the supernatural order, refuses to allow the Faith to do anything but restrict itself to the personal, private sphere.
3. Modernity magnifies freedom in a liberal perspective; man is independent, which means that no law imposes itself upon him by nature or by any authority superior to that of the collectivity.

It is not just a part of modern thought that goes against Catholicism; it is not peripheral, accidental aspects of it; it is its very nature. There is no misunderstanding, they are two entirely opposite viewpoints. This is exactly what we find in the Mass of Paul VI. Yves Chiron has demonstrated that along with Bugnini, Pope Paul VI participated in the work sessions to write the New Mass. The Mass of Paul VI was not only a liturgical disposition to facilitate the pacification of the relations between the Church and the world; it is modern because the standards, gestures and words of which it is composed are, as a whole, modern. They follow modernity's three major lines of thought: humanism, intelligibility, and freedom. They magnify man, they magnify his reason, they magnify his freedom. They do not remain within the Catholic *ambitus* in doing so. No, they leave this *ambitus* behind. Unfortunately, I can only offer you a few arguments.

First Reason: Humanism

Maintaining that sin is a reality diminishes the quality of man. The Mass is less a praise of man and more a praise of God. Why is the Mass a sacrifice? Because the Mass is a praise of God's greatness. When we pay homage to someone, whom do we glorify? The one to whom we are paying homage. We are not there to glorify ourselves. The centurion who asked Our Lord to heal his sick servant did not say "I am a centurion; I am an officer," but "I am not worthy that Thou shouldst enter under my roof." The humility required in the Mass is what guided the Church to place these words on the lips of the priest, then the faithful, just before Holy Communion. As for the New Mass, it mixes the glorification of man in with the praise of God and honors the profane. It is simply out of place. It is also a modern-spirited glorification.

The change to the "*Suscipe Sancte Pater*" is the flagship in which we find all this humanism. Here is the old form of the *Suscipe* prayer:

"Accept, O Holy Father, Almighty and eternal God, this spotless host [Our Lord Jesus Christ], which I, Thine unworthy servant, offer to Thee, my living and true God, to atone for my numberless sins, offenses, and negligence; on behalf of all here present and likewise for all faithful Christians living and dead, that it may profit me and them as a means of salvation to life everlasting. Amen."

How does the new prayer of the offering of the host compare?

"Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life."

God is spoken of as the God common to all religions. The bread is offered only as bread, as a natural thing, the fruit of the earth and of men's labor. Man's work is offered to God. The prayer disregards the consecration of the bread that will become the Body of Christ through the ministry of the priest, in order to obtain the remission of sin, satisfaction, and the grace to attain Heaven. With the New Mass, the tendency is to consecrate the work of men that is worthy to be presented to God, as if our activity could be a sacrifice. We remain standing, speak to God on a familiar tone, and offer our bread.

I am going to be severe here. When they say the new liturgy has a wicked origin, I think they are not entirely wrong, for Satan's sin, according to St. Thomas Aquinas, was that when God offered him a supernatural happiness that could be obtained with supernatural help, he refused and wished to attain this happiness by his own strength and consecrate himself.

Second Reason: Intelligibility

Desacralization is the result of humanism and simplicity is the result of rationalism. Both are to be found in the use of the vernacular and the abandonment of many sacred rites.

Human reason is exercised through intelligibility. They wanted to bring intelligibility into the liturgy. In Latin, our intelligibility is not used; we remain in ancient times when our reason was enslaved to obscurantist powers. When we hear the Mass in our language, we are emancipated from the dictatorship of dead languages and, therefore, of those who know them, the priests.

It is the common practice of all religions to require a sacred language in order to distinguish the sacred from the profane. Even in the Eastern Churches the sacred languages ended up becoming distinct from the languages of the people. Dom Guéranger sings the praises of Pope St. Gregory on this point: "The Duke of Bohemia, Vratislas, asked if he could extend to his peoples who were also of the Slavic race the dispensation John VII had granted for Moravia. Gregory firmly refused: 'As for what you have requested,' he wrote to this prince in a letter in the year 1080, 'desiring our consent to celebrate the divine office in the Slavonic language in your country, know that we can in no way grant this request[.] ... It is no excuse to say that certain religious men (St. Cyril and St. Methodius) graciously submitted to the desires of a people full of simplicity or did not see fit to remedy them; for the primitive Church herself assimilated many things that the holy Fathers corrected after submitting them to a serious examination.'"

As for the rite itself, the contrast is evident. When dealing with mystery, one uses signs, for mystery is supernatural. In the New Mass, simplicity reigns supreme. With Paul VI, the rite is simplified, everything that surrounds it and all the repetitions are abandoned so that the rite can be understood without any preparation. Away with the trappings of the old rite that surrounded the faithful with a magnificent decor in a church whose architecture uplifted the soul. For all of that entertained in man the sentiment that he is not able to understand what is happening under his eyes. Paul VI completely disregarded this liturgical principle recalled by the Catechism of the Council of Trent (Ch. 20, 9): "Of these rites and ceremonies let none be deemed useless or superfluous; all on the contrary tend to display the majesty of this august sacrifice, and to excite the faithful, by the celebration of these saving mysteries, to the contemplation of the divine things which lie concealed in the eucharistic sacrifice."

Third Reason: Free Will, Anarchy, and Creativity

With the New Mass, human freedom is magnified. And in the first place, the standards are drastically reduced. With the old Mass, the 270 liturgical gestures had to be learned very exactly and woe >

to anyone who strayed from the ritual. Everything was codified by the Church. In our days, this goes against human dignity, and therefore the standards have been drastically suppressed. Today, it is very easy to learn to say Mass, something I can hardly recommend!

We also have to mention the liturgical creativity and anarchy of which Benedict XVI complained 40 years later: "In many places celebrations were not faithful to the prescriptions of the new Missal, but the latter actually was understood as authorizing or even requiring creativity, which frequently led to deformations of the liturgy which were hard to bear. I am speaking from experience, since I too lived through that period with all its hopes and its confusion. And I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church" (Benedict XVI, Letter to the bishops on the occasion of the publication of the *Motu Proprio "Summorum Pontificum"*).

Indeed, in the 1960s, the differences between various celebrations were such that Paul VI was forced to conclude in an audience on September 3, 1969: "But this reform is not without its dangers, in particular that of arbitrary choices that could disintegrate the spiritual unity of the Church as well as the beauty of prayer and the beauty of the liturgy. The Church, while allowing the use of spoken languages, certain adaptations to local desires, novelties in the rites, does not wish it to be believed that there no longer exists any common, set and obligatory rule in the prayer of the Church, and that each can organize or disorganize it at will."

Some will object that these were abuses and excesses that were not in keeping with the model edition, the only edition promulgated by the pope. This is true, without a doubt. And yet, we must point out that these abuses and excesses spread universally, as a property of the *Novus Ordo*, as if the "Mass of Paul VI" lent itself, by its very nature, to these disorders. They belong to a dynamism which seem to go along the very lines of the liturgy of Paul VI.

Conclusion

In order to understand the new rite, it is not enough to analyze the texts, one also has to observe it. That is when one discovers this effort to make friends with modernity. I am not saying that the Mass of Paul VI is modern in the strong sense of the word. If it was, it would be an agnostic and atheistic Mass, a Mass that denies the supernatural and miracles, a truly libertarian Mass. But, in his effort to reconcile with modernity that was pursued at Vatican II, Paul VI took this effort all the way by creating a liturgy from scratch.

It is necessarily modern. It has nothing to do with an ancient Mass, for modernity dates back to the 16th century! In fact, it has sufficiently incorporated humanism with the reign of reason, intelligibility, simplicity, and freedom in multiple aspects that we can say it has ceased to be Catholic. And to say that a Mass is close enough to modernity that it is no longer worthy to be called Catholic means that it deserves to be qualified as modern.

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The Last Word

Dear Reader,

Do you have a spiritual life?

I am not asking if you have the true Faith, if you say the rosary, make novenas, or even recite the Divine Office, if you go to the sacraments and the Traditional Mass, if you read Sacred Scripture, the lives of the saints, their writings, and other spiritual books.

I am not asking if you understand the crisis of the Church, and if you are fighting to preserve Tradition by supporting traditional Catholic schools, seminaries and convents, or if you are actively pro-life.

"If I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing" (I Cor. 13:2-3).

Do you have a spiritual life means do you have that charity without which, the apostle says, in spite of all the knowledge you may have and the works you may do, you will not enter into the Kingdom of Heaven.

We are speaking of a *life*, and life is a movement. The spiritual life is then a movement entering in the life of God, "who is a spirit," vibrating with the living movement within the Blessed Trinity. "The Father loveth the Son." "This is My Beloved Son in whom I am well pleased!" Do you have that deep thirst to know God more intimately and to grow in charity "unto the fullness of the age of Christ" in order to "reach that degree of glory which, Thou, O Lord, hath prepared for me in Thy kingdom"?

"I am come that they may have life and may have it more abundantly." "I thirst!"

One of the keys to that spiritual life is meditation. Without the practice of meditation, one can go to the Traditional Mass for years and have no spiritual life. With a serious and daily practice of it, in a short time, one makes stupendous progresses. That is a fact. Go on an Ignatian retreat to learn how to meditate.

That is also the *soul of the apostolate*: to see all things as coming from God, and to use all things to go to God. This was the teaching of that master of spiritual life, Dom Chautard. Read his book.

Caritatem habete—Have Charity!

Fr. Daniel Couture

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