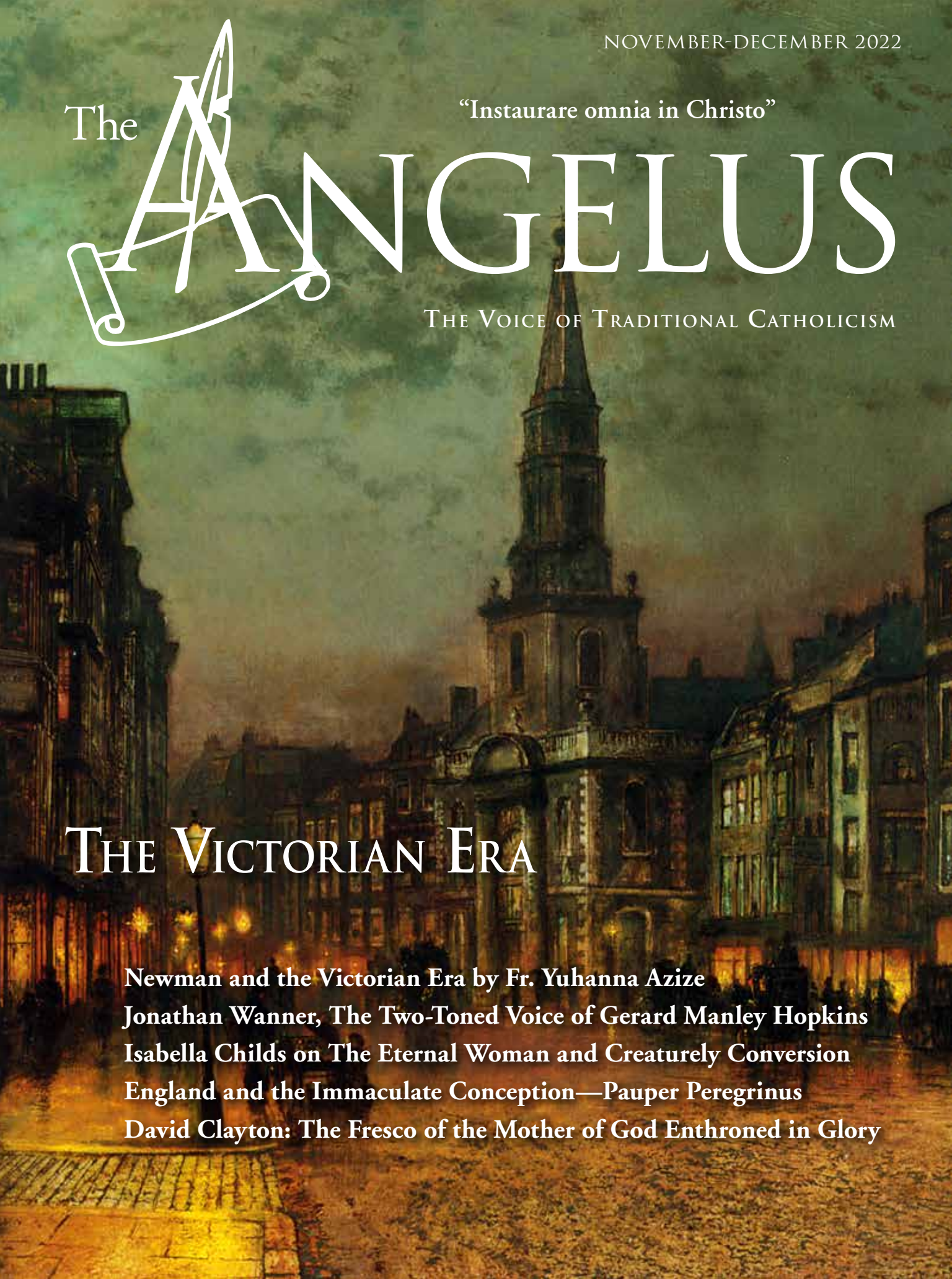
NOVEMBER-DECEMBER 2022

The Angelus

"Instaurare omnia in Christo"

THE VOICE OF TRADITIONAL CATHOLICISM



THE VICTORIAN ERA

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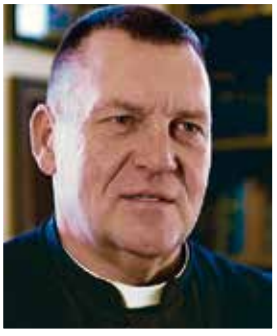

Fr. John Fullerton
District Superior of the United States of America

Dear Reader,

The recent passing of Queen Elizabeth II on September 8, 2022 turned the world's eyes toward the United Kingdom and its monarchical history—a history replete with fraught relations between the Catholic Church and the Crown. Those relations began to improve ever so slightly in the years leading up to the reign of Elizabeth's great-great grandmother, Victoria. When she ascended the throne in 1837, British Catholics were enjoying nearly a decade of having many of their civil rights restored through the Catholic Emancipation Act of 1829.

During the so-called Victorian Era, Pope Pius IX reinstated the Catholic hierarchy in 1850 with 13 sees and the Archdiocese of Westminster. Not since the reign of Mary Tudor in 1855 had England seen a normal Catholic ecclesiastical organization. The "Oxford Movement," which sought to return the schismatic Church of England to its Apostolic roots, picked up steam before its most talented and visible proponent, John Henry Newman, left Protestantism behind for the Catholic Faith. Joining Newman were a slew of other high-minded Anglicans, including the future Catholic Archbishop of Westminster, Henry Edward Manning.

In this issue of *The Angelus*, we look at the prevalent cultural currents during the Victorian Era with particular attention paid to Catholicism's role during it. While the advancements made by the Church during this period were laudable and laid the groundwork for the British Catholic intellectual revival of the early 20th century, many of its fruits have been lost in the wake of the Second Vatican Council, which opened 60 years ago.

Let us pray that, in God's good time, Catholicism regains its foothold in England so that the Gospel may again reign in the homeland of so many saintly missionaries, hierarchs, and martyrs.

Fr. John Fullerton

ON OUR COVER: John Atkinson Grimshaw (1836–1893), *Blackman Street, London* (1885).

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"To publish Catholic journals and place them in the hands of honest men is not enough. It is necessary to spread them as far as possible that they may be read by all, and especially by those whom Christian charity demands we should tear away from the poisonous sources of evil literature."
–Pope St. Pius X

FEATURED:

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Newman and the Victorian Era

Fr. Yuhanna Azize

Ex umbris et imaginibus in veritatem
"From out of shadows and appearances,
into the reality"
–The words Newman chose for his epitaph

John Henry Newman was born into this world on February 21, 1801, into eternal life on August 11, 1890, and canonized on October 13, 2019. He was, in mind and spirit as well as nationality, an Englishman through and through, but a Catholic and a priest before all else. His epitaph, carefully chosen to sum up both his life and his hopes for eternity in heaven, expresses the realization that God alone is complete reality and truth, and that this world is but a shadow cast in time.

If anyone has heard anything of Newman, they probably know that he had been a famous minister in the Church of England, and that half-way through his long life he converted to Catholicism, became a priest, and was made a cardinal. Some people also know that as an Anglican, he had been one of the founders of the "Oxford Movement," and as a Catholic he had transplanted into England the Italian way of priestly life called "the Oratory," adapting it for contemporary English conditions, allowing priests a settled, almost monastic life in one religious house, their Oratory.

John Henry Newman has long been celebrated in Catholic circles; many of his books, including his lengthy poem *The Dream of Gerontius* have been continuously republished, and his hymns "Firmly I Believe and Truly," and "Lead Kindly Light" are sung in many traditional churches. The University of Notre Dame Press, together with Gracewing, are publishing in an attractive series the entire body of his writings; and a large, substantial body it is, too. Of the seventeen volumes which have appeared, some are established classics, such as *An Essay on the Development of Christian Doctrine*, and the novel *Loss and Gain*; while others collect essays and articles from his Irish and other periods,

most of which have been hard to find in print. Our task today is not to celebrate his sanctity or his work in general terms, but rather to relate this great saint to the Victorian era.

> "Now there must be such things as First Principles–that is, opinions which are held without proof as if self-evident. … If you trace back your reasons for holding an opinion, you must stop somewhere … else, life would be spent in inquiring and reasoning, our minds would be ever tossing to and fro, and there would be nothing to guide us."
>
> *Lectures on the Present Position of Catholics in England*, 2000 edition, p.279.

The Victorian Era

The ground for the Victorian Era had been prepared especially during the time of William Pitt the Younger (1759-1806), who with but one intermission, served as Prime Minister from 1783 until his death twenty-three years later. Due to his genius for administration and finance, and his ability to see where his powers should be directed, he was responsible for charting and ensuring Britain's recovery after the disastrous defeat in the American Revolutionary War (1775-1783), when England's ancestral foe, France, assisted the locals to obtain the victory. France was, at that time, the most powerful state in Europe: only the English Channel and some tempestuous weather saved Britain from invasion once Bonaparte had defeated all the continental powers (the losses at Bantry Bay, and the Battles of the Nile, Trafalgar). It is difficult now to appreciate how close Britain came to absorption into the Empire, and also how powerful the English military was for almost the entirety of the Victorian age, once Pitt had built up its navy and assisted the development of the Industrial Revolution.

By cutting punitive government excises, Pitt both minimized the smuggling industry, and raised government revenues. He also introduced, for the first time ever, an income tax, which, although it was suspended for a time, put the country's finances on a stable footing, even if the cost of the Napoleonic Wars consumed the surplus he had been building up. Pitt had also agitated for Catholic Emancipation and the reform of Parliament: both measures which were opposed by George III, but would come to fruition after Pitt's premature death. The prosperous and peaceful England in which Newman lived was a product of Pitt's statesmanship.

Queen Victoria reigned from 1837 to 1901. So powerful was her image in Great Britain, so powerful did Great Britain become, and so powerfully did her character represent the mind and heart of Great Britain, that the entire period came to be known as "the Victorian Era." It was a distinctive age, marked by wealth, advances in science, moral steadiness, and optimism. However, the shadow side of the era was the proliferation of large pockets of poverty, the incipient decline of religion, the growth of amorality, and self-criticism, even self-hatred, on a social scale. All of these characteristics are sketched in the novels of William Makepeace Thackeray (1811-1863), Charles Dickens (1812-1870) and Anthony Trollope (1815-1882), from the perspective of the rising middle class to which these authors belonged. Dickens' novel *Oliver Twist* (1838) graphically depicts the worlds of the miserable and the comfortable, and how immorality permeated society together with a rather sentimental form of Christianity.

Perhaps the title of Thackeray's classic *Vanity Fair* (1847) accurately expresses the impressions we have today of that era: a lively and colorful street market, full of fun and excitement, but still, at its heart, vain. Yet, there was more than mere pomp. There was the high-minded seriousness of the Catholic Church which was re-establishing itself and its mystical liturgy throughout the British Isles, and attracting to itself a multitude of converts, some celebrated, others unknown, and very many belonging to the burgeoning middle class. However, also in this Victorian Era, Charles Darwin (1809-1882) was instrumental in propagating a theory of evolution which, as it ramified into all areas of thought, partly caused and partly marked a catastrophic change in how men viewed God, human life, and the world. It is easy to forget that although he was German, the work of Karl Marx (1818-1883) was chiefly conducted in England, referred to local conditions, and that Marx (like Freud) was influenced by Darwin. By the end of the era, British politics had been transformed from a fledgling into a rather fully formed modern parliamentary democracy, in which more men, and now women, had begun to receive the suffrage in certain elections, a process which continued until it was

Oriel College (Oxford University) founded in 1324 (Source: Andrew Shiva / Wikipedia / CC BY-SA 4.0). Newman was elected a fellow at Oriel on April 12, 1822.

Christ Church Cathedral, Oxford (David Hawgood). Newman was made an Anglican deacon on June 13, 1824 at Christ Church Cathedral, and ordained an Anglican priest the year after.

The nave of the Oratory church, Birmingham. Newman established the English Oratory of St. Philip Neri starting in Birmingham in 1849. He also founded the Oratory School there in 1859.

The London Oratory on Brompton Road ("Brompton Oratory"/ Church of the Immaculate Heart of Mary) . Newman established the London Oratory in 1849 with Fr. Frederick William Faber as its superior.

In 1854, at the request of the Irish Catholic bishops, Newman went to Dublin as rector of the newly established Catholic University of Ireland (1854-1858), now University College, Dublin. It was during this time that he founded the Literary and Historical Society.

Newman's personal coat of arms upon his elevation to the cardinalate (1879). The Latin motto, *Cor ad cor loquitur*, translates as "heart speaks unto heart."

consummated in 1928 when all citizens, male and female alike, over the age of 21 were enfranchised.

At the beginning of the nineteenth century, the Church of England was the established Church. By the end, it had effectively lost much of its social and political power. As the Victorian Era dawned, the Anglicans were suffering from the inevitable results of the Reformation: having rejected the authority of the Church and tradition for personal interpretation of the Bible, Luther saw his "reformation" splintering before his very eyes, and the historian knows that the principle of disintegration has obtained ever more and more power over Protestants, Evangelicals, and Pentecostalists.

> "It is a First Principle that man is a social being; a First Principle that he may defend himself; a First Principle that he is responsible; a First Principle that he is frail and imperfect; a First Principle that reason must rule passion."
>
> *Lectures on the Present Position of Catholics in England*, 2000 edition, pp.280-281.

Newman

The future saint was born an Anglican. Writing of his childhood in the *Apologia*, Newman recalls:

> I thought life might be a dream, or I an angel, and all this world a deception, my fellow-angels by a playful device concealing themselves from me, and deceiving me with the semblance of a material world.

He was precocious in his religious development. In his magnificent *Apologia pro vita sua* ("defense of his life"), as to which, see further below, Newman wrote:

> I am obliged to mention, though I do it with great reluctance, another deep imagination, which at this time, the autumn of 1816, took possession of me,–there can be no mistake about the fact; viz. that it would be the will of God that I should lead a single life. This anticipation, which has held its ground almost continuously ever since,–with the break of a month now and a month then, up to 1829, and, after that date, without any break at all,–was more or less connected in my mind with the notion, that my calling in life would require such a sacrifice as celibacy involved; as, for instance, missionary work among the heathen, to which I had a great drawing for some years. It also strengthened my feeling of separation from the visible world, of which I have spoken above.[1]

The "sacrifice" is clearly the forsaking of marriage. In 1840, he wrote of having foregone "the sort of interest which a wife takes and none but she … I willingly give up the possession of that sympathy, which I feel is not, cannot be, granted to me. Yet, not the less do I feel the need of it." In this, Newman was setting an example: and the Oxford Movement of which he was one of the leading lights, and by far the most important theologian, inspired the first Anglican order for men, which opened in the USA in 1842, and in England in 1866. The development of the tradition of High Church Anglicanism in the Victorian Era, including a new and favorable view of celibacy, was a major result of Newman's work.

The Oxford Movement, begun when Newman was teaching there, was an effort to find a middle ground between Catholicism and Protestantism, so that the Anglicans could think of themselves as part of a universal Church, in possession of the full apostolic truth. They were opposed to what Newman called the "liberal principle," what we might call relativism, opposing to it the "dogmatic principle," that there really is an ultimate truth about human salvation, that it is known to the Church, and the tenets of the faith must accordingly be held to obtain salvation. The most distinctive productions of the Movement were the *Tracts for the Times*, many of which have recently been published in the Millennium edition. The most important of these controversial documents, which succeeded in causing Anglicans to consider fundamental questions about their faith, were written by Newman. The final Tract, the ninetieth of the series, was penned by Newman to explain the charter document of Anglicanism in a more Catholic sense. In 1841, the Bishop of Oxford saw to it that the series ceased forthwith, and the next year, Newman and some friends moved to nearby Littlemore where they maintained a quasi-monastic fellowship. Ever cautious, Newman did not seek to be received into the Catholic Church until he had completed *An Essay on the Development of Doctrine*, showing that he had intellectually and not just emotion-

ally accepted the truth of the faith. On October 9, 1845 he was received, and in 1846 he was ordained a Catholic priest in Rome, where Pope Pius IX awarded him a doctorate in Divinity. The next year, he returned to England, a member of the Oratory of St. Philip Neri, and established the Oratory, as we have mentioned.

The Apologia

Newman had a relatively quiet and inconspicuous life, serving the Church and the Oratory and working in the education of children: something of increasing importance for the middle and lower classes of the Victorian Era. He was invited to found a Catholic university in Dublin. He worked to the edge of extinction, and in the process produced lectures on education, culture, the idea of the university, and the formation of young people, which have since become classics. But at the time, his achievement was not appreciated. Indeed, he was treated rather shabbily. Newman was neglected not only by his own Church (within which he was unfairly regarded with suspicion), but also by other Englishmen. Then, the January 1864 edition of *Macmillan's Magazine* printed an allegation that "Truth, for its own sake, had never been a virtue with the Roman clergy," and that Newman himself had taught this. This eventually led to Newman's writing the *Apologia pro vita sua*, which defended not only the author himself but, the Church, too. The *Apologia* was immensely successful, and brought about a cultural shift in how the Catholic Church was seen, turning Newman into a treasured, even beloved figure.

Newman had completely routed his opponent, Charles Kingsley, who was then the leading Anglican figure of his generation. Kingsley was Cambridge professor of history and a highly successful novelist who had made a large impact on his world with his ideas of "muscular Christianity" and "Christian socialism." Even Kingsley's wife admitted that, in Newman, her husband had finally met more than his match. All his life, Newman's writing style was unmatched. He delivered the most powerful sermons of his age. He had been a magnet to the young intellectuals of Oxford University. His works dealt with everything from Patristic studies, to poetry, through to modern moral controversies. He also studied mathematics to a high level, and was an accomplished violinist. But he gave it all up for the truth, and to live it.

An Essay in Aid of a Grammar of Assent

A reputable work, Anthony Kenny's *A New History of Western Philosophy*, vol. 4, *Philosophy in the Modern World*, gives an honored place to Newman, and especially to his *An Essay in Aid of a Grammar of Assent*. Newman's work in this regard was trailblazing: he inquired not into what knowledge is, but how we come to believe something, and when that belief can be said to be rational. Against the attack that religion is nothing more than superstition, Newman argued, no, to hold a religious observance can be a most rational activity, analogous to any other reasoned position we may hold. If the religious attitude is to be distinguished, it is by the fact that religion moves the whole man, feeling and intellect together, to hold something as true. As I read the *Grammar*, it effectively argues that to be religious is to hold to a noble, intelligent, and eminently defensible cause.

Newman's private chapel in the Birmingham Oratory.

The Dream of Gerontius

This extraordinary poem, telling the story of the passage of a soul from this earth into eternity still retains the awe-inspiring and almost eerie power which made it such a success. In an artistic way, it completes the *Apologia* and the *Grammar* because it allows us to glimpse the soul of John Henry Newman which sustained him through the hard years of his autobiography, and the sublimity of the Catholic faith which the "whole man" adopted and defended. It is best known for its wonderful hymn, "Firmly I believe, and truly."

> Firmly I believe and truly
> God is Three and God is One;
> and I next acknowledge duly
> manhood taken by the Son.
>
> And I trust and hope most fully
> in that manhood crucified;
> and each thought and deed unruly
> do to death, as he has died.
>
> Simply to his grace and wholly
> light and life and strength belong,
> and I love supremely, solely,
> him the holy, him the strong.
>
> And I hold in veneration,
> for the love of him alone,
> Holy Church as his creation,
> and her teachings as his own.
>
> Adoration ay be given,
> with and through the angelic host,
> to the God of earth and heaven,
> Father, Son, and Holy Ghost.

Conclusion

Newman paved the way for the great Catholic converts, among whom R.H. Benson, G.K. Chesterton, and Ronald Knox might be singled out. He has lent his name to countless student societies. But it would take too long to trace his influence. Newman's diverse output shows not that he was good at many things, but rather that he excelled in one critical respect, and that enabled him to do many things well: he excelled in thinking about the fundamentals–the reality and the purpose of anything. He always spoke of what was "real" and what was "unreal." He always sought to see through the shadows (the appearances of things) through to the reality. He could stand back and look with clear eyes at himself and whatever he was engaged in or thinking about, and see, with a minimum of self-deception, what it was he was doing, what its value was, and where it was heading.

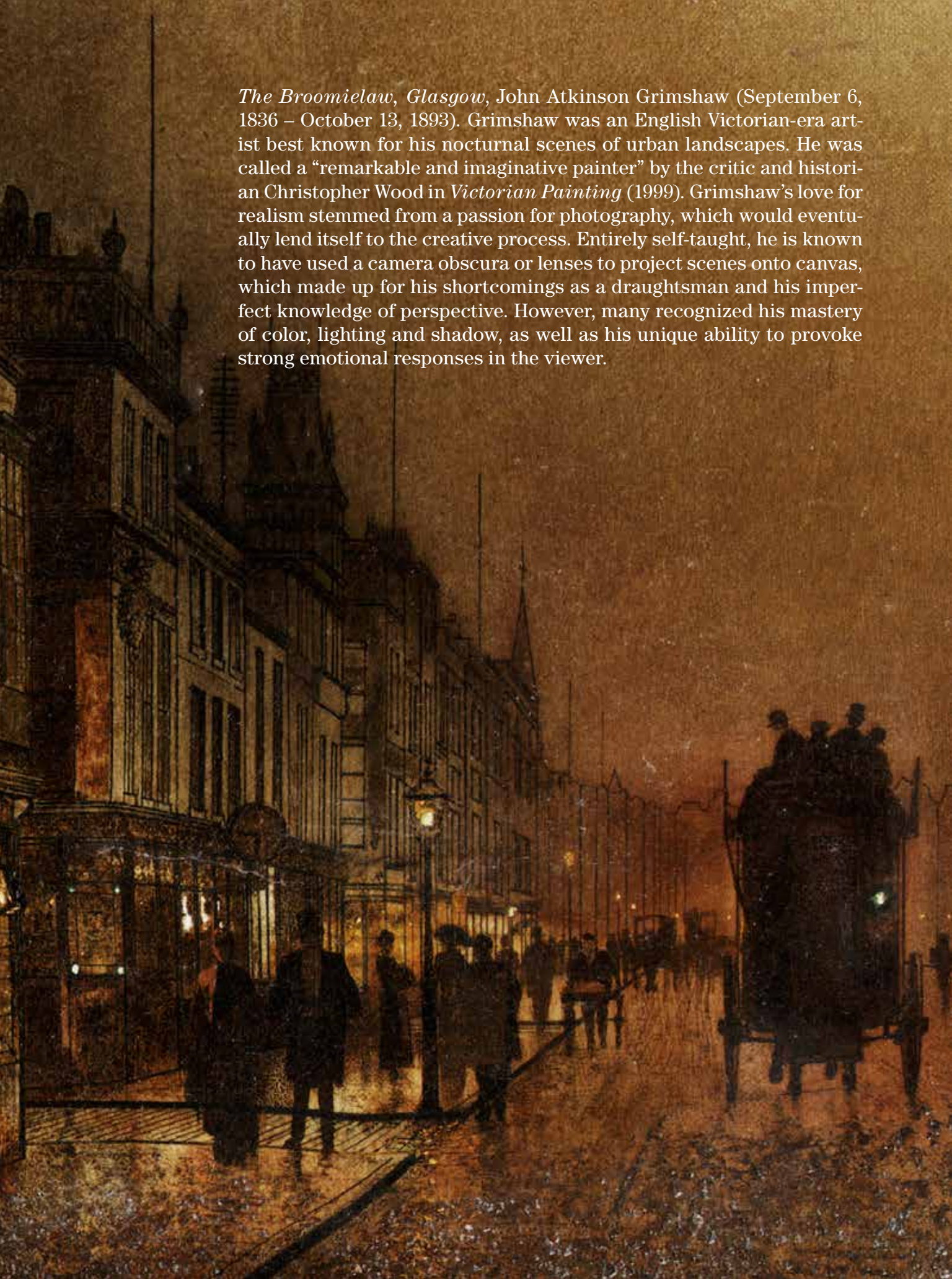
J. M. W. Turner, *The Angel, Standing in the Sun* (1846).

My own view is that, although his holiness of life was necessary to see him canonized, the reason he was remembered after his death, and thought of as a possible saint, is threefold. It is, I think, first because of the fame he had achieved as the most important of the leaders of the Oxford Movement. But the second matter is the extraordinary depth and range of his thought. This was necessary to keep his reputation alive, when the others who shared in the Movement with Newman are chiefly remembered now because of him. But I think the third element is just as essential as the other two: it is *his unconditional willingness to sacrifice all the glories the Church of England had to offer its leaders, and to work and suffer for the truth.*

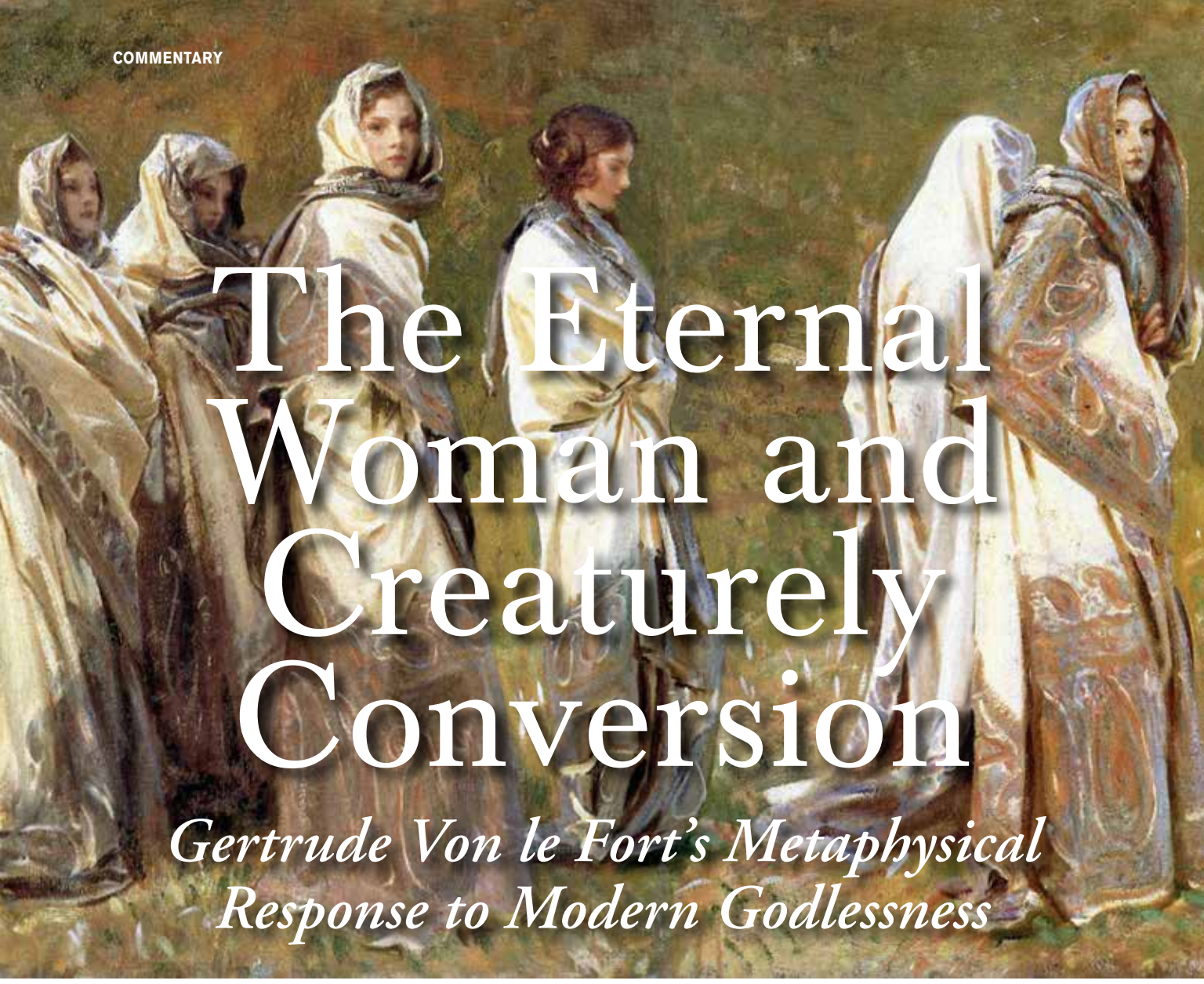
Endnotes

[1] J.H. Newman, *Apologia pro vita sua*, ed. Ian Ker, (London: Penguin, 1994), 28. The *Apologia* was first published in 1864.

TITLE IMAGE: John Everett Mills, *John Henry Newman* (1881).



The Broomielaw, Glasgow, John Atkinson Grimshaw (September 6, 1836 – October 13, 1893). Grimshaw was an English Victorian-era artist best known for his nocturnal scenes of urban landscapes. He was called a “remarkable and imaginative painter” by the critic and historian Christopher Wood in *Victorian Painting* (1999). Grimshaw’s love for realism stemmed from a passion for photography, which would eventually lend itself to the creative process. Entirely self-taught, he is known to have used a camera obscura or lenses to project scenes onto canvas, which made up for his shortcomings as a draughtsman and his imperfect knowledge of perspective. However, many recognized his mastery of color, lighting and shadow, as well as his unique ability to provoke strong emotional responses in the viewer.



The Eternal Woman and Creaturely Conversion

Gertrude Von le Fort's Metaphysical Response to Modern Godlessness

Isabella Childs

Few years have seen such monumental events as the years spanning the lifetime of twentieth-century German Catholic writer, Baroness Gertrud von le Fort, who lived from 1876 to 1971. During Von le Fort's lifetime, Germany saw the rise of the German Empire, the fall of the German Empire, World War I and devastating defeat, the authoritarian socialist rule of Hitler, World War II and devastating defeat, and the Russian Communist rule of East Germany. Worldwide violence and fear marked Von le Fort's adult life, during which technological and political changes and devastating bloodshed outpaced the early twentieth century's fanciful faith in humanity and hope in progress.

Von le Fort's response to all this global upheaval was conversion. Born into a Protestant aristocratic family in Minden, Westphalia, to Prussian officer Baron Lothar von le Fort and Elsbeth von le Fort, Von le Fort enjoyed a happy childhood and a rigorous education with private tutoring and education at Hildesheim Girls' College. She made the choice, unusual for

women in her time, to pursue advanced studies in history and philosophy at the Universities of Heidelberg, Berlin, and Marburg. Von le Fort spent time in Italy, gaining an appreciation for the Catholic Faith. She met Edith Stein, the influential German philosopher and convert from Judaism, who eventually became a discalced Carmelite and died at Auschwitz. In 1926, at the age of fifty, Von le Fort entered the Church. Her poetry collection, *Hymns to the Church*, voices the exchange between her soul and the Creator, in mystic verse comparable to that of St. John of the Cross.

Von le Fort wrote over twenty books, containing poems, short stories, and novels, but the essence of Von le Fort's philosophical thought and her answer to the political and spiritual turmoil of her time is contained in her influential book, *The Eternal Woman* (1934). Many have philosophized on the problems of the day and their solutions. The secular world attempts to attribute spiritual and moral suffering to a failed economic system, as Communism did in Von le Fort's day, or a lack of equality and freedom of expression, as in our day. Von le Fort's vision is deeper. She sees a world that has forgotten the meaning of sacrament, of symbol, forgotten the fundamental identity of the human being as creature. Woman, considered metaphysically, casts light upon this relationship of the creature to the Creator in a special way. When the face of the eternal reality of womanhood becomes visible, the identity of each human creature is also unveiled.

Woman as Symbol

Von le Fort's *Eternal Woman* is not meant to be simply an examination of woman's biological and psychological states, nor is it meant to be primarily a refutation of feminism gone wrong. "It is rather a matter of the cosmic, the metaphysical countenance of woman; of womanliness as a mystery, its religious rank, its archetype and ultimate image in God" (1-2). The metaphysical identity of woman is glimpsed in her willingness to surrender. In her surrender to man, in her submergence within the stream of generation, in her reverence for the natural order, and in her humility before God, woman is the bearer of the religious identity of the creature.

Von le Fort makes the profound observation that the human person only exists as "submerged in the presence of the timeless, the absolute; and thus absorbed… appears no longer as a value in itself, but as a thought or mirror of the eternal, as its symbol or vessel" (1). Whenever we human beings try to attribute the eternal directly to ourselves, we lose sight of our God-given value. Whenever we attempt to be greater than we actually are, independent of God, we degrade ourselves to a level below our nature. "Only an age profoundly bewildered or misled in its metaphysical instincts could attribute the idea of eternity, be it regarded as absolute value or absolute duration, to a creature, without becoming aware that the latter, instead of being exalted, is thereby instantly annihilated" (1).

A society obsessed only with the human personality, which is an individual and temporal reality, loses sight of the value of the person, who is eternal. In our day, this disordered philosophy has been taken to its extreme conclusion by those who imagine they can change their God-given personhoods based upon whims of personality. In her day, Von le Fort saw the annihilation of nations due to the annihilation of the person. Communism and Socialism, which promised the exaltation of the individual, the freeing of the individual from the cogs of industry, really annihilated the individual, both literally and metaphysically, because such atheistic ideology denies the value of the creature by denying the Creator. The value of the creature has its source in God alone.

Far from being a weakness, "surrender is the absolute power that the creature possesses" (14). Von le Fort imaginatively embodies this philosophical reality with the character Blanche de la Force in her 1931 novella, *The Song at the Scaffold.*

Blanche is an extremely timid girl by nature, born under traumatic circumstances–her mother goes into premature labor due to early uprisings of French peasants before the French Revolution and passes away shortly after delivering Blanche–and Blanche grows up with deep trauma already developed within her. Blanche enters the Carmelite convent in Compiègne, partly out of a desire to avoid the growing unrest of the burgeoning Revolution. The narrator, speaking to his friend, describes Blanche as the most unheroic heroine: "Blanche de la Force was the last on your list of heroines. And yet she was not a heroine in your sense of

the word. She was not elected to demonstrate the nobility of mankind but rather to prove the infinite frailty of all our vaunted powers" (*Song at the Scaffold*, 14).

It is precisely in her fear, in her weakness, that Blanche is able to die a martyr's death in the shadow of the guillotine. When the Carmelites are captured by the Revolutionaries, Blanche has fled the convent and gone over with revolutionary women. When Blanche sees her sisters ascending the scaffold singing, however, she timidly joins her voice to the nuns' glorious *Veni Creator*. She is immediately trampled to death by mob women. The irony of Blanche's name disappears, as her weakness really becomes a force. Blanche becomes a symbol of humanity; as the mother superior of the convent notes, Blanche seems to take on "all the fear in the world," joining herself to Christ's redemptive suffering (59).

Like the character of Blanche, woman reminds man that both are equals before God, both creatures endowed only with the power of surrender. Woman's reverence before the divine reflects both the obedience of the universe to God's will, "the bridal earth" (*Eternal Woman*, 6), as well as man's receptivity to God's creativity.

John Singer Sargent, *The Acheson Sisters* (1902).

Woman as Lived Reality in Time and Eternity

Does the power of surrender, seen most clearly in woman's earthly existence, mean earthly powerlessness? Does becoming a mother and retiring to the background of social, political, and cultural life mean a loss of historical importance?

Von le Fort asks these questions, which many people before her asked, and which many continue to ask.

Von le Fort answers that woman may not be present in the historical moment, but her role of bearing children extends her influence far beyond the reach of the apparently more active man. As a physical and spiritual mother, the woman "conquers time… The timeless woman is she who has become engulfed in the stream of the generations; the maternal woman is she who has submerged herself in the child" (72).

Von le Fort believes that a single woman in the world may have a career externally identical to that of a man, but her motherhood will be inseparable from her more superficial identity and external pursuit. Motherhood can never become for woman the special assignment of a certain time; it is her task, simply and utterly" (67). Woman, as mother, is rooted in her identity as bride—virgin and mother—and in her care of generations, physical, cultural, and spiritual.

In a sense, the motherly woman stands for all of humanity in that she devotes herself in a special way to all that is weak and small. The virgin, who does not bear children in her body, "represents the inherent value of the person as independent of every achievement," while the mother who retires to the background of society to raise her children "demonstrates the final value of her every gift, her every achievement, entirely independent of success or recognition" (33). There is always a temptation to base human worth on personality and external achievements instead of on the person as created by God in the divine image. Woman, in her apparent self-effacement, shows the triumph of the person over external validation.

In becoming a bride, woman finds herself and her charismatic achievement "along the path of Mary," the path of cooperation (32). Though woman is often a cooperator with

Gertrude von le Fort [www.gosc.pl/doc/3002212. Pisarka-milosci-nieodwolalnej].

man, this is not a loss either for her or culture. "Upon the principle of their cooperation all life depends, and the field of their power ranges over all things, even over the domain of intellectual creation" (33). There would not be a Dante without a Beatrice, a Saint John of the Cross without a Saint Teresa, Von le Fort points out.

Woman's cooperative existence represents "the dawn of the humility of the creature" (48). The union of man and woman mirrors the wholeness of the Cosmos, itself a reflection of the three Persons of the Blessed Trinity. Woman reveals to man his identity as a cooperator with God. "In the cooperation of woman as the mate of his spirit, man experiences his own creativeness as a mere cooperation in the work of God who creates alone" (48).

The willingness to be blessed, to be fruitful, which the motherly woman lives out in a visible way, is the right attitude of every creature in the face of the Creator. "The passive acceptance inherent in woman, which ancient philosophy regarded as purely negative, appears in the Christian order of grace as the positively decisive factor" (4).

Mary: Revelation of the Creature

Mary's *Fiat* expresses "the mystery of Redemption in so far as it depends upon the creature" (4). The most a human being can contribute towards his salvation is surrender to God. Mary, in her act of surrender, reveals both essential womanliness and the religious quality of every human being.

Mary is the living archetype of the Eternal Woman, and also of all human creatures, surrendered to God. "Mary is therefore not only the object of religious veneration; but she herself is the religious quality by which honor is given to God; she is the power of surrender that is in the Cosmos in the form of the bridal woman. It is this that the Litany of Loreto means when, with the power of great poetry as well as great dogma, it invokes Mary as the Morning Star. The morning star rises in advance of the sun in order to lose itself therein, and the divine Son at Mary's breast signifies, with regard to her, that within the radiance of the Child she herself is submerged" (4-5).

Mary's exalted role as *Dei Genitrix*, comes from her profound surrender to God the Father. After giving birth to her divine Son, Mary effaced her own personality, as other mothers do, in the glorious person and mission of her Son. Von le Fort points out that even in Church history, Mary's personality is entirely eclipsed by her Son. "Even in the dogma most intimately hers, [the dogma of the Council of Ephesus proclaiming Mary Mother of God,] Mary does not come into prominence for her own sake but for that of her Son" (5). Like the hidden aspect of all motherly women, like the spiritual value of the human person, Mary's human likeness "rests veiled in the mystery of God" (5).

Von le Fort notices it is significant that the dogma of the Immaculate Conception was the second to last Marian dogma to be proclaimed (in 1854.) Mary's Immaculate Conception, both in its historical and metaphysical occurrences, precedes the Redemption of the world, yet it was only defined after the dogmas of the Divine Motherhood (Ephesus, 431) and Perpetual Virginity (Lateran, 649.) The Immaculate Conception reveals the countenance of the unfallen human creature and signifies the coming of the Redeemer.

Mary, the Immaculate Conception, the unfallen creature, proclaims both the first and final comings of the Savior. Von le Fort sees

Mary as the Madonna of the Apocalypse. By Apocalypse, she means "the annunciation of a new heaven and a new earth" (15).

If the salvation of the apocalyptic world depends on the revelation of the Redeemer's Mother with the advent of the Redeemer, the salvation of that world also depends in some measure on the revelation of true womanliness. Von le Forte sees the degeneracy of the modern world as caused in part by the selfish refusal of woman to surrender herself for the good of her fellow human beings. The selfish woman "dedicated only to the most miserable of all cults, that of her own body…has torn asunder the last bond of her metaphysical destiny" (12).

A woman who refuses to surrender, even in the physical sense, tears herself from the sacred mystery of her femininity. Contraception and abortion especially wreak havoc on the woman's sense of her metaphysical destiny as mother, on the woman's family, and on the world.

"Here it is no longer the inoffensively childlike face of feminine vanity that is looking at us; in its stead, ghostly and banal, a countenance emerges that denotes the complete opposite to the image of God: the faceless mask of womanhood. This, and not the face of the bolshevist proletarian disfigured by hunger and hatred, is the true expression of modern godlessness" (12). With these striking words, Von le Fort, who surely saw and experienced more clearly than most the horrible effects of Communism in her own country, dismisses the evil of Communism as almost superficial in comparison to the degeneration of true womanhood, womanhood that magnifies the Lord. Woman is meant to be a special emblem of surrender and love, of the creaturely *Fiat*, and when she fulfills this role, she is "the bearer of salvation," reflecting Mary (13).

In this Marian age, the renewal of culture and faith in the world depends upon the renewal of the Marian spirit, embodied most clearly by all motherly women. "As the renewal of our culture depends on whether the other half of reality, the woman's countenance, becomes visible again in the face of the creative man, so the true salvation of the world depends on whether Mary's features grow visible also in his face" (110).

The mystery of the Eternal Woman, the Marian mystery, is the mystery of the created world and its redemption. "The Annunciation to Mary is a message to every creature, but to the creature as represented in Mary…Redemption [follows] upon the humility of acquiescence…the unfolding of heaven [follows] upon its willing acceptance, upon the 'Yes' of the creature" (110).

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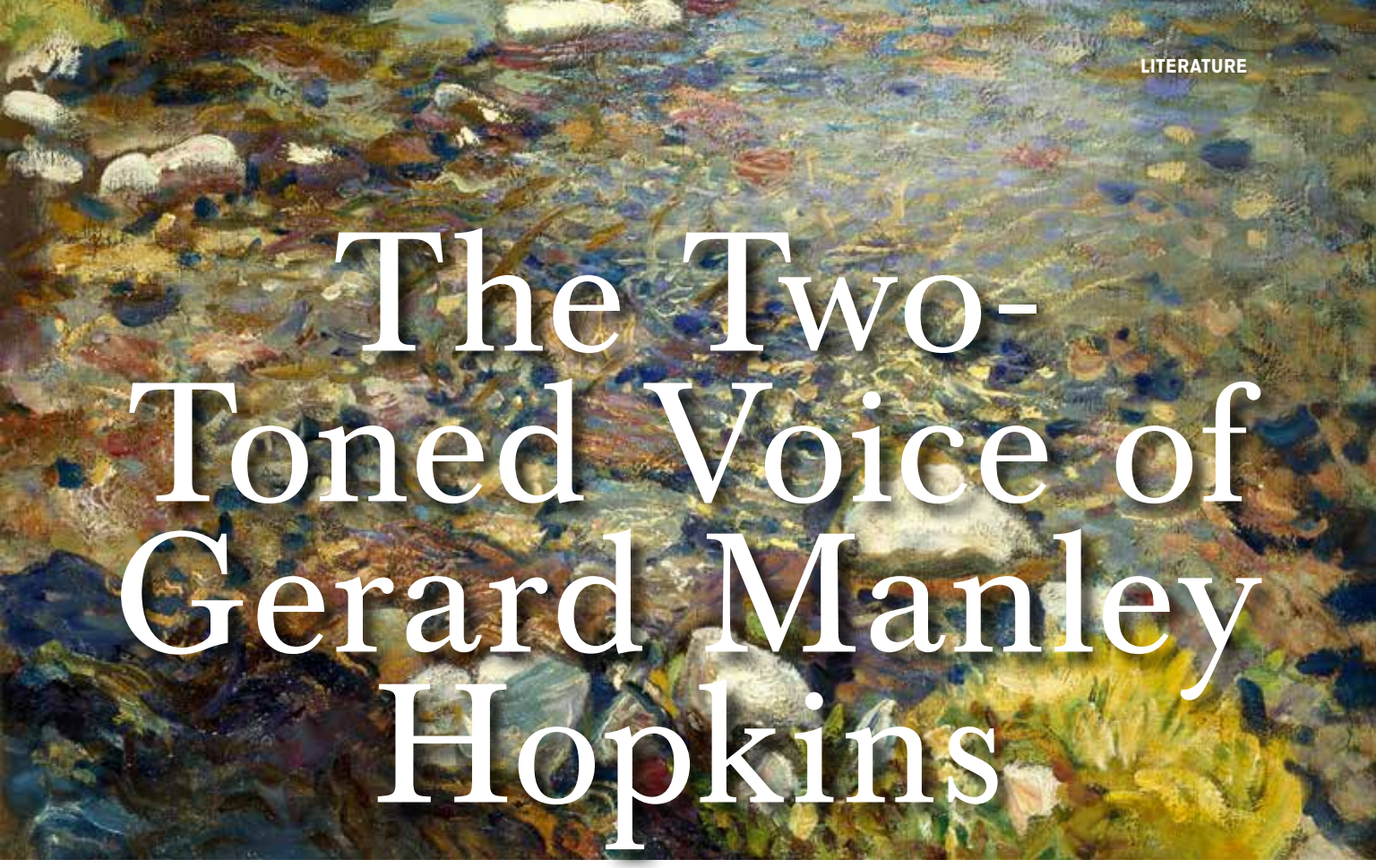
TITLE IMAGE: John Singer Sargent, *Cashmere* (1908).

Enric Monserdà i Vidal (1850-1926), *Madonna and Child*.



The Two-Toned Voice of Gerard Manley Hopkins

Jonathan Wanner

> "Poetry, the darling child of speech … must be spoken; *till it is spoken it is not performed.*"
> ~Gerard Manley Hopkins

The poetry of Gerard Manley Hopkins is bread in the mouth. To speak it aloud is to douse your lips in the kind of butter that grows more fat-rich as your tongue churns it. It is the kind of loaf you cut with a fiddle-bow knife and eat on a stump of wood. The kind that multiplies even while you chew it, feeding anyone within earshot who has a heart full enough to listen. The kind that, being leavened, sets the soul out to rise: we break it to keep ourselves whole. Here words are wheat-sprung, malt-savored, crust-raw–set to the pyre like a boule on the peel.[1] To chew it is to sing, for it is the kind of art that must be read "not slovenly … with the eyes but with your ears, as if the paper were declaiming it at you."[2] Poetry of this kind exists less on the page and more in the throat, so that there are as many Hopkins poems as there are mouths singing them. Like a lute or a mandolin strung with twin-pairs of strings, his is a two-toned song–his voice is the sound of yours.

The enchantment of Hopkins' poetry is that, when your voice speaks his in this double way, other doubles follow. In style, he couples words into compounds ("fall-gold," "rare-dear"), consonants into alliterations ("wimpling wing"), vowels into rhymes ("sillion" … "vermillion"), rhythms into meter (I **caught** this **morn**ing **morn**ing's **min**ion), and phrases into parallel syntax (Degged with dew, dappled with dew = [participle] [preposition] [noun], [participle] [preposition] [noun]). Aggregated together, these contribute to a larger stylistic duality: the simple complexity of his verse. On the surface, Hopkins' poems are easy to approach. His words seldom boast more than two syllables; their conversational flow is ear-catching; and the many clusters of rhymes, alliterations, and word-parallels are harmonious, hypnotic.

Yet, rarely does the average reader glean his poem's meaning upon a first cold reading. Take, for instance, the opening lines of "Inversnaid":

> THIS darksome burn, horseback brown,
> His rollrock highroad roaring down,
> In coop and in comb the fleece of his foam
> Flutes and low to the lake falls home.[3]

The rhythm *mesmerizes*. It is entrancing enough to set to a double-dutch routine, and no wonder: it has end rhyme ("brown" … "down,"), internal rhyme ("comb" … "foam"), alliteration ("rollrock highroad roaring"), assonance ("low" … "home"), and four accented syllables per line. Yet, as immediately delightful as the poem sounds, its meaning baffles. What appear to be barnyard images–"horseback," "coop," and "fleece"–are hardly allusions to Old Macdonald's farm. Rather, the passage describes a "burn" (Scottish for "brook") as brown as the back of a horse. Hopkins invented the compound "rollrock" to describe the path of the stream: it is like a "roaring" road (a "highroad") down which rocks roll. Fleece-like foam floats upon the brook's higher and lower regions (its hollow "coop" and ridged "comb"): traveling down the rock-ridden current, the foam "flutes," or divides into parallel lines like the grooves on a Greek column, before uniting with the larger lake.[4] This all makes sense when we consider that the title "Inversnaid" is the name of a village on the east bank of Loch Lomond, a region famous for its cascading falls ("Inversnaid," in fact, means "the mouth of the needle stream" in Scottish Gaelic). Hopkins took a daytrip there in 1881, and the brief visit inspired the poem.

Looking back, we can gape at how simple the poem's introduction genuinely is. We could summarize it in one sentence: how beautifully the rocks roll down the muddy brook while the lakebound foam divides. Remarkably, the vast majority of the words–23 of 28–are monosyllabic, and the rest have no more than two syllables. Ironically, the very word "syllable" has more syllables! The difficulty of the passage lies not in long-winded words or labyrinthian sentences, but in a few brief riddles: invented words ("rollrock"), architectural jargon ("flute"), uncommon definitions ("comb"), and a stream of parallel sounds that, like Odysseus' sirens, charm the reader into a blissful stupor–disarming all powers of analysis. This hypnotic trance is, of course, Hopkins' charm: how gracefully he treads upon the line between speaking and singing, and there is a nobility in the fact that his music is desirable for its own sake (for in music "all's to one thing wrought!").[5] Yet, if we are to acquire a holistic view of his poetry–down to the very bones of its meaning–we must snap ourselves into sense and perform the kind of x-ray that can only be done with logic, common sense, and the Oxford English dictionary. With "couple-colored" eyes, we must look inside and out in the same glance.

To show you what I mean, let us consider the two-toned relationship between style and content in Hopkin's iconic poem "Pied Beauty":

> Pied Beauty
>
> GLORY be to God for dappled things–
> For skies of couple-colour as a brinded cow;
> For rose-moles all in stipple upon trout that swim;
> Fresh-firecoal chestnut-falls; finches' wings;
> Landscape plotted and pieced–fold, fallow, and plough;
> And àll tràdes, their gear and tackle and trim.
> All things counter, original, spare, strange;
> Whatever is fickle, freckled (who knows how?)
> With swift, slow; sweet, sour; adazzle, dim;
> He fathers-forth whose beauty is past change:
> Praise him.[6]

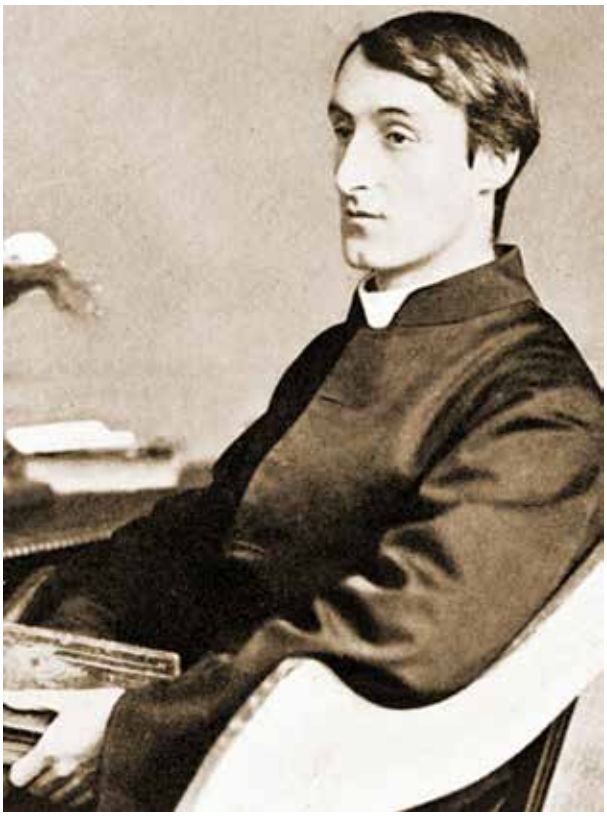
As before, Hopkins entrances us with clusters of two-toned sounds and parallel constructions: end rhyme ("things" … "wings"), alliteration ("couple-colour"), assonance ("rose-moles), repeated syntax ("For skies … For rose-moles"), the juxtaposition of opposites ("sweet, sour"), and five accented syllables per line. Since this is an abbreviated sonnet, its overall structure is also two-toned. Typically a sonnet has two sections: the first eight lines (the "octet") present a problem or observation, then the final six lines (the "sestet") present a solution or analyze the observation. The last two lines of the sestet also usually offer a wit-wrapped surprise: a clever punch-line, an unexpected metaphor, a paradox, or some inventive reversal. In this case, Hopkins has reduced the octet to six lines and the sestet to four and a half lines. You can tell because a distinct change in the triadic rhyme scheme occurs between line six and seven: abcabc|dbcdc. Before we even consider the meaning of the poem, we can predict the two-

toned form will create a two-toned argument–one characterized by a call and a response.

Considering the content more closely, we find puzzles similar to those we encountered in "Inversnaid": invented compounds ("rose-moles"), some rural jargon ("brinded"), and uncommon definitions of common words ("spare"). For the average reader, however, the main roadblock is the imagery. Few folks these days can provide an off-the-cuff description of a European finch, or a newly-fallen chestnut, or a brown trout. To "click on" the light of our imagination, we may need to take a few extra minutes–there is enough time even in this short life to relish a poem–to find some photographs. Once we have a clear gallery of images in our memory, we can return to the poem's title, since it often gives us a sense of what the whole poem is about.

"Pied Beauty" here refers not to "pious beauty," but to two-colored beauty (think of the "pied" piper of Hamlin). As the title anticipates, the first section of the poem thanks God for adorning creation with a multi-colored beauty: the sky is blue and white ("couple-coloured"); cows are "brinded" (streaked or spotted with a second color); brown trouts are freckled with red spots encircled by lighter rings ("rose-moles"); freshly fallen chestnuts, red as coals, are tucked in green-gold shells (Fresh-firecoal chestnut-falls); European finch wings are black with yellow bands; the landscape is marbled with the many hues of stone sheep pens ("folds"), unsown farmland ("fallow"), and tilled fields ("plough"); and society is variegated with the many tools and trappings of man's trades ("their gear and tackle and trim"). In a word, the world's beauty is multiplicitous, many-bodied, yet enrobed in the flesh of singular beings.

As fractured and distinct as these images are, they are linked on a more universal level. Taken together, they emblemize the entire "chain of being": from the inanimate elements ("sky"), to plants ("chestnut"), to fish ("trout"), to birds ("finch"), to mammals ("cow"), and to a humanity who tames nature with art ("landscape plotted and pieced … And àll tràdes"). On a symbolic level, the poem reveals "an ever-expanding system of relationships which ultimately embraces the entire cosmos."[7] This large-scale unity is accentuated by the fact that the animals Hopkins chooses have a scientific secret: under Victorian practices of classification (*a la* Carl Linnaeus), the cow was considered "the largest, most diverse, and most widely distributed genus among the mammals," the finch was "the largest of all genera of birds," and the trout was within "the largest genus among fish."[8] The trout, in fact, was "the most difficult fish to classify because of its irregularities in anatomy, its great variation of color and habit, and its power of adaptability to its environment."[9] In other words, Hopkins chose images that not only befit a brisk country walk, but that suitably represent the singularity and diversity of all earthly beings.



Gerard Manley Hopkins, S.J. (28 July 1844 – 8 June 1889) was an English poet, Roman Catholic convert, and Jesuit priest, whose posthumous fame established him among the leading Victorian poets.

In the second section of the poem (beginning at line seven), Hopkins continues to enlarge our scope by describing properties that all material beings share:

> All things counter, original, spare, strange;
> Whatever is fickle, freckled (who knows how?)
> With swift, slow; sweet, sour; adazzle, dim;

As distinct as the sky, a chestnut, a trout, a finch, a cow, farmland, and men may seem, they have more in common than we might admit:

1) Each possesses contrary ("counter") qualities: their bodies are, for instance, both dark and light.
2) Each is singular ("spare") and irreproducible ("original"). Just as no two snowflakes are alike, no two material beings are quite the same: they each have odd ("strange") and unique peculiarities. Even my identical twin and I differ in *some* manner, by genetic mutations or epi-genetic modifications.[10]
3) Each is changeable in time ("fickle"), in locomotion ("swift, slow"), and in outward appearance ("adazzle, dim").

In other words, Hopkins is continuing the prayer he started in the opening lines, but on a broader scale, as if to say, "Glory be to God for all the changeable, multiplicitous, one-of-a-kind creatures on earth."

With the compact wit we would hope from a sonnet, the concluding lines turn the entire poem on its head: "He fathers-forth whose beauty is past change. / Praise him." This is what I call a gobstopping finale. Here we have been adoring the world's "two-fold beauty" for nine hypnotizing lines only to end with God's one-fold beauty. At first glance, this resolution seems to subvert "pied beauty" altogether by replacing it with God's divine attributes. Admittedly, the very properties that Hopkins admires in creation—changeability, multiplicity, and particularity—are signs that creation is not divine in nature. God, after all, has none of these attributes. Being immutable, He is supremely simple, supremely one, and cannot be divided into parts (the persons of the Trinity being "consubstantial"). While our existence is particular, one-of-a-kind, His is all-containing—all-of-a-kind, we might say. Of course, the trick of the poem is that, as much as God's attributes are contrary to ours, his Undivided beauty underlies even the most multiplicitous articles of creation. By His salvific grace, the changeable is bound for changelessness, and the many are bound for unity; for Christ's Mystical Body converts limbs into divisionless wholes. In this sense, the truer "pied beauty" is the harmonious counterpoint between God's beauty and man's, or between Christ's two-toned natures and a good-yet-fallen world. Of course, in another sense, creation's multiplicity is, in itself, an analogue of God's oneness: as a universal property of matter, it binds together every page of nature's book. To some ironic extent, we transcend change when we contemplate the universal order of the world's mutable and multiplied beauty. For as much as "all creation is separation," as Chesterton observes, all creation is also containlessly contained in God.[11]

If anyone could convince me that one plus one equals one, Hopkins would be the man. He has a way of welding multiplicity into unity, of crossing the eyes, of ending where he began. When he seems impossible to understand, he sounds pretty enough to believe—only remember, he has the kind of tongue that is yours. Don't starve your voice by not feeding upon his.

Endnotes

1 A round loaf of crusty bread ("boule") on a long-handled paddle ("peel").

2 Gerard Manley Hopkins to Robert Bridges, May 21, 1878, in *Gerard Manley Hopkins: The Major Works*, ed. Catherine Phillips (Oxford: Oxford University Press, 2009), 232.

3 *Ibid.*, "Inversnaid," 153.

4 *Ibid.*, endnote 153, l..3-4., 366.

5 Gerard Manley Hopkins, "On a Piece of Music," *Poems of Gerard Manley Hopkins,* ed. Robert Bridges, (London: Humphrey Milford, 1918), no. 67.

6 Gerard Manley Hopkins, "Pied Beauty," *Gerard Manley Hopkins: The Major Works*, ed. Catherine Phillips (Oxford: Oxford University Press, 2009), 132-133.

7 Conrad Festa, "The Cow, The Finch, and Trout in 'Pied Beauty'," *The Hopkins Quarterly*, vol. 2, no. 2 (July 1975): 93.

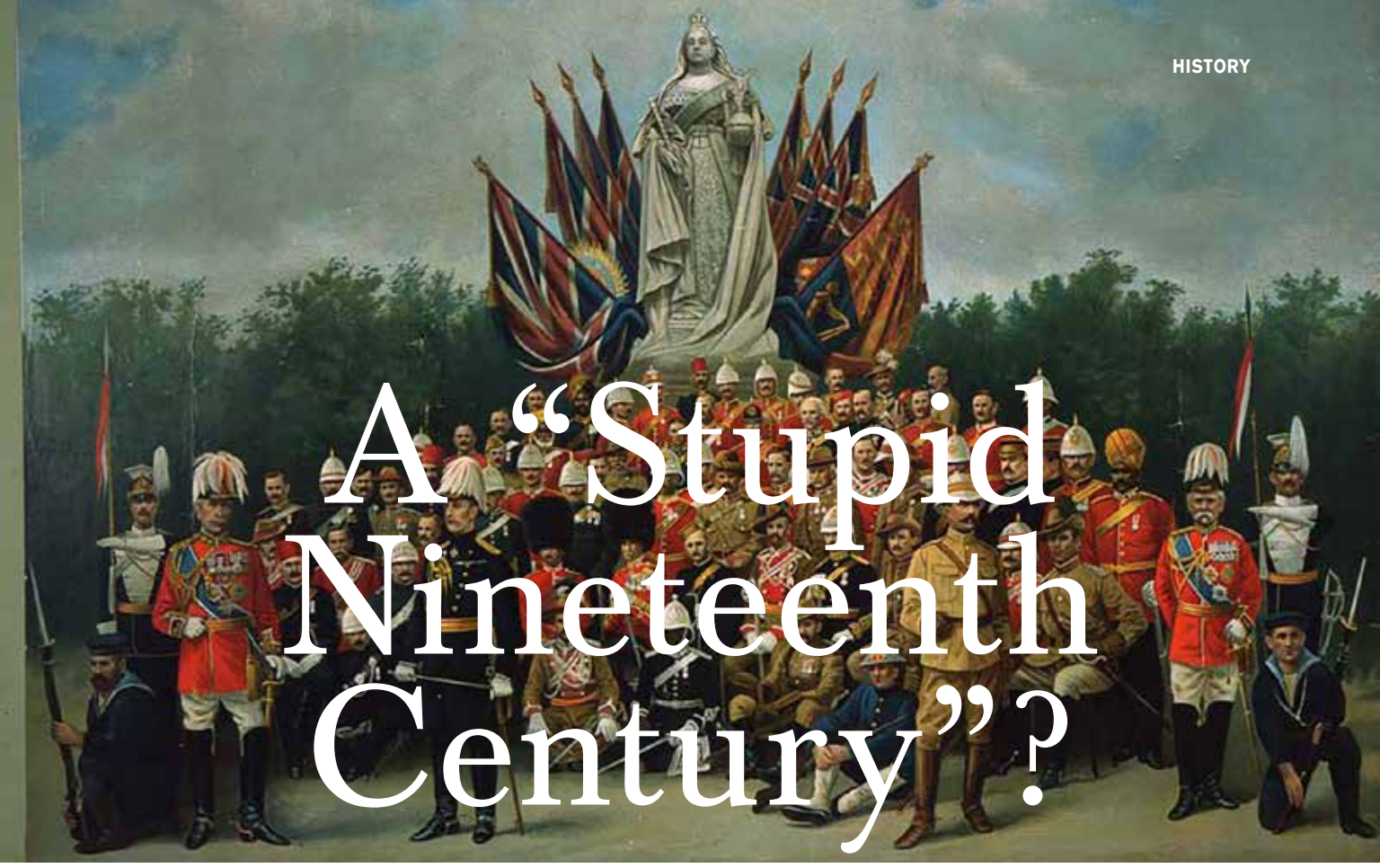
8 *Ibid.*, 94-95. Hopkins' letters allude explicitly to Linnaeus' system. See Festa, 93.

9 *Ibid.*

10 Paul Gringaras and Wai Chen, "Mechanisms for Differences in Monozygous Twins." *Early Human Development*, vol. 64, no. 2 (September 2001): 105-117.

11 G.K. Chesterton, "The Flag of the World," *Orthodoxy* (London: Catholic Way Publishing, 2013), 84.

TITLE IMAGE: John Singer Sargent, *A Stream over Rocks* (ca. 1901-8).



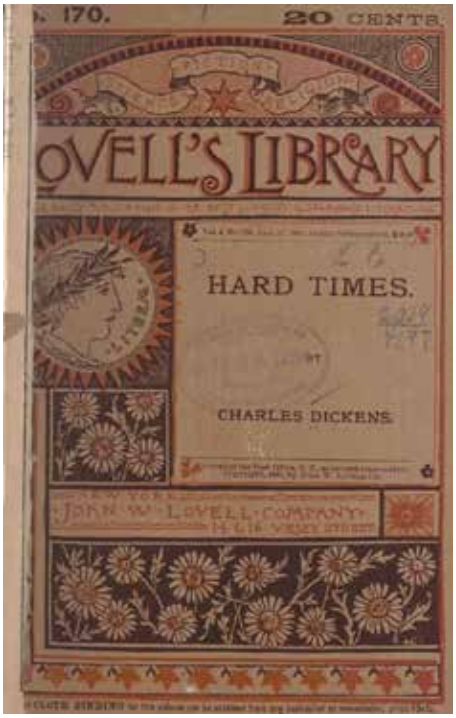
A "Stupid Nineteenth Century"?

John Rao, D.Phil., Oxon.

Léon Daudet (1867-1942), one of the most important figures in Charles Maurras' (1868-1952) monarchist movement, *l'Action Française,* wrote a book in 1922 entitled *The Stupid Nineteenth Century.* Although he was himself tainted by some of the tempting flaws of the period in question, he certainly seems to me to have been correct in many of his complaints concerning the appallingly arrogant socio-political absurdities resulting from the intellectual reductionism that came to dominate the western world in the 1800s. Forces from a variety of European countries played central roles in developing what was an ever more mechanist, secularist "spirit of the times"; a *Zeitgeist* that in English-speaking countries is most popularly associated with the long reign of Queen Victoria (1837-1901).

The passion-focused "Romantic" direction of the overall naturalism of the Enlightenment, which seemed triumphant earlier in the century, began to cede pride of place to its more mechanist version from the 1830s onwards underneath the hammer blows of the "dismal science" of liberal "Scientific Capitalism" and the Utilitarianism of Jeremy Bentham (1748-1832). Disillusionment with lofty ideals of all kinds then became general after the failures of the Revolutions of 1848, which had at first been hailed throughout Europe as promising a bright new "Springtime of the Peoples."

Post-1848 salvos against the Romantic outlook were launched in the name of the brutally earth-bound literature of writers ranging from Gustave Flaubert (1821-1880) with *Madame Bovary* (1857) to Émile Zola (1840-1902) through his twenty-volume *Les Rougon-Maquard* series (1871-1893), and Thomas Hardy's (1840-1928) description of the destructiveness of a class-structured society in *Jude the Obscure* (1895). Meanwhile, Charles Darwin's (1809-1882) reduction of all of life to biological evolution, mutation, and survival of the fittest was translated by thinkers such as Herbert Spencer (1820-1903) into an



infallible guideline for all manner of social and political questions.

There are many people, from the era in question to the present, who have interpreted the latter part of the century in terms of an existential battle for the soul of the western world. On the one side they have placed a "good," "progressive" England (followed by the United States) and the movements inspired by Anglo-Saxon bourgeois liberalism seemingly everywhere. On the other, they place—and lament—a reactionary authoritarianism, increasingly represented by a wicked Prussian militarism whose spirit of "Blood and Iron" power politics was well expressed by Otto von Bismarck (1815-1898) and certain aspects of the German Empire to which the wars he unleashed gave birth in 1871.

But despite this all too influential Manichean depiction of the struggle of the century as one of obvious liberal benevolence versus palpable backward-looking evil, I think that Daudet's accusation of arrogant, naturalist, and secularist stupidity can be applied to *both* camps simultaneously. For these supposedly opposing contestants for the soul of the century merely focused on two different aspects of the same obsession with the "Promethean lust for material power that serves as the deepest common drive behind all modern Western cultures" (R. Gawthrop, *Pietism and the Making of Eighteenth Century Prussia*, Cambridge, 1993, p. 284).

Such lust was expressed in the Anglo-Saxon—or rather Anglo-American—influenced manner through a "promethean" individualism that also in no way excluded adulation of an openly militaristic imperialism to help its cause along. It was articulated in Prussian/German form through a "promethean" exaltation of an increasingly reckless militarist attitude that was still nevertheless very often accompanied and shaped by more "peaceful" but ultimately equally materialist bourgeois, liberal, "Victorian" economic and moral guidelines. Both saw the opening of a new railroad line as a proof positive of man's "spiritual" progress, baptizing it as such through the maintenance of a connection with a "Christianity" displaying less and less interest in the message of Christ.

Moreover, the most prominent socio-political enemies of both of these approaches in the Marxist camp were just as "promethean" in their thirst for reductionist, ideological—and therefore "stupid"—naturalist answers to the dilemmas of human existence. The only difference in their outlook was that they openly rejected the role of things spiritual to which their liberal and militarist enemies ostentatiously still tipped their hat, while in practice ignoring their substantive claims where money and power might be at stake. In short, the "flesh" of the nineteenth century—once again, especially after 1848—appeared to be more than willing, while its supernatural spirit was exposed as being correspondingly weak and even totally non-existent.

Not that this dismal progress of an ever more mechanistic civilization pleasing to individuals, militarists, and Marxists pursuing Francis Bacon's (1561-1626) "knowledge in the service of power" went unchallenged. The anti-Bentham, anti-Utilitarian novels of the "Victorian" Charles Dickens (1812-1870), ranging from *A Christmas Carol* (1843) with Scrooge to *Hard Times* (1854) and the educational theories of Professors Gradgrind and Choakumchild indicate as much. So does Matthew Arnold's (1822-1888) anguish over the dead end to which nineteenth-century materialism was leading as can be seen in his poem, *Dover Beach* (1867).

Although not nearly as blazing as in the pre-1848 years, the fires of an anti-mechanist passion and mystery as fueled by the Romantic Movement were still being regularly stoked. These also warmed the worlds of literature,

music, and the visual arts. Those fires burned in hearts eager to break through ironclad natural and cultural laws in movements baptized with the names of "Symbolism," "Decadence," "Impression," "Expressionism," and, when Romantic composers began to push tonality to its utmost extremes, in "Atonalism" as well. True, Romanticism's seemingly more "spiritual" critique of the materialism of the era–like that of the Anarchists, who were often influenced by it–was also generally crippled by an inability to break out of its own "dumb," reductionist obsession with the earth-bound individual and the satisfaction of his personal desires. A lust for power over words, canvases, plaster, and keyboards, albeit non-technological, was, sadly, all too clearly at work here as well.

Nevertheless, there were many notable exceptions to this rule. This was particularly the case with Romantics whose initial intellectual imprisonment in a universe they thought to be filled with innumerable clashing passions and desires inexorably led them to deny the existence of any overriding "natural law." Once they saw that this inevitably produced nihilistic despair, a significant number of them began to question whether their underlying naturalist Enlightenment presuppositions were themselves erroneous, requiring an opening to the possibility that earthly life could only be fully understood and brought to fruition through the message of Creation by a God beyond nature. It became clear to them that here was no escape from an existential choice. It was either Christian hope or the bottom of the Nihilist abyss into which the brilliant Friedrich Nietzsche (1844-1900) saw the "stupid nineteenth century" pushing its hapless successor; a century that would be the bloodiest and most catastrophically destructive in history: as the 1900s indeed proved themselves to be.

Hence, a steady stream of expressions of profound religious sentiments coming from anti-mechanist, anti-nihilist Romantics, along with Anarchists with certain Romantic tendencies. Edgar Degas (1834-1917), one of the most prominent Impressionist painters, is one example from the artistic realm. Charles Baudelaire (1821-1867), Pierre Proudhon (1809-1865), Paul Verlaine (1844-1896), and Arthur Rimbaud (1854-1891) are but a few of the more troubling writers representatives of this development, which also effected the substantive conversions of other *fin de siècle* representatives of self-proclaimed literary "decadence." One could do worse here than call upon the memory of Ernest Dowson (1867-1900), a friend of Aubrey Beardsley (1872-1898) and Oscar Wilde (1854-1900), other anguished souls who eventually made the same leap that he did, in a letter dated 27 August 1890, a year before his conversion to Roman Catholicism:

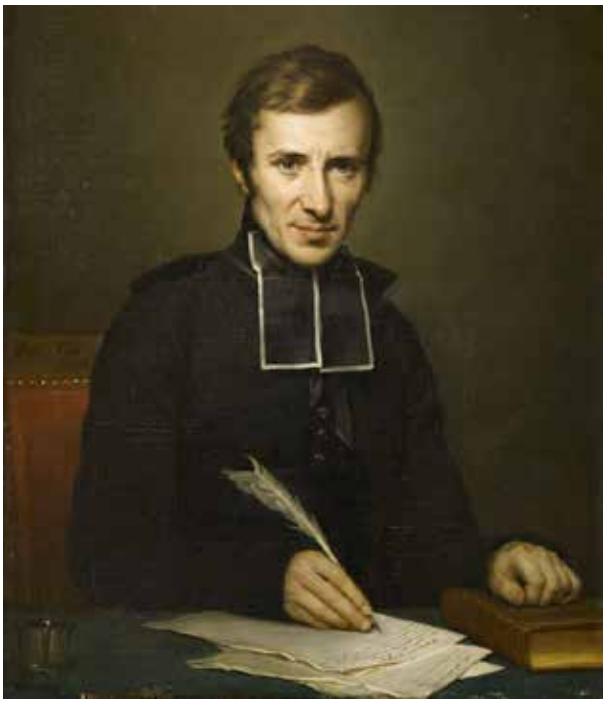
> You ought to have come to N.D. de France tonight. There was a procession after Vespers of the Enfants de Marie. . . . It was a wonderful and beautiful situation: the church–rather dark the smell of incense–the long line of graceful little girls all with their white veils over their heads–banners–: a few sad faced nuns–and last of all the priest carrying the Host, vested in white–censed by an acolyte who walked backwards–tossing his censer up "like a great gilt flower": and to come outside afterwards–

Jules Breton, *The Blessing of the wheat in Artois* (1857).

> London again—the sullen streets and the sordid people and Leicester Square: Really a most pictorial evening. . . . Children's voices exercised in the "Ave Maria Stella," are the most beautiful things in the world. What a monstrous thing a Protestant country is! (Ernest Dowson, *The Letters of Ernest Dowson*, ed. Desmond Flower and Henry Maas, Cassell, 1967, pp. 172-173.)

In short, it cannot be denied that there were impressive religious lights at the end of the tunnel of nineteenth-century stupidity towards which those who had eyes to see could and did run. Those lights led Fyodor Dostoevsky (1821-1881) back to Russian Orthodoxy and the Christian vision, although admittedly as a follower of the spirituality of the *Philokalia*, which I think opens up a path to a certain type of mischief making that has had its impact on the development of progressive Catholicism. They brightened up the highway built upon more solid doctrinal rock on which a number of Protestants of formerly purely ethics-focused Pietist backgrounds then journeyed. But, most importantly, they served as flares guiding men across the nineteenth-century no man's land firmly onto the path to Rome.

At this point it is absolutely necessary to underline a final condemnation of "the stupidity of the nineteenth century"; one, however, that is totally unjust and also highly prejudicial to the defense of the True Faith in our own day, when it is in the greatest need of protection than ever before in its entire history. It comes from those progressive Catholics, their vision deeply rooted in the democratizing visions of Romantic Enlightenment origin developed in the 1800s by the Abbé de Lamennais (1782-1854) and his followers. They insist that the stupidity of the nineteenth century was manifest not in their own naturalist errors, but in the mainstream thought and practices of a Roman Church of the 1800s: precisely that thinking and those practices that lit the light enticing naturalists away from their tunnel vision and nihilist despair.



Jean-Baptiste Paulin Guérin, *Felicité Robert de Lamennais* (1827).

According to the myth that these progressives have created, a nineteenth-century tsunami of dull-witted obscurantism drowned everything truly Christian, particularly from the reign of Blessed Pius IX onwards. Only their takeover of the Church of Christ in the 1960s, now ready to seal its consequences through the victory of "the synodal way," has enabled Catholics to walk the apostolic path upright once again. So successful have they been in perpetrating this myth that it is almost impossible to convince people to reexamine what nineteenth-century Catholicism actually did achieve. Its full history has been liquidated. To hate the "intransigents" who are said to have been responsible for this obscurantism is to know them; to know them in their fullness is beside the point and utterly forbidden.

Hence, no one is permitted to learn of what nineteenth-century Catholicism *really* accomplished, which, first and foremost, was the recognition of the need to fight the ravages of a "stupid eighteenth century," whose imprisonment of the western mind in the tunnel of naturalism had been voluntarily and apologetically accepted by much of the higher clergy and influential laity. For, strange as it may seem to those whose access to the truth has been cut off by the progressive myth, the chief characteristic of mainstream Catholic life of the 1800s was a general rediscovery of the entirety of the Church's historical past, which had been more and more suppressed as the 1700s wreaked its blinding havoc.

With this nineteenth-century rediscovery came the joy that could not help but accompany the recapturing of that complete sense of the primacy of the supernatural guidance that could only be obtained through exploiting the

rich doctrinal and devotional life represented by the whole of the history of the Mystical Body of Christ. This was now seen, in ever greater clarity, as not only being essential for the sake of eternal salvation, but also for the possibility of living a fully human natural existence, both as individuals and as a Christian political and social order.

It was this joy, to take but one example, that inspired two "eminent Victorians" that the progressive Catholic myth try to depict as being hopeless opposites: Cardinals St. John Henry Newman (1801-1890) and Henry Edward Manning (1808-1892). Yes, there is no denying that these were two quite distinct and often clashing personalities with different chief concerns and practical labors. Nevertheless, both loved and sought to contribute to an understanding of the mystery of the Mystical Body of Christ in their own way, the former through the history of doctrine, the latter through the strengthening of Church structure and the promotion of social justice. And both, in their preaching, their writing, and their organizational and episcopal endeavors, vigorously fought the real stupidity of the nineteenth century—an arrogant naturalism that could guarantee nothing but the "abolition of man."

Still, how can someone know this unless he actually consults a record declared unworthy of investigation by a progressive Inquisition seemingly more powerful every day? I personally, had discussions while at Oxford with a progressive Catholic don who magisterially condemned *La Civiltà Cattolica*, one of the most important nineteenth-century organs of the wicked forces in question while I was enjoying the privilege of cutting open large numbers of the thousand pages of its volumes for the fifteen-year period from 1850-1865—and, thus, presumably, becoming the first man actually to read them in the university library.

I would not be surprised if the same were still true for students in other libraries today. Thankfully, they have only to "look" to discover the truth, as one of the other Catholic heroes of the "stupid, naturalist, nineteenth century" whom I repeatedly cite in these pages joyously insisted. "The supernatural is finished," Louis-Édouard Cardinal Pie (1815-1880), speaking at the grotto at Lourdes, quoted nineteenth-century man as gloating. "Well, look here, then! The supernatural pours out, overflows, sweats from the sand and from the rock, spurts out from the source, and rolls along on the long folds of the living waves of a river of prayers, of chants and of light" (J.M. Mayeur, ed., *Histoire du Christianisme*, Desclée, Thirteen Volumes, 1990-2002, XI, 350).

Henry Edward Manning (July 15, 1808–January 14, 1892) was an English prelate of the Catholic church, and the second Archbishop of Westminster from 1865 until his death in 1892.

It may have been the stupidest of centuries—although the next and the one thereafter have given it more than a run for the money—but it possessed its glories as well!

The Fresco of The Mother of God Enthroned in Glory

Prof. David Clayton

The Beuronese School is an interesting cul-de-sac in the Christian tradition. It is named after the town of Beuron, in Germany, which is the location of the Benedictine community in which the school originated. The style is an attempt in the 19th century to revive Christian art, and is a reaction against the dominating over-sentimental naturalism of the time, which draws on Egyptian art and canon of proportion that was said to be derived from that of the ancient Greeks (although this is speculative, given that the canon of Polyclitus which is what the ancient Greeks used is lost).

The artists themselves were trained in the methods of the 19th-century atelier. The result is a curious mixture of 19th-century naturalism stiffened up, so to speak, by an injection of ancient Egyptian art and geometric patterns. Examples are to be found in central Europe and also at Conception Abbey in Missouri. The main artists in Europe are Lenz (d. 1928) and Gabriel Wüger (d. 1892). The artists of Conception Abbey, their website tells us, were trained in Beuron but moved to Missouri once the abbey was founded.

The example shown is of the Mother of God as Queen of Heaven flanked by Saints Scholastica and Benedict

An account of the geometric proportions used in the human form can be found in the book written by their main theorist, Fr. Desiderius Lenz, *On the Aesthetic of Beuron.* It is complex, so much so that my reaction is that it would be very difficult for any painter to use the canon successfully in any but very formal poses (although it might be possible for a sculptor to follow it). As soon as you have to twist and turn a pose, then the necessary foreshortening requires the painter to use an intuitive sense as to how the more distant parts relate to the nearer. To be able to do so would require the artist to have many years' experience of working within that proportion, to the degree that it would be unnatural for him to do anything else. For this reason, those that have more formal poses are the most successful works. Those that attempt a more naturalistic pose work less well, in my opinion, and look like illustrations from the Bible I was given when I was a child.

The approach of Beuron school is idiosyncratic and as such sits outside the mainstream of Christian tradition. It does not as far as I can ascertain have its form integrated with theology in the way that the iconographic, the Baroque or the Gothic do. Nevertheless it does follow generally the traditional iconography (by this I mean the visual vocabulary of symbolism) that is traditional to Christian art and stylistically does have something of the sacred to it, in my opinion. It also has the one essential element of sacred art as articulated later, by Pope Pius XII, which is a balance of idealism and naturalism. Writing in 1947, he said,

> *Modern art should be given free scope in the due and reverent service of the church and the sacred rites, provided that they preserve a correct balance between styles tending neither to extreme realism nor to excessive "symbolism," and that the needs of the Christian community are taken into consideration rather than the particular taste or talent of the individual artist.*

He uses the word realism to mean corresponding to natural appearances–I prefer to use naturalism; and symbolism to mean highly stylized or corresponding to an ideal–I prefer to use the word idealism for this. The ideal form that the Beuronese artists drew on was the classical Egyptian style. This is analogous to the way that High Renaissance artists, for example, drew on the ideal of the classical Greek style.

The artist uses line to describe the form. There is very little tonal variation and the coloration is largely monotone. This again promotes the idealism (or 'symbolism') of the style and makes it less naturalistic. So, rather like the iconographic style of art such as we see in Greek icons, the appearance is flat. The marked stylization is introduced so that while it is still naturalistic enough that we recognize these as human figures, we cannot be confused into thinking that we are looking at reality and our imaginations take us to the real people in heaven.

Perhaps also their efforts to control individual expression have contributed to the sacredness of the art. The school stressed, for example, the value of the imitation of prototypes above the production of works originating in any one artist. The artists collaborated on works and did not sign them once finished, so it is not always clear who the artist is.

TITLE IMAGE: Fresco by Gabriel Wüger on the facade of St. Maur's Chapel, Beuron (Danube Valley), built 1868–1870.

A Child of the Snow

Gilbert Keith Chesterton

A great Christmas poem, which has inspired numerous song writers. Chesterton's Christmas poetry can be found in the Collected Works, Vol. 10.

There is heard a hymn when the panes are dim,
And never before or again,
When the nights are strong with a darkness long,
And the dark is alive with rain.

Never we know but in sleet and in snow,
The place where the great fires are,
That the midst of the earth is a raging mirth
And the heart of the earth a star.

And at night we win to the ancient inn
Where the child in the frost is furled,
We follow the feet where all souls meet
At the inn at the end of the world.

The gods lie dead where the leaves lie red,
For the flame of the sun is flown,
The gods lie cold where the leaves lie gold,
And a Child comes forth alone.

IMAGE: John Atkinson Grimshaw, *A Moonlit Lane* (1874).

Seven Sacraments:

The Traditional vs. the New Rites

Reviewed by a Priest of the Society

Daniel Graham, *Lex Orandi: Comparing the Traditional and Novus Ordo Rites of the Seven Sacraments* (Preview Press, 2015).

The law of prayer determines the law of belief and in turn the law of practice. How we pray determines what we believe and how we live. This is the premise of Daniel Graham's *Lex Orandi, Comparing the Traditional and Novus Ordo Rites of the Seven Sacraments*.

Graham lays the texts of the Novus Ordo and Tridentine sacraments side by side to help people chose the primary teacher of their law of belief. He holds that as truth by its nature is essential and doesn't change: the rites of the sacraments convey something immutable (6). Therefore, changes to those sacraments for ecumenical purposes lead to a fragmented Church (38). Graham's presentation of the Novus Ordo sacraments illustrates themes which convey their ecumenical bent. A collective relationship in them to include Protestants comes from the idea of universal salvation.

Penance is the sacrament which perhaps best illustrates this new collective reality. Traditional Penance is an encounter with a judge who suffers for us. Novus Ordo Penance has an encounter with a judge, but the judge suffered for the common good and the penitent is one of the beneficiaries (49). Penance's sacramental value is completely devalued to make it seem like counseling (39).

Although Penance presents this collective relationship to Protestantism most clearly, it is far from being the only illustration of the point. Baptism becomes an inclusion ceremony exclusively, not a battle with the Devil over a person's soul (11). Faith in the Eucharist is devalued to consent to a common opinion (66). Once the idea of a collective relationship becomes apparent, the inclusion of Protestants in it is easily established. Perhaps most illustrative of this is the new baptismal rite which merely marries

the Anglican rite with Lutheran and Calvinist ideals (36).

Protestant inclusion is a pervasive theme in Graham's work. Use of the New American Bible texts at Mass is one of the more overt illustrations of it (64). That text serves the best ecumenical purposes. Confirmation's new text likewise presents an inclusion into a broader Christian community (116).

A collective relationship with God which includes Protestants has a more fundamental basis, universal salvation. Indeed, the new rites of the sacraments present a man already worthy of God (192). Already worthy of God, he is merely welcomed at Baptism, not freed from sin (37).

The Eucharist furthers that theme. Instead of it being about Our Lord coming to change sinners' souls, focus shifts to illustration of the fundamental ever-improving goodness of man (104). An ancillary point to that is the changed role of the priest. His focus is no longer sacrifice and salvation but improving living conditions for mankind (185).

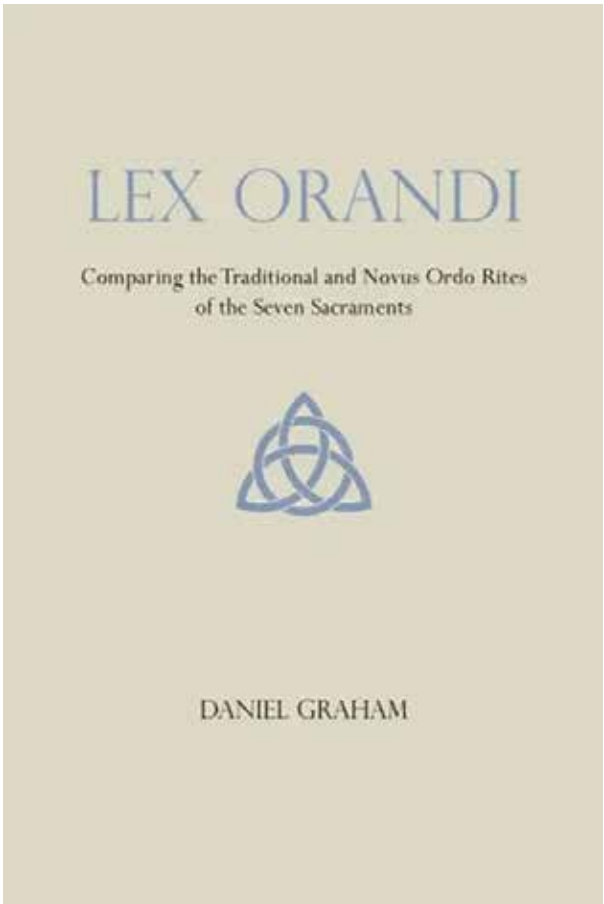
Graham proves his thesis beyond doubt that the New Rite of the Sacraments presents a new, collective relationship between God and man. That relationship points easily towards Protestant inclusion. The underlying theme of universal salvation underpins both points.

Though the author proves his thesis well, he at times falls victim to his own attention to detail. He is so eager to make connections to expose the deficiencies in the New Rite of the Sacraments that he makes some points that seem a bit exaggerated:

> As noted before, in Traditional Ordination, the promise of obedience comes *after* ordination. This sequence teaches that being a priest and fidelity to Christ takes precedence over obedience to the bishop. In Novus Ordo Ordination, the opposite is true with the promise of obedience *before* ordination, in the same manner as the Anglicans; obedience to the organization takes precedence over being a priest. (181)

While making a change that conforms to the Anglican rite is far from ideal, to say that changing that order changes the order of precedence seems to be a stretch.

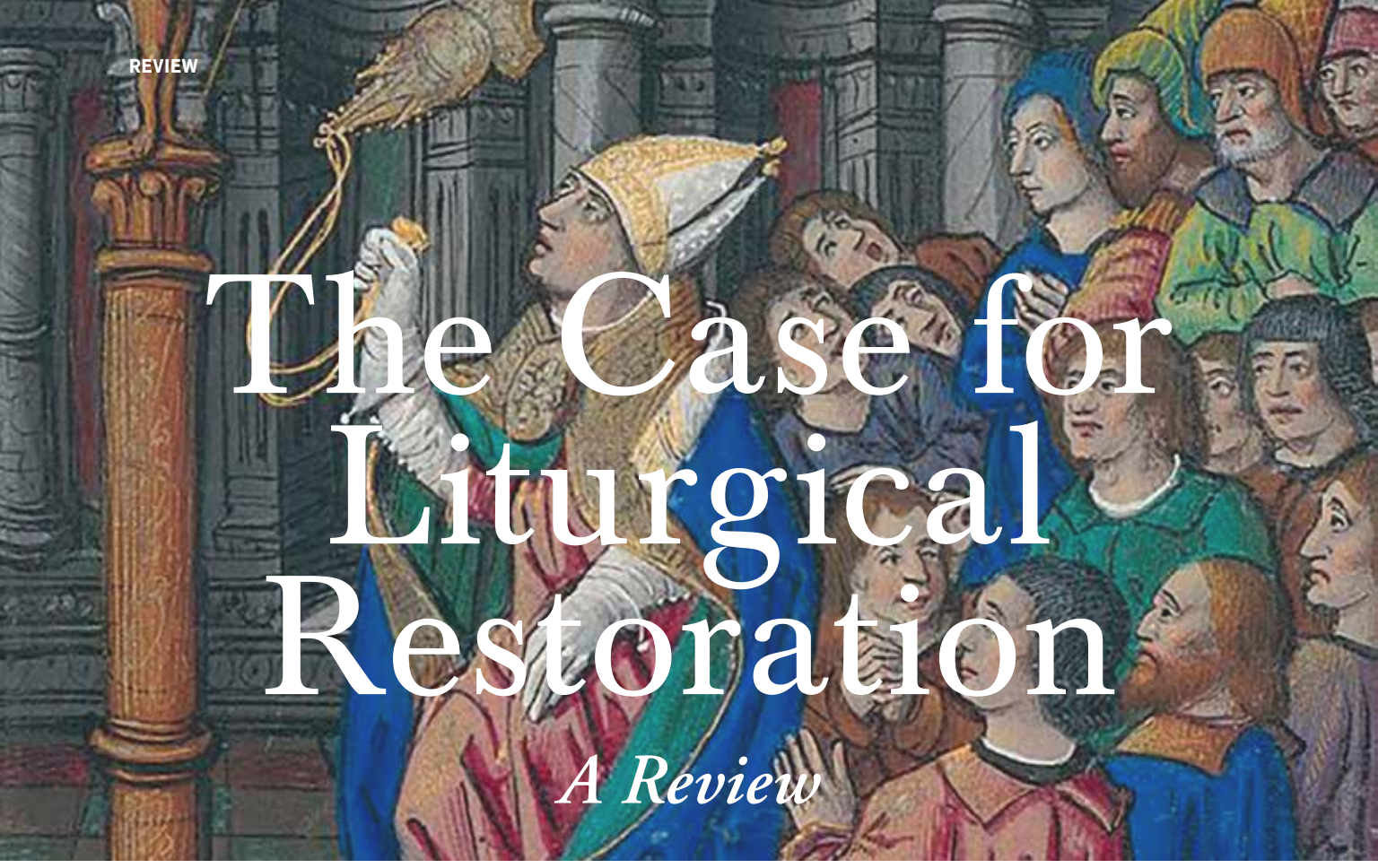
Graham illustrates the shift in the New Rite from God to man. He correctly points out that love of neighbor, emphasized in the New Rite, only had meaning from the love of God, which has primacy in the Old.



But he concludes, "*Put in more modern terms, loving God, which is the concern of religion, needs to take precedence over loving neighbor, which is the concern of politics*" (193). To say that the love of neighbor is the proper sphere of politics devalues the commandment to love our neighbor as ourselves. It goes too far.

While the book is very informative and deep, at times it becomes a little too deep. That being said, it does provide very clear and useful information to anyone making a detailed study of the New Rite of the Sacraments.

TITLE IMAGE: Rogier van der Weyden, *The Seven Sacraments*, detail (1445-1450).



The Case for Liturgical Restoration

A Review

Reviewed by a Priest of the Society

The Case for Liturgical Restoration: Una Voce Studies on the Traditional Latin Mass, ed. Joseph Shaw (Brooklyn, NY: Angelico Press, 2019).

Reviewing a collection of studies written over years and concerning everything relating to the liturgy, from silence in the liturgy to the liturgy in contrast to the New Age Movement, is a daunting task. Fortunately the editorial work done by Joseph Shaw and the quality of the studies makes the impossible, possible. They clearly present the Tridentine Rite (*Usus Antiquior*) as the privileged instrument of Tradition to pass on the integral Catholic Faith.

The book accomplishes this goal in two clearly delineated parts:

Part 1 of the volume takes up a number of aspects of the sacred action, showing how even what may be considered smaller details, in fact, contribute to the communication of heaven with earth… Part 2 of the volume addresses the disposition of man to the divine grace that both inspires sacred worship and is given and increased through the worship of God (xxvi).

A deeper direction the book takes is through the presentation of the *Usus Antiquior* to lead the reader to a greater knowledge and love of Our Lord. That goal is accomplished through three intertwined themes throughout the work: reverence, continuity, and unity.

A reverential encounter with Christ demands silence, as the study *Silence and Inaudibility* makes clear. Specifically, the silent Canon models the intimate personal gift of the priest's silent prayer for the faithful. The "filled silence" provides a sacred atmosphere, denotes import, and as is illustrated later in the book, becomes a tool for Western re-evangelization (31).

Continuity in the Faith is an equally prevalent theme with reverence in the work, as it reflects the mind of the Church. *The Service of the Altar by Men and Boys* points out, for instance, how the use of female altar servers departs from

a tradition dating from the Council of Laodicea in the 4th century for a concession given in 1994. More importantly, it ties that tradition to the exclusively male priesthood and the link of servers to future vocations to that priesthood (55).

Perhaps a more striking point about rupture in continuity is presented in the four studies on the use of Latin in the liturgy. *Latin as a Liturgical Language* presents Christian Latin as the liturgy's official language, officially presented as such by Vatican II in *Sacrosanctum Concilium* and ordered by Pope Benedict XVI to be taught to priests to celebrate Mass (143). That Latin is correctly proffered as a source both of devotion and civilization. The catechetical benefit of using it comes from the dignity and universality of texts which in turn contributes to sacrality and results in effective communication.

Finally, the collection makes a heartfelt appeal to the value of the *Usus Antiquior* in the promotion of ecclesial unity. A study on the Leonine prayers (195) used in the Tridentine Rite, for example, points out the unification of Catholics against common enemies of the Church.

Perhaps more interesting is the relative utility of the *Usus Antiquior* over the *Novus Ordo* in relation to current challenges in a strong, united Catholic Church. In the study *The New Age*, for example, we see the value of the Tridentine Liturgy to oppose the New Age Movement's increasing appeal to the Christian West.

The New Age movement presents each person's life as a learning experience changed by the individual. It promotes an alternative to religion promoting spiritual and emotional healing by psychological or spiritual techniques that appropriate Christian elements.

The *Usus Antiquior* emphasizes the need for grace which exposes the New Age tendencies of moral superiority and libertinism. It also connects the supernatural and intellectual life which the New Age Movement would tell us is only preserved in the East [p. 217].

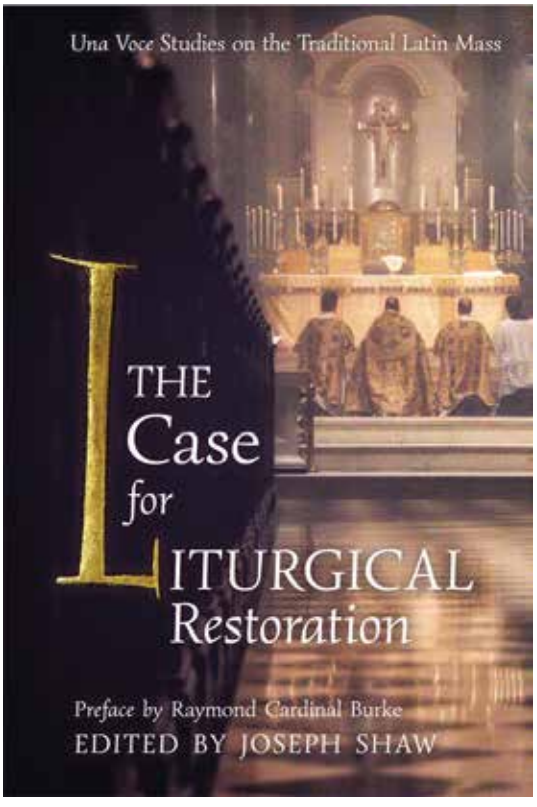
For us loyal SSPX adherents, however, the differences in the *Una Voce* perspective can't be ignored. Post-Conciliar popes and Vatican II texts are presented as supporting traditional perspectives (217). Post-Conciliar popes have by their actions done the contrary, and Vatican II texts have left loopholes for tradition to become altered. These elements are never addressed in the book.

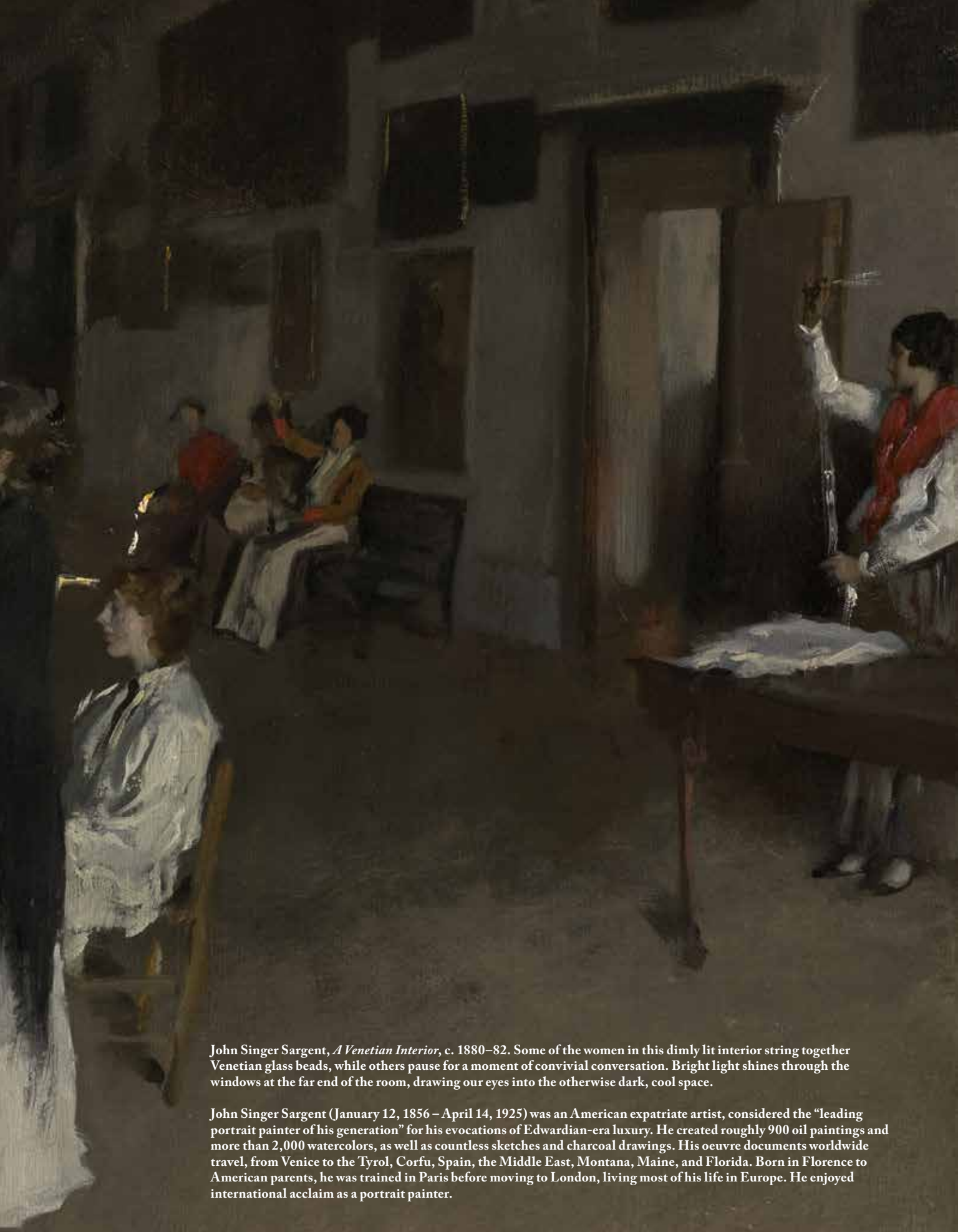
Moreover, one could question if the whole perspective of contrasting two Latin rites is even legitimate. It is not the same situation as other rites in the Western world growing from custom or local traditions. The close link between doctrine and the liturgy enforces our opposition to modernizing changes to the Latin liturgy. It is not simply that we find the Tridentine Rite superior; we find the Novus Ordo wrong.

In conclusion, *The Case for Liturgical Restoration* shows the marked superiority of the Traditional Latin liturgy over the Novus Ordo. It makes the strong case that the former is better suited to today and should be restored. Unfortunately, the studies skirt the fundamental doctrinal problems in the papacy and in Vatican II and in doing so sells itself short.

TITLE IMAGE: Illustration from a French medieval manuscript (1056-1065).

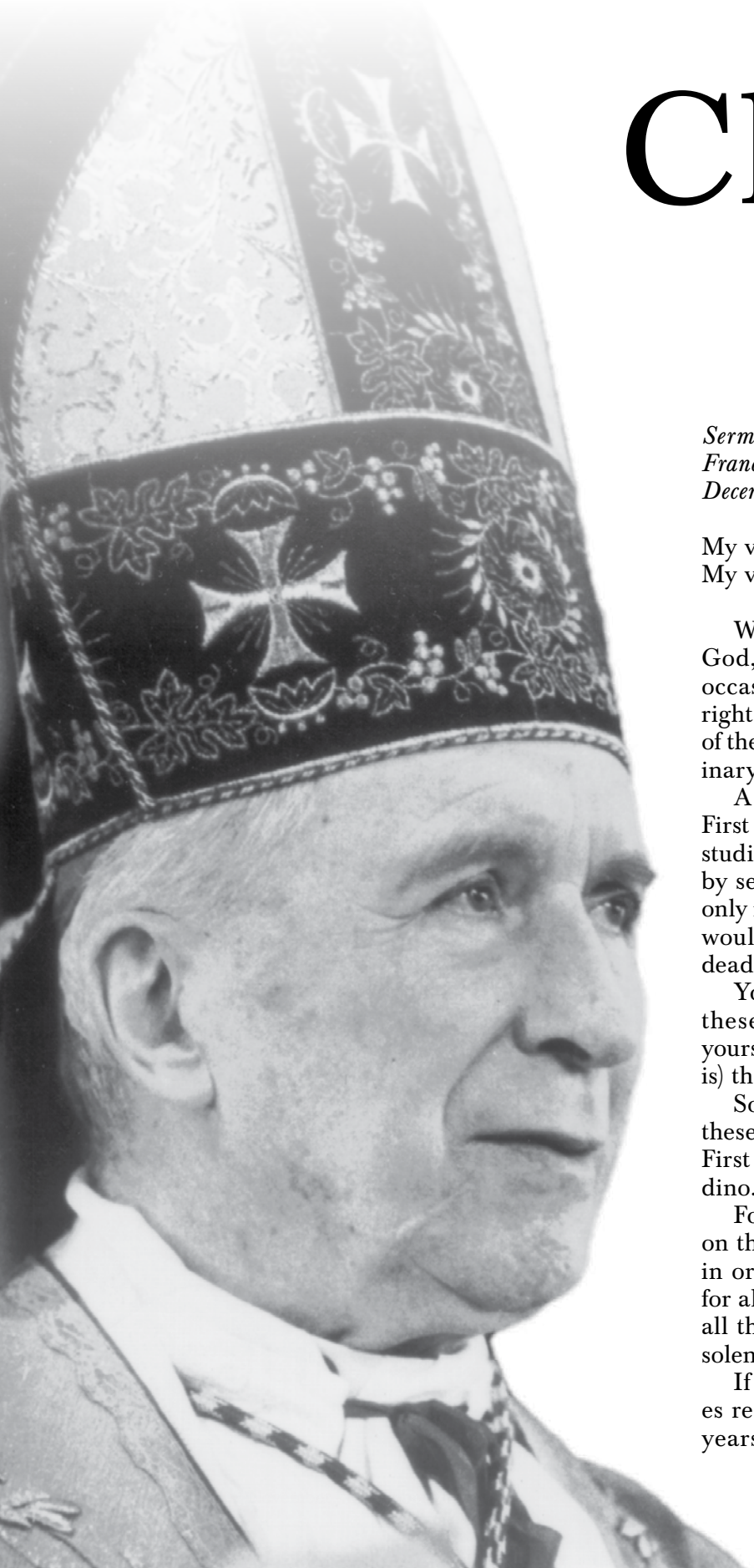
Joseph Shaw is Chairman of the Latin Mass Society of England and Wales. Shaw is the son of the late Thomas Shaw, 3rd Baron Craigmyle and Anthea Craigmyle (née Rich). He was educated at Ampleforth College and the University of Oxford. He is currently a tutorial fellow in philosophy at St Benet's Hall, Oxford. His main areas of interest are practical ethics, the philosophy of religion and medieval philosophy. In 2015, he was elected a fellow of the Royal Society of Arts.





John Singer Sargent, *A Venetian Interior*, c. 1880–82. Some of the women in this dimly lit interior string together Venetian glass beads, while others pause for a moment of convivial conversation. Bright light shines through the windows at the far end of the room, drawing our eyes into the otherwise dark, cool space.

John Singer Sargent (January 12, 1856 – April 14, 1925) was an American expatriate artist, considered the "leading portrait painter of his generation" for his evocations of Edwardian-era luxury. He created roughly 900 oil paintings and more than 2,000 watercolors, as well as countless sketches and charcoal drawings. His oeuvre documents worldwide travel, from Venice to the Tyrol, Corfu, Spain, the Middle East, Montana, Maine, and Florida. Born in Florence to American parents, he was trained in Paris before moving to London, living most of his life in Europe. He enjoyed international acclaim as a portrait painter.



Christ, th

December 3,

Sermon by Archbishop Lefebvre–Feast of St. Francis Xavier–First Mass by Fr. Carandino–December 3, 1988.

My very dear friends,
My very dear brothers,

We rejoice today and we give thanks to God, with dear Father Carandino, on the occasion of his first solemn Mass. It is only right that seminarians and priests in charge of the seminary should rejoice. Isn't the seminary made to make priests, holy priests?

A priestly ordination in the seminary, a First High Mass, is really the culmination of studies, the culmination of the efforts made by seminarians to become priests. We can only rejoice. And for you, dear faithful, what would parishes be without a priest, if not dead parishes.

You also expect priests. For you need these intermediaries between God and yourselves: *Sacerdos sacras res dat*: (The priest is) the giver of holy things.

So you also rejoice and rightly to attend these ordinations and to participate in this First High Mass of this dear Father Carandino.

For you, very dear friend, I invite you on this occasion to take a look at the past, in order to give thanks to the Good Lord for all that has prepared your vocation, for all that has prepared this day of your first solemn Mass.

If anyone can account for all the graces received, it is you. You can rewind the years from your childhood, your adoles-

e Only Mediator

1988—First Mass by Fr. Carandino

Archbishop Marcel Lefebvre

cence, your dear Christian family here, your parents, your brothers and sisters. The opportunities that have been given to you to feel within you the call of the Good Lord. And then one day to feel called to come to Écône.

What graces during all these years and undoubtedly through many hesitations, many trials—well here you have arrived at the goal you have sought, particularly during the years spent in the seminary. We congratulate you. We give thanks to the Good Lord with you today in a very profound way, in a moving way.

But if the priesthood and the first Mass are a goal, it is also a beginning. From now on, leaving the past to the Good Lord and to His Providence, you must look to the future. So if I can on the occasion of this first Mass give you some advice, give you some indications on what you are going to look for and on what your professors, your directors have oriented you during the seminary, all of this can be summed up in this adage: *Sacerdos alter Christus*: The priest is another Christ. So let us ask ourselves who is Jesus Christ, who is Christ?

Well then, I will insist on this fundamental concept of Our Lord Jesus Christ: Mediator.

Our Lord Jesus Christ is the Mediator. Men had broken off with God. God did not want this rupture to be final. God did not want those whom He had created for His glory; that those whom He had created for their happiness would be permanently removed from Him. So He proposed Himself, in His immense charity, in His infinite mercy, He wanted to be this Mediator.

None of the men could mediate. We were all this *massa damnata,* as St. Paul says, this crowd condemned by our fault. And we could no longer become such mediators with God. We could no longer find the path that led to God. Only God Himself could do that.

And then, He realized this inconceivable mystery, this mystery which is for us the occasion of incessant thanksgiving, but which is a scandal for those who do not want to believe: God became man. Yes, He was incarnated.

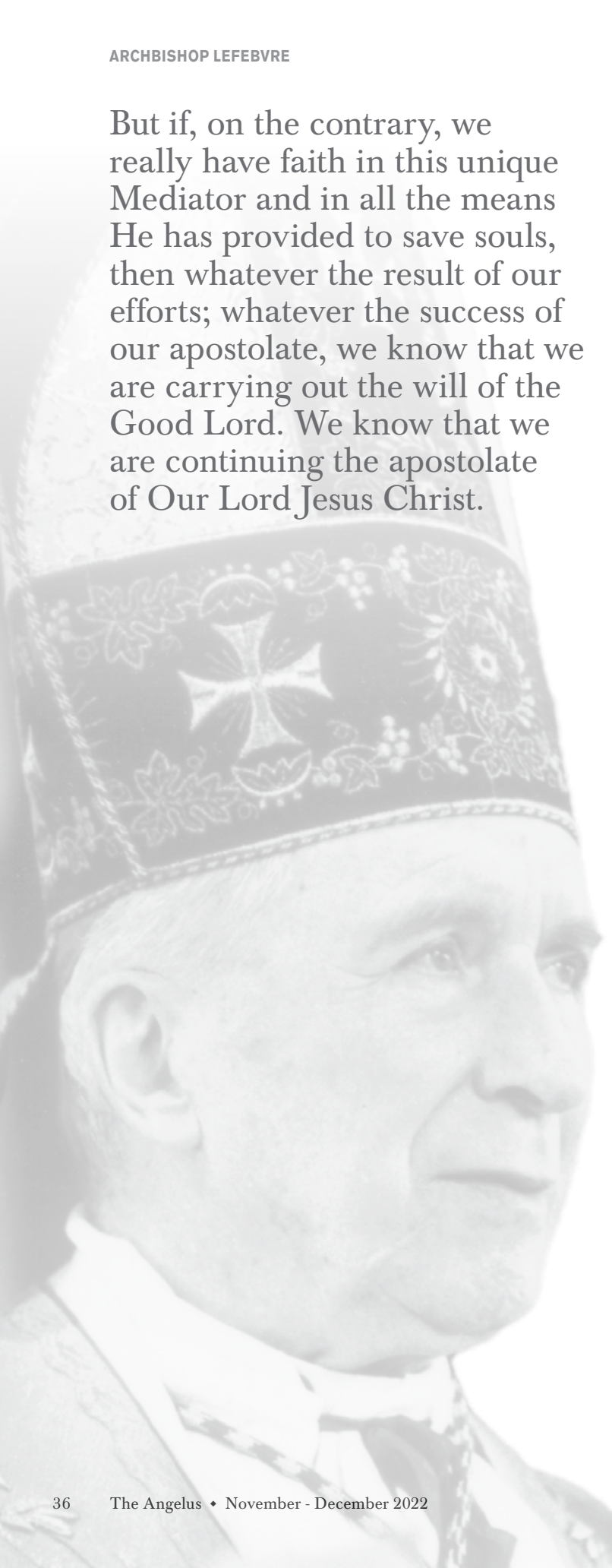
This whole liturgy of Advent prepares us for this reminder of the Incarnation of Our Lord. The Angel said to Mary: "*Yes, a son will be born to you and you will call him Jesus.*" You will call him Jesus, that is to say the Savior. The Savior, there is no other. That is to say the Mediator, the One who will make the bridge between humanity and God. Our Lord is therefore, in essence, the Mediator. And there cannot be others, since He unites in the same Person both human nature and divine nature. This intimate bond in the Person of Our Lord Jesus Christ of humanity and divinity makes Him the born Mediator of all mankind to God.

And He wanted to manifest this mediation to us, in a very special way in His Holy Sacrifice of Calvary offering Himself a Victim to His Father for the redemption of our souls.

And this is what the priest is: *Sacerdos alter Christus.* The priest is therefore also a mediator, thanks to the mediation of Our Lord Jesus Christ, participating in the mediation of Our Lord Jesus Christ, he will also become a *pontifex* [bridge builder], the one making the bridge between humanity and God.

Just as there can be no salvation apart from Our Lord Jesus Christ, who is the only Mediator; from now on, there will be no salvation without going through the priests responsible

But if, on the contrary, we really have faith in this unique Mediator and in all the means He has provided to save souls, then whatever the result of our efforts; whatever the success of our apostolate, we know that we are carrying out the will of the Good Lord. We know that we are continuing the apostolate of Our Lord Jesus Christ.



for communicating salvation to souls. This is at least the normal and ordinary way that Jesus wanted. It is He who founded the priesthood.

It was He who wanted to associate and choose men to make priests of them, so that they could be mediators and continue the work He had begun here below.

And you are going to continue it, very dear friend, you are going to continue it above all, through the Holy Sacrifice of the Mass. Just as Our Lord offered Himself on the Cross for the salvation of souls, well, you go up to the altar to continue this Sacrifice and pour out the graces of Calvary on souls.

Because there is only one mediator, we are only participants in the Mediator. We are not essentially mediators, we cannot be. It is only by the grace of Our Lord that we participate in His mediation, by the grace of the priesthood, by the priestly character given to us.

So that will be your role in the future. What a sublime, extraordinary role. May it please the Good Lord to choose people who participate in His mediation; who participate in a certain way also, in His only Priesthood; who participate in His royalty; who participate in His holiness in order to spread the gifts of salvation, the gifts of sanctification, to souls.

This is what will be your concern from now on: to save souls. Our Lord said that without the baptism of water and the Spirit, no one can enter the kingdom of Heaven. Then you will baptize; you will do what the apostles did immediately after Pentecost: they baptized; they sanctified souls; they united them to Our Lord Jesus Christ; they communicated to them the divine life, the life of grace.

And that's what counts. And that's what you have to have faith in. Faith in mediation and in the only mediation and in the only Mediator. And so it is necessary that the priest have confidence in the grace of redemption obtained by Our Lord Jesus Christ. And let him trust that this grace saves souls; that this grace transforms souls, communicates divine life to souls.

When we no longer have faith, neither in the only Mediator who is Our Lord Jesus Christ, nor in the grace that Our Lord Jesus Christ came to bring to save us and the means by which He communicates this grace to us, so we look for human means, purely human

means, invented by men to supposedly save men. This is a serious mistake. These are means which are not means, which are outside the means foreseen by the Providence of God.

But if, on the contrary, we really have faith in this unique Mediator and in all the means He has provided to save souls, then whatever the result of our efforts; whatever the success of our apostolate, we know that we are carrying out the will of the Good Lord. We know that we are continuing the apostolate of Our Lord Jesus Christ. And that only He can resurrect souls, only He can sanctify souls. And this is what gives consolation today to priests who have still kept the faith.

Very unfortunate are the priests who no longer believe in evangelization as Our Lord planned it and as He wanted it. That they no longer believe in the means of sanctification which Our Lord Jesus Christ has instituted is what makes the whole crisis of the Church.

This is what makes the difference between those who no longer have faith in Our Lord and those who have kept it, as we want to keep it; how we beg God to keep it for us, for the good of souls, for the salvation of souls.

Throughout the last decades we have been able to see and we still read these last weeks in the refectory, on this crisis of the clergy. We see the priest abandoning his faith in the salvation willed by Our Lord Jesus Christ and by the means that Our Lord Jesus Christ has instituted. This is the crux of the crisis we are experiencing today.

Ah! keep faith in Our Lord Jesus Christ; let us keep faith in this unique Savior.

Unus Mediator Jesus Christus!
Unus Salvator Jesus Christus!
Unus Magister Christus!

This is what we must think, this is what we must keep deep in our souls in order to do a fruitful ministry, a fruitful ministry in union with Our Lord Jesus Christ. This is what the faithful expect of us. This is what seminaries must achieve: this deep union with Our Lord Jesus Christ who is our All; without Jesus we can do nothing. He said it Himself: *Quia sine me nihil potestis facere* (Jn. 15:5), says Our Lord. So let's trust Him.

And despite the difficulties in which the apostolate of our young priests is carried out today, well, dear friends, you will have consolations. There are still beautiful souls. There are still souls who seek to be united with the Good Lord. There are still souls who have faith. And that will comfort you. This will help you to maintain yourself in that faith which you have been taught here in the seminary and in that desire for holiness and sanctification so necessary to priests.

Finally, we entrust you to the Most Blessed Virgin Mary, Mediatrix too: Mary Mediatrix, it is through her that all the graces which will descend on the faithful through your hands, through your words henceforth, words of the sacraments, words of the Holy Sacrifice of the Mass, all these graces which are going to descend on the faithful, will come through Mary.

So trust in Mary Most Holy, turn your eyes towards her and she will help you accomplish a beautiful apostolate.

In the name of the Father and of the Son and of the Holy Spirit. So be it.

My Path to Tradition

Dorian Arnold

1. Tell us a little about yourself. Where did you grow up, and what was your level of exposure to Catholicism as a child and as a young adult?

I grew up in Denver, Colorado. My mother is the granddaughter of an Irish Catholic pioneer who was one of the families that helped to build the Cathedral Basilica of the Immaculate Conception. Her mother married a Protestant. My father grew up on a farm in Kinderhook, New York. His mother, my Nana, was an Irish Catholic who married a German Protestant. My father's love of the Latin Mass, and his longing for it, was a powerful influence in our lives. On Sunday mornings my three brothers and I would pile into his little car with classical Gregorian chant blaring on the radio, and we'd speed down to the Cathedral. He would make us all hold hands and we'd jaywalk across Colfax and up the steps to the big brass doors. I remember the powerful organ music that vibrated my heart and the incense floating up to heaven. I would stare at the stained glass windows and make up stories about the holy people in them while my brothers tried to make each other laugh. My dad would always sing along with the choir, his strong tenor hitting the high notes. He would wipe away tears when they sang the *Ave Maria*. On the way home we'd listen to Luciano Pavarotti, his favorite. My mom preferred to go to Holy Ghost Church by herself on Sundays. I never knew that this was unusual until I was an adult. As a teenager I was allowed to go with her sometimes. I think she wanted to pray by herself. We were pretty wild kids, so I imagine those moments alone with God were precious to her and my dad wanted to give her a break. Her cousin was also a priest in the Archdiocese so she liked to see him. In the '80s my brothers were able to serve the Latin Mass with one of the only priests given permission in Denver, which my Dad loved because he was

an altar boy. Sometimes we would go to Mass with my Grandmother. She attended daily Mass for most of her life and later, sometimes twice in a day. She said, "One day I won't be able to go to Mass so I have to save up all of the graces." After she died, I inherited her Miraculous Medal that she got when she visited Rome in the 1930s.

I believe that because both of my grandfathers were Protestant, things were not very structured in our household with regard to our faith. In fact, I don't remember ever praying as a family when we were little, only at Mass. For example, we didn't say grace at the dinner table, but my mom would tell me to pray a Hail Mary if I had a nightmare or was ever scared. My Dad would always tell us that our health, our family, and the roof over our heads were signs of "The Good Lord looking out for us." Later on, when my dad was in his last years, he developed a really strong devotion to Padre Pio and prayed basically all the time.

I attended Catholic school for nine years. My time there was marked by confusing and conflicting messages. Fortunately we had some of the last Loretto nuns in Denver as teachers. They were rock solid. I credit whatever shred of academic discipline I ever had to their vocation to form me. They insisted we celebrate the traditional May Crowning and taught us all the beautiful Marian hymns. In spite of their efforts, things were falling apart in the Church in the '70s and '80s. These were the years of guitar Masses and even liturgical dancing.

By the time I was 16, I was on my way out of the Church. My mother's last attempt to prevent it was to take me to a retreat at the Trappist Monastery in Snowmass. There a monk told me to go ahead and try other religions (I was interested in Buddhism at the time) because my roots were in Catholicism and I would surely, eventually, return. His prediction was correct, *Dieu Merci*, but only after twenty years of misery and suffering. My heart as a young girl was so thirsty for the True Faith, but instead they gave me the spiritual equivalent of a Diet Coke.

2. What experience first piqued your interest in Tradition?

My quest was not for Tradition but for Truth. I never thought about Tradition. Unknowingly, I was just searching my whole life for what was promised to me at my Baptism as a baby. I even looked outside of Catholicism for this. Having my own child was the first unselfish act in my adult life, and that began the process of my return, thanks to the intercession of Our Lady. It was after his baptism that I returned to the Catholic Church in earnest.

By the Grace of God, a series of events led me to the Latin Mass community in Colorado. I absolutely loved everything about the Latin Mass: the military precision of the movements, the quiet, even the illustrations in the missal my friend shared with me. It brought me so much peace, but for some reason I categorized that experience in my mind as something that was reserved for special occasions. Also, it seemed like all these Latin Mass Catholics were very stern and overly solemn. I didn't understand the clandestine nature of the TLM community.

3. Why did you settle on the SSPX as opposed to some other TLM community?

At first I came to the SSPX because I couldn't bear the thought of receiving Holy Communion in my hands as was required at my parish during COVID. I heard about St. Isidore's on Taylor Marshall's YouTube channel, where he interviewed Fr. Robinson. Father very kindly agreed to allow me to sign up for a slot for one of the Masses and I've been at the SSPX ever since.

Not only was this Mass, and St. Isidore's, the perfect antidote to the poison of the tyrannical lockdowns, but it also was the medicine for my soul and my son's that I had been seeking all these years. I was delighted to discover Archbishop Lefebvre and read all about him and his courage. What an act of heroism for that gentle priest who already had many fruitful years as a missionary. His response to Vatican II was one of true fidelity to the Church, to Truth and to God Himself. "Given the gradual degradation of the priestly ideal, [we must] transmit, in all its doctrinal purity, in all its missionary charity, the Catholic priesthood of Our Lord Jesus Christ, as He transmitted it to His apostles and as the Roman Church transmitted it until the mid-20th century."

Archbishop Lefebvre's mandate has been carried out faithfully and his spirit is evident in my experience thus far with the SSPX. Now that the priesthood is secured, the faithful are free to build thriving Catholic communities around

them, like the monasteries in Late Antiquity and the Middle Ages.

4. What issues did you wrestle with during your conversion to Tradition, and how have you found resolutions to those concerns?

One of my main issues is that I am furious. The post-conciliar madness that infected our beautiful Church was the result of evil corruption and bad ideas dreamed up by liturgical reformers. What was proposed at the Vatican Council went way beyond the liturgical reforms and constituted a radical break from the Faith itself. The Benedict Band-aid of the hermeneutic of continuity was simply an ineffectual academic exercise, totally useless to stem the catastrophic hemorrhage caused by the grave conciliar wound. One can easily draw correlations between this wound and the wages of sin upon a whole generation of souls. It's been an absolute disaster, one that affected me personally and my whole family. Thankfully, as a laywoman I don't have to prove this theologically here, as there are countless articles written by good and holy priests of the SSPX which go through each nuance and change in the "new" liturgy and how it undermined the essential intent of every sacrament.

But now that I know the Truth, I want to rescue all of those one billion baptized Catholics who have no idea what they are missing. My heart aches for those young men who were truly called to their vocation in the priesthood by God. Think of how demoralized they must be by what is happening. They responded in all sincerity to that supernatural call but are forced to serve the banal, effeminate, administrative life of a glorified manager. How they must be suffering!

People don't wake up and say, "Wow, I'm really glad I'm in the Novus Ordo Church." We are raised in it and come to accept it, or like I did, leave it. From what I've gathered from my mom, who experienced the change in the '60s, very few people opposed these big moves. The laymen were to be obedient to the Pope and never questioned the hierarchy. Furthermore, it would be impossible for Catholics like my mom to think that her friendly parish priest would have anything but her best interests and the salvation of her soul in mind. So she went along with it, and now my dear mother defends it.

Similarly, I just can't imagine my great grandfather wondering if he was a traditional Catholic, although he was. No one posed the question. He lived a fully integrated Catholic life. When the good Bishop Machebeuf persuaded him, along with many others, to help build the Cathedral for all the new pioneer families moving to Colorado, he didn't resist. He figured out a way to find the cash, or the lumber. My grandmother and her sisters and brothers threw themselves into the Holy Days and fundraisers for the new church bells with the same enthusiasm that they went to school, rode horses and flyfished the beaver ponds in the High Country.

I can't fully express just how grateful I am to have found the SSPX, a sanctuary of sanctity. The Mass, the priesthood and the supernatural life of Catholics are all bound together by a history that stretches back to the Apostles. Thanks be to God, I have reclaimed that legacy for myself and my son. However, I still don't consider myself a "Traditional" Catholic. I consider myself a Catholic. I don't believe that there are two types: the Traditional kind, and the Novus Ordo kind. I think there are only those that have been told the Truth and those who have been told a lie.

5. What practices or devotions within Tradition have you found to be most fruitful for you?

Assisting the Holy Sacrifice of the Mass is a balm for my soul, it has changed my life profoundly. My son and I have also now added a rosary to our nightly prayers along with a prayer to St. Joseph which we still pray after the novena from March. Our library has expanded exponentially, partly with recommended texts from Angelus Press but also from a new friend who hosts a ladies' book club for St. Isidore's. Her book list is outstanding. I also love the annual Cabrini Shrine Pilgrimage and the Processions for Corpus Christi and Our Lady of the Rosary.

6. Now that you are a traditional Catholic, what are the greatest challenges that you face?

In the '70s there was this cheesy song played with guitars and bongo drums called "They Know We Are Christians by Our Love." That is a nice sentiment, and true Christian charity is a virtue to be sure. Lately though, I've

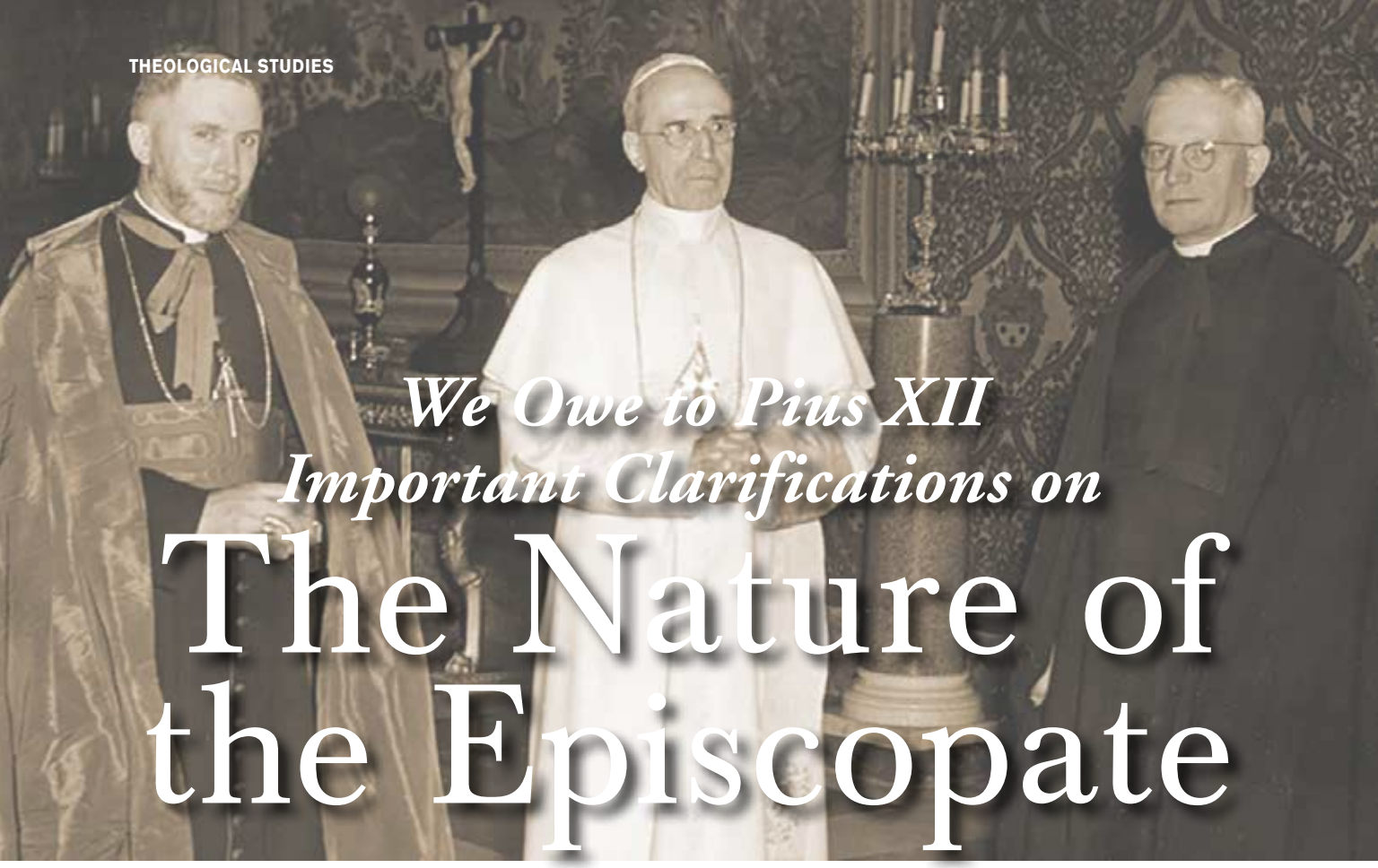
St. Isidore's Church & Priory, Watkins (Denver), CO.

been thinking about how the Holy Spirit compels us to act, and that perhaps a bias toward action may be the defining feature of Christians. I think those Apostles were so appealing to the early pagans because of their extraordinary ability to make things happen. I have been reading about all of the early saints, and one of the consistent themes is how hard they worked and what they accomplished by sheer force of will and the fire of the Holy Spirit. Our Blessed Mother went into action immediately after the Annunciation to visit Elizabeth, in *haste*. After a couple of years I still struggle to keep up with the pace of the SSPX. The priests are the Navy Seals of the Church and the families I've met are tireless, including the kids. Those young boys serving at the Easter Vigil are like little knights, standing strong into the wee hours. The ladies are especially stoic—never a complaint, even with so many duties. These are hard-core Catholics, in the best way possible.

7. Do you have any advice for the reader who may be considering, but not yet committed to, Tradition?

Do whatever it takes to conform your life to the One True Catholic Church.

TITLE IMAGE: John Singer Sargent (1856–1925), *The Façade of La Salute, Venice* (c. 1903).



We Owe to Pius XII Important Clarifications on The Nature of the Episcopate

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The following is a study by Fr. Jean-Michel Gleize, FSSPX. It was published originally on the official French District website of the Society of Saint Pius X. We thank Michael J. Miller for this translation.

1. The motu proprio *Ecclesia Dei adflicta*, which was published by Pope John Paul II on July 2, 1988, characterizes in these terms (in paragraph 3) the act by which Archbishop Marcel Lefebvre consecrated four bishops in Ecône on June 30 of that year: "In itself, this act was one of disobedience to the Roman Pontiff in a very grave matter and of supreme importance for the unity of the Church, such as is the ordination of bishops whereby the apostolic succession is sacramentally perpetuated. Hence such disobedience–which implies in practice the rejection of the Roman primacy–constitutes a schismatic act." In its day, this passage caused a lot of ink to be spilled, and it continues to do so today. It is, in particular, the deep root of the division that affects the so-called "traditionalist" movement and in any case the difference that pits the Society of Saint Pius X against the Fraternity of Saint Peter, since the latter was founded by former members of the Society in reaction to the consecrations in Ecône. A correct understanding–and a critical analysis–of this declaration by the pope, which has such momentous consequences, requires a precise knowledge of the revealed truths concerning the nature of the episcopate in the Church. This article proposes to point out its substance, in light of the traditional teachings of the Church Magisterium, which were constantly repeated until Vatican Council II introduced its novelties.

2. We owe to Pope Pius XII important clarifications concerning the nature of the episcopate and its place in the divine constitution of the Church. These clarifications appear in three major documents, three encyclicals, which are: the encyclical *Mystici corporis* (June 29, 1943)[1]; the encyclical *Ad sinarum gentem* (October 7, 1954)[2]; and the encyclical *Ad apostolorum prin-*

cipis (June 29, 1958)[3]. The second and third documents refer to the teaching spelled out in the first and develop it, in order to denounce the schismatic undertakings of the Chinese Patriotic Church.

The Episcopate in Mystici Corporis

3. The encyclical *Mystici Corporis* deals with the Church, "developing and explaining above all," Pius XII says, "those points which concern the Church Militant." The essential idea, which will be repeated by *Ad sinarum gentem* and *Ad apostolorum principis*, is that the Church is the Body of Christ, in the sense in which Christ is the Head of the society of the Church, in other words, the one who governs it and communicates its vital impulse to it. But Christ exercises this invisible governance by means of the governance of His vicar, placed at the head of a visible hierarchy.

4. This essential clarification is operative here in determining the place of the episcopate, understood in the sense of a power of jurisdiction, in other words in the sense of an authority founded on the power to govern the Church, while dependent on its supreme Head, Christ. This power of jurisdiction, as found in the Vicar of Christ, is a universal, supreme power. This power is universal because the pope exercises it to govern all the members of the Church, and it is supreme because every other authority in the Church is subordinate to that of the Pope.

5. These are the first clarifications given by Pius XII: he says, "We must not think that He rules only in a hidden or extraordinary manner. On the contrary, our Redeemer also governs His Mystical Body in a visible and normal way through His Vicar on earth" (n. 40). "They, therefore, walk in the path of dangerous error who believe that they can accept Christ as the Head of the Church, while not adhering loyally to His Vicar on earth. They have taken away the visible Head, broken the visible bonds of unity and left the Mystical Body of the Redeemer so obscured and so maimed, that those who are seeking the haven of eternal salvation can neither see it nor find it" (n. 41).

6. However, Pius XII offers other clarifications, because although Christ appointed St. Peter and his successors as visible heads of the whole Church, He also willed to confer part of the authority in His Church to others besides His Vicar. So it is that the bishops receive a power of jurisdiction, not supreme but subordinate to that of the pope, not universal, but restricted to definite limits. The bishops therefore necessarily are part of the divine constitution of the Church, and Pius XII explains that authority in the Mystical Body of Christ is distributed proportionally between that of the pope and that of the bishops: "What We have thus far said of the Universal Church must be understood also of the individual Christian communities, whether Oriental or Latin, which go to make up the one Catholic Church. For they, too, are ruled by Jesus Christ through the voice and jurisdiction of their respective Bishops…. As far as his own diocese is concerned, each one as a true Shepherd feeds the flock entrusted to him and rules it in the name of Christ" (n. 42).

7. This complexity of the Church's government calls for a third clarification, and Pius XII carefully explains how the pope's power and that of the bishops are connected. This is the passage that contains the important facts that will be repeated subsequently in *Ad sinarum gentem* and *Ad apostolorum principis*, and which should still serve as a sure rule and a reference point for Catholics today, who are confronted with a state of necessity. Although it is true that the bishops govern, each one by virtue of an ordinary and proper power, the part of the Church's flock that is assigned to them, they exercise this power while dependent on the pope's primacy of jurisdiction, and this is so for two reasons. First, because, in the very exercise of this power, they remain subject to the pope. Secondly, because the very power that they exercise is communicated to them by the pope. Their subordination is explained therefore not only by reason of their exercise of power but also and more radically by reason of the very being of this power, which is received as a participation in the power of the pope, in other words as a participation in the power of the Vicar of Christ, and therefore as a participation in the very power of Christ, through that of the pope.

8. This is the important clarification that Pius XII gives: "Yet in exercising this office [the bishops] are not altogether independent, but are subordinate to the lawful authority of the Roman Pontiff, although enjoying the ordinary power of jurisdiction which they receive directly from the same Supreme Pontiff." The wording

of the Latin text is unambiguous: "*immediate sibi ab eodem Pontifice impertita*." Note the presence of the adverb "immediately," which means "in an unmediated way" or "without an intermediary." The idea expressed by this term deserves an in-depth explanation, which the other two encyclicals of Pius XII will give us an opportunity to develop. For the moment, it is enough for us to remember that the interconnection of the powers of governing, in the Church, consists of the fact that Christ, having communicated the very essence of His own power to His Vicar, the Bishop of Rome, also communicates, through the latter's intervention, a share in this power to the other bishops, each of whom governs a portion of the flock, while depending on the supreme and universal Shepherd.

The Episcopate in *Ad Sinarum Gentem*

9. When Pius XII addressed his encyclical "to Our dear Chinese people" and also to the episcopate and the clergy of that people, the Church in China was experiencing violent persecution by its Communist-inspired government. The pope recalled that, despite this persecution, the principle must remain intact that "it will be entirely necessary for your Christian community, if it wishes to be part of the society divinely founded by our Redeemer, to be completely subject to the Supreme Pontiff, Vicar of Jesus Christ on earth, and be strictly united with him in regard to religious faith and morals" (n. 11).

10. Pius XII recalls furthermore on this occasion the distinction established by Christ's own will, consequently a distinction of divine right, between two sacred powers: the power of order and the power of jurisdiction: "*eademque voluntate duplex constituitur sacra potestas, ordinis nempe et jurisdictionis*"[4]. And he explains that, "As has also been divinely established, the power of orders (through which the ecclesiastical hierarchy is composed of bishops, priests, and ministers) comes from receiving the Sacrament of Holy Orders. But the power of jurisdiction, which is conferred upon the Supreme Pontiff directly by divine right, flows to the Bishops by the same right, but only through the Successor of St. Peter" (n. 12). Therefore a distinction is made here, not only between two powers of different natures, but also between two different ways of communicating one power and the other. The power of order, which in the case of a bishop is the power to confer Holy Orders and to administer the Sacrament of Confirmation, is communicated by the reception itself of the Sacrament of Holy Orders, for instance when a bishop ordains a priest or when a bishop performs the episcopal consecration of another bishop. The power of jurisdiction, in contrast, is communicated to the pope directly by Christ, on the occasion of the acceptance of his election to the Supreme Pontificate, and it is communicated to bishops "only through" the successor of Peter, in other words, as far as the pope communicates to the bishop, by an act of his will, a participation in the power of jurisdiction that he himself holds in its fullness, as Vicar of Christ.

11. We should note that here Pius XII uses an expression whose meaning agrees with the one that we emphasized in *Mystici Corporis*. The power of jurisdiction is communicated "only" through the pope, in other words "without intermediary." Such an intermediary, therefore, could not be the performance of the sacred rite, which for its part communicates only the power of order. Each of the two sacred powers, order and jurisdiction, is communicated in a manner absolutely proper and specific to it, in two mutually exclusive ways. The power of order must be communicated by a sacred rite, and the will of the pope alone is not sufficient for that. The power of jurisdiction must be communicated by the will of the pope alone, and the sacred rite is not sufficient for that.

12. This is a very important clarification that is made here. The idea was already present in *Mystici Corporis*, but the encyclical *Ad sinarum gentem*, which appeared a little less than ten years later, has the advantage of explaining it in response to the necessities of the Church in China. Pius XII affirms here that the power of jurisdiction is communicated to the bishops by the pope in a way different from episcopal consecration. The latter communicates only the power of order, so that, taken as such, a consecrated bishop does not yet enjoy the power of jurisdiction. The latter power is communicated by an act of the pope's will, a supplementary act that must be added to the act of episcopal consecration performed by a bishop. This distinction, already explained by Pius XII in *Ad sinarum gentem*, would be highlighted even more fully four years later, in the encyclical *Ad apostolorum principis*.

Archbishop Marcel Lefebvre consecrating the four bishops in June 1988.

The Episcopate in *Ad Apostolorum Principis*

13. This encyclical letter is addressed by the pope to the archbishops, bishops, priests, and faithful of the Church of China. In it Pius XII continues to encourage the Chinese Catholics, who face the persecution of the Communist authorities. But he must react also against the schismatic initiative of a "Patriotic Association," fomented by the regime in power. "This Association … was formed ostensibly to join the clergy and the faithful in love of their religion and their country, with these objectives in view: that they might foster patriotic sentiments; that they might advance the cause of international peace; that they might accept that species of socialism which has been introduced among you and, having accepted it, support and spread it; that, finally, they might actively cooperate with civil authorities in defending what they describe as political and religious freedom" (n. 10). But under this vague pretext, the Association intends to lead Catholics to give their support to Communism. In this context, the so-called patriotic movement proclaims the right of Catholics to entrust to bishops the government of dioceses, with the agreement of the civil authorities. "Certain ecclesiastics have rashly dared to receive episcopal consecration [on those terms], despite the public and severe warning which this Apostolic See gave those involved" (n. 37). Pius XII denounces here the sign of a rebellion against the Church, and also of "serious offenses against the discipline and unity of the Church" (*ibid.*). And this leads him to recall, this time with all the necessary details, "the teachings and principles on which rests the right order of the society divinely instituted by Jesus Christ our Lord" (*ibid.*), which are absolutely opposed to these schismatic maneuvers of the Patriotic Association.

14. The essential point of the teaching recalled by Pius XII, which we must remember here, is as follows. Moreover he refers explicitly to the teachings already given in the two preceding encyclicals. "Bishops who have been neither named nor confirmed by the Apostolic See, but who, on the contrary, have been elect-

ed and consecrated in defiance of its express orders, enjoy no powers of teaching or of jurisdiction, since jurisdiction passes to bishops only through the Roman Pontiff as We admonished in the encyclical letter *Mystici Corporis* in the following words: 'As far as his own diocese is concerned each (bishop) feeds the flock entrusted to him as a true shepherd and rules it in the name of Christ. Yet in exercising this office they are not altogether independent but are subordinate to the lawful authority of the Roman Pontiff, although enjoying ordinary power of jurisdiction which they receive directly from the same Supreme Pontiff.' And when We later addressed to you the letter *Ad Sinarum gentem*, We again referred to this teaching in these words: 'The power of jurisdiction which is conferred directly by divine right on the Supreme Pontiff comes to bishops by that same right, but only through the successor of Peter, to whom not only the faithful but also all bishops are bound to be constantly subject and to adhere both by the reverence of obedience and by the bond of unity.'" [*Ad apostolorum principis*, 39-40]

15. Pius XII reaffirms here the twofold distinction already pointed out earlier: on the one hand between the two powers of order and jurisdiction, and on the other hand between the two different ways of communicating them. The power of jurisdiction is communicated by the pope and by him alone, independently of episcopal consecration, which for its part communicates only the power of order. Proof of this here, if necessary, is the expression used at the very beginning of the passage cited above: "Bishops who have been neither named nor confirmed by the Apostolic See, but who, on the contrary, have been elected and consecrated in defiance of its express orders, enjoy no powers of teaching or of jurisdiction." A distinction is made here between, on the one hand, the bishops who were neither appointed nor confirmed by the pope, without yet having been consecrated, and on the other hand those who were neither appointed nor confirmed by the pope but have even been consecrated against his decision. The fact of conferring episcopal consecration and of communicating the power of order against the pope's will only aggravates the attack already made against Church unity, without causing it. What causes it is the fact of pretending to communicate the power of jurisdiction in conferring an appointment, which is the pope's responsibility and his alone.

16. In the next part of the document, Pius XII insists on the illicitness of the acts performed by virtue of their power of order by bishops who received their episcopal consecration against the will of Rome, at the instigation of the Communist authorities. The pope says: "Acts requiring the power of Holy Orders which are performed by ecclesiastics of this kind, though they are valid as long as the consecration conferred on them was valid, are yet gravely illicit, that is, criminal and sacrilegious" [n. 41]. He means here acts resulting from the power of order, in other words, the conferral of Holy Orders and the administration of the Sacrament of Confirmation, performed by these schismatic bishops. Unlike the power of jurisdiction which they were unable to receive, since only the pope can give it, by appointment or canonical mission, and which therefore is in their case null and void, invalid, their power of order for its part is valid and quite real, since it results from a sacred rite *per opus operatum, i.e.* which is effective through the celebration thereof. But the exercise of this power of order is illicit, since the power that is its source was conferred against the will of the Supreme Pastor of the Church.

17. We find here again the same distinction, mentioned earlier, between a power of order and a power of jurisdiction; these powers are not only essentially distinct but also separable, so that one and the same subject, a bishop, can have one without the other, since one is conferred in a manner distinct from the other. Episcopal consecration, which communicates the power of order, can be performed validly even though the canonical institution by the pope, which communicates the power of jurisdiction, has not been carried out. The bishop consecrated in this way will therefore be the subject of the power of order without being the subject of the power of jurisdiction. A situation like this can occur for very different reasons: either because the pope authorizes the episcopal consecration, without giving to the consecrated bishop the power of jurisdiction, as this happens in the case of "titular" bishops,[5] honorary bishops *ad honores consecrati*, or auxiliary bishops; or else because, even though the pope neither authorized the episcopal consecration nor gave the power of jurisdiction, the consecration was performed anyway. In the first case, the conse-

cration is legitimate while in the second it normally is not. But it is important to make another distinction here.

18. Indeed, on the purely hypothetical and theoretical level, someone who consecrates a bishop against the pope's will and illegitimately can plan to do so with two different intentions. First, he may plan to communicate simultaneously the power of order by means of the consecration and the power of jurisdiction, by means of an authority that he arrogates to himself but which belongs only to the pope. However, secondly, he may plan also to communicate only the power of order by means of the consecration without communicating the power of jurisdiction and without usurping the pope's authority. Of course, this distinction remains theoretical, and in practice, most often if not always, those who consecrate a bishop against the pope's will have the intention of communicating not only the power of order by means of the consecration strictly speaking but also—and above all—the power of jurisdiction, while usurping the power of the pope. These are the schismatic consecrators who unfortunately punctuate the whole history of the Church. However, the other alternative is still possible: consecrating a bishop against the pope's will can be done without usurping the pope's power, in other words, without the consecrator claiming to communicate a jurisdiction that only the pope can communicate. In a situation like that, the consecrator communicates what he can effectively communicate, since the power of order as such depends on a valid consecration, with or without the pope's approval.

19. Hence we see precisely where the "attack against the unity of the Church" and, ultimately, schism is situated. Schism does not consist of refusing to render to the authority what is due to it, whether within the context of an isolated case or rarely, or else in most cases and very often. That is disobedience, but that does not cause a schism. Schism consists precisely in refusing as a matter of principle to subordinate one's action to the precept of the authority and to separate oneself from it so as to set oneself up as a competing authority. Someone who arrogates to himself the pope's own authority in order to communicate a power of jurisdiction of which he is not the source fits this definition of schism, while someone who performs an episcopal consecration against the pope's will in order to communicate the power of order does not fit this definition of schism and commits only an act of disobedience.

20. We see also exactly what would go against divine right and would therefore represent a theological impossibility. To communicate somehow the power of jurisdiction in the Church contrary to the will of the pope contradicts a principle of divine right and is therefore a theological impossibility. No exceptional situation, no extraordinary circumstance could ever legitimize, much less make possible, the communication of the power of jurisdiction against the pope's will. On the other hand, communicating the power of order against the pope's will, by performing an episcopal consecration, does not contradict a principle of divine right, since Divine Revelation does not teach that only the pope can proceed to consecrate a bishop. Divine right teaches that every bishop can do this, since it is a question here of a theological possibility. It is true that the same divine right also teaches that the communication of the power of order, through an episcopal consecration, should be done in conformity with the will of the pope, but here it is a question no longer of a theological possibility or impossibility but rather of a moral necessity on the level of action. On this level, exceptional situations can arise and extraordinary circumstances may be such that the common good of the Church calls for an episcopal consecration performed against the abusive authority of a bad pope.

21. These clarifications, drawn from the document itself by Pius XII, elucidate the rest of the encyclical. The pope says: "From what We have said, it follows that no authority whatsoever, save that which is proper to the Supreme Pastor, can render void the canonical appointment granted to any bishop; that no person or group, whether of priests or of laymen, can claim the right of nominating bishops; that no one can lawfully confer episcopal consecration unless he has received the mandate of the Apostolic See" [n. 47]. Carefully note the difference: no one other than the Supreme Pastor can withdraw or give the power of jurisdiction, whereas no one can legitimately confer episcopal consecration against the will of the pope. The first negation concerns the very possibility whereas the second concerns not the possibility but rather the legitimacy of something that remains possible, in any case. And on the other hand, when in

this document Pius XII goes on to insist on the seriousness of an episcopal consecration that is illegitimately conferred, this seriousness must be understood about the additional act that aggravates the usurpation of power by which the power of jurisdiction was communicated against the pope's will. The consecration the Pius XII is speaking about, precisely in reference to the events that occurred in China, is not only illegitimate but also schismatic, since the consecrating bishop arrogates to himself moreover the power to communicate jurisdiction. "If consecration of this kind is being done contrary to all right and law, and by this crime the unity of the Church is being seriously attacked, an excommunication reserved *specialissimo modo* [in a very special way] to the Apostolic See has been established which is automatically incurred by the consecrator and by anyone who has received consecration irresponsibly conferred" [n. 48].

The Episcopate in the Society Is Not Schismatic

22. Supposing–but not conceding–that the act of episcopal consecration on June 30, 1988, performed by Arcbishop Lefebvre, was "one of disobedience to the Roman Pontiff in a very grave matter and of supreme importance for the unity of the Church,"[6] one could still not say that this disobedience "implies in practice the rejection of the Roman primacy" and "constitutes a schismatic act" [*Ecclesia Dei adflicta*, 3]. Archbishop Lefebvre did not intend to arrogate to himself the authority of the Supreme Pontiff in order to communicate a power of jurisdiction to the four bishops whom he consecrated. He was content to communicate to them the power of order, by means of the sacred rite of episcopal consecration. This distinction is possible theologically, as we showed in light of the teachings of Pius XII. Archbishop Lefebvre's intention was by no means schismatic ("far be it from me to try to set myself up as pope," he exclaimed in the sermon that he gave on the occasion of the consecrations). The consecrations in Ecône were in no way comparable to the schismatic consecrations performed in China at the instigation of the Patriotic Association. Archbishop Lefebvre explains this, moreover, in his sermon on June 30, 1988: "We are not schismatics! If an excommunication was pronounced against the bishops of China, who separated themselves from Rome and put themselves under the Chinese government, one very easily understands why Pope Pius XII excommunicated them. There is no question of us separating ourselves from Rome, nor of putting ourselves under a foreign government, nor of establishing a sort of parallel church as the Bishops of Palmar de Troya have done in Spain. They have even elected a pope, formed a college of cardinals… It is out of the question for us to do such things. Far from us be this miserable thought of separating ourselves from Rome!" This intention of Archbishop Lefebvre formally excludes from his act any schismatic significance, and it is not utopian, because, as Pius XII teaches, such an intention is theologically possible and feasible.

23. The initiative on June 30, 1988, must therefore be understood and can find its justification in light of the most traditional and the most authentic Magisterial teachings, in keeping with the three major encyclicals by Pope Pius XII.

Endnotes

1 AAS, vol. XXXV (1943): 193-248. The passage that interests us is the one that appears on pp. 210-212. English translation from the Vatican website.

2 AAS, vol. XLVII (1955): 5-14. The passage that interests us is the one that appears on pp. 8-9. English translation from the Vatican website.

3 AAS, vol. L (1958): 601-614. The passage that interests us is the one that appears on pp. 609-613. English translation from the Vatican website.

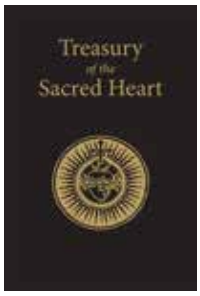
4 AAS, vol. XLVII (1955): 9.

5 This designation "titular" comes from the fact that these bishops receive the symbolic title of an ancient diocese which today is inhabited chiefly by unbelievers or schismatics.

6 We showed elsewhere (in Part Two of the article "L'été 88," published on the website *La Porte Latine* on May 10, 2022) that there is no disobedience here but rather legitimate resistance to an abuse of power committed by the authority.

TITLE IMAGE: Pope Pius XII receives his Apostolic Delegate, Archbishop Lefebvre, in audience around 1954, in the company of Fr. Perraud, Secretary of the Apostolic Delegation of Dakar.

New Titles from Angelus Press



Treasury of the Sacred Heart

A very rich manual of Catholic prayers, hymns and devotions. Published in 1867, it notes the Indulgences attached to these devotions according to previous legislation. The second half contains the epistles and gospels for all Sundays and festivals of the year. Inside you will find: • A multitude of prayers, litanies, and hymns and meditations • The ordinary of the Mass • Devotional prayers to say during Mass • Methods of hearing Mass • Vespers of Sunday • Benediction • Compline • The epistles and gospels for all Sundays and principal feasts throughout the year (1879 calendar).

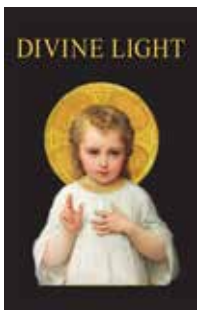
This beautiful volume is indeed a rich treasury that will become a lifetime keepsake.

1,051 pp. Gold foil on black cloth. Sewn hardcover. Ribbon. STK# 8820. $39.95

2023 Liturgical Calendar

15-month liturgical calendar for 2023. "Mysteries, Miracles, and the Mother of God," covers the entire range of Our Lord's earthly ministry with due attention paid to Our Lady's role in His salvific work. More than ornamentation, these images are intended to direct our minds away from earthly cares to Heavenly things, even if only for a few moments. Combined with the daily liturgical notes, including fasting and abstinence days, the faithful are encouraged to use this calendar to chart out their practical and spiritual lives, always remembering that each morning brings a fresh opportunity to give thanks to God for all His wondrous blessings. Contains a list of SSPX chapels and rules for fast and abstinence.

38 pp. STK# CAL2023. $12.95



Divine Light

A beautiful illustrated first prayerbook for very young readers. It contains:

The most necessary prayers • the Commandments • acts of faith, hope and charity • the Rosary • guide for Confession • prayers before and after Communion • prayers for Holy Mass • and the Stations of the Cross.

68 pp. Hardcover. STK# 8814. $12.95

His Own Received Him Not — *English Martyrs of the Holy Mass*

This book is about those who gave their life for the Holy Sacrifice of the Mass, saints who were outlawed, mocked and hated by the ruling elite of their times. Their great conflict was played out in prison, in torture chambers and on the scaffold. Most of them were priests, fugitive in their homeland, who were caught by the pursuivants while saying Mass. Others were lay men and women attending the banned Catholic worship or hiding hunted priests. Some of them were bishops who first fell into schism with Henry VIII… May the example of these saintly English heroes increase our devotion in our troubled times plagued by disbelief in the sacrificial nature of the Mass and irreverence towards the Blessed Eucharist.

264 pp. Softcover. STK# 8826. $18.95

Doors of Silence

By a Carthusian monk

It is for you alone, beloved soul, that the Lord draws you to the desert to speak to your heart; for He has chosen you as unique; to make you better: you whom He has chosen as a host of praise forever! Do you wish to burn before His adorable face like the purest wax? Consent to forget the world, the universe, and yourself. As much as it is possible for you, in exact obedience and perfect charity, you must avoid four things which are major obstacles to interior silence, and which render habitual contemplation impossible. This being done, you will have passed through the doors of silence.

64 pp. 4.25" x 7.25". Hardcover. STK# 8780. $12.95

John Atkinson Grimshaw (1836–1893),
"Boar's Lane," Leeds.


TOPMILL
SNUFF
MENS TWEED

England and the Immaculate Conception

Pauper Peregrinus

Fr. Yves Congar (1904-95), an erudite if problematic French Dominican, once remarked to an Anglican bishop at the University of Cambridge who was criticizing the dogma of the Immaculate Conception: "But it is England's great gift to the *Catholica* [Catholic world]!" What did he mean?

From the earliest times, Christians have been convinced of the unique holiness of the Blessed Virgin Mary. Speaking under the inspiration of the Holy Ghost, St. Elizabeth cried out: *Blessed art thou among women, and blessed is the fruit of thy womb!* When he came to define the Immaculate Conception, Pope Pius IX personally insisted that this scriptural verse be included in the bull of definition, and it is not hard to see why. St. Elizabeth's words already suggest the unique "communion of blessedness" between Jesus and Mary: His divinity covered her like a cloak, so that no taint of Adam's curse would touch her.

Greek-speaking Catholics, from the early days of the Church until now, have always honored Mary with the title of *Panagia*: all-holy Lady. Among Syrian writers, St. Ephraim, a doctor of the Church who was born around 306, addressed Christ with these words: "Only you and your Mother are more beautiful than everything. For on you, O Lord, there is no mark, neither is there any stain in your Mother." A little later, in the west, St. Ambrose referred to our Lady as "a virgin who by grace is untouched by any stain of sin." The current of devotion met an obstacle, however, with the coming of the Pelagian heresy in the early 400's. Pelagius and his allies taught that men had the innate power to avoid all faults, a belief that led them to deny original sin. The Church's doctors, especially St. Augustine, reacted by insisting upon the reality of this hereditary flaw in the human race. But the Pelagians retorted: "You claim that all men but Christ must inevitably commit sins, since they all inherit Adam's sin. But what about the mother of the Lord?"

St. Augustine contented himself with knocking the question away. He already had enough to do! "In regard to the holy virgin Mary," he said, "for the honor of our Lord, I want no question at all to be raised when we speak of sin" (*On Nature and Grace*, 42). But he did not enter deeply into the special question of Mary's relation to original sin, leaving it rather to be untangled by posterity.

The Pelagian controversy left its mark upon the Church, especially in the west, and delayed the universal acceptance among the learned of the Immaculate Conception. At the same time, it ensured that the question would be thoroughly discussed, so that the final definition when it came would be precise.

As the words of Fr. Congar suggest, England had a special part to play in the triumph of the doctrine. There is some evidence that a feast of Mary's conception was already being celebrated in that country by the 9th century. It is certain that it was celebrated there by around 1060, although a few years later, after the invasion of William the Conqueror, the over-zealous Norman bishops would suppress it as a novelty.

The Normans could not suppress theological reflection, however. Just before they invaded, a child was born in England who was given the name Eadmer. He became a monk in the Benedictine abbey of Canterbury, and a disciple of the great St. Anselm. St. Anselm had written: "It was fitting that the Virgin should shine with a purity than which under God no greater can be conceived." Eadmer developed this thought, and became the first theologian to teach our Lady's Immaculate Conception in clear terms, in a short work called *On the conception of holy Mary.*

He offers various "arguments of fittingness" for the doctrine. For example, St. John the Baptist is believed to have been sanctified before birth, though not at conception: and would not God wish to do something still greater for His own mother? Again, he writes: "when the other angels sinned, God preserved the good angels from sin; and was he not able to preserve a woman, who was soon to become his mother, from sharing the sins of others?" Eadmer is aware that the question of the Immaculate Conception has not yet been settled by the authority of the Church, but he himself, he declares, will not change his conviction of its truth, unless somebody can show him something still more worthy of the Virgin.

Across the English Channel, however, St. Bernard was hesitating. Writing in 1140 to the canons of Lyon, he asks them why they have begun to celebrate the feast of our Lady's conception. He knows well, he says, that "her life was protected immune from all sin," but he does not understand how her conception can have been free from Adam's influence, given that it took place in the usual way. He tells them that they had better limit themselves to those feasts of the Blessed Virgin that have been handed

down, though he professes himself ready to submit to the judgment of some wiser man, and in particular to be corrected by the Roman church if need be.

Not everyone was convinced by this letter, even though it came from so great a saint. Back in England, a monk called Nicholas of St. Albans went so far as to say that St. Bernard had pierced Mary's soul for the second time. Clearly, feelings were running high.

The question was discussed but not satisfactorily resolved during the following century, by such luminaries as St. Albert, St. Bonaventure, and St. Thomas Aquinas. While all these men naturally desired to attribute every excellence to our Lady, they suffered the same scruple as St. Bernard, and feared lest they should exempt her from redeemed mankind. Christ, after all, is the Redeemer of the whole race without exception.

The Franciscans in England found the way forward. A certain Friar William, from Ware in Hertfordshire, is supposed to have said of the Immaculate Conception, *potuit, decuit, ergo fecit*: "God was able to, it was fitting, therefore He did it." As such, it was less an argument than an aphorism: but John Duns Scotus (d. 1308), who is thought to have been a pupil of this same William, went into the question with his usual subtlety, and was finally able to answer the objections of earlier theologians. Teaching at the University of Oxford, Friar John argued that within a single moment of time, there can still be a kind of "before and after," not temporal but causal. In this sense, each human soul precedes both the state of sin and the state of grace, since a soul must "first" exist "before" it can be in either one state or the other.

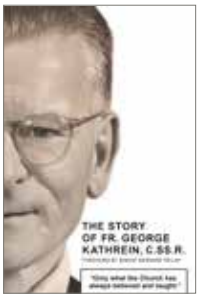
The Blessed Virgin, he argued, descended from Adam by a natural process and therefore would have contracted original sin if the grace of God had not been given to her in the first moment of her conception. She is therefore redeemed, but in a unique way; by prevention, rather than by cure. Scotus argues that this explanation, far from detracting from the honor due to Christ, enhances it, since it attributes to Christ the most perfect form of redemption. "A most perfect mediator," he writes, "must have the most perfect possible act of mediation," and "it is a more excellent benefit to preserve someone from evil than to permit them to fall into evil and afterwards to deliver them." 650 years later, in his encyclical *Fulgens Corona,* Pope Pius XII would echo this thought, declaring that the Lord redeemed Mary "in a certain most perfect manner." Although the theologians would continue to discuss the question, and sometimes warmly, the explanation of Duns Scotus, so profoundly in keeping with the instinct of the Catholic people, enabled the truth of the Immaculate Conception to be ever more widely proclaimed with the passing of the years. Many universities, beginning with the Sorbonne in Paris in 1497, made acceptance of this doctrine into a condition for graduation, and early Jesuits such as St. Peter Canisius and St. Robert Bellarmine included it in their catechisms. Finally, on December 8, 1854, Pope Pius IX, enthroned in the basilica of St. Peter and surrounded by bishops and cardinals, solemnly defined that the doctrine which holds that the Blessed Virgin Mary, by a unique privilege of God, in view of the foreseen merits of Christ, was immune from all guilt of original sin from the first moment of her conception, is a truth revealed by God and thus to be held firmly by all Christians.

Meanwhile, what of England? She had gone into schism, alas, three hundred years before. But just before the papal definition, God had raised up the greatest of modern English converts, John Henry Newman. He would write a noble vindication of the dogma. His erstwhile colleague in the Anglican church, Edward Pusey, had attacked the Immaculate Conception as a departure from the faith of the early Church. Newman, in a justly celebrated *Letter to Pusey*, shows that the reverse is true. The fundamental belief of the early Church about our Lady was that she is a new Eve. But as the first Eve was created in a state of grace, so also was the second. "She, who was to co-operate in the redemption of the world … was not less endowed with power from on high, than she who, given as a help-mate for her husband, did in the event but co-operate with him for its ruin." He finished his lengthy letter on December 7, 1865, with some words that were meant not for Pusey alone, but for all his compatriots outside the Fold: "May that bright and gently Lady, the Blessed Virgin Mary, overcome you with her sweetness, and revenge herself on her foes by interceding effectually for their conversion!"

TITLE IMAGE: Giovanni Battista Tiepolo, *The Immaculate Conception* (1767-1769), Madrid, Museo del Prado.

New Titles from Angelus Press

The Story of Fr. George Kathrein



The life of Fr. Kathrein is a reminder to all readers, especially newer generations who are too young to have experienced the spiritual abandonment that traditionalist Catholics went through during the years after Vatican II. It also serves as a reminder that the fight itself has not changed, even if the tactics have mutated with time and circumstances: our goal is to eradicate the neo-Modernist errors from the Catholic Church, and to restore the Church's own unchanging and infallible Tradition to the hierarchy and to the faithful, who have been left spiritually poor and abandoned due to the erroneous teachings, poor catechesis, and liturgical anarchy of the past 60 years.

286 pp. Softcover. STK# 8823. $16.95

The Courage to Be Afraid

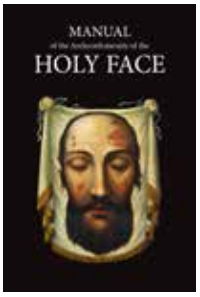
By Fr. Marie-Dominique Molinié, O.P.
Translated by Fr. Alexander Wiseman, SSPX

The Courage to Be Afraid is remarkably different from other spiritual books. It is a tour de force that examines many aspects of the Christian life, yet always returning to a simple, powerful theme: we have to let God act. Fr. Molinié addresses himself to us, children of the modern world, in order to recall us forcefully to what never changes, no matter the state of things: the divine life is in us, and will transform us if we surrender to it. "God's love is a consuming fire…"

242 pp. Softcover. STK# 8797. $21.95

Manual of the Holy Face

St. Therese of Lisieux's Favorite Devotion!



The Manual of the Archconfraternity of the Holy Face is a collection of traditional devotions to the Holy Face of Our Lord in His Passion. It was approved by Pope Leo XIII in 1895 and promoted by Pope Pius XII in 1958 and practiced by St. Therese of Lisieux. This devotion exists as a specific form of reparation for the blasphemies committed against Our Lord.
A powerful devotion of reparation much needed in our times.

346 pp. Softcover. STK# 8806. $14.95

Consecration to St. Michael

Beautiful hardback book with full-color illustrations!

Take up this ancient devotion to our most powerful angelic defender. Over the course of the last century, as we measure the decline of civilization and faith, it is no surprise that the devotion to St. Michael has diminished. The removal of the Leonine prayers as well as St. Michael's name from the prayers of the Holy Sacrifice of the Mass leave little doubt that this glorious victor and powerful intercessor has all but been forgotten by the world. This little book aggregates the history of shrines and devotions that have been offered to St. Michael and presents them once again to be used and spread throughout the world.

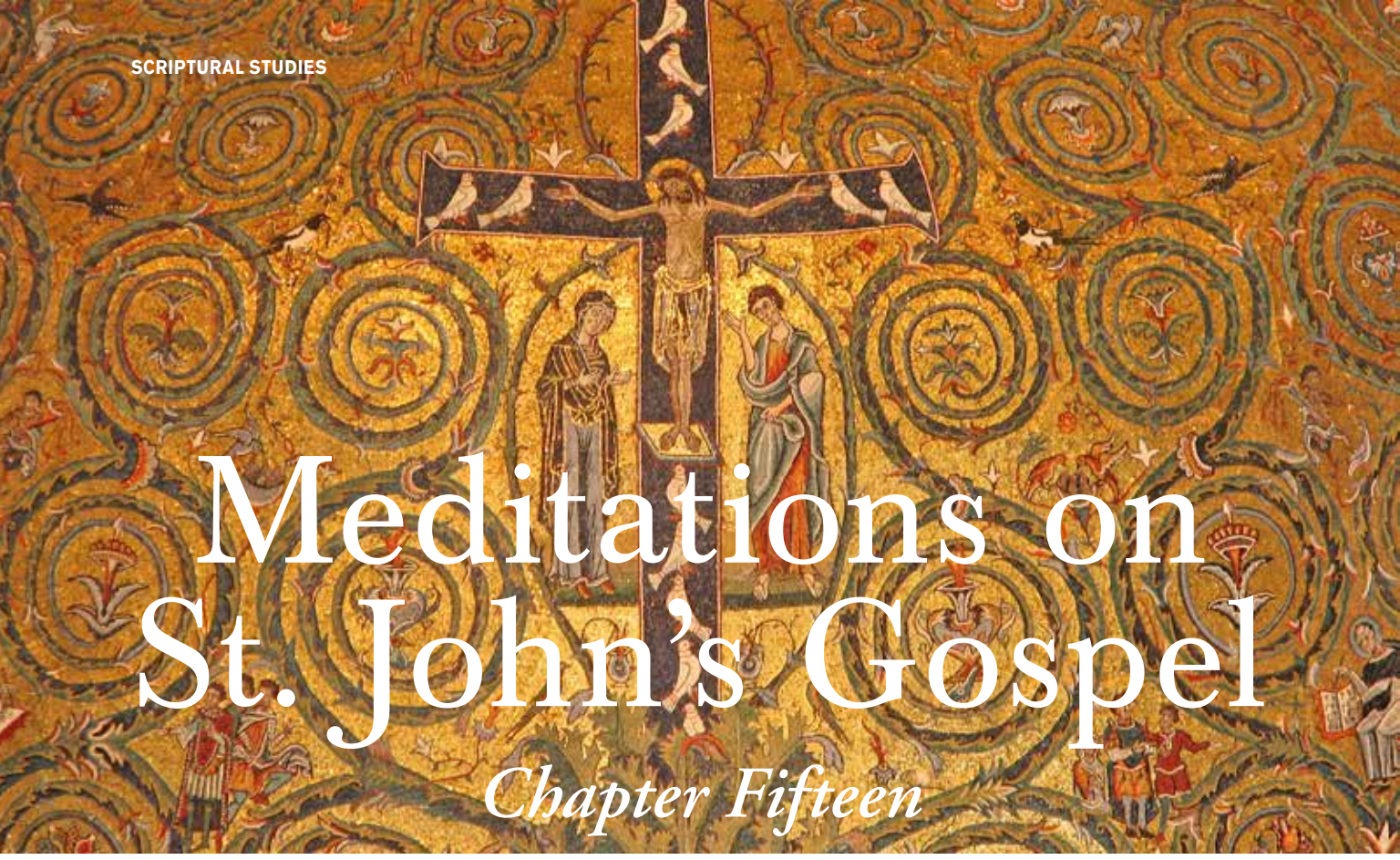
144 pp. Hardcover. STK# 8802. $14.95

Against All Heresies

Translated by Fr. Paul M. Kimball, SSPX

Against All Heresies was written at the request of Spanish merchants of Flanders to combat heretics and was first published in Paris in 1534. It is a description and criticism of more than 400 heresies, which had arisen in the Church since the time of the Apostles, presented in alphabetical order. It was the author's most popular work for which he received the nickname, "the scourge of heretics." King Philip II of Spain, whom the author served as chaplain, wrote in the preface of this work that this book is "such a useful and beneficial book for the Christian state."

1,130 pp. Hardcover. STK# BD0364. $36.99



Meditations on St. John's Gospel

Chapter Fifteen

Pater Inutilis

St. John does not give us Our Lord's last "testament"–the new and eternal in His Blood–but he certainly does give us His "last wishes": those things we see Jesus repeating, and so insisting upon. In this chapter 15, we begin a long monologue of the Savior, hearing again: His commandment, which is to love one another (vs. 12 & 17)[1]; that we love Him, if we keep His commandments (vs. 10 & 14)[2]; that, for those well-disposed, God will do whatsoever they ask of Him (vs. 7 & 16)[3]; that God will come to them (vs. 26)[4] and abide with them (vs. 4f)[5].

Jesus starts this discourse, though, with the "proverb" of "the vine." The vine, its branches and their fruit are all of the same species: here this is going to illustrate our partaking of the divine nature.[6] "I am the true vine, and my Father is the *husbandman*" (vs. 1). The husbandman plants and nurtures the vine. The Father does this by speaking His "Word" (1:1) and not leaving Him alone, but being always with Him (16:32), doing Himself the works the Son does (14:10). "I am the *true* vine." Israel as a people was already a vineyard planted by God from which He expected fruits of holiness (Is. 5:1-7; Mt. 21:33-43) and was disappointed; it was, however, not the true vine which it but foreshadowed [just as it was "son of God" (Deut. 32:6-9; Os. 11:1) but not the true son, the only begotten (1:18)]. "Every branch in me…" (vs. 2). This is the one in whom the Father and Son make their abode (14:23). Of this one too the Father is husbandman: these branches are born of the will of God (1:13) and are in the hands of the Father from which no man can snatch them (10:29). They are not to be like Israel, fruitless, but like Jesus "the firstborn amongst many brethren" (Rom. 8:29). Fruitlessness means being lopped off, rejected, as Israel (vs. 2); fruitfulness is assured by "purging" (vs. 2)–pruning–being persecuted by the world, as was Jesus (vs. 18-20). "Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it

die, it bringeth forth much fruit" (12:24f). And yet, we are now being taught that what really counts is not exterior conformity to Christ crucified, but that He be in us. "He that abideth in me, and I in him, the same beareth much fruit" (vs. 5). The fruit is divine, indeed eternal life[7]–its principle must be also. What is not of grace, from Christ living and working in us, is worthless. This is absolute, "for without me, you can do **nothing**" (vs. 5). It is He Who has chosen us and appointed us to bring forth fruit (vs. 16). His grace must precede and accompany all. [But this does not mean that we are not to cooperate with His work in us, as if nothing at all depended on our will, for otherwise His exhorting us to abide in Him (vs. 4, 9) would be pointless and His commanding us (vs. 12, 14, 17) to no avail; also, the being cast forth into the fire (vs. 6) would be unjust, and "our" fruit (vs. 5, 16) not actually ours.]

"Abide in me" (vs. 4). "Abide in my love" (vs. 9). How do we do that? "If you keep my commandments, you shall abide in my love" (vs 10). Can they be summarized? What is the essence of them? "This is my commandment, that you love one another"–but not as the publicans and heathens (Mt. 5:46f); rather "**as** I have loved you" (vs. 12). Now, He laid down His life for us (vs. 13); He accepted to be hated (vs. 18) and persecuted (vs. 20) by the world. Must we too lay down our lives one for another? That is precisely the lesson St. John draws: "In this we have known the charity of God, because he has laid down his life for us: and we ought to lay down our lives for the brethren" (I Jn. 3:16). "The brethren": other branches in which Christ abides, or wants to (10:16; 17:20f). We are talking about a love of charity, that our neighbor be "in God." This we must want and strive for, unto sacrificing all. True, we too will be hated (vs. 18f) and persecuted (vs. 20) by the world. At this price, though, we shall not only bear fruit that will remain (vs. 16) but also will have a joy that will be filled (vs. 11). Joy is not the fruit of self-seeking, but of self-sacrifice; this is the secret of the saints. "I exceedingly abound with joy in all our tribulation" (II Cor 7:4). It is the spirit of the beatitudes.

Jesus has come (vs. 22) and so will the Paraclete (vs. 26). Now, when it is a question of Christ's "coming" and "going" as man[8], we understand readily enough: He came through His incarnation and He goes through His ascension. But when it is a question of the coming or going of a Person of the Holy Trinity,[9] what are we to understand? God is a Spirit, infinite, completely immutable and omnipresent. He is whole and entire wherever He is, and He is wherever there is any effect of His creative power. All "coming" or "going" of God to a soul is a change, not in God, but in the creature vis-a-vis God. To receive God is to *perceive* Him in a new way or more fully. "He was in the world, and the world was made by him, and the world knew him not… As many as received him, he gave them power to be made the sons of God, to them that believe in his name" (1:10 & 12). Light of reason, and light of faith. This power to be a son of God is actuated when faith is living: one loves. "If any one love me… my Father will love him, and we will come to him, and will make our abode with him" (14:23). This is the "gift of God" (4:10), beyond the capabilities or demands of any creature; and yet to be surpassed by the light of glory, thanks to which "we shall see him as he is" (I Jn. 3:2). That our fruit remain (vs. 16), we have but to obey His commandment "that you love one another" (vs. 17).[10]

Endnotes

1 13:34

2 14:15 & 21

3 14:13 & yet 16:23

4 14, 16 & 26

5 14, 16 & 23

6 II Pet 1:4

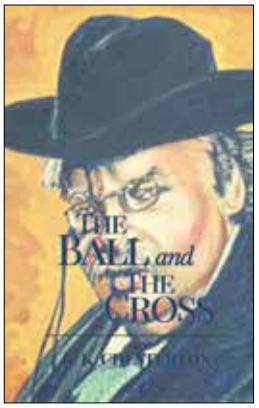
7 3:16 & 36; 4, 14 & 36, *etc.*

8 13 vs. 1, 3, 33; 14 vs. 2f, 13, 28; 16 vs. 7, 16, 28; 17 vs 11, 18

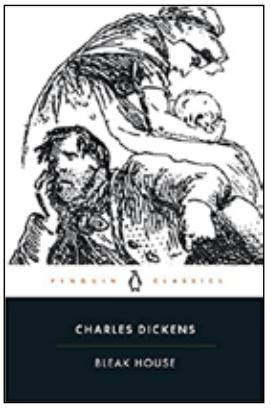
9 13:20; 14 vs. 16f, 23, 26; 15, 26; 16, 7

10 *E.g.* "Bear ye one another's burdens, and so you shall fulfill the law of Christ" (Gal. 6:2).

A Victorian Reading List



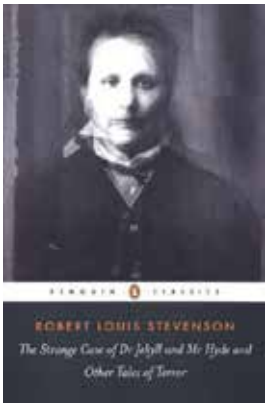
The Ball and the Cross
Gilbert Keith Chesterton



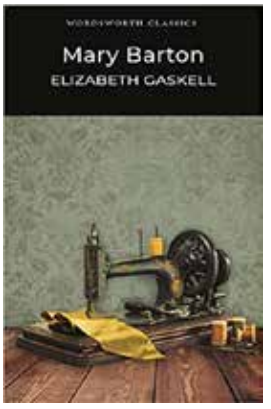
Bleak House
Charles Dickens

Jane Eyre
Charlotte Brontë

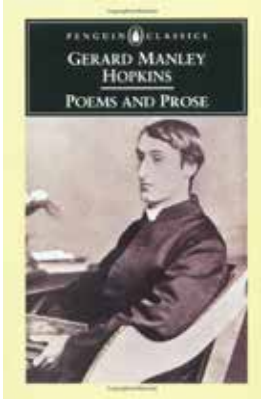
Middlemarch
George Eliot



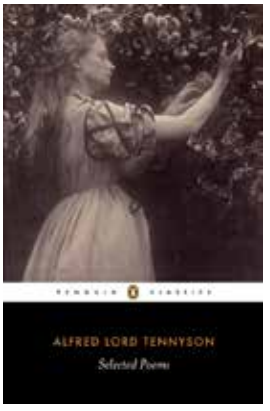
The Strange Case of Dr. Jekyll and Mr. Hyde
Robert Louis Stevenson



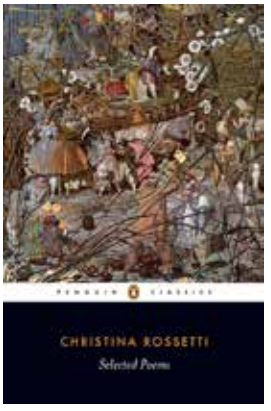
Mary Barton
Elizabeth Gaskell



Poems and Prose
Gerald Manley Hopkins



Selected Poems
Alfred Lord Tennyson



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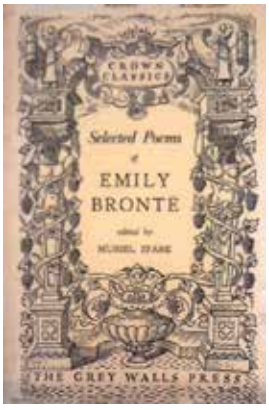

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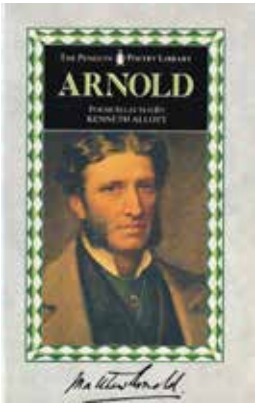

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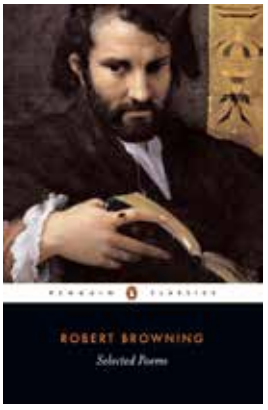

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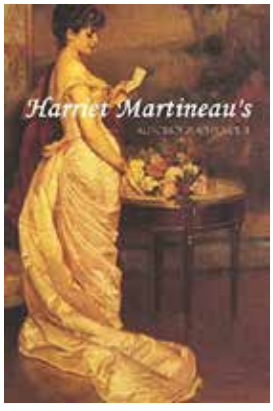

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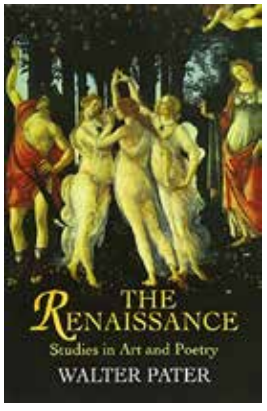

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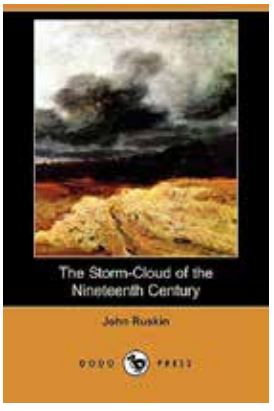

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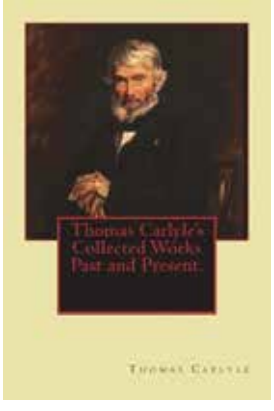

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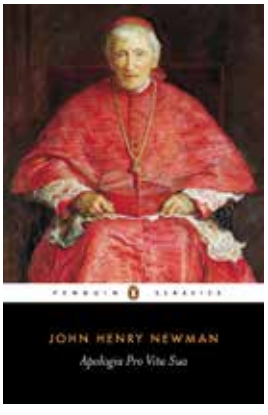

Apologia Pro Vita Sua
John Henry Newman

Fr. Juan Carlos Iscara, SSPX

What does the first precept of the Church command?

Natural law imposes on all men the obligation of worshiping God. And He Himself defined how men had to fulfill this obligation when He issued His divine positive precept in the Old Testament. The Third Commandment of the Law of God states:

> *"Remember that thou keep holy the Sabbath day. Six days shalt thou labor and shalt do all thy works. But on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it" (Ex. 20:8-11).*

Following Christ's Resurrection, this day became the Sunday, the "Lord's Day"–*"dies Domini."*

Consequently, in her first precept, the Church has determined how Christians should sanctify the Sunday and holydays of obligation by prescribing certain acts and forbidding others, as detailed in the 1917 Code of Canon Law:

> *"On feast days of precept, Mass is to be heard; there is an abstinence from servile work, legal acts, and likewise, unless there is a special indult or legitimate customs provide otherwise, from public trade, shopping, and other public buying and selling"* (canon 1248).

While the Jewish Sabbath was marked mainly by rest, the Church, from the beginning, has given the Lord's Day a more spiritual focus, giving primacy to the positive aspect, that is, the obligation of rendering to God the worship that is due to Him, and of taking care of those things that concern the interests of one's soul.

The Church's law has made these duties concrete with the obligation to attend Mass, as a minimum.

Nonetheless, the duty of rest undoubtedly remains. It includes abstaining from servile work, judicial proceedings and public markets. Abstention from work and the rest that follows from it, besides having the natural purpose of replenishing our forces, has the clear religious finality of helping us turn our attention and activity towards God and away from the world.

In a previous issue of *The Angelus* (May-June 2022), we have considered how to fulfill the first part of the ecclesiastical precept, the positive obligation of attending Mass. Let us now proceed to the negative aspect, abstaining from work, a duty that in today's world is often disregarded, even by Catholics.

What is the traditional discipline regarding work on Sundays?

The Catechism of the Council of Trent had explained that resting on the Sabbath means abstaining from servile work:

> *"All servile works are forbidden, not because they are improper in themselves, but because they withdraw the attention from the worship of God, which is the great end of the Commandment."*

But what is "servile work"? Although the term has been used by the Church for centuries, it has never been defined, and even the 1917 Code of Canon Law refrained from doing so. The description of what constitutes "servile" work is to be found in the decrees of particular councils, in the teaching of theologians, and in the local customs that the Church has accepted.

Most manuals of moral theology describe it as physical, manual labor, done for the needs and advantage of the body; the kind of work that was in the past performed by slaves or, in more recent times, by domestic servants and hired laborers. Such are agricultural labors (plowing, digging, *etc.*) and mechanical or industrial labors (printing, building, plastering, *etc.*).

It is distinguished from "liberal" works, which are the product chiefly of the mental faculties, immediately directed towards the development of the mind, and which in the past used to be performed by persons who were not slaves or servants. Works of this kind are intellectual works (teaching, reading, writing, studying, *etc.*), artistic works (playing music, singing, drawing, painting a picture, embroidering, *etc.*), and also works of recreation (moderate sports or diversions such as baseball, tennis, and chess).

In the traditional discipline, in order to discern whether an activity is either servile or liberal work, the determining factor is the nature of the work itself (*finis operis*), without taking into consideration any extrinsic circumstance, such as the purpose of the agent (*finis operantis*) or the physical effort attending the work, or its duration. Thus, if the work is "servile" it remains forbidden whatever its motive may be.

The obligation is grave, but the contravention of the precept may be considerably lessened if the work does not require excessive effort, does not last for more than two hours, and does not provoke scandal.

As Our Lord has also said that *"the Sabbath was made for man, and not man for the Sabbath"* (Mac. 2:27), the Church, distancing herself from pharisaical excesses, admits different reasons that excuse from the abstention from work on Sunday:

- Necessity or duty to others permits one to work on Sunday at least to some extent (for example, those who must labor on a Sunday in order to live, or to keep out of serious trouble, or to perform services or works of charity that cannot easily be done at another time).
- Piety towards God, by working in what is immediately needed for divine worship;
- Custom permits necessary labors, such as cooking, ordinary housecleaning, *etc.*
- Dispensations may be given under certain conditions by the parish priest for his own parishioners. A confessor has no power to dispense in this matter but in doubtful cases he may interpret the law and allow his penitents to undertake necessary work.

It is clear that not every reason excuses from the Church precept. Thus, those who *unnecessarily* place themselves in the impossibility of observing the law commit a sin (for example, by taking a job that requires them to work the

whole Sunday), or whose excuses are frivolous (as those who work on Sunday merely to keep busy).

To avoid self-deception the faithful should consult their pastor or confessor if there is doubt about the sufficiency of the excuse.

What does the present legislation say?

Throughout the 20th century, and especially after the two great wars, considering the changed social and economic circumstances of the world, there had been much discussion among theologians with regard to the definition of servile work.

A faint echo of those discussions is to be found in the present discipline of the Church, which is enshrined in the canon 1247 of the New *Code of Canon Law*, promulgated in 1983:

> *"On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass. Moreover, they are to abstain from those works and affairs which hinder the worship to be rendered to God, the joy proper to the Lord's Day, or the suitable relaxation of mind and body."*

The new Code, in comparison with the previous legislation, does not mention "servile" work, yet maintains the obligation of abstaining from work on Sundays while shifting the emphasis on how it is to be done by adding the reference to the "relaxation of mind and body."

The *Catechism of the Catholic Church* (n. 2187) elaborates on the canonical requirement:

> *"Sanctifying Sundays and holy days requires a common effort. Every Christian should avoid making unnecessary demands on others that would hinder them from observing the Lord's Day. Traditional activities (sport, restaurants, etc.), and social necessities (public services, etc.), require some people to work on Sundays, but everyone should still take care to set aside sufficient time for leisure. With temperance and charity the faithful will see to it that they avoid the excesses and violence sometimes associated with popular leisure activities. In spite of economic constraints, public authorities should ensure citizens a time intended for rest and divine worship. Employers have a similar obligation toward their employees."*

Then, what should we do?

As we see, the new legislation does not contradict or reject what the Church has demanded before, but expresses it in more general terms. At the same time, it points out the *spirit* in which the law is to be observed, that is, the goal that the legislator—God and the Church—have intended to achieve by imposing a particular obligation. As St. Paul (II Cor 3:6) had already pointed out, we must avoid disregarding the spirit of the law while keeping to its letter.

Therefore, in general, we should submit to the traditional discipline, but without losing sight of the expanded criterion of discernment that the new law has pointed out.

The abstention from servile work aims at allowing us to break away from our daily toil, making us free to render God the worship due to Him. It also allows us to care for the welfare of our souls while giving ourselves time and opportunities for rest and honest enjoyment. From time to time, we need to take a break from the worries and fatigue inherent in the daily struggle for life. Without prudent and well-managed recreations, our physical and mental forces would soon be exhausted, incapacitating us for any kind of work.

Therefore, on Sunday, we must preferentially give time to God, to spiritual things, and to the elevation of our souls towards Him. Of course, attending Mass is the minimum that the Church requires, but that does not mean that we may forget about God for the rest of the day and focus exclusively on enjoying our leisure.

Though the Church does not impose an excessive, pharisaical observance of the Sunday rest, neither does she admit laxity in the observance of the Lord's Day. As one author puts it, *"Sunday need not be funereal, but it may not be Godless."*

We must neither indulge in things that are awkward or harmful for ourselves or others, nor completely lose our seriousness of soul, or do something in dishonest circumstances.

Thus, our Sunday must not be taken over by playing games or watching televised sports, by idle conversations or mindless hilarity, or by being glued to our computers, or ceaselessly checking our social media—actions that in themselves may not be necessarily objectionable but that effectively divert our minds and hearts away from God.

Could you give some examples of how that translates into practice?

Sometimes, people of goodwill find themselves troubled because they find joy and relaxation in activities like gardening on Sunday, which, strictly speaking, qualify as "servile" work and are prohibited.

But even the traditional legislation considered that such work would not be a serious violation of the Sunday rest if it did not demand strenuous physical effort, if it was done for a short, limited time, without causing scandal, and without interfering with our obligations towards God.

In light of the new Code, the same work, performed in such circumstances, would also be permissible if intended as relaxation and recreation, as a simple way to break away from the concerns that prey on our minds the rest of the week. If that is the case, such souls should not be unnecessarily disturbed.

On the other hand, the traditional legislation allowed "liberal," intellectual work, such as that of a lawyer preparing a file, an architect drawing plans for a building, an accountant preparing tax returns, *etc.*

But in light of the recent legislation, these activities—while not being a sin, as they are authorized by the previous law—should nonetheless be discouraged, at least as imperfections, if they unnecessarily prolong into the Sunday the worldly concerns and tasks that absorb us every day of the week, as in that case the spirit of the law, the intention of the legislator, would not be adequately fulfilled.

In conclusion…

All these explanations aim at helping us to make a prudent judgment when it comes to decide whether in good conscience we may or may not engage in certain work or activity.

Nonetheless, we must not only avoid sin but also strive to a higher perfection in all our actions. Thus, we must not be too eager to take advantage of every loophole that we may find or every excuse that we may think of. The love of God, strengthening our common sense and guiding our prudential discernment, must prevail in everything and above all.

In this matter of abstaining from work, we must keep in mind the terrible warning of Our Lady at La Salette:

> *"If my people will not obey, I shall be compelled to loose my Son's arm. It is so heavy, so pressing that I can no longer restrain it… 'I have appointed six days for working. The seventh I have reserved for Myself. And no one will give it to Me'… This it is which causes the weight of my Son's arm to be so crushing."*

Knowing our own weaknesses, let us therefore address St. Joseph, asking for his help and guidance in keeping the Lord's Day holy:

> *"O most glorious Patriarch, St. Joseph, obtain, we beseech thee, from our Lord Jesus Christ abundant blessing upon all those who keep holy the Sundays and Holydays of Obligation of the Church, and grant that those who profane them may realize, while they still have still, the great evil which they commit and the punishment which they draw upon themselves both in this life and in the next, and grant that they may be speedily converted. O most faithful St. Joseph, thou who during thy life on earth didst so loyally observe the laws of God, grant that the day may soon come when all Christians will abstain from forbidden works on Sundays and Holydays of Obligation, attend seriously to the salvation of their souls, and give glory to God, who liveth and reigneth forever and ever. Amen"* (St. Pius X, May 20, 1905).

The Angelus

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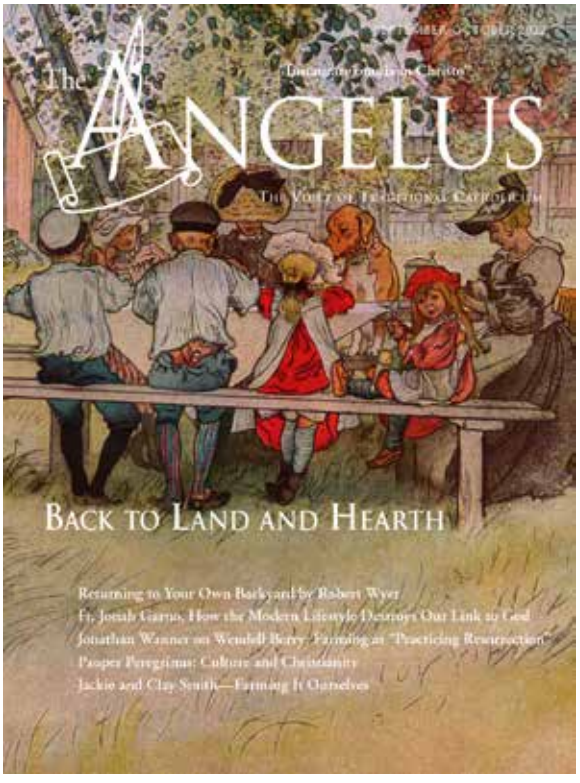

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The Last Word

Fr. David Sherry
District Superior of Canada

Dear Reader,

Turin, Italy. Mid-nineteenth century. An English cabinet minister, guided by a priest, is visiting a boarding school. He observes the study hall through a window. About three hundred boys are working–at least in appearance–under the watch of a master. Finding that he is missing a book or a pen or suchlike, the master leaves the room. Remembering his school days at Eton, Winchester or Greyfriars, the Right Honourable Gentleman chuckles and awaits the talking, moving, launching of ink-pellets and general pandemonium. But it doesn't come, the work (for such it turns out to be) continues as if nothing had changed, as if the master were still there. The Englishman turns to his clerical guide with a raised eyebrow and a question, if there is no supervisor, why are the boys acting as if there were one?

St. John Bosco–for he is the priest–answers. "There are two systems in education," he explains, "the Repressive system consists in making the law known to the subjects, and afterwards watching for transgressors and inflicting the punishment deserved. The words and demeanor of the superior must always be severe and even threatening, and he must avoid all familiarity."

The other system, that used by the saint, is full of the spirit of the Gospel. It is called the Preventive system. "It consists in making the rules known, and then being always with the pupils, so that the Rector or his assistants like loving fathers can converse with them, take the lead in every movement and in a kindly way give advice and correction. This system is based on reason and religion, and above all on kindness; it excludes all violent punishment and tries to do without even the slightest chastisement."

The Minister pondered. "If the master has left the room," he asked, "why are the boys still acting as if he were there?" "The Repressive system," replied the saint, "aims at conformity, the children obey because of the fear of punishment; but once that fear is gone, everything goes haywire. The Preventive system on the other hand actually makes them good. The friendly relationship between the educator and the child engenders confidence. The one goal of the educator which is to develop in the child the habit of thinking, judging and acting in accordance with right reason and the Faith succeeds because confidence is the secret sauce of education."

Protect from corruption, make prayer and the sacraments the foundation of all, and follow St. John Bosco's advice. Your children will develop true virtue–even when you're not there.

Fr. David Sherry

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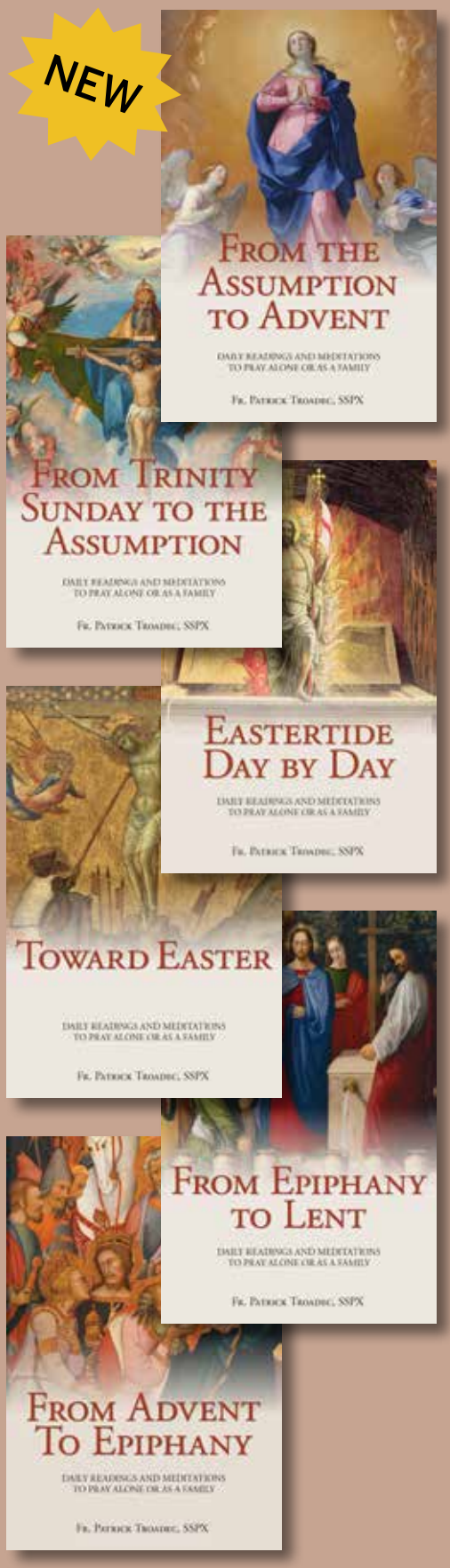

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