



S S P X



The Angelus

“Instaurare omnia in Christo”

Hope

Final Impenitence and Hope

Nietzsche and Hope

Heaven: Where the Morning Lies



Faith makes us know God: we believe in Him with all our strength but we do not see Him. Our faith, therefore, needs to be supported by the certitude that some day we will see our God, that we will possess Him and will be united to Him forever. The virtue of hope gives us this certitude by presenting God to us as our infinite good and our eternal reward.



Letter from the Publisher

Dear readers,

Who has not heard of Pandora's box? The Greek legend tells us that Pandora, the first woman created by Zeus, received many gifts—beauty, charm, wit, artistry, and lastly, curiosity. Included with the gifts was a box, which she was told never to open. But curiosity got the best of her. She lifted the lid, and out flew all the evils of the world, such as toil, illness, and despair. But at the bottom of the box lay Hope. Pandora's last words were "Hope is what makes us strong. It is why we are here. It is what we fight with when all else is lost."

This story is the first thing which came to mind as I read over *E Supremi*, the first encyclical of our Patron Saint, St. Pius X. "In the midst of a progress in civilization which is justly extolled, who can avoid being appalled and afflicted when he beholds the greater part of mankind fighting among themselves so savagely as to make it seem as though strife were universal? The desire for peace is certainly harbored in every breast." And the Pope goes on to explain that the peace of the godless is founded on sand. To face the present evils, he proposes the exalted war cry of St. Paul: "To restore all things in Christ."

And, so, the present magazine offers you an array of topics ranging from impenitence to Limbo and Purgatory, and from Halloween to Christian Hope and Heaven. A place of honor is reserved for the study of the Dominican Order, celebrating its 800th anniversary this year. You may also notice a rather formidable critique of the Apostolic Exhortation on the family, *Amoris Laetitia*, which seeks clarification on the document's errors and ambiguities.

Everything we do to promote God's Kingdom and to lessen the enemy's power is written in Heaven. The victory is God's, ours is the struggle. *Age viriliter*—Act manfully!

Fr. Jürgen Wegner
Publisher

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Final Impenitence and Hope

Parallel Scenes in Dante's *Inferno* and *Purgatorio*

by Andrew J. Clarendon

¹ Pope Benedict XV, *In praeclara summorum* at https://w2.vatican.va/content/benedict-xv/en/encyclicals/documents/hf_ben-xv_enc_30041921_in-praeclara-summorum.html, accessed August 2, 2016, §11.

² *Ibid.*, §4.

³ Dante, *The Divine Comedy*, trans. Mark Musa, three vols. (New York: Penguin Classics), *Para.* III, 85.

Nothing in literature matches Dante's bold poetic depiction of the state of souls after death, stories that show impenitence fixed in hell, hope assured in Purgatory, and both eclipsed by charity in Heaven. As Pope Benedict XV writes in his 1921 encyclical for the sixth centenary of Dante's death, this "most eloquent singer of the Christian idea"¹ glorifies in his poem "the justice and providence of God, who rules the world through time and all eternity."²

While the poem contains much theology and philosophy—a compendium, it can be said, of the whole of medieval Catholic thought—the most memorable parts of the work as literature are the various descriptions of souls who have chosen to either reject or embrace the will of God, in which "is our peace."³ With the hand of a master, Dante not only tells great stories with compelling characters to illustrate his themes, but also populates later parts of the poem with figures that recall previous episodes. The effect is to show the conclusiveness of the final act of the will before death; although man has the free will to definitively refuse his Creator, God in His goodness will go to great lengths to redeem the creation He so loves.



Latins and Greeks on Purgatory

by Gabriel S. Sanchez

The doctrine of Purgatory has long been a vexing—and unnecessary—source of controversy between Latin Catholics and the Greek East. (For the purposes of this article, “Greek” will refer to all Eastern Christians—Catholic and Orthodox—whose theological, spiritual, and liturgical heritage is drawn from the Byzantine tradition.) For Latin Catholics, Purgatory is held to be a place or condition of temporal punishment or purification due to those who have either died in God’s grace with venial faults or failed to pay satisfaction for their sins. Today, however, many Christians who are members of the Eastern Orthodox Church believe that Purgatory represents a “Catholic innovation” or “heresy.” This is unfortunate since the doctrine itself has clear roots in the Greek theological tradition and is accepted—with permissible nuance—by

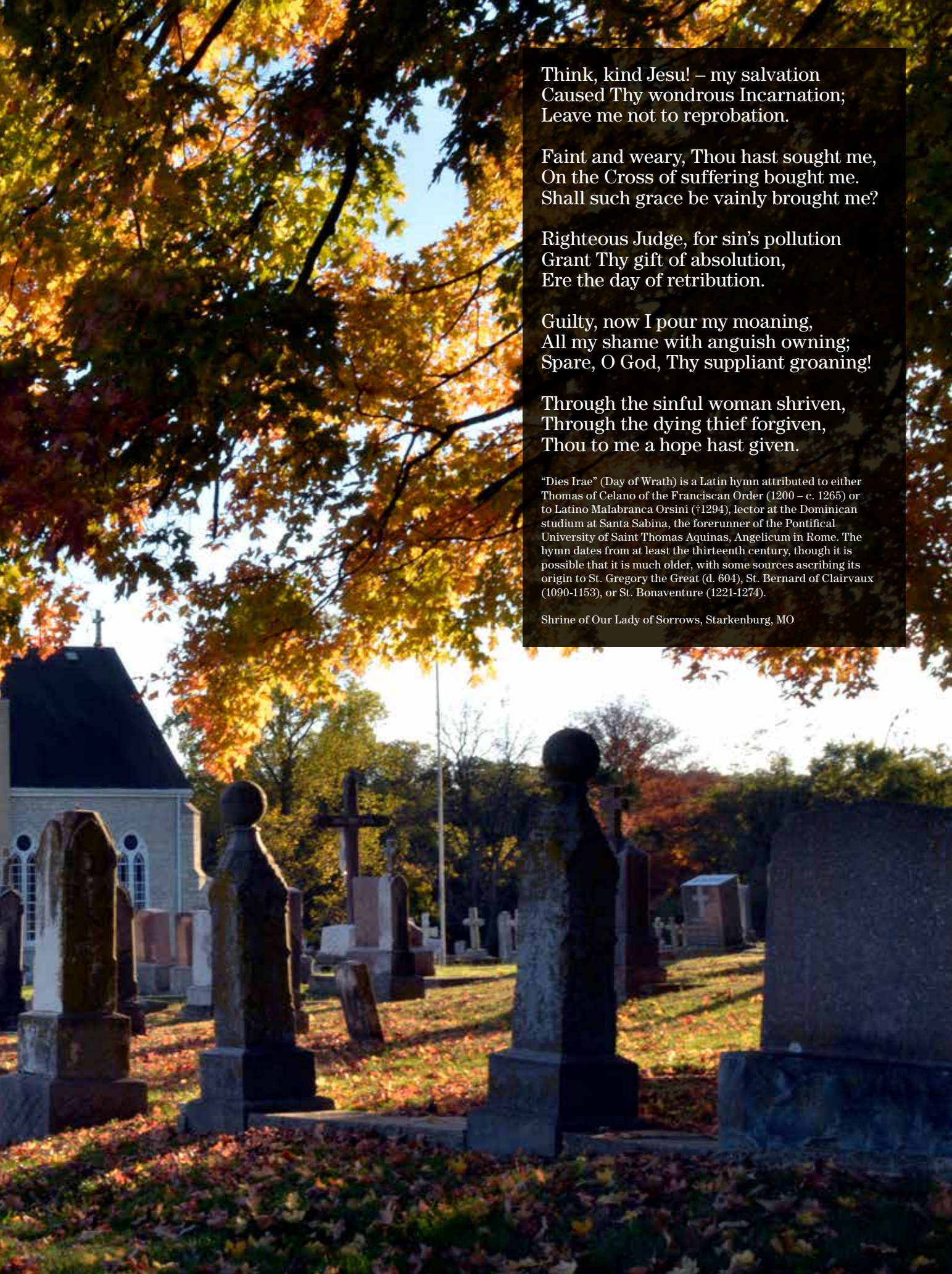
Greek Catholics in full communion with the See of Rome.

Purgatory and Lyons

Without rehearsing the millennium of theological reflection on the state of the soul after death, it is enough to say that by the time of the 1274 Council of Lyons, the Catholic Church was prepared to formally define the doctrine of Purgatory with the following statement.

“If those who are truly repentant die in charity before they have done sufficient penance for their sins of omission and commission, their souls are cleansed after death in purgatorial or cleansing punishment. . . . The suffrages of the faithful on earth can be of great help in relieving these





Think, kind Jesu! – my salvation
Caused Thy wondrous Incarnation;
Leave me not to reprobation.

Faint and weary, Thou hast sought me,
On the Cross of suffering bought me.
Shall such grace be vainly brought me?

Righteous Judge, for sin's pollution
Grant Thy gift of absolution,
Ere the day of retribution.

Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, Thy suppliant groaning!

Through the sinful woman shriven,
Through the dying thief forgiven,
Thou to me a hope hast given.

“Dies Irae” (Day of Wrath) is a Latin hymn attributed to either Thomas of Celano of the Franciscan Order (1200 – c. 1265) or to Latino Malabranca Orsini (†1294), lector at the Dominican studium at Santa Sabina, the forerunner of the Pontifical University of Saint Thomas Aquinas, Angelicum in Rome. The hymn dates from at least the thirteenth century, though it is possible that it is much older, with some sources ascribing its origin to St. Gregory the Great (d. 604), St. Bernard of Clairvaux (1090-1153), or St. Bonaventure (1221-1274).

Shrine of Our Lady of Sorrows, Starkenburg, MO

A Reflection on Celebrating Halloween

by Beatrice Freccia

As summer draws to a close in the United States, the arrival of autumn is heralded by the appearance of Halloween merchandise and decorations. American enthusiasm for Halloween is tremendous, and its observance seems near-universal. (In recent years, Halloween spending in the United States has hovered in the \$7-8 billion dollar range.) Confronted with the typically American display of excess in his neighborhood and while shopping, the traditional Catholic might well find himself rolling his eyes at the garish materialism. (Why waste money on a 6' high inflatable pumpkin for the front lawn? Why buy pounds of candy for the already wound up neighborhood children?) Or perhaps he has graver concerns about Halloween—perhaps he associates it with paganism, Satanism, and the occult, and believes it to be spiritually dangerous

territory. Is Halloween an inherently dangerous holiday, from which the devout Catholic should shield his children?

A Personal Reflection

I was raised in a Catholic family, and I have wonderful childhood memories of celebrating Halloween with my younger siblings and other neighborhood children. We would spend months before Halloween considering and planning our costumes, which my parents often made for us. We would pick out pumpkins at the pumpkin patch and sketch different designs for carving them, before settling on the best option. And finally, on Halloween night, we would don our costumes and disguise ourselves as animals, as

Nietzsche and Hope

by Fr. Jonathan Loop, SSPX

Friedrich Nietzsche and St. Pius X—although they were contemporaries—rarely agreed on any matter of major importance. Nevertheless, they were of one mind about the state of modern man in his relation to God. In his first encyclical, *E Supremi*, the first pope to be declared a saint in several centuries wrote, “For who can fail to see that society is at the present time, more than in any past age, suffering from a terrible and deeprooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understand, Venerable Brethren, what this disease is—apostasy from God.”

Nodding approvingly at this diagnosis of the modern spirit, Nietzsche describes it from another point of view in his “Parable of a Madman”: “Whither is God?” [the madman] cried; “I will tell you. *We have killed him*—you and I.

All of us are his murderers. . . . It has been related further that on the same day the madman forced his way into several churches and there struck up his *requiem aeternam deo*, [saying]: “What after all are these churches now if they are not the tombs and sepulchers of God?”

In describing churches as the “tombs and sepulchers of God,” Nietzsche intended to convey the reality that modern man has turned his back on a divinity greater than himself. In the mind of the eminent atheist, the great architectural monuments from ages past of a lively faith in God now do nothing more than manifest the indifference of modern man to any supernatural realities. As a necessary consequence, Nietzsche—like St. Pius X—believed that the world as a whole had rejected at a deep level a belief in—and therefore, desire for—the eternal



Heaven: Where the Morning Lies

by Pater Senior

Emily Dickenson, one of America's greatest poets, often wrote about the Four Last Things. She had been briefly schooled at Mount Holyoke Female Seminary and so, for example, themes concerning death and judgment can be found in her poems "Ample Make This Bed," and "Will There Really Be A Morning," in which she clearly writes about heaven. Here, we hope to answer her question about where heaven is, then guide her pilgrimage toward it, and finally describe what it will be like.

Will there really be a morning?
Is there such a thing as day?
Could I see it from the mountains
If I were as tall as they?
Has it feet like water-lilies?
Has it feathers like a bird?

Is it brought from famous countries
Of which I have never heard?
Oh, some scholar! Oh, some sailor!
Oh, some wise man from the skies!
Please to tell a little pilgrim
Where the place called morning lies!

Heaven's Location

"The place called morning": Dickenson is correct in thinking that "morning" or heaven is a place. The fact that recent popes have denied the spatial dimension of heaven should not cause her too much concern. If one were to have influences from Personalism or Idealism, it would make sense that one's ultimate destiny would not be conceived in spatial or physical categories. Instead, recall that Our Lord said He would

Theme Hope

we find that it is frequently different than what motivates people today. The “little pilgrim,” who wrote in the relatively stable mid-19th century commences her search with a *positive* evaluation of creation (birds and feathers) that draws her upward to Heaven. People living in the bloody

of the *disorder* they find in themselves. They are coming to God through an inner disgust, a despair that maybe called creative. And so in Ps. 129 we find that it is “out of the depths” that we “cry out to Thee, O Lord” (*A Priest is Not His Own*).



Basilica of Our Lady, Maastricht Netherlands

20th century often took a different path in attempting to arrive at the same end. In 1908, G.K. Chesterton wrote in *Orthodoxy*, that the “desire for heaven often begins with some kind of *dissatisfaction* with earth.” Venerable Fulton Sheen had come to a similar conclusion in 1963:

“Today, people are looking for God not because of the order they find in the universe [*i.e.*, Dickenson’s path to heaven] but because

Having already consulted a scholar in how to get to heaven, Dickenson does well to also ask a sailor. The sailor, St. Peter, will insist that she must enter his Catholic Church (the Barque of St. Peter), prefigured by Noah’s ark, which alone saves from the flood (*Cf.* I Pet. 3:20-21). Archbishop Lefebvre put it like this:

“There will not be any Protestants in Heaven, there will not be any Buddhists....There will only

The Advent Liturgy

by Fr. Christopher Danel

The entire ecclesiastical and liturgical year—with all of its solemnity, all of its festal seasons and feasts, all of its penitential times and stirring vigils—has as its threshold, imbued with the nobility and elegance characteristic of the Roman Rite, the poignant season of Advent.

The Commencement of the Liturgical Year

The Missal and the Breviary open their annual cycle with the First Sunday of Advent, which is especially fitting, because with the advent of Christ, everything in the Church has its new beginning. In earlier centuries, though, the year opened in the spring, both ecclesiastically and civilly. The first month of the civil year was

March, the time of the vernal equinox, which was then reckoned as being March 25. It is not so much the solar cycle that gave the date importance in the Church, but more so the fact that the equinoctial date coincides with the principal stages of the history of creation and redemption. March 25 is identified historically with the creation of the world, the Incarnation of the Son, and His crucifixion on the Cross.

In the works of Tertullian, St. Ambrose, and others there is still reference to the Church year beginning near Easter. But in the sixth to eighth centuries the shift was made to precede Christmas. One motivation was the transfer of the feast of the Annunciation into Advent in some places due to the rigors of Lent (only a shadow of this transfer remains, as will be seen), so the liturgical year's *incipit*, long since tied to the

Incarnation of the Son, was also transferred to precede Christmas. The liturgical books from the sixth to eighth centuries open with the Vigil of the Nativity, such as the Gelasian and Gregorian Sacramentaries, as do the *Comes* of St. Victor of Capua (a *cómes* being a listing of Epistles and Gospels to be sung at Mass), the Lectionary of Luxeuil, the Missale Gothicum, and the Evangelarium of Würzburg. Some liturgical books from the eighth to tenth centuries place the commencement of the Church year at the beginning of Advent, and the practice became uniform by the end of the tenth century.

The Formation of Advent

The term “Advent” refers to the coming of Our Lord Jesus Christ at his Nativity, of course, but there is a second meaning which is highlighted quite clearly in the sacred liturgy, that being the second coming of Christ. In the earliest centuries of the Church, and before Advent began to “crystallize” as a liturgical season of its own, the primary emphasis at the end of one year and the beginning of the next was on the spiritual preparation for the second coming and Last Judgment. This is clearly seen in the texts found at the end of the Sundays after Pentecost and those inaugurating Advent.

Advent experienced a retrograde development from the feast of its destination. Initially Christmas was prepared for with a vigil, like the other great feasts of the liturgical year, and the vigil still remains. In the days and weeks before the vigil, a time of liturgical and spiritual preparation began to take shape which led to the full formation of Advent. In the East, a preparation was initially made with the introduction of two commemoration-Masses in the weeks immediately preceding the vigil of Christmas, one of Our Lady, considering her divine maternity, and the other of St. John the Baptist, the precursor of the Messiah. In Spain and Gaul, there begin to be references in the fifth century to a three-week preparatory liturgical season at this time of the year, although in those regions the preparation was oriented more to Epiphany than to Christmas due to their use >



Hope Amidst Trouble

Extracts from *E Supremi Apostolatu* by St. Pius X

In his first encyclical, St. Pius X explains his fears at being confronted with an impious world at the start of the 20th century. To counteract the onslaught of evil powers, he provides the sublime motto of “Restoring all things in Christ.” What means can be used for this? His answer is simple: good priests, Christian instruction, and the lay apostolate.

A Troubled World

... We were terrified beyond all else by the disastrous state of human society today. For who can fail to see that society is at the present time, more than in any past age, suffering from a terrible and deep rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction?

You understand, Venerable Brethren, what this disease is— apostasy from God, that which in truth nothing is more allied with ruin, according to the word of the Prophet: “For behold they that go far from Thee shall perish” (Ps. 72:27). We saw therefore that, in virtue of the ministry of the Pontificate, which was to be entrusted to Us, We must hasten to find a remedy for this great evil, considering as addressed to Us that Divine command: “Lo, I have set thee this day over the nations and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant” (Jer. 1:10). But, cognizant of Our weakness, We recoiled in terror from a task as urgent as it is arduous.

Since, however, it has been pleasing to the Divine Will to raise Our lowliness to such sublimity of power, We take courage in Him



who strengthens Us; and setting Ourselves to work, relying on the power of God, We proclaim that We have no other program in the Supreme Pontificate but that “of restoring all things in Christ” (Eph. 1:10), so that “Christ may be all and in all” (I Cor. 15:28). . . . The interests of God shall be Our interest, and for these We are resolved to spend all Our strength and Our very life. Hence, should anyone ask Us for a symbol as the expression of Our will, We will give this and no other: “To renew all things in Christ.” In undertaking this glorious task, We are greatly quickened by the certainty that We shall have all of you, Venerable Brethren, as generous cooperators. Did We doubt it We should have to regard you, unjustly, as either unconscious or heedless of that sacrilegious war which is now, almost everywhere, stirred up and fomented against God. For in truth, “The nations have raged and the peoples imagined vain things” (Ps. 2:1) against their Creator, so frequent is the cry of the enemies of God: “Depart from us” (Job. 21:14). And as might be expected we find extinguished among the majority of men all respect for the Eternal God, and no regard paid in the manifestations of public and private life to the Supreme Will—nay, every effort and every artifice is used to destroy utterly the memory and the knowledge of God.

When all this is considered there is good reason to fear lest this great perversity may be as it were a foretaste, and perhaps the beginning of those evils which are reserved for the last days; and that there may be already in the world the “Son of Perdition” of whom the Apostle speaks (II Thess. 2:3). Such, in truth, is the audacity and the wrath employed everywhere in persecuting religion, in combating the dogmas of the faith, in brazen effort to uproot and destroy all relations between man and the Divinity!

For, Venerable Brethren, who can avoid being appalled and afflicted when he beholds, in the midst of a progress in civilization which is justly extolled, the greater part of mankind fighting among themselves so savagely as to make it seem as though strife were universal? The desire for peace is certainly harbored in every breast, and there is no one who does not ardently invoke it. But to want peace without God is an absurdity, seeing that where God is absent thence too justice flies, and when justice is taken away it is vain to cherish the hope of peace. “Peace is the work of justice” (Is. 32:17). There are many, We are well aware, who, in their yearning for peace, that is for the tranquility of order, band themselves into societies and parties, which they style parties of order. Hope and labor lost. For there is but one party of order capable of >





The Monster of Thomism

by Fr. Dominique Bourmaud, SSPX

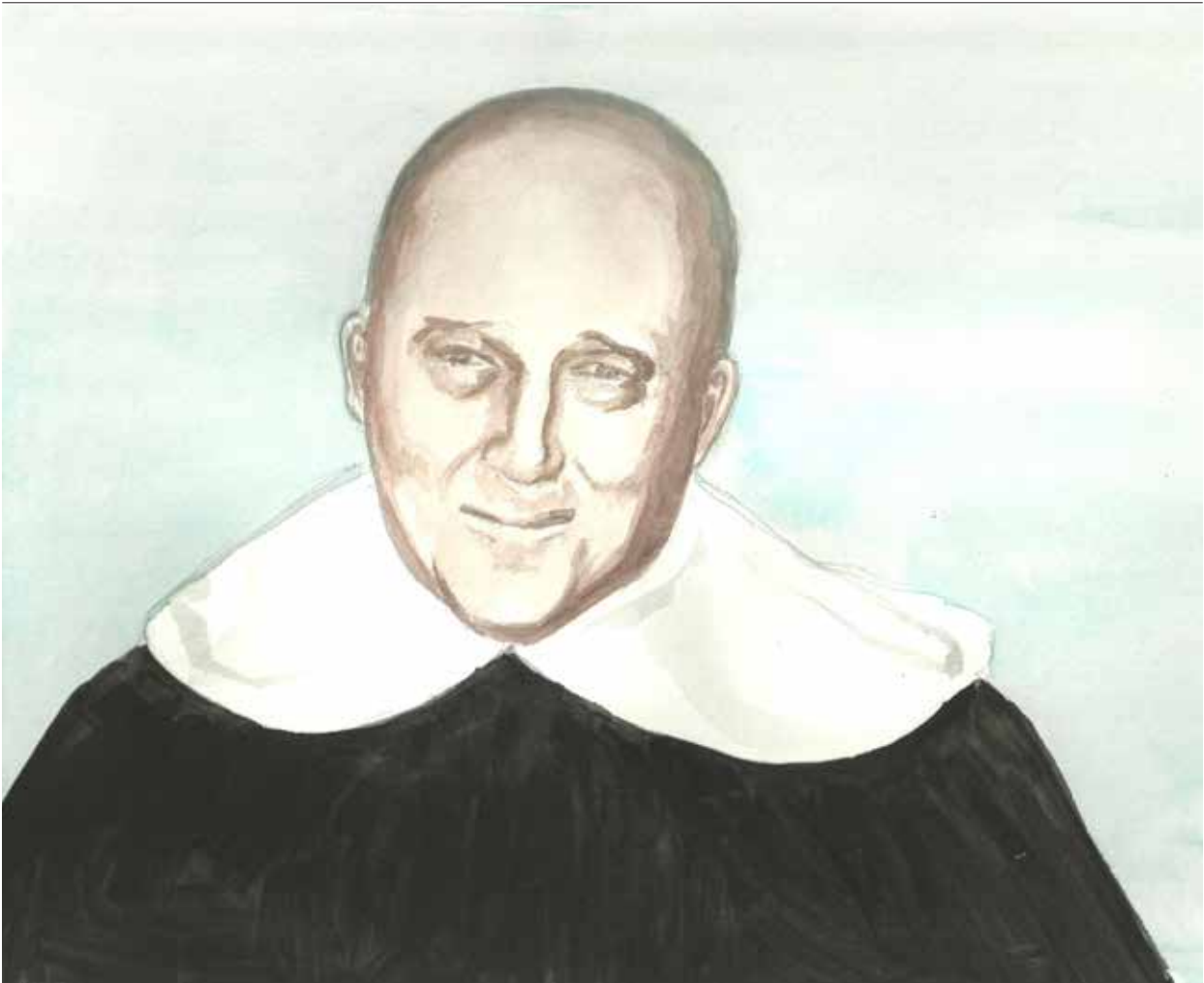
Fr. Reginald Garrigou-Lagrange (1877-1964) was born in Southern France but moved frequently following his father's numerous posts as tax collector. After studying medicine, he heard the divine call and joined the Dominican province of Paris, and studied at Flavigny (presently the SSPX French seminary). His studies led him to pursue philosophical studies at the Sorbonne, Paris and to study the modern writers. His academic pursuits allowed him to be formed by his meetings with first class minds, like Fr. Ambrose Gardeil, Fr. Norberto del Prado, and Juan Arintero.

His Intellectual Achievements

Such powerful preparation allowed him to be

chosen to take over the course on apologetics at the Angelicum of Rome at age 32, a course which would be gathered in a Latin book of two volumes entitled *De revelatione*. Soon after, he was elevated to teaching courses on dogma, and some on philosophy, but he also held a popular class of ascetical and mystical theology. From 1909 until 1960, past his 80 years of age yet full of zest, he gave various courses to the enchantment of the student body. His theology courses were remarkable in that he opened up broad vistas to his hearers and knew how to connect the masters of speculative sciences with those of spirituality. His was a living demonstration of the harmony between the three wisdoms: philosophical, theological, and mystical.

Fr. Garrigou was named consulter of the Holy Office in 1955. This was no sinecure since, >



felt indignant and said something to the effect: “You are now going to lecture *us*, who have been Catholic for centuries, on a new Catholic social doctrine?!?” Maritain expected Garrigou to apologize, but he never did.

A book was written which sums up the relationship between the two famous Thomists, called *The Sacred Monster of Thomism* by Richard Peddicord, although it needs to be read with discretion as the author is rather Maritainian in his political approach.

Fighting Neo-Modernism

Throughout his long life, Fr. Garrigou looked upon Modernism as the Number One enemy. *L'Ami du Clergé* explains that: “He took it a

matter of conscience to refute modernism and all its applications. It would be false to believe that he was naturally belligerent . . . but he had such a love for the Truth that he could not see it threatened without going to the fight with all his courage and his talent.” This is what prompted him to write a book in defense of the Faith and of perennial philosophy, *Le Sens Commun* (not available in English), and also *God, His Existence and His Nature*.

Marcel de Corte, the great 20th century Belgian philosopher, was saved from modernist nonsense by Garrigou writings: “I have continued to believe because I saw that it was impossible for me to flee from the Faith without denying altogether this realism which my race had deposited in the innermost depth of my being.” De Corte continues with a severe diagnosis of modern thought. >



The Blessed Virgin Mary appeared three separate times in the year 1830. The first of these apparitions occurred 18 July, the second 27 November, and the third a short time later. At the second and third of these visions a command was given to have a medal struck after the model revealed, and a promise of great graces was made to those who wear it when blessed.

Rue du Bac, Paris

Lights of the Church

by Fr. Albert, O.P.

The Order of St. Dominic is celebrating this year the eighth centenary of this solemn decree of Pope Honorius III, December 22, 1216, by which it was officially approved by the Church. This approbation, as Fr. de Paredes, a Master-General of the Order in the early 20th century, remarks, was something entirely new, and was to give the Order its distinguishing mark:

“By a privilege until then unheard of in the history of the Church, the Vicar of Jesus Christ delegated to our blessed Father and to his Order the power, reserved solely to bishops, the successors of the Apostles, to teach sacred doctrine in an habitual, permanent manner, in such a way that this power exercised in the chairs of churches or schools gives to the Order its specific difference, its distinctive character and, as it were, the reason for its existence” (Quoted

in Langlais, Emile-Alphonse, O.P., *Le Père Maître des novices et des frères étudiants dans l'Ordre des Frères-Prêcheurs*, Rome, 1958, pp. 25-26).

A History of the Order

This extraordinary new power of what was called the “universal predication” had its historical reasons. On the one hand, there was a growing awareness of the existence of the direct jurisdiction of the Sovereign Pontiff over the entire Church, which allowed him to give this immediate power to preach in every diocese in the world. At the same time there was a pressing need for such a universal predication because of the alarming outspread of heresy in the south of France and in northern Italy, which the bishops

Never Despair of God's Mercy

by a Benedictine monk

In chapter four of the Rule of St. Benedict, we find Our Holy Father comparing the sanctification of the soul to a monastic workshop. The last tool listed in this workshop is “Never to despair of God’s mercy.” It is almost as if St. Benedict is saying: “If everything else has failed, try this one.” This powerful tool is the theological virtue of hope.

Hope exists on the natural level and we use it daily like a reflex. While traveling, we hope to arrive at our destination. We hope to have a decent meal when we are hungry. It is simply a desire of a future good that we are capable of attaining. Supernatural hope is similar, but quite different because its object is God Himself. Relying upon our own natural strength, we could never fulfill our desire of God. So God, on the day of our baptism, infused into our soul the capacity

to hope. It is the desire of eternally contemplating the beauty of God without the possibility of ever losing His friendship, the desire of becoming a citizen of the Kingdom of God.

This desire makes the soul capable of great sacrifice while striving after union with God. In the Catholic soul, suffering and hope are closely related. When the soul is suffering from the consequences of its own sin, the virtue of hope is very necessary. Like a prisoner seated in darkness and covered with the shadow of death, it is bound by its own fault. Grave sin has already banished Charity and the presence of God’s grace has been replaced by a terrible void. The creature has willfully abandoned its Creator; nevertheless, it can still have hope and say with St. Benedict, “Never despair of God’s mercy!”

On the day of Our Lord’s death, the Good Thief



was in this exact position, nailed to a cross, dying without the grace of God in his soul. He could have despaired of his salvation and given up, but he did not. He hoped in God's mercy. As he was agonizing on his cross, he spoke to the agonizing Christ. Although his hands and feet were bound to the wood of his cross, his heart was not bound because he hoped in the goodness of God. Against all human logic and in spite of his wicked crimes and his wretched past, he cries out with hope to the Man dying next to him: "Remember me, Lord, when Thou comest into thy kingdom." In the midst of their common suffering he receives a reply from the incarnate God: "Today you shall be with Me in Paradise." This is the theological virtue of supernatural hope that we are all called to practice in order to enter heaven. In our own sufferings and trials and even in the state of sin, we too are called to hope in God's mercy without fear.

There was another man dying in their company, the bad thief, who despaired. He was materially in the same condition as his fellow thief, but instead of asking forgiveness, he blasphemed Our Lord and in a certain way blamed God for this terrible punishment. Despair often blinds us of who we really are.

In our "hi-tech" society, modern man has replaced God by science, seeking to find heaven on earth by means of the ever-new discoveries of a comfort-enhancing technology. He is essentially turning his soul over to sloth and lust, paving the way to the bitter embrace of despair. Having lost faith, there is no place for hope, and brute strength takes the place of God's justice. His life undergoes a dreadful division. The despairing soul, first of all declares war on God, then upon neighbor, only to continue with a blind war of self-destruction. Without hope, charity vanishes altogether. The poor soul becomes very bitter, unjust, and rebellious toward those who love him the most, that is to say: God and his family.

Since man was created for happiness, the despairing soul still seeks it, but in a distorted way. He often turns towards sensual pleasures as the sole object of his desire and becomes their slave. By rejecting goodness and love, falsehood and hatred have become his continual companions. They have destroyed his union with

God and neighbor and have caused him to live a self-seeking life of frustration, never to achieve his ultimate goal of beatitude.

We have before us the choice of either the good or the bad thief: hope or despair. The only solution is to return to the love of God through faith and hope. Faith will open our eyes to the light of God's truth, and hope will give us the audacity to desire true happiness in spite of our failures and weaknesses. For the past fifteen centuries, St. Benedict has been crying out in his Rule to our discouraged world: "Never despair of God's mercy."





Progress in Sacred Art

by Daniel Mitsui

In 787 A.D., the Seventh Ecumenical Council of the Catholic Church was convoked at Nicæa. The task of the Council was to condemn the heresy of iconoclasm, and to reverse a heretical council that had been convoked at Hieria in 754.

During the sixth session of Second Council of Nicæa, the decrees of the robber council were read; orthodox answers were then given by a deacon and an imperial chamberlain named Epiphanius. One of Epiphanius's answers stated the indispensability of tradition in sacred art:

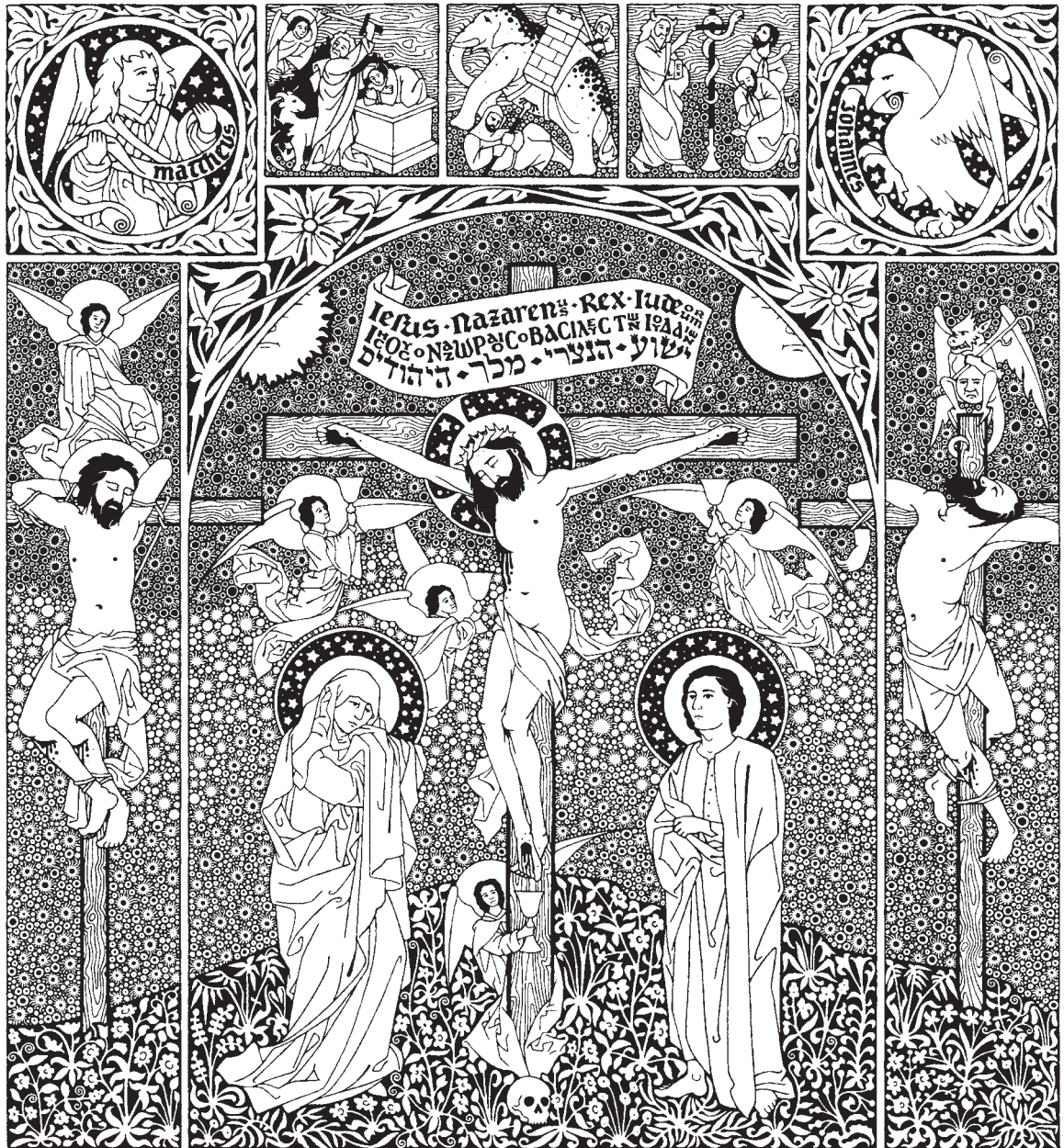
“The composition of religious imagery is not the painter's invention, but is approved by the law and tradition of the Catholic Church. The tradition does not belong to the painter; the art alone is his. True arrangement and disposition belong to the holy fathers, who established it.”

Truly religious imagery requires more than

the good faith of the artist, more than the nobility of his material and the excellence of his craftsmanship. Simply put: if it is not traditional, it is not sacred art. The Council stated this principle beautifully, but it did not leave artists detailed instructions for the arrangement and disposition of pictures. Presumably, the Council Fathers believed that the artistic tradition itself was a sufficient guide.

Sacred Art and Tradition

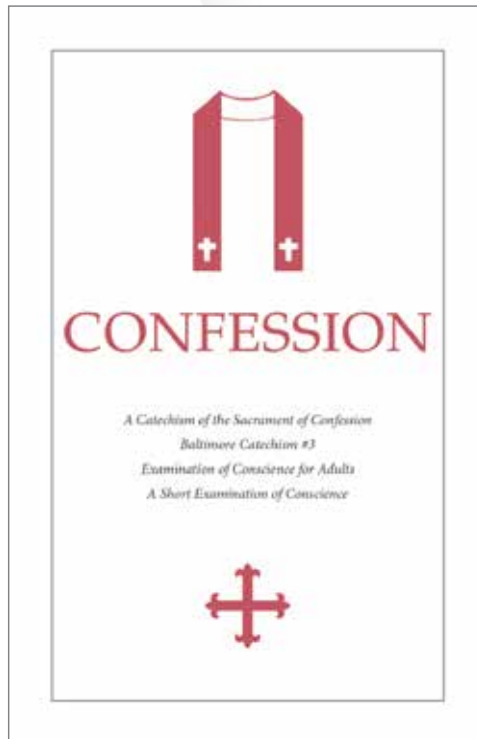
The Council of Trent also addressed the subject of religious art, but it did not leave artists detailed instructions either. Its decrees merely forbade within churches any doctrinally false, misleading, or lascivious pictures and statues; >



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See How Hopeless

These Christians are. . .

by Dr. John Rao

I doubt that there is anyone inside the traditionalist camp who has not frequently succumbed to the temptation to long for the Apocalypse, shouting “bring it on!” when progressive secularization suggests that “the day of the Lord” is nigh. And probably all of us know at least a few members of our little band who are so forlorn over an admittedly depressing contemporary environment that they pass each day dedicated to their apocalyptic expectations. So unceasing can the understandable cries of woe emerging from traditionalist tents become that one can picture even neutral observers of our ranks turning Tertullian’s statement on its head, remarking to one another: “See how hopeless these Christians are.”

Yes, it is true that we are told to “watch,” since the Lord will come like a thief in the night;

but that command to “watch” is valid for each of us as individuals, since our personal apocalypse may arrive at any moment...while the rest of the world continues seemingly undisturbed on its path to perdition. As we watch, we should take the injunction of the Acts of the Apostles seriously, and ask ourselves: “Ye men of Galilee, why stand you looking up to heaven (Acts 1:11)?” Not knowing the time or the hour, both for the world as well as for each of us individually, our task is to go about our particular work with faith, with charity...and, perhaps most importantly in our current situation, with hope.

Hope and the Enlightenment

It is always useful to keep tabs on what our



O Radiant Dawn,
splendor of eternal light,
sun of justice:
Come, shine on those
who dwell in darkness
and the shadow of death.

Church in the middle of the fields, Bavaria





“Thou Shalt Not Lie”

by SSPX Sisters

“Mom, Luke pushed me!” “Teacher, Patrick’s copying off me!” “Mom, John took my book!” How should we respond to this sort of tale bearing? Should we encourage it by approving? Or even use the information thus offered to us? Is the talebearer acting out of a sense of justice, or the desire for the good and the true to triumph? Is not this sort of behavior inspired rather by selfishness and pride? Alas, such is all too often the case. If we were to complete the talebearer’s sentence, would we not hear, “Luke pushed me by accident and I do not want to forgive him for being inconsiderate even if it wasn’t on purpose.” “Patrick is copying, and since I don’t like him, I want him to be punished.” “John took my book because I was selfish and didn’t want to lend it to him.”

So in most cases, we can answer the talebearer curtly: “I don’t listen to tale bearing.” The child

understands that it is not good and it puts an end to this sort of behavior. But if the tale bearing continues or becomes a habit, we absolutely must take the time to stop and help our child realize the morality of his acts.

“You just said Cecilia is cheating at the game. Cheating? Really? What did she do?”

With a few more questions, their mother realizes that Cecilia actually did not cheat.

“Just a little bit; she blew in the die so it would land on six so she could get her little horse out...”

“But that’s not cheating and you know it! So you are actually accusing Cecilia of cheating when it’s not true. Do you know what it’s called when you say things that are not true?”

“A lie...”

“So you have to admit you lied. Would Cecilia be winning by any chance?”

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Christian Culture

“Well, yes, Mom...”

“And were you maybe a little jealous of her and you wanted to get her back?”

“A little...”

“Then that’s a lie that’s called calumny. Calumny is telling a lie about someone to harm them, to get them in trouble for example. And that’s a sin.”

And most severely, their mother concludes: “Do not ever say things like that again.”

Then she adds more gently: “Now go finish playing with Cecilia charitably and with a big smile.”



Here is another story. Alice comes home very excited: “Mom, Mary doesn’t have her pink pen anymore; Anne took it, all the girls are sure it was her because she loves pink pens!” “Oh my,” thinks Mom to herself, “a theft at school now...and what if it’s true?” Prudently, she simply answers: “I don’t like tale bearing.” But she goes to see the teaching sister, who knows her students well and easily sheds light on the matter: “Mary probably lost her pen somewhere; it would not be the first time she has lost her things. As for Anne, she is a little girl in the middle of a growth spurt; she is clumsy, and so the other girls do not like her much. But she is not a thief. I’m afraid your Alice needs a lesson on respecting the reputations of others.” That evening Mom takes Alice aside:

“Yesterday you told me Anne stole Mary’s pen. Did you see her do it?”

“No, Mom, but Anne loves pink pens.”

“That’s no reason! You like pink pens, too, but that doesn’t make you steal them. You accused Anne of stealing for no reason. Do you know what that’s called?”

“No, Mom.”

“It’s a rash judgment, and it is very wrong. And now all the girls at school are saying that Anne is a thief. Would you like everyone to say you are a thief when it’s not true?”

“I’m not a thief!”

“Well neither is Anne. You acted wrongly. Tomorrow, to make up for it, you will tell your friends that you know Anne did not steal, and you will play with her at recess.”

The eighth commandment forbids revealing uselessly the evil committed by another. But according to Luce Quenette there are four cases in which a child not only may, but must speak if he has witnessed another’s sin. They are four serious cases in which it is not “useless” to reveal the sin but rather it helps the authority to put a speedy end to the serious scandal caused: blasphemy, cruelty, sabotage and impurity.

Alan comes home from boarding school. “Mom, I’m disgusted: Louis manages to keep his cell phone at school and he uses it to go on certain websites in secret in the dormitory with his friends. I won’t say what websites, but they aren’t clean...” A few questions (the minimum) allow his mother to convince herself of the truth and the seriousness of the facts. “Alan, you were right to tell me, because it is serious and it is a scandal because it leads others to sin. Now that you have told me, you have done your duty, do not think about it any more and do not speak about it to anyone else. But in the meantime, stay far away from bad friends.” And now Alan’s mother has the unpleasant duty of going without her son to see the director of the school and revealing the matter to him and to him alone, and then leaving it up to him to take care of the problem.

The tongue is a small member, but it can start a terrible fire! St. James tells us in his epistle that “if any man offend not in word, the same is a perfect man.” That is the perfection we desire for our children.



Celebrating the Nativity

with the Redemptorists

by Gabriel S. Sanchez

The Crib, the Cross, and the Blessed Sacrament—these constitute the principal subjects of meditation in the Redemptorist (Congregation of the Most Holy Redeemer) tradition established under the great Doctor of the Church, St. Alphonsus Liguori. While many Catholics can recall with ease St. Alphonsus’s classic works on the Stations of the Cross and Eucharistic Adoration, along with his meditations on death, few today realize the centrality of the Nativity in Liguori’s spiritual writings. This is no doubt due to the fact that his excellent collection of meditations and prayers, *The Incarnation, Birth, and Infancy of Jesus Christ*, has fallen into relative obscurity in recent decades. This is a great shame given the singular importance the Saint ascribed to the Nativity of Our Lord. Consider these words.

“Consider that after so many centuries, after so many prayers and sighs, the Messiah, whom the holy patriarchs and prophets were not worthy to see, whom the nations sighed for, ‘the desire of the everlasting hills,’ our Savior, has come; he is already born, and has given himself entirely to us: ‘A child is born to us, and a son is given to us.’

The Son of God has made himself little, in order to make us great.

He has given himself to us, in order that we may give ourselves to him.

He has come to show us his love, in order that we may respond to it by giving him ours.

Let us, therefore, receive him with affection. Let us love him, and have recourse to him in all our necessities.”

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Catholics historically kept the Advent season as a period of fasting beginning on November 15, the day after the feast of St. Phillip. This is why, prior to adopting the Latin term Advent, Christians following the Byzantine Rite refer to this period of the liturgical year as St. Phillip's Fast.

Although some may find the practice of fasting for 40 days prior to Christmas to be too arduous, especially in light of the social events many are expected to tend to starting with Thanksgiving, Catholics can still take Advent as a time to offer up particular pleasures as a way of staying out-of-step with a holy day season dominated by material interests. While certain conventions may dictate the necessity of attending various holiday parties even before Christmas Day, Catholics can make a pledge to refrain from alcohol before December 25 or, at the very least, designate a particular day each week to fast. The point of such practices is not to make the Advent season miserable but to properly prepare for the Nativity.

For example, in the days leading up to Christmas, the Byzantine Rite appoints special odes and troparia (short liturgical hymns) anticipating the Nativity to be chanted at Compline. On Christmas Eve, the small hours

(Prime, Terce, Sext, and None) are replaced with what are known as Royal Hours, a service of seasonally appropriate Psalms and Scriptural readings. Later in the morning, an anticipatory Vespereal Liturgy is celebrated with extensive prophetic readings drawn from the Old Testament that point toward the Incarnation. Finally, a special All-Night Vigil, comprised of a lengthier night service called Great Compline along with the Matins of Christmas, is held to usher in the Birth of Jesus. A similar structure of services is only found two other times in the Byzantine liturgical year, during the lead-up to Theophany (Epiphany) and Pascha (Easter).

It shouldn't be difficult to see why the Redemptorist Order, with its traditional focus on the Crib, should have meshed so well with the Byzantine Rite despite the Congregation's Latin origins. Instead of building a pointless wall between East and West, the Redemptorists came to embrace a larger vision of the Church and her spiritual treasures. This is why it is wholly appropriate for those desiring to keep the Advent and Christmas cycles with the Redemptorists to make an extra effort to ramp-up their prayer lives during these times and forego worldly





Q & A

by Fr. Dominique Bourmaud, SSPX

What are the places in the hereafter? Are we talking about states of the souls or of real places?

St. Augustine says: “We can answer without hesitation that the soul is not conveyed to corporeal places, except with a body.” Besides Heaven and Hell, there is Purgatory and Limbo. These are real places since, after the resurrection of human bodies, only local places can host bodies.

We have often heard of the three first places. What is the meaning of limbo?

The term limbo, which signifies the edge or border (of Hell), was coined in the Middle Ages to designate the place of children who died without baptism.

Did not the International Commission of Theologians (ITC), in 2007, issue a statement about Limbo which says that it is only a

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New Vatican Communications Director is an American

Pope Francis has appointed an American, Mr. Greg Burke, as the new Vatican spokesman, replacing Jesuit Fr. Frederico Lombardi, who has retired at the age of 73 after 10 years in the position. Mr. Burke was brought to the Vatican Press Office four years ago as a consultant to help resolve the “Vatileaks” scandal which was then coming to a head.

Burke is a member of Opus Dei and is only the second layman to hold the position. The other layman was Dr. Joaquín Navarro-Valls, a Spaniard who was also a member of Opus Dei.

Before coming to the Vatican, Mr. Burke worked for Fox News and the *National Catholic Reporter*. Mr. Burke received his degree from Columbia University in New York, majoring in Journalism.

At the time of the announcement of Burke’s appointment, it was also revealed that his assistant would be Ms. Paoloma Garcia Ovejero, a Spanish radio reporter who served as the Vatican correspondent for her radio station. She is the first woman to hold any senior position in the Vatican Press Office.

Earthquake near Norcia, Italy—the Birthplace of St. Benedict

The August earthquake, which had its epicenter in the small town of Amatrice, Italy and killed some 300 of the town’s inhabitants, also caused serious damage to the town of Norcia, the birthplace of St. Benedict, as well as to the Benedictine Monastery located there. The monastery, whose prior is Fr. Cassian Folsom, an American, opened the doors in Norcia on December 2, 2000 after receiving approval from the Benedictine Order and the Holy See the previous year. In 2009, the monastery was especially assigned the apostolate of offering the Traditional Mass along with the Novus Ordo. In order to support themselves, the monks began brewing and selling *Birra Norcia* (Beer of Norcia) and have recently begun selling their brew in the United States.

Word coming from the monks immediately following the earthquake was that all of them were safe and sound, but that the monastery and the adjoining church suffered structural damage that will take some time and significant expense to repair. More information about the monastery can be found at the monks website: en.nursia.com





The Apostolic Exhortation *Amoris Laetitia*:

A Theological Critique

by 45 Theologians

On June 29, 2016, 45 theologians from all over the world addressed to the Dean of the College of Cardinals, Cardinal Angelo Sodano, a critical analysis of the post-synodal exhortation *Amoris Laetitia*, in which they condemn 19 statements in this Papal document. Their critique has appeared on a number of English-language websites. Here is the English version of the letter to Cardinal Sodano, the names of the 45 signatories, and the full text of the critical analysis.

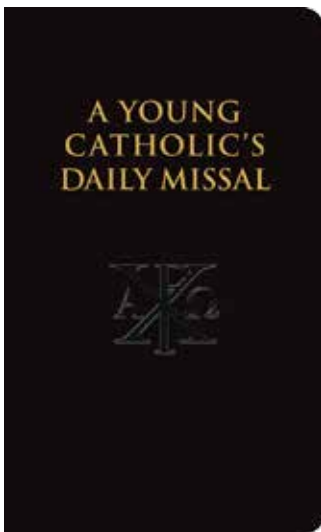
The apostolic exhortation *Amoris Laetitia*, issued by Pope Francis on March 19, 2016, and addressed to bishops, priests, deacons, consecrated persons, Christian married couples, and all the lay faithful, has caused grief and confusion to many Catholics on account of its apparent disagreement with a number of teachings of the Catholic Church on faith

and morals. This situation poses a grave danger to souls. Since, as St. Thomas Aquinas teaches, inferiors are bound to correct their superiors publicly when there is an imminent danger to the faith (*Summa Theologiae*, IIa IIae, Q. 33, art. 4 ad 2; a. 7 co.), and the Catholic faithful have the right and at times the duty, in keeping with their knowledge, competence, and position, to make known their views on matters which concern the good of the Church (Latin Code of Canon Law, Can. 212, §3), Catholic theologians have a strict duty to speak out against the apparent errors in the document. This statement on *Amoris Laetitia* is intended to fulfil that duty, and to assist the hierarchy of the Church in addressing this situation.

The authority of *Amoris Laetitia*


The official character of *Amoris Laetitia* enables >

A Young Catholic's Daily Missal



The *Young Catholic's Daily Missal* is designed to open up the spiritual treasures of the Mass for young Catholics from the time of their First Communion up through their preteen years. This missal conforms to the rubrics and norms of the 1962 *Missale Romanum* and includes the full Ordinary of the Mass in Latin and English; the Masses for Sundays and Holydays in English with paraphrases of the Propers. For all the other days of the year there are explanations, printed in smaller type, of the Introit, Epistle and Gospel. These, along with the Common of Saints, make this missal ideal for daily use. Finally, this missal contains morning and evening prayers; instructions on the meaning of the Mass; and an array of traditional devotions. Illustrated throughout.

42 ORDINARY OF THE MASS 43



THE PRIEST KISSES THE ALTAR

My God, the Priest walks up the steps to the altar, and kisses it with respect. I cannot do that; but yet I should like to assist him. So while he prays aloud and in Latin, I will say the very same thing to myself in English. My God, Thou hast pardoned the Priest his sins; pardon me mine, because I am sorry that I ever did them.

I know that I do not deserve Thy pardon; for I always begin again to offend Thee. Do not think of me, but of the Saints whose relics are inside the altar, and of all the Saints in glory. For their sakes pardon me all my sins.

INTROIT

Read this Introit, if you have not one marked in your little missal. It belongs to the Mass of the Sacred Heart.

This divine Heart of Jesus loves us. He has delivered us from the sin that kills the souls, and He gives us His graces.

You must not think any more of yourself; think of Him Who is about to come as a victim on the altar.

If you wish God to be very much pleased with you, promise Him that you will do everything as well as you can; so that when He comes you may be able to say to Him: My God, I intend to work for Thee, in order to please Thee. Whatever I do will be done for Thee. My Jesus, I give Thee this day.

280 PROPER OF THE SEASON 281

must have your examine and pray for those who do not believe. They then will seek the children of God, for you will do as God does. You know that God does good to everyone. God makes His own share upon the good and the bad. Be good like the good God.

SATURDAY AFTER EPIPHANY WEDNESDAY

INTROIT. God has heard the man who had prayed to Me, says Jesus, upon the cross. With Jesus let us say: I thank Thee, O God, because Thou hast delivered me from my sinners.

COLLECT. O God, hear our prayer, and help us to keep all the days of fasting well, by making many sacrifices, to cure our evil made us by sin.

EPISTLE. If you are good to your neighbor, if you are charitable, says Jesus, God will give you grace. He has brought Jesus back to life after He was dead, and placed Him in heaven. He will give life to your soul, and give you heaven. If you do all you should do for God, especially on Sundays.

Text of the Introit, p. 277.

GOSPEL. It was dark at night, the Apostles were in a boat upon the lake, and had great difficulty in rowing, for the wind was high. Jesus came to them, walked upon the water, when it was heard of the disciples. The Apostles thought they saw a phos and were afraid. He stepped into the boat and the wind dropped. When they came ashore, people brought the sick to Him and He healed them. Always have confidence in Jesus, and He will always help you.

FIRST SUNDAY OF LENT

In the city of Bethany, the Mass is said today in the church of Saint John Lateran. The paragon of this church and from the Shrine and Saint John the Baptist. Jesus, who was baptized by Saint John was us

FIRST SUNDAY OF LENT


through baptism. And Lent is to prepare those who are new Christians for the sacrament of baptism. Christians for their confessions, through which Jesus saves souls that have fallen into sin after their baptism.

INTROIT. With Jesus in the desert we pray to God, for He has promised to help us if we say our prayers well.

PRAYERS. O God, every year we begin the holy season of Lent on this day as the Church wishes us to do. Grant that we may be really good, and make our little sacrifices generously.

EPISTLE. Saint Paul repeats what the prophet Isaiah said: Now is the right time to do penance; do not let the chance slip away. Now is the right time to correct our

LIBRARY OF THE HOLY NAME 443



VARIOUS DEVOTIONS

DEVOTIONS TO OUR LORD

Library of the Holy Name

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God, the Father of heaven, have mercy on us.

God, the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,

Jesus, splendor of the Father, have mercy on us.
Jesus, brightness of eternal light,
Jesus, King of glory,
Jesus, son of justice,
Jesus, Son of the Virgin Mary,
Jesus, most lovable,
Jesus, most admirable,
Jesus, mighty God,
Jesus, Father of the world to come,
Jesus, Angel of great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of charity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, author of life,
Jesus, example of virtues,
Jesus, zealous lover of souls,
Jesus, our God,
Jesus, our refuge,
Jesus, Father of the poor,
Jesus, treasure of the faithful,
Jesus, Good Shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,