

THE TRADITIONALIST

SPECIAL EDITION FALL 2016

TRUMP OR FRANCIS: WHO'S BETTER ON THE ISSUES? *Brett Decker compares and contrasts*

A MARRIED PRIEST'S OPEN LETTER TO THE POPE *Wherein he makes suggestions freely*

THE PIERCING SCALIA ORATION
His son's, at the Justice's Funeral

HOW POPE FRANCIS OPERATES
Vaticanologist Edward Pentin Explains

**WEIGHTY TEXT WE NEED TO READ:
A Critique of *Amoris Laetitia***
By 45 theologians about to have their heads handed to them?

**CHURCH POLITICS WE'D RATHER NOT
CONFRONT** *The Editor's Rome trip ends in clarification*

TOM WOLFE, EVOLUTION SKEPTIC
Exclusive Interview with George Neumayr

**NEWMAN ON AUTHENTIC REVERENCE
IN WORSHIP AND IN ATTITUDE**

DIETRICH VON HILDEBRAND
The Magnificence of the Latin Mass

**ROBERT REILLY'S ON THE SILENCE
OF THE SHEPHERDS** *This time,
cowering before the Gay Movement*

**TAME CLERGY: YOU KNOW THE
TYPE** *Priest's 1990s article rings so true*

**TWO-DOZEN OVERLOOKED 20TH CENTURY
CLASSICS** *Late publisher Neil McCaffrey's suggestions*

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PUBLISHER'S NOTE

Brett M. Decker has been around. The Catholic co-author of Phyllis Schlafly's new book on Donald Trump finds the pope's intrusion into American politics offensive and false. And all about leftist politics—not about Christianity. I agree. What I find remarkable is that plenty of leading Church figures actually like Donald Trump but would never say so publicly despite the fact that (see my article, last page) as one put it, "Trump will protect Christians."

George Neumayr, former editor of *Catholic World Report* and author of an upcoming book on Pope Francis (early next year, Center Street/Hachette), spent some time with iconic novelist Tom Wolfe in the summer and came away with some of his arresting observations about evolution. Wolfe confesses that he is not a Christian. Just a skeptic.

Reminding us why the Mass is enshrined in a dead language—and in ritual not to be tweaked by experts and eggheads even if they pray a lot—are Cardinal Newman and Dietrich von Hildebrand. The latter opposed liturgical reformers in the last decade of his life, nowhere more effectively than in essays like the one you're about to read. Newman predicted they would come, more than half a century before they did.

Help us, please, to publish future print editions of *The Traditionalist* by supporting us with your prayers and, if you can afford to, with your tax-deductible financial gifts. Will bequests, if you are so inclined, are important to us too. The magazine is free for the asking. We are not subscriber-based. Please send \$8 per order of one to three copies, for first class mail shipping.

Ask for two or more if you feel you can distribute them. I've enclosed a reply envelope for that purpose (and in the center section, a small catalog of our books). Print is still more important than the Web, and increasingly so as we confront the possibility that Catholic views will be suppressed by Internet and government authorities. Yep, we're about there—thanks in large part to popes and prelates who pretend there's no hatred of the Church animating the forces I just mentioned. When your shepherds won't defend you and when they cozy up to your foes....



Roger A. McCaffrey

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CONTENTS

2 THE POPE, THE DONALD, THE ELECTION

BY **BRETT M. DECKER**

The author and ex-Wall Street Journal editorial guy, whose experience in the legislative and executive branches of government adds a dimension to this outline, evaluates the two men.



5 AN INTERVIEW WITH TOM WOLFE

BY **GEORGE NEUMAYR**

covers brand-new territory with the noted author, whose newest book will bother the science totalitarians.

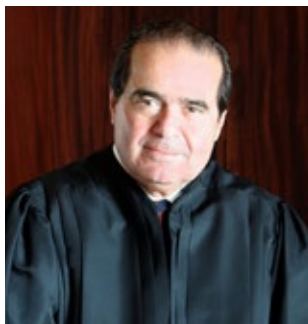
8 AN OPEN LETTER TO POPE FRANCIS

BY **REV. RICHARD CIPOLLA**,

a pastor, husband and father, offers a unique perspective to the Holy Father.

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Your financial support and Will bequests to Catholic Media Apostolate, publishers of this journal and parent non-profit of Roman Catholic Books publishers, will mean a lot as we navigate the choppy waters set in motion over the last several years. For information, please write us at our Editorial Office, P.O. Box 1209, Ridgefield, Connecticut 06877, or email same at CXPeditor@gmail.com. Thank you very much!



10 JUSTICE SCALIA: A TRIBUTE

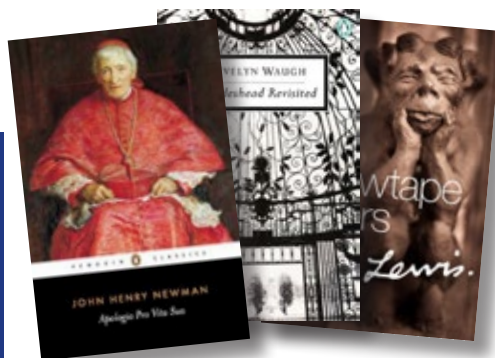
His son's funeral oration, which captured the hearts of many Americans, Catholic and non.

13 TAMES IN CLERICAL LIFE

AN ANONYMOUS PRIEST'S unsparring view of many of his colleagues, first published by us, in the original Latin Mass Magazine, some 20 years ago. Not a lot has changed.

18 THE CHURCH OF CARL ROGERS

BY GEORGE NEUMAYR'S essay helps to understand what's wrong with the current regime in the Vatican. But not only in the Vatican.



20 HIGHLY RECOMMENDED

THE LATE NEIL MCCAFFREY, peerless connoisseur of fine English-language Catholic and conservative books, offers a reading list. Must-haves, he says.

23 HOW POPE FRANCIS OPERATES

Vatican reporter and author EDWARD PENTIN'S enlightening interview on the subject of current papal style and approach.

26 CARDINAL NEWMAN ON REVERENCE IN THE LITURGY

Two essays from Parochial & Plain Sermons capture the proper Catholic attitude toward changing the Mass, but cover much else besides. Gems both.

46 THE MAGNIFICENCE OF THE LATIN MASS

DIETRICH VON HILDEBRAND'S timeless essay, penned shortly after the New Mass—Rome's term, not the traditionalists'—was promulgated.

51 THE APOSTOLIC EXHORTATION AMORIS LAETITIA: A THEOLOGICAL CRITIQUE

Written and signed by DOZENS OF THEOLOGIANS from around the world, undoubtedly speaking for hundreds more.

63 THE SILENCE OF THE SHEPHERDS ON HOMOSEXUALITY

JOHN HENRY WESTEN'S interview with author Robert Reilly, whose book, Making Gay OK, is fundamental to understanding the cultural cyclone roiling the West.

65 MESSAGES OF PADRE PIO

TO A SOUL Bracing, moving, likely authentic.

76 ON THE CURRENT SITUATION IN THE CATHOLIC CHURCH

Politics dominate when revolutionary popes are elected. Yet Church politics are exactly what most Catholics know nothing about—and they don't want to know.



Your editor contemplated St. Peter's from the rooftop of the Residenza Paolo VI overlooking the Basilica.



The Pope, The Donald, The Election

BY BRETT M. DECKER

The leftward pontificate of Francis I has led many practicing Catholics to fret about the direction of the Church. One recent example was the horror felt when Pope Francis stepped out of bounds and dared to question whether or not Republican presidential nominee Donald Trump is legitimately Christian. Trump's supposed sin worthy of expulsion from the community of the faithful was promising to build a wall on America's southern border to protect the nation from invaders who undermine our economy and pose a national security threat.

"A person who thinks only about building walls—wherever they may

be—and not building bridges, is not Christian," the pope outrageously and wrongly claimed about Trump. "This is not in the Gospel. I'd just say that this man is not Christian if he said it this way." So, the head of the Catholic Church, who controversially quipped "Who am I to judge?" about a homosexual priest, despite the Church's traditional teaching that homosexuality is wrong, condemns a politician in a foreign country for his opinions on how to defend his nation? That's a sign of a clergyman out-of-control.

After all, who is Francis to judge Trump's faith? It's relevant that Francis popping off about a border fence not being in the Gospels is a patently silly thing to say. Speed limits, smoking,



PHOTO: CC BY GAGE SKIDMORE

drones, and a bunch of other things aren't in the Bible—which signifies nothing about their rightness or wrongness either way. One warning that definitely is in the Bible, however, is, “Judge not lest you be judged.” But maybe the Holy Father hasn't read that part.

Trump immediately pushed back against the pope's irresponsible example of religious malpractice, and rightly so. “For a religious leader to question a person's faith is disgraceful,” he declared. “I'm proud to be a Christian, and as president I will not allow Christianity to be consistently attacked and weakened, unlike what is happening now with our current president.” Trump advisor Dan Scavino took to twitter to zap out an aerial photograph of Vatican City highlighting Francis' hypocrisy. “Amazing comments from the Pope considering Vatican City is 100% surrounded by massive walls,” he tweeted.

“Mexican officials were using the pope as a pawn,” Trump added later.

A pontiff who puts politics above spirituality needs to be corrected when he wades into political and economic issues that are beyond his competence to discuss intelligently, such as U.S. national security policy. In this case, the pope's argument lost.

The Francis misstep instigated perhaps the most unifying moment in the highly contentious GOP primaries as Trump's competitors rallied to support the frontrunner and condemn the inappropriate interference into the campaign by the Jesuit pope. “I think his Christianity is between him and his creator. I don't think we need to discuss that,” said former Florida Governor Jeb Bush, a convert to Catholicism who has a Mexican wife.

“There is no nation on earth that is more compassionate,” said Florida Senator Marco Rubio, also a Catholic, in

Three Catholic writers on the Trump-Clinton contest

Mrs. Clinton...is the candidate who touts the Planned Parenthood view of human life, who sees nothing wrong with forcing nuns to provide employees with contraceptives, and who supports the Obama administration's bid to compel K-through-12 public schools to open girls' bathrooms to males who identify as female....In short, Mrs. Clinton is the culture war on steroids.

—WILLIAM MCGURN, *The Wall Street Journal*

If elected, she will name three to four Supreme Court justices, cementing *Roe v. Wade* into the Constitution and losing the court for generations if not forever. Hillary Clinton opposes home schooling and believes it is the government's right to educate children and not the parent's. She will restrict religious speech and persecute Christians who refuse to support her radical social agenda. She will promote illegal immigration and allow millions of unveiled illegal immigrants into our country. The illegal population will vote Democrat far into the future so that no conservative can have a viable chance to be elected president. All Catholics have a moral obligation to vote for the only viable alternative to Hillary Clinton in this election: Donald Trump.

Donald Trump is the first Republican candidate for president to publicly offer a list of Supreme Court justices he will pick from. All of the names have been vetted by undeniable pro-life organizations such as the Heritage Foundation and the Federalist Society...

—CHRIS JACKSON, *Catholics4Trump*

Should not commitment to the right behavior keep us home and away from the shabby compromises of the voting booth? Do we not put ourselves in moral jeopardy voting for Trump?

Oh, please! There comes a time to grant a bit of credit to Mae West: “Between two evils, I always choose the one I haven't tried before.”...Refusing to choose is, in fact, a choice. It is a self-admiring one that permits the chooser to gaze on his own clean hands instead of on the outcome of his decision-by-default. Abstention from this election is the vain choice of moral cowards....The power to choose Supreme Court nominees cannot be left to an indecent acolyte of Saul Alinsky.

—MAUREEN MULLARKEY, *Studiomatters.com*

response to Francis' critique of Trump's faith. “We're a sovereign country. We have a right to control who comes in, when they come in, and how. Vatican City controls who comes in, when they come in, and how they come in as a city-state.”

The pope's imprudence would have been less noteworthy if he weren't so consistent in his criticism

of conservatives and their causes, or laissez-faire and supportive of left-wing priorities.

For example, Francis equivocated when asked about Italy's push for homosexual unions, a moral issue which directly applies to Catholic doctrine in a way a border wall does not. “The pope doesn't get mixed up in Italian politics,” he claimed. “The pope is

for everybody and he can't insert himself in the specific internal politics of a country. This is not the role of the pope, right?" This principle of papal non-interference apparently does not apply when it's U.S. sovereignty hanging in the balance.

The Francis hullabaloo aside, what are Trump's religious convictions? Given the centrality of religious voters to the Republican base, it is a fair question. "Religion plays a very large factor in happiness. People who have God in their lives receive a tremendous amount of joy and satisfaction from their faith," Trump notes. Of his own religious background, he explains that he grew up going to Sunday school Bible class every week, and as an adult learned a lot about spirituality and the inner strength that comes from it by

getting to know Norman Vincent Peale and attending his church. "The church had a strong influence on me. I think people are shocked when they find out that I am a Christian, that I am a religious person," Trump admits. "I go to church, I love God, and I love having a relationship with Him. I am who I am, and deep down, the Gospels helped make me that person."

Like many, Trump's views on social issues have become more conservative as he has gotten older and in response to life experience. "I'm pro-life, but I changed my view a number of years ago. One of the reasons I changed... A friend of mine's wife was pregnant and he didn't want the baby. He ends up having the baby and the baby is the apple of his eye," Trump explains. "It's the greatest thing that has ever happened

to him. And you know, here's a baby that wasn't going to be let into life. I heard this, and some other stories, and I'm pro-life. The stories changed me."

That's a heartfelt conversion story that Pope Francis should have considered before condemning the faith of the man who may be the next president of the United States.

Brett M. Decker is a former editor for The Wall Street Journal, editorial page editor of the Washington Times, Republican leadership communications advisor in Congress, and senior appointee in the George W. Bush administration. He is co-author with Phyllis Schlafly and Ed Martin of the new book, "The Conservative Case for Trump" (Regnery, 2016).

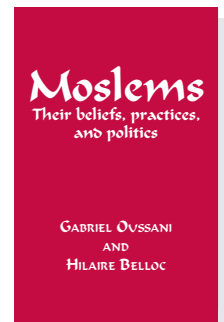
"I cannot but believe that a main unexpected thing of the future is the return of Islam."

Thus warned Hilaire Belloc in 1936—long before the Christian West permitted millions of Moslems to immigrate and proliferate, building thousands of new mosques in the United States and Europe, including a huge one in Rome itself a few years ago. Belloc's essay on Moslems, together with five important and meaty Catholic Encyclopedia articles by scholar Gabriel Oussani from 1908, comprise this valuable book from Roger A. McCaffrey Publishing. Major themes:

- ◆ What Mohammed actually taught. Why it's heresy
- ◆ What's in the Koran? A healthy sampling
- ◆ How close the Moslems came—as recently as three centuries ago—to dominating Europe by force
- ◆ Mohammed's background, lineage, wives, offspring, disciples Islam and women
- ◆ Why the Moslem military threat was so real...and then collapsed
- ◆ Why it's a mistake to think Moslems can't adapt to, and use, technology
- ◆ The real origins and astonishingly rapid development of Islam
- ◆ Why it remains a potent religious force to this day
- ◆ Where Catholics and Moslems can agree doctrinally
- ◆ Islam's corrosive effect on culture and its own people
- ◆ Paradoxically, why it enjoyed a period of high culture and intellectual achievement

- ◆ All about the Crusades (and why do Church leaders apologize for them?)
- ◆ Christianity in Arabia: once dominant, then dominated by Mohammedans (not a pleasant fate, then or now)

Belloc and Oussani's writings make clear that Moslems and Christians don't mix very well. The lesson: Christians need to reproduce to survive. Just as important: Christians cannot share political power with sworn enemies without dire consequences for their children and grandchildren.



*Hardcover,
\$18.80*

Belloc on the threat — in 1936

"Religion is at the root of all political movements and changes, and since we have here a very great religion physically paralyzed but morally intensely alive, we are in the presence of an unstable equilibrium....The suggestion that Islam may re-arise sounds fantastic — but this is only because men are always powerfully affected by the immediate past: one might say they are blinded by it....The second period of Islamic power may be delayed — but I doubt whether it can be permanently postponed."

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Evolution Skeptic

Author of such best-sellers as *The Bonfire of the Vanities* and *The Right Stuff*, Tom Wolfe is one of America's foremost observers of modern culture. In his novels and nonfiction works, he often forecasts the decline of liberal elites. In his 1970 book *Radical Chic & Mau-Mauing the Flak Catchers*, Wolfe captured the comic decadence of Leonard Bernstein's social circle, reporting on the composer's notorious party for the Black Panthers at his Park Avenue mansion. In his 1975 book *The Painted Word* and the 1981 companion book *From Bauhaus to Our House*, Wolfe took aim at America's effete art critics and hideous post-World War II architecture. Wolfe anticipated the decline of an entitled media class in his famous article skewering *The New Yorker*, "Tiny Mummies!"

Now he turns his gaze toward another privileged and decadent elite, Darwinists. He has written about them in *The Kingdom of Speech*, which was just released in August. His publisher Hachette announces that the book will chronicle "the solemn, long-faced, laugh-out-loud zig-zags of Darwinism" and will argue "that

speech—not evolution—is responsible for humanity's complex societies and achievements."

Why did you write *The Kingdom of Speech*?

WOLFE: I hit upon the idea accidentally after reading some articles about human speech and how no one had ever been able to explain its origins. Charles Darwin thought it came from birdsong but that doesn't make any sense. Alfred Russel Wallace had challenged Darwin and he had to come up with something. There is a slight similarity

between birdsong and human speech but it is far-fetched. For one thing, there is no variety in birdsong. Birds can signal each other to some limited extent but they can't say a thing. There is still no plausible explanation for speech. The [Darwinists] try to drill chimps to say words but they can't.

I find the subject of speech fascinating. This is a short book. It is about the same length as *The Painted Word*. I think long books on evolution put people to sleep.

So you see speech as an overlooked subject in the debate over Darwinism?

In an interview with The Traditionalist, Tom Wolfe discusses his most recent work

BY GEORGE NEUMAYR



WOLFE: I believe that speech did not evolve. I was in my office one night reading a book with pictures of chimps sleeping in trees and gorillas sleeping on flattened grass, and then I looked out the window and there is The Mark Hotel and The Carlyle Hotel, where people are paying a fortune so that they don't have to worry about the comfort of their bed, and I thought, "My God, we are so far removed from animals." There is no comparison between people and animals... Evolution is beside the point.

You once described Darwinism as a theory in crisis and that you gave it another fifty years before it is totally discredited.

WOLFE: I will stand by that. It is like a religion, like the worship of Diana or something. Sometimes you can't kill these things with a stick... But no step in evolution is ever known... They find all these bones but you don't see any series of gradual changes. People desperately want to know where they came from and that is the basis of so many myths.

You can't set up an experiment to test Darwinism, which violates Karl Popper's rule that if a theory is valid you should be able to come up with a negative version of it and you can't do that with Darwinism.

That Darwinian lack of interest in any actual evidence turns up in Darwinian linguistics too?

WOLFE: There are all these different languages that die off all the time. There have been something like six thousand languages. I write about Daniel Everett, a [20th century] missionary who went to live with this

small tribe in the Amazon. He went there to convert them to Christianity. It turned out that this isolated Amazon tribe, the Piraha, had a very small vocabulary. They had three vowels—h, a, and i—and they never had clauses or conjunctions in their speech. They had very simple speech and this drove [the linguist] Noam Chomsky crazy because he had come up with a theory about compound thoughts and this tribe contradicted his theory.

Chomsky never left the office. He didn't believe in doing field research. He didn't want to waste time learning the language of this tribe. In fact, he discouraged other linguists from doing field research, which they liked to hear, since they would rather not go out into the depths of the jungle.

All the prominent linguists today haven't done any field work and still became giants in their field. But Everett noticed that languages are constantly being invented and rejected the [Darwinian] conception of speech.

You find Everett a reliable guide?

WOLFE: He seems to be. There is a lot of people who resent him because he doesn't accept the [Darwinian] model. The orthodox way is to see language as a product of evolution, but he is saying that language is a human artifact and without language there are no other artifacts.

I was so surprised that there isn't even a credible theory of language in the theory of Darwinism.

What kind of reception do you anticipate for this book?

WOLFE: There will be Darwinists who attack the book. They will say, "Who are you, Wolfe, to question this? Where

are your credentials? Show us your credentials."

Darwinism is pretty much taken on faith. Linguistics isn't really a science; it is more like sociology. Is sociology

Darwinism is pretty much taken on faith.

a science? That is a hard case to make. But making linguistics seem scientific was important around World War II because we were constantly running into people whose language we didn't understand and the American government wanted some rigor in the analysis of language. So the linguists became very scientific all of a sudden.

You know, Chomsky is only fluent in one language—English. The linguists before him knew hundreds of languages and would go out into the field. Chomsky stays in his office and comes up with theories.

I wouldn't mind if the book gets a heated reaction. But I wrote it because I found the subject interesting, similar to why I wrote about America's space program. It was a big thing and nobody had given us a picture of what it is like to be an astronaut.

Who do you see as the audience for this book?

WOLFE: God knows. I think it is a funny story once you get into it. But it is not a topic I would have selected if I wanted a bestseller. The actual number of people who bought *The Painted Word* is not terribly large. It may have been a bestseller briefly but I wouldn't call it one.

What really got me started on this subject was a talk I gave in Washington, D.C., in 2006 at the Jefferson Lecture. I was talking about my favorite subject, status, and before the lecture I was reading a lot of novels by Emile Zola. I titled the talk, “The Human Beast,” which was the title of one of Zola’s novels. Zola was influenced by Darwin. As part of the talk I gave, I talked about Darwin and the idea that man is just another animal. Since then I have been wondering about Darwinism and I finally got around to writing this short book.

God wasn’t in the picture for him. I am convinced he was an atheist.

For a while, Darwinists had the idea that the origin of life came from outer space and that Martians or whoever spread the idea of language.

What do you see as the biggest problems with the theory?

WOLFE: There is a time problem with the theory of evolution. Given the enormous gradual changes it envisions, there is not enough time for the theory to work.

You see Darwinism as a modern-day creation myth without a creator?

WOLFE: Well, we know that we are born and that we are going to die. So we assume everything has an origin and that may not be true. The idea that

nothing began is as valid as the idea that it all began.

If you look at creation myths throughout history—and we call them myths because we assume they are totally false or misinformed—the creatures at the heart of the myth often get smaller and smaller. For example, there was an Indian myth about biting bugs. There is a theory that starts with them and then they become locusts and the locusts become something else and so on. It is a theory of evolution.

Now in our sophistication we have life starting with something even smaller than a bug. We start with one cell and that is called the theory of evolution, and from it evolves every form of life possible.

That is a nice story, but to me it is a story just like the story of the Indian myths.

Do you see Darwinism as intrinsically atheistic?

WOLFE: It is atheistic.

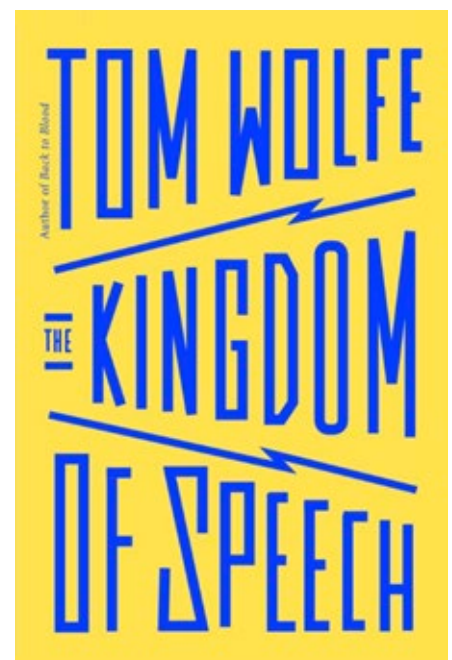
Outside of the world of Islam, this is the most religious country there is and there are still vast numbers of people who believe in God. They tend to be at a lower social level and as you look at the different Protestant sects, among Baptists something like 90 percent of them reject the theory of evolution. But when you get to Episcopalians, only 10 percent reject the theory. The reason is they want to appear intellectual.

Darwin was once asked by some young students where did all of these living things come from. He said they probably started in a warm pool of cells that began to reproduce. The students then asked, “Where did the warm pool of cells come from?” Darwin said he didn’t know.

He was really worried about religious opinion. He was so afraid of it that he sat on his theory for twenty years at least. He had a good standing within the establishment and he came from a wealthy family. Nobody in his family had to work for 200 years. Like a lot of upper-class people at that time you made your income by amassing enough land to rent it out to people. Darwin never had to take a job.

God wasn’t in the picture for him. I am convinced he was an atheist. You know, his great booster, Thomas Henry Huxley, invented the word agnostic. Huxley said Gnostics say they have conversations with God. He described himself as an agnostic who didn’t have a conversation with God. That was his way of avoiding having to say he was an atheist.

Among educated people at that time, atheism was popular but few people wanted to say that. To this day calling yourself an atheist makes you sound like a nut. I guess I am essentially an atheist but I would never own up to it.





An Open Letter to Pope Francis

BY REV. RICHARD CIPOLLA

The opinion of one respected pastor from Connecticut, who himself has been published in various religious and secular organs, including The Wall Street Journal. Fr. Cipolla, one of the earliest married priest-converts from the Anglican Church, is noted for his devotion to the poor of his parish as well as to the sacred liturgy.



February 24, 2016

Dear Pope Francis:

I write this letter to you as a priest to the Bishop of Rome and as a son to a father. I write with a heavy heart, and I know that heaviness of heart is shared by many of my Catholic brethren both clergy and laity.

I watched the early news one morning last week to find that one of the headlines proclaimed that in an interview on the flight from Mexico to Rome you indicated that the Church's teaching on contraception may be undergoing a change. As in the past, I went to the official translation of the interview to ascertain what you said.

You never said that the teaching contained in *Humane Vitae* is no longer part of Church teaching. But you did speak about contraception not being an absolute evil and then went on to offer an example concerning Paul VI's allowing nuns to use contraceptives because they were in danger of rape,¹

¹ ["It's Not an Urban Legend, It's a LIE: Paul VI Did NOT Give Permission to Nuns to Use Contraceptives," Catholicism Pure and Simple \(blog\), February 21, 2016, https://catholicismpure.wordpress.com/2016/02/21/its-not-an-urban-legend-its-a-lie-paul-vi-did-not-give-permission-to-nuns-to-use-contraceptives/.](https://catholicismpure.wordpress.com/2016/02/21/its-not-an-urban-legend-its-a-lie-paul-vi-did-not-give-permission-to-nuns-to-use-contraceptives/)

which, even if that were the case, is a context quite different from marriage.

You must be able to see how secular reporters could take your words and jump to the conclusion that your words were a signal that the Church's teaching on the moral evil of contraception is undergoing a change toward a more permissive view.

Dear Pope Francis, you are not a good teacher in these situations. Teaching the truth about good and bad is a difficult task in a secular and self-centered world. It requires both clarity and nuance, neither of which was present in any of the conversations you had with the reporters. Often when I am perplexed or disheartened, I turn to the writings of Blessed John Henry Newman. Please allow me to send you the two following passages from his writings that I believe would be of great benefit to you and to all who are commissioned to teach the Catholic faith in an authentic manner.

The first quote is from Newman's *Letter to the Duke of Norfolk*, that amazing work in which Newman talks about conscience and its relationship to the teaching of the Church, specifically the teaching of the Petrine Office.

The sense of right and wrong, which is the first element in religion, is so delicate, so fitful, so easily puzzled, obscured, perverted—so biased by

pride and passion, so unsteady in its course, that, in the struggle for existence amid the various exercises and triumphs of the human intellect this is at once the highest of all teachers, yet the least luminous.

Dear Pope Francis, what Newman is telling you and me is that teaching right and wrong is very difficult and must be approached with great humility and careful use of reason. Emotion and off-the-cuff remarks have no place in the teaching of right and wrong, and certainly no place in random remarks with reporters who are much more savvy than you are on how to get headlines in the morning news.

The second quote from Newman is from *Development of Christian Doctrine*, which some consider his magnum opus. This section deals with the need for Revelation in matters of faith and morals and the teaching role of the Church.

The common sense of mankind ... feels that the very idea of revelations implies a present informant and guide, and that an infallible one; not a mere abstract declaration of Truths unknown before to man, or a record of history, or the result of

an antiquarian research, but a message and a lesson speaking to this man and that ... We are told that God has spoken. Where? In a book? We have tried it and it disappoints; it disappoints us, that most holy and blessed gift, not from any fault of its own, but because it is used for a purpose for which it was not given. The Ethiopian's reply, when St. Philip asked him if he understood what he was reading, is the voice of nature: "How can I, unless some man shall guide me?"

Please accept a piece of filial advice from a humble priest.

The Church undertakes that office.

The teaching Office of the Church is as important as Scripture. We do not believe in *sola scriptura*. And you, Pope Francis, are the head of that Teaching Office. But you are not the Church. You are the Pope, the Supreme Teacher of the Church. But you are not

the Church, nor can the Church be reduced to you alone. The latter error of reductionism is embraced not only by worldly reporters but also by faithful Catholics. This is the result of the transformation of the papacy in the past fifty years into a world superstar, which transformation is a deformation in the development of the doctrine of the papacy. That you bear the burden of the Supreme Teacher of the Church in an unbelieving world is the reason why you are loved by the Catholic faithful and are the object of their prayers. But please remember that your burden is the burden of the Cross, and therefore you must always be seen as a sign of contradiction by the world, such that when the world sees you and hears you, they see through you to the Cross of Jesus Christ and the love and mercy of God that the Cross shows forth.

Please accept a piece of filial advice from a humble priest. Make a long, silent retreat this Lent and do what has to be done to listen to the God who is not heard in earthquake, storm or fire but in a tiny whispering sound.

Yours faithfully,
Father Richard G. Cipolla



Justice Scalia

A Tribute

His son's funeral sermon

Fr. Paul Scalia, an official of the Diocese of Arlington, Virginia, said the funeral Mass for his late father at the Shrine of the Immaculate Conception in Washington DC. He also delivered this eulogy before throngs of the Washington elite, countless public apostates among them, notably Joseph Biden, Vice President of the United States.

We are gathered here because of one man. A man known personally to many of us, known only by reputation to even more. A man loved by many, scorned by others. A man known for great controversy, and for great compassion. That man, of course, is Jesus of Nazareth.

Your Eminence Cardinal Wuerl, Your Excellencies, Archbishop Viganò, Bishop Loverde, Bishop Higgins, my brother priests, deacons, distinguished guests, dear friends and faithful gathered:

On behalf of our mother and the entire Scalia family, I want to thank you for your presence here, for your many words of consolation, and even more for the many prayers and Masses you have offered at the death of our father, Antonin Scalia.

In particular I thank Cardinal Wuerl, first for reaching out so quickly and so graciously to console our mother. It was a consolation to her and therefore to us as well. Thank you also for allowing us to have this parish funeral Mass here in this basilica dedicated to Our Lady. What a great privilege and consolation that we were able to bring our father through the holy doors and for him gain the indulgence promised to those who enter in faith.

I thank Bishop Loverde, the bishop of our diocese of Arlington, a bishop our father liked and respected a great deal. Thank you, Bishop Loverde, for your prompt visit to our mother, for your words of consolation, for your prayers.

The family will depart for the private burial immediately after Mass and will not have time to visit, so I want to

express our thanks at this time so that you all know our profound appreciation and thanks. You will notice in the program mention of a memorial that will be held on March 1st. We hope to see many of you there. We hope the Lord will repay your great goodness to us.

We are gathered here because of one man. A man known personally to many of us, known only by reputation to even more. A man loved by many, scorned by others. A man known for great controversy, and for great compassion. That man, of course, is Jesus of Nazareth.

It is He whom we proclaim. Jesus Christ, son of the father, born of the Virgin Mary, crucified, buried, risen, seated at the right hand of the Father. It is because of him. because of his life, death and resurrection that we do not mourn as those who have no hope, but in confidence we commend Antonin Scalia to the mercy of God.

Scripture says Jesus Christ is the same yesterday, today, and forever. And that sets a good course for our thoughts and our prayers here today. In effect, we look in three directions. To yesterday, in thanksgiving. To today, in petition. And into eternity, with hope.

We look to Jesus Christ yesterday, that is, to the past, in thanksgiving for the blessings God bestowed upon Dad. In the past week, many have recounted

what Dad did for them. But here today, we recount what God did for Dad, how he blessed him.

We give thanks first of all for the atoning death and life-giving resurrection of Jesus Christ. Our Lord died and rose not only for all of us, but also for each of us. And at this time we look to that yesterday of his death and resurrection, and we give thanks that he died and rose for Dad.

Further, we give thanks that Jesus brought him to new life in baptism, nourished him with the Eucharist, and healed him in the confessional.

We give thanks that Jesus bestowed upon him 55 years of marriage to the woman he loved, a woman who could match him at every step, and even hold him accountable.

God blessed Dad with a deep Catholic faith: The conviction that Christ's presence and power continue in the world today through His body, the Church. He loved the clarity and coherence of the church's teachings. He treasured the church's ceremonies, especially the beauty of her ancient worship. He trusted the power of her sacraments as the means of salvation as Christ working within him for his salvation.

Although one time, one Saturday afternoon, he did scold me for having heard confessions that afternoon, that same day. And I hope that it's some source of consolation, if there are any lawyers present, that the Roman collar was not a shield against his criticism.

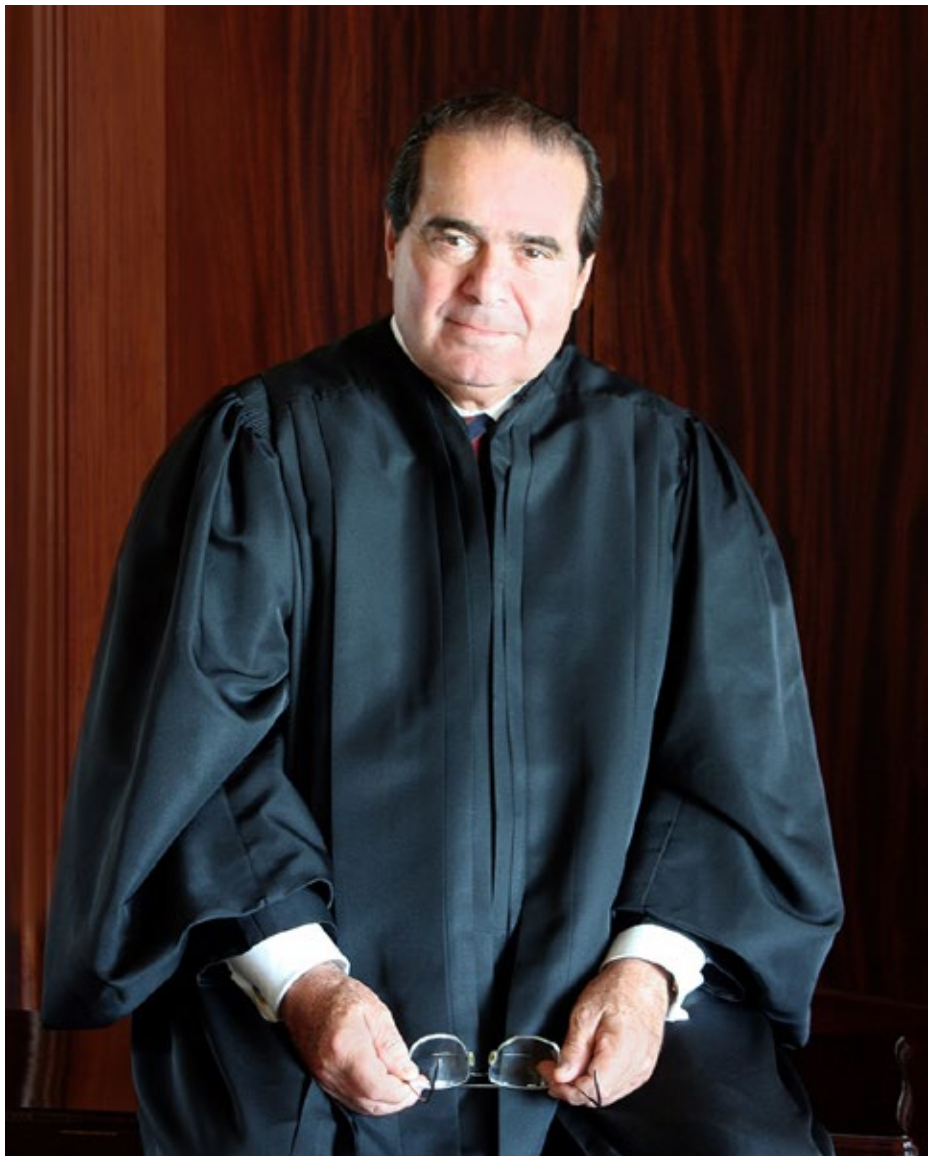
The issue that evening was not that I had been hearing confessions, but that he had found himself in my confessional line, and he quickly departed it. As he put it later, "Like heck if I'm confessing to you!"

The feeling was mutual.

*He saw in that founding,
as did the founders
themselves, a blessing,
a blessing quickly lost
when faith is banned
from the public square.*

God blessed Dad, as is well known, with a love for his country. He knew well what a close-run thing the

founding of our nation was. And he saw in that founding, as did the founders themselves, a blessing, a blessing quickly lost when faith is banned from the public square, or when we refuse to bring it there. So he understood that there is no conflict between loving God and loving one's country, between one's faith and one's public service. Dad understood that the deeper he went in his Catholic faith, the better a citizen and public servant he became. God blessed him with the desire to be the country's good servant because he was God's first.



So we cannot depart here unchanged. It makes no sense to celebrate God's goodness and mercy to Dad if we are not attentive and responsive to those realities in our own lives.

We Scalias, however, give thanks for a particular blessing God bestowed. God blessed Dad with a love for his family. We have been thrilled to read and hear the many words of praise and admiration for him, for his intellect, his writings, his speeches, his influence and so on.

But more important to us — and to him — is that he was Dad. He was the father that God gave us for the great adventure of family life. Sure he forgot our names at times, or mixed them up, but there are nine of us.

He loved us, and sought to show that love. And sought to share the blessing of the faith he treasured. And he gave us one another, to have each other for support. That's the greatest wealth parents can bestow, and right now we are particularly grateful for it.

So we look to the past, to Jesus Christ yesterday. We call to mind all of these blessings, and we give our Lord the honor and glory for them, for they are His work. We look to Jesus today, in petition, to the present moment, here and now, as we mourn the one we love and admire, the one whose absence pains us. Today we pray for him. We pray for the repose of his soul. We thank God for his goodness to Dad as is right and just. But we also know

that although dad believed, he did so imperfectly, like the rest of us. He tried to love God and neighbor, but like the rest of us did so imperfectly.

He was a practicing Catholic, “practicing” in the sense that he hadn't perfected it yet. Or rather, Christ was not yet perfected in him. And only those in whom Christ is brought to perfection can enter heaven. We are here, then, to lend our prayers to that perfecting, to that final work of God's grace, in freeing Dad from every encumbrance of sin.

But don't take my word for it. Dad himself, not surprisingly, had something to say on the matter. Writing years ago to a Presbyterian minister whose funeral service he admired, he summarized quite nicely the pitfalls of funerals and why he didn't like eulogies.

He wrote: “Even when the deceased was an admirable person, indeed especially when the deceased was an admirable person, praise for his virtues can cause us to forget that we are praying for and giving thanks for God's inexplicable mercy to a sinner.”

Now he would not have exempted himself from that. We are here then, as he would want, to pray for God's inexplicable mercy to a sinner. To this sinner, Antonin Scalia. Let us not show him a false love and allow our admiration to deprive him of our prayers. We continue to show affection for him and do good for him by praying for him: That all stain of sin be washed away, that all wounds be healed, that he be purified of all that is not Christ. That he rest in peace.

Finally we look to Jesus forever, into eternity. Or better, we consider our own place in eternity and whether it will be with the Lord. Even as we pray for Dad to enter swiftly into eternal glory, we should be mindful of ourselves. Every funeral reminds us of just how thin the

veil is between this world and the next, between time and eternity, between the opportunity for conversion and the moment of judgment.

So we cannot depart here unchanged. It makes no sense to celebrate God's goodness and mercy to Dad if we are not attentive and responsive to those realities in our own lives. We must allow this encounter with eternity to change us, to turn us from sin and towards the Lord.

The English Dominican, Father Bede Jarrett, put it beautifully when he prayed, “O strong son of God, while you prepare a place for us, prepare us also for that happy place, that we may be with you and with those we love for all eternity.”

Jesus Christ is the same, yesterday, today and forever.

My dear friends, this is also the structure of the Mass, the greatest prayer we can offer for Dad, because it's not our prayer, but the Lord's. The Mass looks to Jesus yesterday. It reaches into the past — reaches to the Last Supper, to the crucifixion, to the resurrection — and it makes those mysteries and their power present here on this altar.

Jesus himself becomes present here today under the form of bread and wine so that we can unite all our prayers of thanksgiving, sorrow and petition with Christ himself as an offering to the father. And all of this with a view to eternity, stretching towards heaven, where we hope one day to enjoy that perfect union with God himself and to see Dad again and, with him, rejoice in the communion of saints.

Rev. Paul Scalia is a Roman Catholic priest in the Diocese of Arlington, Virginia and the son of the late Supreme Court Justice Antonin Scalia.



Tames in Clerical Life

The profound problems that beset priestly life today have been discussed for the most part by means of categories that reflect the preoccupations of our time and the way in which the problems have come to our attention. Because sexual scandal has figured so largely in the contemporary crisis, the now conventional division of male populations into gays and straights has, not surprisingly, played a large part in these discussions. But the reality is considerably more complex than the standard vocabulary of “sexual orientation” would suggest. Though it seems contradictory, even the battles over issues of sexuality among priests¹ may have their basis in personal factors in which sexuality itself plays a relatively minor role.

What is here proposed is that the contemporary priesthood exhibits a disturbingly high number of one particular sociopsychological type, to be designated by the neologism “tame,” and what follows is a first attempt to sketch a profile of the tame priest. The author is innocent of training in psychology and the data have been neither collected nor analyzed systematically; they are simply the result of twenty

years of observing the subject at close hand. The description is addressed to the experience of those familiar with the current condition of clerical life, and to the common-sense intuitions of others.

Perhaps the most universal and distinctive characteristic of tames is their paradoxical combination of great sociability with an incapacity for true friendship. Tames are great mixers at parties and all social functions, and they have the ability to join in almost all conversations and project friendly interest. In the jargon of the MBA they are abundantly endowed with “people skills.” Yet their friendliness itself makes them unfit for friendship. They exist on the level of superficial companionability, and lack the depth of personality and character necessary to make and keep a friend. Whereas most men in their late twenties unconsciously begin to narrow the number and deepen the quality of their friendships, tames preserve a kind of adolescent gregariousness and live on in the world of the fraternity or freshman dorm. While they tend to be cheerful on social occasions, the mask occasionally slips to show a characteristic expression of apprehension, hunger, and puzzlement. Strong friendships draw one apart from the crowd, and being out of the mainstream and on the margins is something a tame cannot tolerate.

ANONYMOUS

This piece by an anonymous American cleric first saw the light of day in the old Latin Mass Magazine in 1996. It reads well 20 years later. The phenomenon is certainly still with us. —EDITOR

In the jargon of the MBA they are abundantly endowed with “people skills.” Yet their friendliness itself makes them unfit for friendship.

¹ To be understood as clerics in the broad popular sense, including seminarians, religious brothers, diocesan and religious priests, bishops, etc.

Tames prefer instead to exercise their talent in the public arena, where they can flit from buddy to buddy, chatting, telling jokes, fetching drinks and collecting from as many as possible the external tokens of friendship.

Being tame is not itself a sexual orientation, yet within the clerical life tames tend to behave politically, socially, and morally in a manner as uniform as that of gays.² It is part of the syndrome that tames are not conscious of themselves as tames: there is no question of their forming a caucus as do gays. Yet because their responses to concrete crises and problems are so uniform tames comprise a block *de facto*, and have an influence in the Church disproportionate to their number. In fact, the defeats and frustrations visited upon straights in the clergy are primarily due not to gays but to tames.

It is usually very hard to know whether a particular tame priest is heterosexual or homosexual. They are seldom obviously effeminate; most laymen will assume, in default of indications to the contrary, that they are straight. But they wear their masculinity as a businessman might wear a baseball cap at a picnic; his support for his team is not necessarily insincere, but you get the feeling that it is *displayed* as an emblem of good will—“I’m an easy-to-get-along-with kind of guy”—and not as a constitutive part of who he is. Tames never seem entirely at peace with this aspect of their lives and,

² I use the term “homosexual” to refer to someone whose libido is directed at members of his own sex. By “gay” I mean a homosexual male who has made a definitive personal decision to allow himself to be known as homosexual at least semipublicly, and who is tolerant of sodomy; in this scheme all gays are homosexual, but not all homosexuals are gay.

They enter into the role demanded by the moment so deeply that they really believe they are “witnesses for renewal” at nine o’clock and really believe they are guardians of orthodoxy at eleven.

in situations where gays and straights are clearly at odds, live in a kind of emotional No Man’s Land. This is not because tames waver between competing appetites like bisexuals, but because *any* definitive involvement risks isolation, and isolation terrifies them.

One external indication of the tame seminarian or priest is the changes of dress to which he will subject himself. Sometimes he will change clothes four or five times a day, depending on the activity planned and (more importantly) on who will be in the company. Tames will own the full array of clerical gear, but are also outfitted as laymen for a wide range of formal and informal occasions. Tames live in the present, in the “now”; they are extraordinarily sensitive to the people in the same room with them, they intuitively grasp the balance of power, the divisions of opinion, the dominant party or ethos. Their overadaptability in clothing is symptomatic of their overadaptability generally. Tames are capable of astonishing changes of opinion depending on the composition of their company-of-the-moment; it is not quite accurate to say they are chameleons, because in a sharply contrasted environment they will not adapt themselves to the majority if the minority clearly has greater power and prestige. Always and everywhere, tames will go with a winner.

Tames lack strong personal opinions and highly individual tastes in authors, music, films and so forth. They

may buy many books and be great concert- and moviegoers, but such interest stems either from the nexus of sociability provided by these activities, or from the negative consideration that ignorance of the current issues or artists might isolate them from those who count. This may be disguised by the fact that in certain communities at certain times it becomes fashionable to have a bizarre hobby or cultivate an esoteric composer, and a tame will play along by affecting an unconventional interest; usually these are abandoned with relief as soon as possible. On the other hand, tames are pathetically envious of the flesh-and-blood solidity of the unfeigned enthusiasms of others, envious of the spiritual freedom to enjoy something, anything, purely in and for itself and without regard to what others think or say. Like ghosts that must feed on the blood of the living, tames are often emotional parasites who draw their satisfactions at second hand; they may be incapable of taking a real interest in fly-fishing or Palestrina or astronomy, but they are fascinated by the single-hearted devotion of those who do, and like to mimic the motions of the enthusiast.

Tame priests are without exception worldly. Their worldliness, however, is always a nervous worldliness, and they never allow themselves to wallow in pleasures as do gays or simple hedonists. Tames dress better, dine better, drink better Scotch, take more expensive vacations, and generally entertain

themselves at a higher level than their fellows, but their enjoyment is poisoned by constant reference to what others may think of their acquisitions and recreations. They are always on guard against equal and opposite dangers: censure for unbecoming profligacy or for unbecoming rusticity. Even at his favorite restaurant a tame is seldom at ease, not knowing who may walk through the door and see him: is the wine too common or too extravagant, his dress too clerical or too casual?

A “giveaway” characteristic of a tame is panic. Tames live in terror of being caught out—of being discovered on the wrong side of an argument, backing the wrong horse, having committed too deeply to reverse course with grace. As a consequence a tame will often register a momentary flash of panic when something occurs to make him unsure of his surroundings—for example, the entrance of an unknown party into a conversation in which he has prematurely taken a stand, or the friendly approach of a pariah at a public function. Tames see failure and unpopularity as contagious, and will oil their way out of contact with either as soon as possible. In their dealings with equals tames often make them feel used—not because they deliberately and cynically set out to manipulate, but because they are virtually incapable of exchanging a human (or supernatural) good with another person.

Tames have a morbid *lack* of curiosity about the first principles of things: metaphysics, the grounding of moral arguments, dogma. This does not come from any lack of brainpower but is simply a reflex of their concern for the here-and-now. The functional/pragmatic/political is supreme. A tame may hold an office that obliges him to defend some moral or dogmatic

principle as inviolable and he may do it competently, but always with an eye to the occasion; even defense of principle, for a tame, is itself not principled but simply a means to realize some practical good. In general, tames have a distaste for confrontation and avoid situations where they are forced into conflict. In most controversial situations tames hedge their bets by showing mild support for both sides as long as possible, only declaring allegiance when it is clearly to their advantage to do so. Tames are capable of professing directly contrary opinions within a matter of hours, and frequently shock others by their apostasies. Because they

The press turns against them with glee. Then comes the bishop's predictable sputter of indignation, their predictable semi-retraction and statement of regret.

adapt so spontaneously to the environment they are sometimes unconscious of inconsistency and puzzled when it is brought to their attention. Tames are rarely capable of loyalty in the strict sense, but only the kind of loyalty salesmen show to their products or lawyers to their clients-of-the-moment; they are Company Men, spirited defenders of the institution in which they wish to advance.

Tames tend to be dutiful in the same way that they are loyal. They are

“responsible citizens” in the places where they live and work. They are team players and willing to work long hours; they are eager not to give others cause for complaint, and they tend to make themselves—if not indispensable—important worker bees in the machinery of the chancery or seminary or office of religious education. In addition to the energy that comes with ambition, tames have the sort of managerial affability that attracts favorable notice in any bureaucracy. They are relatively unlikely to leave the priesthood; thus, if tames make up only 30% of a seminary entrance, they may well compose 70% of those still working as priests ten years after ordination.

The religious convictions of tames are tailored to conform to those of the environment, especially to the most influential forces in the environment. Tames are liberal in liberal dioceses and conservative in conservative ones, but are willing to sing the same song as whatever group they find themselves part of, whether it be a carload of fellow priests on the way to a beach house or a dozen older women at a communion breakfast. Neither as liberals nor as conservatives do they display any depth of concern for the spiritual life; their personal Bibles and breviaries rarely show the telltale damage of daily use; neither do tames themselves react to the crises in the life of the Church as if their principal import were spiritual. Yet their religiosity also contains unpredictable sentimental attachments to the worship of their youth: a man of conventional secular outlook may on occasion display a sugary Marian devotion or passionately object to the rewording of a favorite hymn from the past. Parallel to the envy tames have for genuine friendship is this attitude of lovelorn regret for their own

childhood, when perhaps affections were still pristine and not warped by the need to have a concrete practical advantage. Even when their theology is up to date and deftly articulated, tames give the impression that they “stopped listening” spiritually at about the age of nine or ten; they seem stunted, and unaware of the lack.

In the contemporary Church tames serve the agenda of gays in the long run, even though they sometimes find themselves forced to take a contrary stance. Tames are extremely susceptible to emotional blackmail of all kinds, and gays are adept at putting a thumb on the emotional windpipe of weak men in order to manipulate them.³ Of course this takes many forms; one of the simplest (playing on the tame avoidance of conflict) is to engender a stormy atmosphere in a room in which the gay agenda is under discussion, with the threat of outrage and vengeance if the correct conclusion is not reached. Tames will often sell the pass to avoid the risk of having to fight for it before a wider public.

Gays have also pulled the tames into their service by the gambit of discussing chastity and sexuality in terms of “affective maturity.” This is how it works: first, one wins the admission that “affective maturity” is the principal gauge of authentic celibacy. Once this is conceded, it is stipulated that the condition *sine qua non* of affective maturity is “comfort” with one’s own sexuality (mature men are comfortable being themselves), and this in turn is seen to preclude disgust or moral censure directed at a “sexuality other

3 Some gays have themselves “emerged” from the condition of tames and are able to exploit the insecurities of tames from their own experience; they know the psychological pressure points from inside.

Tames live in terror of being... discovered on the wrong side of an argument, backing the wrong horse, having committed too deeply to reverse course.

than one’s own.” A Caucasian at peace with his racial dignity does not derogate blacks; by the same token a straight at peace with himself does not look askance at gays. Whoever objects to the presence or influence of gays in priestly life is *ipso facto* convicted of affective immaturity and his opinion thereby disqualified. Tames are without exception pushed into emotional checkmate by this maneuver, and invariably side with gays in showdowns, intuitively (and correctly) realizing that his tactic will prevail at any ecclesiastical institution that surfaces the issue in these terms.⁴ By this ploy, and variations on the theme, gay priests have been able to leverage their clout three or four times out of proportion to their numbers. The paradoxical truth is that tames are more effective agents of the gay agenda than gays themselves; on one hand they are more presentable advocates (unef-feminate, good at reassurance, good at string-pulling), on the other they are

4 Examples of these controversies might be: Whether to admit homosexuals to the seminary, whether to allow a gay rights group on a Catholic campus; whether to make condom education part of a workshop on sexuality; whether pastoral care of AIDS patients should have a moral component, etc.

motivated by a terror of the either/or and of being thrust to the margins of the institution—a terror stronger even than the hopes and anxieties of gays. The tame commitment to be noncommittal is the engine that powers gay progress in the Church.⁵

It will be clear that tames tend to be ambitious (generally) and careerist (specifically) to an extent unhealthy in any institution and particularly so in the Church. Yet they are not purely cynical climbers of the type met more frequently in business or politics. They are not cynical because they lack the psychological detachment necessary for cynicism—the ability to put a distance between themselves and their own tactics. They enter into the role demanded by the moment so deeply that they really believe they are “witnesses for renewal” at nine o’clock and really believe they are guardians of orthodoxy at eleven. When a tame succeeds in reaching a position of authority—as a bishop, rector, provincial superior—the increase in the amount of stress combined with the decrease in places to hide causes highly erratic behavior and reveals his radical emotional instability. Once in power, tames are ravenous for personal loyalty.

5 It should be stressed that the ecclesial landscape in which tames feel safest is largely congruent with the current clerical gay agenda: what gays view as a tactical advantage tames require as a psychological necessity. Both want the Church’s moral and doctrinal terrain to be as fuzzy as possible; both like to live in the “high grass” and rejoice in bureaucratic vagueness and ambiguity. The strongest emotion tames ever show is their hatred of those who try to force them off the fence or put things in black-and-white terms; most younger priests can attest that the highest-voltage diatribes against homophobia they have encountered were delivered not by gays but by tames.

It might be said that their demand for personal fealty is in proportion to their own incapacity for adherence to principle, that the oilier they were to superiors the more peremptory they are in their dealings with underlings. Their uses of authority and failures to use authority seem equally arbitrary, and the “management style” typical of tames includes long periods of seeming paralysis broken by sudden quixotic sorties.

Concern for appearance, distaste for conflict and fondness for the advantageous lie are the main factors contributing to this tame style of management—two styles, actually, depending on whether they are dealing in private or in the public sphere. In one-on-one situations, for example, tames in positions of authority will rarely deny the validity of a complaint of corruption lodged by a subordinate. More often they will admit the reality and seriousness of the problem raised, and then pretend to take the appellant into their confidence, assuring him that those in charge are fully aware of the crisis and that steps are being taken, quietly, behind the scenes, to remedy it. Thus the burden of discretion is shifted onto the subordinate in the name of concern for the good of the institution and personal loyalty to the administrator: he must not go public with his evidence of malfeasance lest he disrupt the process—invariably hidden from view—by which it is being put right. This ruse has been called the Secret Santa maneuver: “There are no presents underneath the tree for you, but that’s because Daddy is down in the basement making you something special. It’s supposed to be a surprise, so don’t breathe a word or you’ll spoil everything.” And, of course,

Christmas never comes. Perhaps most of the well-intentioned efforts for reform of the past quarter century have been tabled indefinitely by high-ranking tames using this ploy to buy their way out of tough situations for which they are temperamentally unsuited.

The public arena brings forth from tames another side of their personality. Tames lack the resources of character to remain indifferent to hostile news media; moreover, the techniques of

Strong friendships draw one apart from the crowd, and being out of the mainstream and on the margins is something a tame cannot tolerate.

evasion and equivocation refined earlier in their lives are largely useless as bishops, when the media (and general public) reflexively attribute to them as their own the positions of the Catholic Church. A few tames are able to charm the media into a kind of truce: good ink in exchange for a blind eye toward heterodoxy; several others can be seen to engage in a disastrous cycle of appeasement and recrimination. They sue for the favor of the press by taking pains to portray themselves as moderates and by lashing out at more aggressive conservatives, causing dismay to many of the Church’s friends

and giving delight to her enemies. Then an occasion arises when they are forced to defend some unpopular teaching, and the press turns against them with glee. Then comes the bishop’s predictable sputter of indignation, their predictable semiretraction and statement of regret, and the long, long process of buying their way backing into the state of (editorial) grace by undercutting less diffident Catholics.⁶

From this provisional attempt at description it will be clear that the distinguishing characters of tames are for the most part destructive of what the Church needs to accomplish through her clergy. The U.S. Church may be especially instructive in this regard. Seventeen years into the pontificate of a “conservative” Pope, concerned to appoint dutiful and orthodox bishops, the problems of clerical homosexuality and pedophilia, doctrinal dissent of the professorate, liturgical abuses, acceptance of contraception, etc., have improved in no respect and worsened in many. It is reasonable to assume that there is not a single cause for this strange paralysis, but it is worth asking whether the prevalence of the tame priest does not go far to explain the combination of outward managerial competence and personal moral cowardice that has examined these problems so often, so “professionally,” and never lit on the obvious steps toward their solution.

⁶ It is noteworthy that bishops who are tames almost always have a number of gays as advisors or high officials in the chancery; once in office they are virtually powerless to prevent gays from collecting around them, and as a consequence any pressures for reform are effectively neutralized.



The Church of Carl Rogers

Pope Francis is making people feel good about being bad

BY GEORGE NEUMAYR

Our attitude toward the Pope Francis regime, best captured by the man working on the most searching analysis of his papacy, due off-press in early 2017

In the 1960s, the psychotherapist Carl Rogers popularized “encounter groups” and “client-centered therapy” and wrote influential essays on becoming the “self which one truly is.” He peddled this relativistic mumbo jumbo to Catholic religious orders, among other groups.

Many years back I interviewed William Coulson, a protégé of Rogers who accompanied him on his trips to nunneries and seminaries, where Rogers encouraged the religious to find their “real selves.” Many of them later did, often in the company of post-pubescent youth.

“[Our] theories made priests and nuns feel good about being bad,” Coulson said. He recalled the “sensitivity training” and “self-esteem” workshops that Rogers held for the Jesuits and Franciscans, both orders eager to embrace the self-indulgence of the 1960s.

“Once we began to peel the onion at these workshops, there was no end to the shocking things people would say,” he said. “They became persuaded of this subjective theory of morality which says that the highest morality is the one you locate within you. And after a while these religious forgot about the teachings of the Church.”

“After our workshop at Alma [the Jesuit seminary then in California], one of the young Jesuits wrote, ‘Never in my

life before that group experience had I experienced me so intently,’” Coulson continued. “The Franciscans were so enamored with our psychology that they introduced it to Saint Anthony’s seminary in Santa Barbara. Years later, 11 or 12 friars were accused of molesting 34 high school boys. I’m afraid we planted the seeds and they carried the seeds to the next generation and they germinated.”

Passages in “The Joy of Love,” the latest flaky papal exhortation, read like excerpts from the works of Carl Rogers. The prototypical post-Vatican II Jesuit, Pope Francis flatters the “Me” generations with tributes to the primacy of conscience. He rebukes priests for seeing sin in “black and white” and applying “overly rigid classifications” to adultery, while encouraging the shackled-up to carry out “their own discernment.”

Many bad popes of the past committed mortal sin. Modernity’s bad pope is the first to bless it. Cravenly placed in one of the document’s footnotes is an explicit endorsement of adultery: “... many people, knowing and accepting the possibility of living ‘as brothers and sisters’ which the Church offers them, point out that if certain expressions of intimacy are lacking, ‘it often happens that faithfulness is endangered and the good of the children suffers.’”

The document is strewn with self-indulgent sophistries that would

have brought a smile to the face of Carl Rogers. Contained within “irregular unions” are seeds of goodness, argues Pope Francis: “Yet conscience can do more than recognize that a given situation does not correspond objectively to the overall demands of the Gospel. It can also recognize with sincerity and honesty what for now is the most generous response which can be given to God, and come to see with a certain moral security that it is what God himself is asking amid the concrete complexity of one’s limits, while yet not fully the objective ideal.”

Translation: Keep sinning and feel good about it. Like Francis, Rogers put a noble gloss on the sexual revolution, casting its deviations from traditional morality as “struggles for a better

partnership.” In language anticipating Francis’s, Rogers fretted over the wounds that come from the “ever-present shadow of moral reproach.”

Rogers searched for his true self, according to Coulson, by flirting with fetching members of his encounter groups as his wife lay dying in bed. Rogers’s daughter found her true self by busting up her marriage and deserting her kids. According to Coulson, Rogers, at moments, came to rue his theory. Coulson quotes Rogers as saying, “I greatly underestimated the reality of evil,” and that I “hope Rogerian goes down the drain.”

But it hasn’t. His destructive psychological prattle has resurfaced in, of all places, a papal document. Pope Francis, we’re told by his media

courtiers, is “leading the Church into the future.” Actually, he is freezing the Church in the recent past, the 1960s and its culture of selfishness and non-judgmentalism. The church of Pope Francis is the church of Carl Rogers and from its corridors come not the smell of fresh air but what Paul VI called the “smoke of Satan.”

George Neumayr is a contributing editor to The American Spectator, on whose website this article first appeared. He is the former editor of print edition of Catholic World Report and essayist for various secular as well as religious publications.

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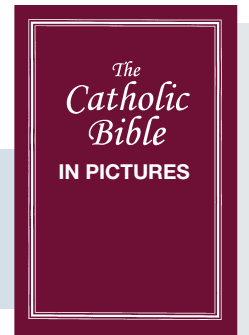
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Highly Recommended

BY NEIL MCCAFFREY

The late president and founder of Conservative Book Club and Arlington House Publishers wrote this piece in the 1970s for family and friends. It's in print now for the first time.



This is not meant to be a list of the best Catholic books (a task beyond my competence), nor is it even confined to books by Catholics. It is simply a list of many of my own favorites, books that I think will be instructive and heartening to Catholics in these grey days.

JOHN HENRY NEWMAN

The most original religious thinker and the finest preacher in the English-speaking Catholic world. Of some forty volumes of Newman's works and another thirty hefty volumes of letters and diaries, these stand out:

Parochial and Plain Sermons. These eight volumes, written in Newman's Anglican days, were reissued decades after his conversion and required only a few footnoted corrections to flag beliefs he no longer held. Extraordinary for their insight into our weaknesses and their prescriptions for how we might improve—the whole flavored by an astonishing ability to cite the apt Scriptural text at every step. Michael Davies has collected in *Newman Against the*

Liberals twenty-five of these that are particularly good for Catholics today.

An Essay on the Development of Christian Doctrine. Liberals claim this seminal work as their justification for dismantling Catholic doctrine. Either they haven't read it, or they're playing loose with the truth. Newman was fiercely orthodox, and showed why orthodoxy requires that we distinguish defined doctrine from its corollaries and from pious beliefs. Most important today, he gives the seven norms for distinguishing true and false developments.



The Idea of a University. Why these interminable conferences on the meaning of education? This is the definitive book on education, and on Catholic education.

Apologia Pro Vita Sua. Not to be read as a complete autobiography (it isn't detailed enough,

and in any case Newman lived another twenty-five years), this is rather an extraordinary revelation of a subtle mind and a sensitive soul.

The Pillar of the Cloud/The Light in Winter. Meriol Trevor's two-volume life of Newman, though sometimes

argumentative, is much the liveliest, best-researched, most detailed biography.

A Newman Treasury. An anthology of Newman's writing by category, along with the essential biographical background. The best Newman sampler for those who want to see whether they'd like to read more of Newman.

EVELYN WAUGH

Brideshead Revisited. My choice for the richest Catholic novel ever written, this powerfully recalls a Catholic culture now in ashes. The characters are as unforgettable as those of Dickens—and more deeply drawn by far.

Helena. A novel about St. Helena and the finding of the True Cross, under Waugh's hand it becomes a tour de force mingling modernity and the Age of Constantine. Waugh's portrayal of the Arians foreshadows the behavior of their heirs in the postconciliar Church—uncannily, because he wrote the book in 1950 and never dreamt what was in the offing.

Sword of Honor. Waugh's trilogy about World War II is based, loosely of course, on his own experiences and is by common consent the finest novel to come out of the conflict. And certainly the most satisfying, because the themes are Catholic, conservative and anti-Communist.

Ronald Knox. Waugh's life of his good friend, the stylish writer and eminent preacher of the preconiliar English Church, is not only a fascinating biography but also, in retrospect, the evocation of a golden period in the history of the Faith.

RONALD KNOX

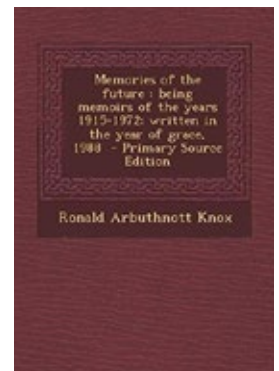
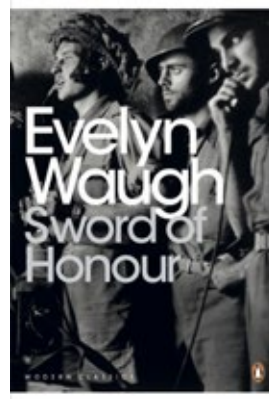
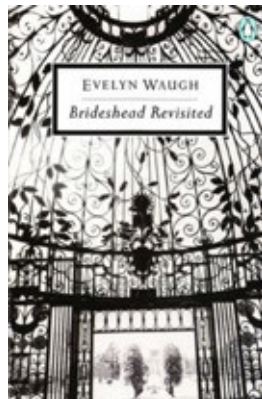
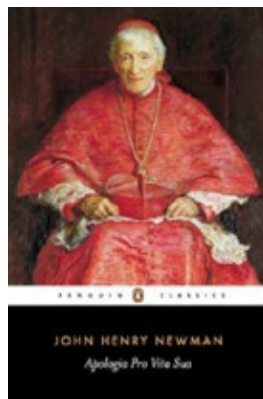
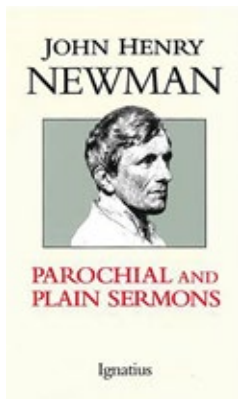
Enthusiasm. Knox's masterpiece, a learned, sophisticated study of what in 1950 seemed a curious byway of Christianity, the religious emotionalism and quackery that flares up periodically over the centuries, always claiming the inspiration of the Holy Spirit—and which today in the charismatic movement is back to provide some future Knox with a new chapter.

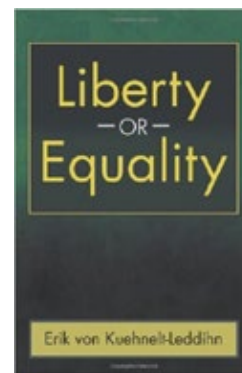
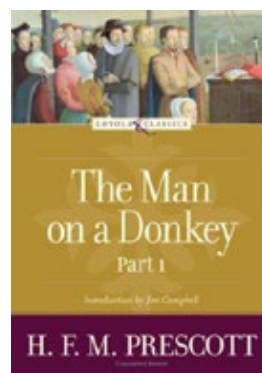
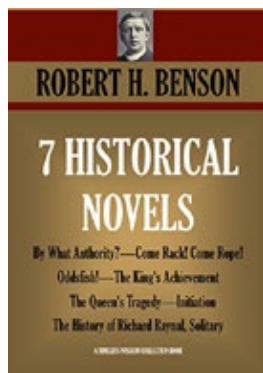
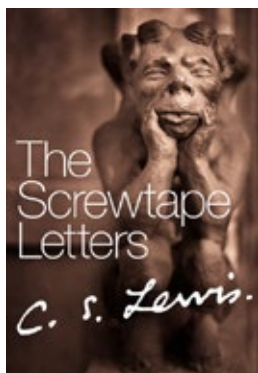
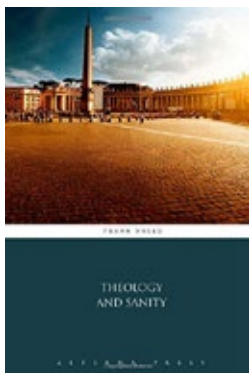
Let Dons Delight. Another tour de force, and one only Knox could have written: conversations in an Oxford common room, every fifty years from 1588 to 1938. They capture the religious and political currents of each period—in the language and style of each. A dazzling performance.

The Mass in Slow Motion. Msgr. Knox was Newman's heir as the great British Catholic preacher.

Always the choice for great occasions at Westminster Cathedral, he was equally at home, as here, preaching before teenage girls. These are graceful, enlightening talks on each part of the Mass. (The Old Mass, needless to say. Such sermons on the New Mass would be inconceivable.)

Memories of the Future: Being the Memoirs of the Years 1915-1972 Written in the Year of Grace 1988 by Opal, Lady Porstock. Yet another tour de force, actually written in 1922, as Knox becomes an upper-middle-class English lady selecting from her diaries toward the end of our century. Delicious spoof, and sometimes remarkably prescient about social and moral trends.





MISCELLANEOUS

Theology and Sanity. Frank Sheed's best. The first third is probably the clearest exposition of the Blessed Trinity and the nature of God ever written.

The Moulding of Communists — Frank S. Meyer. Probably the best analysis of how and why they get that way. Nobody who must deal with them, from popes and presidents on down, should dream of undertaking the chore without having mastered this book. Frank *knew*. He was a Communist in the 30s and early 40s, in charge of training recruits. (Later he became literary editor and keeper of the tablets at *National Review* during its best years, and friend to a thousand conservatives of every shade. He was received into the church on his deathbed in 1972.)

The Screwtape Letters. C.S. Lewis' most popular, and deservedly so. No book offers keener insights into our frailities, and how the tempters prey on them.

The Teaching of the Catholic Church. Edited and reassembled in 1948 by Canon George Smith from the earlier, prestigious "Treasury of the Faith" series, this two-volume compendium by some dozen solid British Catholic writers like Fathers D'Arcy and

Martindale is weighty, reliable and comprehensible.

The Church in Council – Philip Hughes. A popular survey of all the councils, written on the eve of Vatican II by the great British Catholic historian. Useful for those tempted to think that all the pronouncements of all the councils are the work of the Holy Ghost.

By What Authority?/The King's Achievement/Oddsfish!/Come Rack, Come Rope. These, some of the better and better-known historical novels of Robert Hugh Benson, are wonderful stories that give a vivid picture of English Catholics in the centuries of persecution.

The Man on a Donkey. H.F.M. Prescott's superb novel of English Catholics in the reign of Henry VIII.

Kristin Lavransdatter – Sigrid Undset. Powerful, earthy three-volume Catholic novel of medieval Norway that won its convert author the Nobel Prize.

Suicide of the West – James Burnham. Not a religious book, this is incomparably the best analysis of the liberal mind—in politics, religion, whatever. Essential reading for a world blighted by liberalism.

Catholicism in England – David Mathew. Stylish, sophisticated historical survey by a remarkable man – and an archbishop. Will the English-speaking Church ever produce men like him again?

Liberty or Equality/Leftism – Erik von Kuehnelt-Leddihn. Challenging and original ideas (*thousands* of them) by the provocative Austrian Catholic conservative. He ranges across theology, politics, history, economics, sociology, just about everything, with a vision permeated by the Faith and illumined by travel and wide-ranging reading.

Mitre and Crook – Bryan Houghton. An imaginative, boldly original novel about the crisis in the church. Unlike so many books on this theme, Fr. Houghton's is a work of style and verve, more than a touch of wit, and deep feeling.

Neil McCaffrey, 1925-1994, founded Arlington House Publishers and Conservative Book Club club in 1964. Previously he worked at Doubleday-Image Books and served as an executive at Macmillan.

How Pope Francis Operates

According to you, what are the “cogs” of the “Bergoglian government”?

EP: Pope Francis is very much his own man, but like any pope, he relies on trusted advisers for a variety of tasks. Some of his closest collaborators are those whom he knew well in Argentina, such as Archbishop Victor Manuel Fernandez, rector of the Pontifical Catholic University of Argentina in Buenos Aires. The archbishop is known to have ghost written some of Francis’ key texts, most notably his apostolic exhortation *Evangelii Gaudium*, but also the initial drafts of his second encyclical *Laudato Si*. His personal secretary, Msgr. Fabian Pedacchio, is another Argentine within his inner circle who keeps the Pope informed and up to date with current issues.

But more important is the role of the Jesuits in supporting this Pope. Most of these figures appear to be hidden, but one prominent Jesuit close to the Holy Father is Father Antonio Spadaro, editor of the Jesuit periodical “La Civiltà Cattolica.” His proximity to the Holy Father has led some to view him as the unofficial spokesman of Pope Francis.

Generally speaking, those who have the Pope’s ear tend to be those priests and prelates known to have an “innovative” approach to pastoral practice. These include cardinals such as Oscar Andrés Rodríguez Maradiaga of

Honduras, Reinhard Marx of Munich (both are on the C9 Group of Cardinals advising the Pope on curial reform) and Antonio Tagle as well as officials at the secretariat of the Synod of Bishops such as Cardinal Lorenzo Baldisseri, Bishop Fabio Fabene and Archbishop Bruno Forte. Cardinal Walter Kasper is also close to the Pope although it’s not clear how much he consults him. Apart from Cardinal George Pell, Cardinal Marc Ouellet and a few others, it’s safe to say most of the cogs of the Bergoglio government are those pushing this reform agenda. The Congregation for the Doctrine of the Faith is mostly isolated. The Secretariat of State’s role is also diminished in comparison to previous pontificates.

Many “liberal” Catholics desire “a new language” about marriage or homosexuality. What are the characteristics of the language developed by the first session of the Synod, and pervading his documents?

EP: During the extraordinary synod there was a general move to pressure the Church into moving away from using “harsh” and “judgmental” language on issues related to human sexuality, especially concerning homosexuality and cohabitation. Vatican press secretary Fr. Thomas Rosica said there was, according to him, a “great desire”

Reporter Edward Pentin, National Catholic Register correspondent and sometime-EWTN commentator, outlines the basic internal politics of the Holy See under Pope Francis, as only a close Vatican-watcher can. He provided us with this English language translation of an interview he gave for the French journal “Catholica” just before the pope’s final document on the Extraordinary Synod on the Family was issued.

Whom he depends upon, what they do, and what they mean to the future of the pontificate and the Church

BY EDWARD PENTIN

among participants for changes in this regard, and calls for the Church to enter more into “dialogue with the world” with a “critical but sincere openness”. These should be on secular values the Church holds in common, said one participant, such as the “equal dignity of men and women and the rejection of violence.”

Much stress was put on the fact that a change of doctrine was not up for discussion, but there were concerns that merely changing how the Church is presented would make it appear to have altered Church doctrine — a sort of Gramscian strategy to subtly change doctrine by changing Catholic culture. The issue of language was a case in point: some synod participants spoke of a wish to tone down the use of terms such as “living in sin”, “contraceptive mentality” and “intrinsically disordered”. Connected with this was a desire to focus on the “positive aspects” of homosexual relationships and cohabitation.

All this has not disappeared during the second session. Don't you think that all the points you put in light have been “systematized” last October?

EP: In a sense, yes. The word “sin”, for example, hardly features in the *relatio finalis* — the final report of the Ordinary Synod. This is undoubtedly partly due to the fact that changing language to make the Church more pastorally “acceptable” to the culture of today formed a significant part of the early debates of the synod.

The final report says it is “one of the signs of the times” that the Church is called to examine and interpret in the light of the Gospel, and so it must have a language that is “intelligible to each generation” so she can “respond

to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other.” The report also says that while the teaching should be clearly expressed, “judgments which do not take into account the complexity of various situations should be avoided, and it is necessary to pay attention to the way in which people live and suffer because of their condition.”

Some synod fathers had proposed quite radical changes to language during the Ordinary Synod, such as no longer talking about “loving the sinner and hating the sin”, but these never made it into the final report. Neither did more “accepting” language relating to homosexual unions (the bishops firmly upheld Church teaching in this area). Still, the more subtle aspects connected to softer language relating to cohabitation did figure in the final report, as did the wording around issues of conscience and the “internal forum” relating to Holy Communion for remarried divorcees. The latter left an element of intended ambiguity which is likely to cause problems in the future if Francis includes it in his post-synodal report. The former was just as vague in its language, if not more so, omitting to

mention anywhere on the paragraphs that sex outside marriage is sinful or that cohabitation almost always is fornication by another name.

What do you think about the ability of the “manipulators”? Does the “visibility” of their operations have an importance or not?

EP: It should be said first of all that all synods have tended to be manipulated. The difference with these meetings on the family was that those managing them were steering them in a direction many felt was contrary to the Church’s teaching, or at least leading away from the magisterium through “innovative” pastoral practices. So there was a definite agenda being pushed, more overtly in the Extraordinary session of the synod in 2014, and more covertly in the Ordinary session this year.

In the former, the manipulation was rather ineptly handled, and to a great extent, some of what seemed like “rigging” was in fact incompetence on the part of the synod managers. Procedures were still chaotic in the second synod, but the manipulation was less pronounced. Most obviously it was seen in “stacking the deck” of the drafting commission for the final report (most were liberals) and the Pope’s choice of delegates (45 in total, exceeding the maximum allowed by 3-4 people), most of whom were sympathetic to the “innovative” agenda. Without those delegates, it’s unlikely paragraphs 85-86, which passed by just a slim qualified majority, would have ever gotten through.

In light of all this, I think having their tactics and maneuvers made visible was significant as it showed an injustice in the procedures — something that appeared to go against the

*The Rule of Saint Benedict
and the Latin Liturgy in
the older Form constitute
a symbiosis, within
which the one fosters
the understanding and
significance of the other.*

Pope's purported wish for parrhesia, openness and transparency. It also alerted the Church to the dangers of the synod managers who were pushing an agenda, particularly with regards to the Cardinal Kasper proposal on giving Holy Communion to remarried divorcees, that many believed to be heretical. Like the sexual abuse crisis, I don't think it ever serves the Church, or any institution for that matter, for injustices and malpractices to go on in darkness, without scrutiny or any chance of some accountability.

What do you think about "Vatileaks II"? Could the leaks be self-organized?

EP: This remains a mystery at the time of writing (Nov. 22) and we won't know the details until the hearings are completed, most probably before Dec. 8 when the Jubilee Year of Mercy begins. Even then, it's unlikely we'll know the full story. Those closest to the reform process are mystified by the possible

Many people do not realize that it is also a question of the fullness of Faith, where we may not pick and choose. The Faith must be respected and cherished in its entirety.

motives of those who leaked them.

One aspect worth noting, however, is the strength with which the Vatican has come down on the suspects, including the journalists who published the leaks in two books. Some have commented that it seems mercy does not extend to those who make this pontificate look bad. Meanwhile, those responsible for the corruption

discovered during the reform process over the past two years have yet to be brought to justice.

Another lamentable aspect to this is a double standard which appears to be at play. When 13 cardinals sent a private and confidential letter to Pope Francis at the beginning of the Ordinary Synod voicing concerns about manipulation at the synod, details of the missive were leaked to the press and first reported by Andrea Tornielli of Vatican Insider, a publication with close ties to the Casa Santa Martha. So far, there has been no investigation into that leak, nor has Tornielli been reprimanded, unlike the two journalists involved in Vatileaks II, or Vaticanista Sandro Magister who had his credentials removed when he published a leaked draft of *Laudato Si*. Again, if the leaks serve the interests of the Pope, they are deemed acceptable; if they don't, culprits feel the full force of the law — in this case, a law against leaking Vatican documents that Pope Francis himself introduced in 2013.



Reverence in Worship

“Samuel ministered before the Lord, being a child, girded with a linen ephod.” — 1 SAMUEL II.18.

*Parochial and Plain
Sermons, Vol. VIII*

BY JOHN HENRY NEWMAN

Samuel, viewed in his place in sacred history, that is, in the course of events which connect Moses with Christ, appears as a great ruler and teacher of his people; this is his prominent character. He was the first of the prophets; yet, when we read the sacred narrative itself, in which his life is set before us, I suppose those passages are the more striking and impressive which represent him, in the office which belonged to him by birth, as a Levite, or minister of God. He was taken into God’s special service from the first; he lived in His Temple; nay, while yet a child, he was honoured with the apparel of a sacred function, as the text tells us, “he ministered before the Lord, being a child, girded with a linen ephod.”

His mother had “given him unto the Lord all the days of his life¹,” by a solemn vow before his birth; and in him, if in any one, were fulfilled the words of the Psalmist, “Blessed are they that dwell in Thy house, they will be always praising Thee².”

Such a constant abode in God’s house would make common minds only familiar with holy things, and irreverent; but where God’s grace is present in the heart, the effect is the

reverse; which we might be sure would happen in the case of Samuel. “The Lord was with him,” we are told; and therefore the more the outward signs of that Lord met his eye, the more reverent he became, not the more presuming. The more he acquainted himself with God, the greater would be his awe and holy fear.

Thus the first notice we have of his ministering before the Lord, reminds us of the decency and gravity necessary at all times, and in all persons, in approaching Him. “He ministered before the Lord, being a child, girded with a linen ephod.” His mother had made him yearly a little coat for his common use, but in Divine Service he wore, not this, but a garment which would both express, and impress upon him, reverence.

And, in like manner, in his old age, when Saul sent to seek David at Naioth, where Samuel was, his messengers found Samuel and the prophets under him all in decent order. “They saw the company of prophets prophesying, and Samuel over them.” And this was so impressive a sight, that it became an instrument of God’s supernatural power towards them, and they prophesied also.

On the other hand, if we would have an example of the want of this reverence, we have it in Saul himself, the reprobate king, who, when he was on his



¹ Sam. i.11.

² Ps. lxxxiv.4.

way to Naioth, and was visited by God's Holy Spirit, did not thereupon receive the garment of salvation, nor was clothed in righteousness, but behaved himself in an unseemly wild way, as one whose destitution and shame were but detected by the visitation. He stripped off his clothes and prophesied before Samuel, and lay down in that state all that day and all that night.

This difference we see even at this day: — of persons professing religion, some are like Samuel, some like Saul; some (as it were) cast off their garments and prophesy in disorder and extravagance; others minister before the Lord, “girded with a linen ephod,” with “their loins girt and their lamps burning,” like men awfully expecting the coming of their great and glorious Judge. By the latter, I mean the true children of the Holy Catholic Church, by the former, I mean heretics and schismatic.

There have ever been from the first these two kinds of Christians — those who belonged to the Church, and those who did not. There never was a time since the Apostles' day, when the Church was not; and there never was a time but men were to be found who preferred some other way of worship to the Church's way. These two kinds of professed Christians ever have been — Church Christians, and Christians not of the Church; and it is remarkable, I say, that while, on the one hand, reverence for sacred things has been a characteristic of Church Christians on the whole, so, want of reverence has been the characteristic on the whole of Christians not of the Church. The one have prophesied after the figure of Samuel, the other after the figure of Saul.

Of course there are many exceptions to this remark in the case of individuals. Of course I am not speaking of inconsistent persons and exceptional

cases, in the Church, or out of it; but of those who act up to what they profess. I mean that zealous, earnest, and faithful members of the Church have generally been reverent; and zealous, earnest, and faithful members of other religious bodies have generally been irreverent. Again, after all, there will be real exceptions in the case of individuals which we cannot account for; but I mean that, on the whole, it will be found that reverence is one of the marks or notes of the Church; true though it may be that some particular

*Even heathen religions
have ever considered faith
and reverence identical.*

individuals, who have kept apart from it, have not been without a reverential spirit notwithstanding.

Indeed so natural is the connexion between a reverential spirit in worshipping God, and faith in God, that the wonder only is, how any one can for a moment imagine he has faith in God, and yet allow himself to be irreverent towards Him. To believe in God, is to believe the being and presence of One who is All-holy, and All-powerful, and All-gracious; how can a man really believe thus of Him, and yet make free with Him? it is almost a contradiction in terms. Hence even heathen religions have ever considered faith and reverence identical. To believe, and not to revere, to worship familiarly, and at one's ease, is an anomaly and a prodigy unknown even to false religions, to say nothing of the true one. Not only

the Jewish and Christian religions, which are directly from God, inculcate the spirit of “reverence and godly fear,” but those other religions which have existed, or exist, whether in the East or the South, inculcate the same. Worship, forms of worship — such as bowing the knee, taking off the shoes, keeping silence, a prescribed dress, and the like — are considered as necessary for a due approach to God. The whole world, differing about so many things differing in creed and rule of life, yet agree in this — that God being our Creator, a certain self-abasement of the whole man is the duty of the creature; that He is in heaven, we upon earth; that He is All-glorious, and we worms of the earth and insects of a day.

But those who have separated from the Church of Christ have in this respect fallen into greater than pagan error. They may be said to form an exception to the concordant voice of a whole world, always and every where; they break in upon the unanimous suffrage of mankind, and determine, at least by their conduct, that reverence and awe are not primary religious duties. They have considered that in some way or other, either by God's favour or by their own illumination, they are brought so near to God that they have no need to fear at all, or to put any restraint upon their words or thoughts when addressing Him. They have considered awe to be superstition, and reverence to be slavery. They have learnt to be familiar and free with sacred things, as it were, on principle. I think this is really borne out by facts, and will approve itself to inquirers as true in substance, however one man will differ from another in the words in which he would express the fact itself.

Samuel was a little child who had never fallen away from God, but by His

grace had ever served Him. Let us take a very different instance, the instance of a penitent sinner as set before us in the parable of the Publican and Pharisee. I need hardly say which of the two was the most pleasing to God — the Publican; whereas the Pharisee was not accepted by Him. Now what did the Pharisee do? He did not even go so far as to behave in an unseemly, extravagant way: he was grave and solemn, and yet what he did was enough to displease God, because he took too much upon himself, and made too much of himself. Though grave and solemn, he was not reverent; he spoke in a haughty, proud way, and made a long sentence, thanking God that he was not as other men are, and despising the Publican. Such was the behaviour of the Pharisee; but the Publican behaved very differently. Observe how he came to worship God; “he stood afar off; he lift not up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner³.” You see his words were few, and almost broken, and his whole conduct humble and reverent; he felt that God was in heaven, he upon earth, God All-holy and Almighty, and he a poor sinner.

Now all of us are sinners, all of us have need to come to God as the Publican did; every one, if he does but search his heart, and watch his conduct, and try to do his duty, will find himself to be full of sins which provoke God’s wrath. I do not mean to say that all men are equally sinners; some are wilful sinners, and of them there is no hope, till they repent; others sin, but they try to avoid sinning, pray to God to make them better, and come to Church to be made better; but all men are quite sinners enough to make

it their duty to behave as the Publican. Every one ought to come into Church as the Publican did, to say in his heart, “Lord, I am not worthy to enter this sacred place; my only plea for coming is the merits of Jesus Christ my Saviour.” When, then, a man enters Church, as many do, carelessly and familiarly, thinking of himself, not of God, sits down coldly and at his ease, either does not say a prayer at all, or merely hides his face for form’s sake, sitting all the while, not standing or kneeling; then looks about to see who is in the Church, and who is not, and makes himself easy and comfortable in his seat, and uses the kneeler for no other purpose than to put his feet upon; in short, comes to Church as a place, not of meeting God and His holy Angels, but of seeing what

We must not aim at forms for their own sake, but we must keep in mind where we are, and then forms will come into our service naturally.

is to be seen with the bodily eyes, and hearing what is to be heard with the bodily ears, and then goes and gives his judgment about the sermon freely, and says, “I do not like this or that,” or “This is a good argument, but that is a bad one,” or “I do not like this person so much as that,” and so on; I mean when a man acts in all respects as if he was at home, and not in God’s House, — all

I can say is, that he ventures to do in God’s presence what neither Cherubim nor Seraphim venture to do, for they veil their faces, and, as if not daring to address God, praise Him to each other, in few words, and those continually repeated, saying, Holy, holy, holy, Lord God of Sabaoth.

What I have said has been enough to suggest what it is to serve God acceptably, viz. “with reverence and godly fear,” as St. Paul says. We must not aim at forms for their own sake, but we must keep in mind where we are, and then forms will come into our service naturally. We must in all respects act as if we saw God; that is, if we believe that God is here, we shall keep silence; we shall not laugh, or talk, or whisper during the Service, as many young persons do; we shall not gaze about us. We shall follow the example set us by the Church itself. I mean, as the words in which we pray in Church are not our own, neither will our looks, or our postures, or our thoughts, be our own. We shall, in the prophet’s words, not “do our own ways” there, nor “find our own pleasure,” nor “speak our own words;” in imitation of all Saints before us, including the Holy Apostles, who never spoke their own words in solemn worship, but either those which Christ taught them, or which the Holy Ghost taught them, or which the Old Testament taught them. This is the reason why we always pray from a book in Church; the Apostles said to Christ, “Lord, teach us to pray,” and our Lord graciously gave them the prayer called the Lord’s Prayer. For the same reason we too use the Lord’s Prayer, and we use the Psalms of David and of other holy men, and hymns which are given us in Scripture, thinking it better to use the words of inspired Prophets than our own. And for the same reason we use

³ Luke xviii.13.

Thus all we do in Church is done on a principle of reverence; it is done with the thought that we are in God's presence.

a number of short petitions, such as “Lord, have mercy upon us,” “O Lord, save the Queen,” “O Lord, open Thou our lips,” and the like, not using many words, or rounding our sentences, or allowing ourselves to enlarge in prayer.

Thus all we do in Church is done on a principle of reverence; it is done with the thought that we are in God's presence. But irreverent persons, not understanding this, when they come into Church, and find nothing there of a striking kind, when they find every thing is read from a book, and in a calm, quiet way, and still more, when they come a second and a third time, and find every thing just the same, over and over again, they are offended and tired. “There is nothing,” they say, “to rouse or interest them.” They think God's service dull and tiresome, if I may use such words; for they do not come to Church to honour God, but to please themselves. They want something new. They think the prayers are long, and wish that there was more preaching, and that in a striking oratorical way, with loud voice and florid style. And when they observe that the worshippers in Church are serious and subdued in their manner, and will not look, and speak, and move as much at their ease as out of doors, or in their own houses, then (if they are



very profane) they ridicule them, as weak and superstitious. Now is it not plain that those who are thus tired, and wearied, and made impatient by our sacred services below, would most certainly get tired and wearied with heaven above? because there the Cherubim and Seraphim “rest not day and

night,” saying, “Holy, holy, holy, Lord God Almighty.” Such as this, too, will be the way of the Saints in glory, for we are told that there will be a great voice of much people saying, Alleluia; and again they said Alleluia, and the four-and-twenty elders said Alleluia, and a voice of many waters and

of mighty thunderings said Alleluia. Such, too, was our Lord's way, when in His agony He three times repeated the same words, "Thy will, not Mine, be done." It is the delight of all holy beings, who stand around the Throne, to use one and the same form of worship; they are not tired, it is ever new pleasure to them to say the words anew. They are never tired; but surely all those persons would be soon tired of hearing them, instead of taking part in their glorious chant, who are weaned of Church now, and seek for something more attractive and rousing.

Let all persons, then, know for certain, and be assured beforehand, that if they come to Church to have their hearts put into strange and new forms, and their feelings moved and agitated, they come for what they will not find. We wish them to join Saints and Angels in worshipping God; to say with the Seraphim, "Holy Lord God of Sabaoth," to say with the Angels, "Glory to God in the highest, and in earth peace, goodwill towards men," to say after our Lord and Saviour, "Our Father, which art in heaven," and what follows; to say with St. Mary, "My soul doth magnify the Lord;" with St. Simeon, "Lord, now lettest Thou Thy servant depart in peace;" with the Three Children who were cast into the fiery furnace, "O all ye works of the Lord, bless ye the Lord, praise Him, and magnify Him for ever," with the Apostles, "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ His only Son our Lord; and in the Holy Ghost." We wish to read to them words of inspired Scripture, and to explain its doctrine to them soberly after its pattern. This is what we wish them to say, again and again: "Lord, have mercy;" "We beseech Thee to hear us, O Lord;" "Good Lord, deliver us;" "Glory be to

the Father, and to the Son, and to the Holy Ghost." All holy creatures are praising God continually — we hear them not, still they are praising Him and praying to Him. All the Angels, the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, the Holy Church universal, all good men all over the earth, all the spirits and souls of the righteous, all our friends who have died in God's faith and fear, all are praising and praying to God: we come to Church to join them; our

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voices are very feeble, our hearts are very earthly, our faith is very weak. We do not deserve to come, surely not; — consider what a great favour it is to be allowed to join in the praises and prayers of the City of the Living God, we being such sinners; — we should not be allowed to come at all but for the merits of our Lord and Saviour. Let us firmly look at the Cross, that is the token of our salvation. Let us ever remember the sacred Name of Jesus, in which devils were cast out of old time. These are the thoughts with which we should come to Church, and if we come a little before the Service begins, and want something to think about, we may look, not at who are coming in and

when, but at the building itself, which will remind us of many good things; or we may look into the Prayer Book for such passages as the 84th Psalm, which runs thus: "O how amiable are Thy dwellings, Thou Lord of hosts! my soul hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh rejoice in the Living God."

Such will be our conduct and our thoughts in Church, if we be true Christians; and I have been giving this description of them, not only for the sake of those who are not reverent, but for the sake of those who try to be so, — for the sake of all of us who try to come to Church soberly and quietly, that we may know why we do so, and may have an answer if any one asks us. Such will be our conduct even when we are out of Church. I mean, those who come to Church again and again, in this humble and heavenly way, will find the effect of it, through God's mercy, in their daily walk. When Moses came down from Mount Sinai, where he had been forty days and forty nights, his face quite shone and dazzled the people, so that he was obliged to put a veil over it. Such is the effect of God's grace on those who come to Church in faith and love; their mode of acting and talking, their very manner and behaviour, show they have been in God's presence. They are ever sober, cheerful, modest, serious, and earnest. They do not disgrace their profession, they do not take God's Name in vain, they do not use passionate language, they do not lie, they do not jest in an unseemly way, they do not use shameful words, they keep their mouth; they have kept their mouth in Church, and avoided rashness, so they are enabled to keep it at home. They have bright, smiling, pleasant faces. They do not wear a mock gravity, and, like the hypocrites whom Christ speaks

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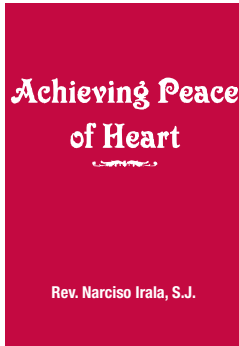
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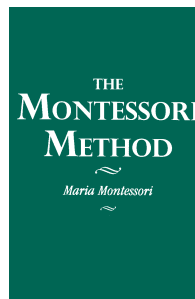
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of, make themselves sad countenances, but they are easy and natural, and without meaning it cannot help showing in their look, and voice, and manner, that they are God's dear children, and have His grace within them. They are civil and obliging, kind and friendly; not envious or jealous, not quarrelsome, not spiteful or resentful, not selfish, not covetous, not niggardly, not lovers of the world, not afraid of the world, not afraid of what man can do against them.

Such are they who worship God in spirit and in truth in Church; they love Him and they fear Him. And, besides those who profess to love without fearing, there are two sorts of persons who fall short; first, and worst, those who neither fear nor love God; and, secondly, those who fear Him, but do not love Him. There are, every where, alas! some bold, proud, discontented persons, who, as far as they dare, speak against religion altogether; they do not come to Church, or if they come, come to see about what is going on, not to worship. These are those who neither love nor fear; but the more common sort of persons are they who have a sort of fear of God without the love

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will be reverent also.*

of Him, who feel and know that some things are right, and others wrong, yet do not adhere to the right; who are conscious they sin from time to time, and that wilfully, who have an uneasy conscience, who fear to die; who have, indeed, a sort of serious feeling about sacred things, who reverence the Church and its Ordinances, who would be shocked at open impiety, who do not make a mock at Baptism, much less at the Holy Communion, but, still, who have not the heart to love and obey God. This, I fear, my brethren, may be the state of some of you. See to it, that you are clear from the sin of knowing and confessing what is your duty, and yet not doing it. If you be such, and make no effort to become better; if you do not come to Church honestly, for God's grace to make you better, and seriously strive to be better

and to do your duty more thoroughly, it will profit you nothing to be ever so reverent in your manner, and ever so regular in coming to Church. God hates the worship of the mere lips; He requires the worship of the heart. A person may bow, and kneel, and look religious, but he is not at all the nearer heaven, unless he tries to obey God in all things, and to do his duty. But if he does honestly strive to obey God, then his outward manner will be reverent also; decent forms will become natural to him; holy ordinances, though coming to him from the Church, will at the same time come (as it were) from his heart; they will be part of himself, and he will as little think of dispensing with them as he would dispense with his ordinary apparel, nay, as he could dispense with tongue or hand in speaking or doing. This is the true way of doing devotional service; not to have feelings without acts, or acts without feelings; but both to do and to feel; — to see that our hearts and bodies are both sanctified together, and become one; the heart ruling our limbs, and making the whole man serve Him, who has redeemed the whole man, body as well as soul.

Christian Reverence

“Serve the Lord with fear, and rejoice with trembling.” PSALM II. 11.

Why did Christ show Himself to so few witnesses after He rose from the dead? Because He was a King, a King exalted upon God’s “Holy hill of Zion;” as the Psalm says which contains the text. Kings do not court the multitude, or show themselves as a spectacle at the will of others. They are the rulers of their people, and have their state as such, and are reverently waited on by their great men: and when they show themselves, they do so out of their condescension. They act by means of their servants, and must be sought by those who would gain favours from them.

Christ, in like manner, when exalted as the Only-begotten Son of God, did not mix with the Jewish people, as in the days of His humiliation. He rose from the grave in secret, and taught in secret for forty days, because “the government was upon His shoulder.” He was no longer a servant washing His disciples’ feet, and dependent on the wayward will of the multitude. He was the acknowledged Heir of all things. His throne {296} was established by a Divine decree; and those who desired His salvation, were bound to seek His face. Yet not even by those who sought was He at once found. He did not permit the world to approach Him rashly, or curiously to gaze on Him. Those only did He call beside Him who had been His friends, who loved Him. Those only He bade “ascend the hill of the Lord,” who had “clean hands and a pure heart, who had not worshipped

vanity nor sworn deceitfully.” These drew near, and “saw the Lord God of Israel,” and so were fitted to bear the news of Him to the people at large. He remained “in His holy temple;” they from Him proclaimed the tidings of His resurrection, and of His mercy, His free pardon offered to all men, and the promises of grace and glory which His death had procured for all who believe.

Thus are we taught to serve our risen Lord with fear, and rejoice with trembling. Let us pursue the subject thus opened upon us.—Christ’s second sojourn on earth (after His resurrection) was in secret. The time had been when He “preached openly in the synagogues,” and in the public ways; and openly wrought miracles such as man never did. Was there to be no end of His labours in our behalf? His death “finished” them; afterwards He taught His followers only. Who shall complain of His withdrawing Himself at last from the world, when it was of His own spontaneous loving-kindness that He ever showed Himself at all?

Yet it must be borne in mind, that even before He entered into His glory, Christ spoke and acted as a King. It must not be supposed that, even in the days {297} of His flesh, He could forget who He was, or “behave Himself unseemly” by any weak submission to the will of the Jewish people. Even in the lowest acts of His self-abasement, still He showed His greatness. Consider His conduct when He washed St. Peter’s feet, and see if it were not calculated (assuredly it was) to humble, to awe, and subdue the very person to

whom He ministered. When He taught, warned, pitied, prayed for, His ignorant hearers, He never allowed them to relax their reverence or to overlook His condescension. Nay, He did not allow them to praise Him aloud, and publish His acts of grace; as if what is called popularity would be a dishonour to His holy name, and the applause of men would imply their right to censure. The world’s praise is akin to contempt. Our Lord delights in the tribute of the secret heart. Such was His conduct in the days of His flesh. Does it not interpret His dealings with us after His resurrection? He who was so reserved in His communications of Himself, even when He came to minister, much more would withdraw Himself from the eyes of men when He was exalted over all things.

I have said, that even when a servant, Christ spoke with the authority of a king; and have given you some proof of



it. But it may be well to dwell upon this. Observe then, the difference between His promises, stated doctrinally and generally, and His mode of addressing those who came actually before Him. While He announced God's willingness to forgive all repentant sinners, in all the fulness of loving-kindness and tender mercy, yet He did not use supplication to these persons or those, whatever their number or their rank might be. {298} He spoke as one who knew He had great favours to confer, and had nothing to gain from those who received them. Far from urging them to accept His bounty, He showed Himself even backward to confer it, inquired into their knowledge and motives, and cautioned them against entering His service without counting the cost of it. Thus sometimes He even repelled men from Him.

For instance: When there went "great multitudes with Him ... He turned and said unto them, If any man come to Me, and hate not his father and mother, and wife and children, and brothers and sisters, yea, and his own life also, he cannot be My disciple." These were not the words of one who courted popularity. He proceeds, "Which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? ... So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be My disciple." [Luke xiv. 25-33.] On the other hand, observe His conduct to the powerful men, and the learned Scribes and Pharisees. There are persons who look up to human power, and who are pleased to associate their names with the accomplished and cultivated of this world. Our blessed Lord was as inflexible towards these, as towards the crowds which followed Him. They

Even when a servant, Christ spoke with the authority of a king.

asked for a sign; He named them "an evil and adulterous generation," who refused to profit by what they had already received [Matt. xii. 39; xxi. 23-27.]. They asked Him, whether He did not confess Himself to be One with God; but {299} He, rather than tell such proud disputers, seemed even to abandon His own real claim, and made His former clear words ambiguous¹. Such was the King of Israel in the eyes both of the multitude and of their rulers; a "hard saying," a "rock of offence even to the disobedient," who came to Him "with their lips, while their hearts were far from Him." Continue this survey to the case of individuals, and it will still appear, that, loving and merciful as He was most abundantly, yet still He showed both His power and His grace with reserve, even to them, as well as to the fickle many, or the unbelieving Pharisees.

One instance is preserved to us of a person addressing Him, with some notions, indeed, of His greatness, but in a light and careless tone. The narrative is instructive from the mixture of good and bad which the inquirer's character displays.² He was young, and wealthy, and is called "a ruler;" yet was anxious for Christ's favour. So far was well. Nay, he "came running and kneeling

to Him." And he seemed to address Him in what would generally be considered as respectful terms: "Good Master," he said. Yet our Saviour saw in his conduct a deficiency;—"One thing thou lackest:" viz. devotion in the true sense of the word,—a giving himself up to Christ. This young man seems to have considered religion as an easy work, and thought he could live as the world, and yet serve God acceptably. In consequence, we may suppose, he had little right notion {300} of the dignity of a Messenger from God. He did not associate the Ministers of religion with awful prospects beyond the grave, in which he was interested; nor reverence them accordingly, though he was not without some kind of respect for them. Doubtless he thought he was honouring our Lord when he had called Him "Good Master;" and would have been surprised to hear his attachment to sacred subjects and appointments called in question. Yet our Saviour rejected such half homage, and rebuked what even seemed piously offered.—"Why callest thou Me good?" He asked; "There is none good but One, that is, God:" as if He said, "Observest thou what words thou art using as if words of course? 'Good Master'—am I accounted by thee as a teacher of man's creation, and over whom man has power, and to be accosted by a form of honour, which, through length of time, has lost its meaning; or am I acknowledged to come and have authority from Him who is the only source of goodness?" Nor did our Lord relax His severity even after this reproof. Expressly as it is told us, "He loved him," and spoke to him therefore in great compassion and mercy, yet He strictly charged him to sell all he had and give it away, if he

¹ John x. 30-37.

² Matt. xix. 16-22. Mark x. 17-22. Luke xviii. 18-23.

would show he was in earnest, and He sent him away “sorrowful.”

You may recollect, too, our Lord’s frequent inquiry into the faith of those who came to Him. This arose, doubtless, from the same rule,—a regard to His own Majesty as a King. “If thou canst believe, all things are possible to him that believeth.” [Mark ix. 23.] He did not work {301} miracles as a mere display of power; or allow the world profanely to look on as at some exhibition of art. In this respect, as in others, even Moses and Elias stand in contrast with Him. Moses wrought miracles before Pharaoh to rival the magicians of Egypt. Elijah challenged the prophets of Baal to bring down fire from heaven. The Son of God deigned not to exert His power before Herod, after Moses’ pattern; nor to be judged by the multitude, as Elijah. He subdued the power of Satan at His own appointed seasons; but when the Devil tempted Him and demanded a miracle in proof of His Divinity, He would do none.

Further, even when an inquirer showed earnestness, still He did not try to gain him over by smooth representations of His doctrine. He declared, indeed, the general characteristic of His doctrine, “My yoke easy;” but “He made Himself strange and spake roughly” to those who came to Him. Nicodemus was another ruler of the Jews, who sought Him, and he professed his belief in His miracles and Divine mission. Our Saviour answered in these severe words;—“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”

Such was our Saviour’s conduct even during the period of His ministry; much more might we expect it to

be such, when He had risen from His state of servitude, and such we find it.

No man saw Him rise from the grave. His Angels indeed beheld it; but His earthly followers were away, and the heathen soldiers were not worthy. They saw, indeed, the great Angel, who rolled away the stone {302} from the opening of the tomb. This was Christ’s servant; but Him they saw not. He was on His

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of His doctrine.*

way to see His own faithful and mourning followers. To these He had revealed His doctrine during His humiliation, and called them “His friends.” [Matt. xiii. 11. John xv. 15.] First of all, He appeared to Mary Magdalene in the garden itself where He had been buried; then to the other women who ministered unto Him; then to the two disciples travelling to Emmaus; then to all the Apostles separately; besides, to Peter and to James; and to Thomas in the presence of them all. Yet not even these, His friends, had free access to Him. He said to Mary, “Touch Me not.” He came and left them according to His own pleasure. When they saw Him, they felt an awe which they had not felt during His ministry. While they doubted if it were He, “None of them,” St. John says, “durst ask Him, Who art

Thou? believing that it was the Lord.” [John xxi. 12.] However, as kings have their days of state, on which they show themselves publicly to their subjects, so our Lord appointed a meeting of His disciples, when they might see Him. He had determined this even before His crucifixion; and the Angels reminded them of it. “He goeth before you into Galilee; there shall ye see Him, as He said unto you.” [Mark xvi. 7.] The place of meeting was a mountain; the same (it is supposed) as that on which He had been transfigured; and the number who saw Him there was five hundred at once, if we join St. Paul’s account to that in the {303} Gospels. At length, after forty days, He was taken from them; He ascended up, “and a cloud received Him out of their sight.”

Are we to feel less humble veneration for Him now, than His Apostles then? Though He is our Savior, and has removed all slavish fear of death and judgment, are we, therefore, to make light of the prospect before us, as if we were sure of that reward which He bids us struggle for? Assuredly, we are still to “serve the Lord with fear, and rejoice with reverence,”—to “kiss the Son, lest He be angry, and so we perish from the right way, if His wrath be kindled, yea but a little.” In a Christian’s course, fear and love must go together. And this is the lesson to be deduced from our Saviour’s withdrawing from the world after His resurrection. He showed His love for men by dying for them, and rising again. He maintained His honour and great glory by retiring from them when His merciful purpose was attained, that they might seek Him if they would find Him. He ascended to His Father out of our sight. Sinners would be ill company for the exalted King of Saints. When we have been

duly prepared to see Him, we shall be given to approach Him.

In heaven, love will absorb fear; but in this world, fear and love must go together. No one can love God aright without fearing Him; though many fear Him, and yet do not love Him. Self-confident men, who do not know their own hearts, or the reasons they have for being dissatisfied with themselves, do not fear God, and they think this bold freedom is to love Him. Deliberate sinners fear but cannot love Him. But devotion to {304} Him consists in love and fear, as we may understand from our ordinary attachment to each other. No one really loves another, who does not feel a certain reverence towards him. When friends transgress this sobriety of affection, they may indeed continue associates for a time, but they have broken the bond of union. It is mutual respect which makes friendship lasting. So again, in the feelings of inferiors towards superiors. Fear must go before love. Till he who has authority shows he has it and can use it, his forbearance will not be valued duly; his kindness will look like weakness. We learn to contemn what we do not fear; and we cannot love what we contemn. So in religion also. We cannot understand Christ's mercies till we understand His power, His glory, His unspeakable holiness, and our demerits; that is, until we first fear Him. Not that fear comes first, and then love; for the most part they will proceed together. Fear is allayed by the love of Him, and our love sobered by our fear of Him. Thus He draws us on with encouraging voice amid the terrors of His threatenings. As in the young ruler's case, He loves us, yet speaks harshly to us that we may learn to cherish mixed feelings towards Him. He hides Himself from us, and yet calls us on, that we may hear His voice as

Samuel did, and, believing, approach Him with trembling. This may seem strange to those who do not study the Scriptures, and to those who do not know what it is earnestly to seek after God. But in proportion as the state of mind is strange, so is there in it, therefore, untold and surpassing pleasure to those who {305} partake it. The bitter and the sweet, strangely tempered, thus leave upon the mind the lasting

*As in the young ruler's
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speaks harshly to us
that we may learn to
cherish mixed feelings
towards Him.*

taste of Divine truth, and satisfy it; not so harsh as to be loathed; nor of that insipid sweetness which attends enthusiastic feelings, and is wearisome when it becomes familiar. Such is the feeling of conscience too, God's original gift; how painful! yet who would lose it? "I opened my mouth and panted, for I longed for Thy commandments." [Ps. cxix. 131.] This is David's account of it. Ezekiel describes something of the same feeling when the Spirit lifted him up and took him away, "and he went in bitterness, in the heat of his spirit," "the hand of the Lord" being "strong upon him." [Ezek. iii. 14.]

Now how does this apply to us here assembled? Are we in danger of speaking or thinking of Christ irreverently? I do not think we are in any immediate danger of deliberate profaneness;

but we are in great danger of this, viz. first, of allowing ourselves to appear profane, and secondly, of gradually becoming irreverent, while we are pretending to be so. Men do not begin by intending to dishonour God; but they are afraid of the ridicule of others: they are ashamed of appearing religious; and thus are led to pretend that they are worse than they really are. They say things which they do not mean; and, by a miserable weakness, allow actions and habits to be imputed to them which they dare not really indulge in. Hence, they affect a liberty of speech which only befits the companions of evil spirits. They take God's name in vain, to show {306} that they can do what devils do, and they invoke the evil spirit, or speak familiarly of all that pertains to him, and deal about curses wantonly, as though they were not fire-brands,—as if acknowledging the Author of Evil to be their great master and lord. Yes! he is a master who allows himself to be served without trembling. It is his very art to lead men to be at ease with him, to think lightly of him, and to trifle with him. He will submit to their ridicule, take (as it were) their blows, and pretend to be their slave, that he may ensnare them. He has no dignity to maintain, and he waits his time when his malice shall be gratified. So it has ever been all over the earth. Among all nations it has been his aim to make men laugh at him; going to and fro upon the earth, and walking up and down in it, hearing and rejoicing in that light perpetual talk about him which is his worship.

Now, it is not to be supposed that all this careless language can be continued without its affecting a man's heart at last; and this is the second danger I spoke of. Through a false shame, we disown religion with our lips, and next our words affect our thoughts. Men at

last become the cold, indifferent, profane characters they professed themselves to be. They think contemptuously of God's Ministers, Sacraments, and Worship; they slight His Word, rarely looking into it, and never studying it. They undervalue all religious profession, and judging of others by themselves, impute the conscientious conduct they witness to bad motives. Thus they are in heart infidels; though they may not formally be such, and may attempt to disguise their own unbelief under {307} pretence of objecting to one or other of the doctrines or ordinances of religion. And should a time of temptation come, when it would be safe to show themselves as they really are, they will (almost unawares) throw off their profession of Christianity, and join themselves to the scoffing world.

And how must Christians, on the other hand, treat such heartless men? They have our Lord's example to imitate. Not that they dare precisely follow the conduct of Him who had no sin. They dare not assume to themselves any honour on their own account; and they are bound, especially if they are His Ministers, to humble themselves as the Apostles did, and "going out to the highways and hedges (as it were) compel" men to be saved. [Luke xiv. 23.] Yet, while they use greater earnestness of entreaty than their Lord, they must not forget His dignity the while, who sends

Never must we solicitously press the truth upon those who do not profit by what they already possess. It dishonours Christ, while it does the scorner harm, not good. It is casting pearls before swine.

them. He manifested His love towards us, "in deed and in truth," and we, His Ministers, declare it in word; yet for the very reason that it is so abundant, we must in very gratitude learn reverence towards Him. We must not take advantage (so to say) of His goodness; or misuse the powers committed to us. Never must we solicitously press the truth upon those who do not profit by what they already possess. It dishonours Christ, while it does the scorner harm, not good. It is casting pearls before swine. We must wait for all opportunities of being useful to men, but beware of attempting too much at once. We must impart the Scripture doctrines, in {308} measure and season, as they can bear them; not being eager to recount them all, rather, hiding them from the world. Seldom must we engage in controversy or dispute; for it lowers the sacred truths to make them a subject for ordinary debate. Common propriety suggests rules like these at once. Who would speak freely about

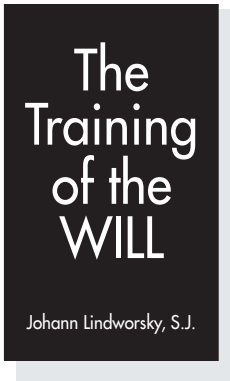
some revered friend in the presence of those who did not value him? or who would think he could with a few words overcome their indifference towards him? or who would hastily dispute about him when his hearers had no desire to be made to love him?

Rather, shunning all intemperate words, let us show our light before men by our works. Here we must be safe. In doing justice, showing mercy, speaking the truth, resisting sin, obeying the Church,—in thus glorifying God, there can be no irreverence. And, above all, let us look at home, check all bad thoughts, presumptuous imaginings, vain desires, discontented murmurings, self-complacent reflections, and so in our hearts ever honour Him in secret, whom we reverence by open profession.

May God guide us in a dangerous world; and deliver us from evil. And may He rouse to serious thought, by the power of His Spirit, all who are living in profaneness or unconcern!

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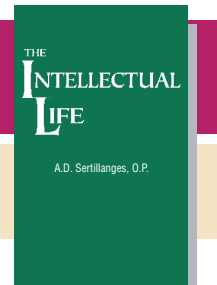
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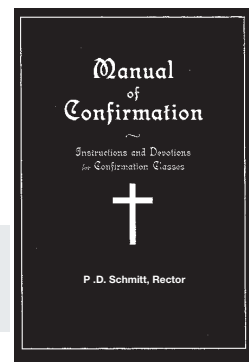
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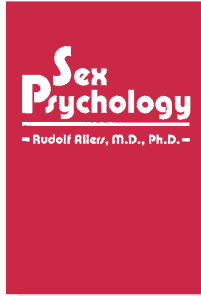
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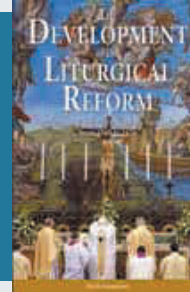
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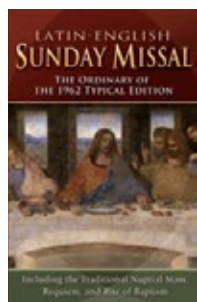
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Fr. Miceli doesn't pretend to know who the Antichrist is, where he'll appear, or when. But he does line up the signs of the times— linking these signs with the prophecies in Daniel, the New Testament, the early Church Fathers— and prophetic modern voices like Newman, Solzhenitsyn, Pius XII. Some of his insights are jolting:

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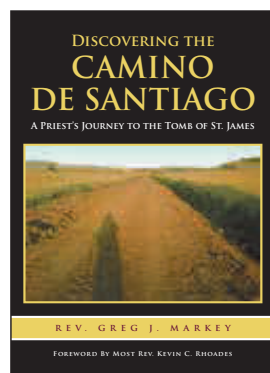
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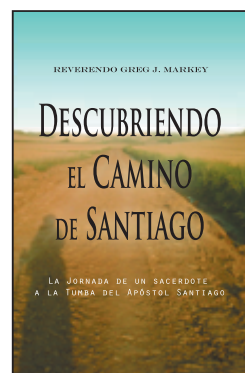
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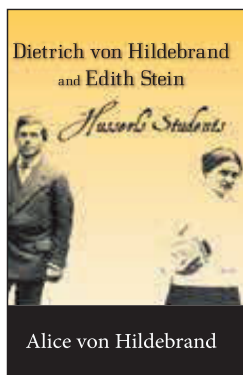
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“When the intellectual history of the Catholic Church in the twentieth century is written,” said Pope Benedict XVI, “the name of Dietrich von Hildebrand will be most prominent among the figures of our time.” Edith Stein was, said Time magazine, “One of the most remarkable women of her time.”

Born two years apart, both were converts to Catholicism and students of Edmund Husserl, the noted 20th century philosopher. Although they met during their lives, they only knew



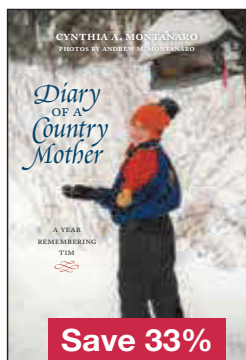
each other casually. Yet there were major similarities in their lives.

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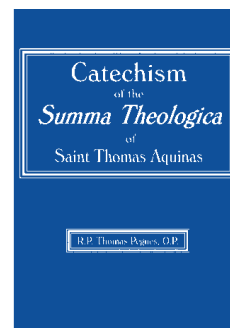
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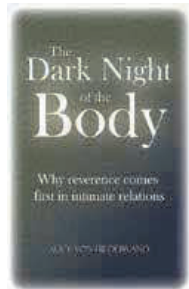
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I have read with care this book by Dr. Alice von Hildebrand, and have admired, once again, qualities found in her other works: a depth of thought and clarity joined to simple style; a full understanding of substance joined to beauty of exposition.

To assist the reader, I will briefly note the central themes.

Many pages of this book demonstrate the truth that intimacy reveals the mystery of the person. Intimacy is not what civil law calls “privacy” and canon law calls “non-sacramental internal forum.” It is something deeper. Nowhere in the Christian tradition can I find more profound pages about the intimacy of the person than those written by St. Theresa of Avila in the Interior Castle, as she describes the Seventh Mansion....

Sexuality is particularly linked to the concept of personal intimacy. It is a central theme of the book. These are pages to be read attentively. The essential link between sexuality and intimacy is modesty.

Modesty is clearly explained in the book. I offer a few reflections. Modesty is the non-revelation of the person to eyes that would degrade her, as an object to be used. Tragically, the person herself may consent to be degraded. This, it seems to me, is the deep meaning of Jesus’ words concerning adultery in the heart [Mt. 6:27-28]. The eyes of conjugal love can “see the person” without degrading her. Conjugal love is chaste, while unchaste love is a contradiction in terms.

Dr. von Hildebrand’s book offers a true analysis of intimacy and modesty in current Western culture. The author rightly

dedicates some pages to pornography, the total violation of personal intimacy, because it reduces a person to a toy, degrades her to the level of an object.

How did we arrive at this indecent exposure of the person? What are the causes? There has been a three-way separation.

The first, and by far the most grave, is the separation of the person and her sexuality. The second is the alienation of eros from love. The third is a fracture of the two ends of sexuality, procreation and the unifying of loving persons. This fracture may take two contrary paths: sterile erotic pleasure versus artificial procreation without unifying effect.

Dr. von Hildebrand does not limit herself to diagnosis. She offers many suggestions also for therapy. I will limit myself to drawing attention to one of these: it is not Christian compassion to accept the error in which a person may have fallen. This has been a constant in the ethical tradition of the Church, expressed in St. Augustine’s famous affirmation: “interficere errorem, amare errantem.” Hate the sin, love the sinner.

I wish every success to this book, for the reader will reap spiritual benefits from it.

+Carlo Cardinal Caffarra
Archbishop of Bologna

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The Magnificence of the Latin Mass

BY DIETRICH VON HILDEBRAND

An essay from The Charitable Anathema, a von Hildebrand anthology on current issues in the Church in the 1960s and 1970s, published by Roman Catholic Books. A new edition of this classic is due off the press in weeks. See BooksforCatholics.com in December.

The case for the new Mass, then, comes down to this: it is making the faithful more at home in the house of God.

The arguments for the new liturgy have been neatly packaged, and may now be learned by rote. The new form of the Mass is designed to engage the celebrant and the faithful in a communal activity. In the past the faithful attended Mass in personal isolation, each worshipper making his private devotions, or at best following the proceedings in his missal. Today the faithful can grasp the social character of the celebration; they are learning to appreciate it as a community meal. Formerly, the priest mumbled in a dead language, which created a barrier between him and the people. Now everyone speaks in English, which tends to unite priest and people with one another. In the past the priest said Mass with his back to the people, which created the mood of an esoteric rite. Today, because the priest faces the people, the Mass is a more fraternal occasion. In the past the priest intoned strange medieval chants. Today the entire assembly sings songs with easy tunes and familiar lyrics, and is even experimenting with folk music. The case for the new Mass, then, comes down to this: it is making the faithful more at home in the house of God.

Moreover, these innovations are said to have the sanction of Authority: they are represented as an obedient response to the spirit of the Second

Vatican Council. This is said notwithstanding the Council's *Constitution on the Liturgy*, which goes no further than to *permit* the vernacular Mass in cases where the local bishop believes it desirable; the Constitution plainly insists on the retention of the Latin Mass, and emphatically approves Gregorian chant. But the liturgical "progressives" are not impressed by the difference between permitting and commanding. Nor do they hesitate to authorize changes, such as standing to receive Holy Communion, which the Constitution does not mention at all. The progressives argue that these liberties may be taken because the Constitution is, after all, only the first step in an evolutionary process. And they seem to be having their way. It is difficult to find a Latin Mass anywhere today, and in the United States they are practically nonexistent. Even the conventual Mass in monasteries is said in the vernacular, and the glorious Gregorian is replaced by insignificant melodies.

My concern is not with the legal status of the changes. And I emphatically do not wish to be understood as regretting that the Constitution has permitted the vernacular to *complement* the Latin. What I deplore is that the new Mass is *replacing* the Latin Mass, that the old liturgy is being recklessly scrapped, and denied to most of the People of God.

I should like to put to those who are fostering this development several questions: Does the new Mass, more than the old, stir the human spirit? Does it evoke a sense of eternity? Does it help raise our hearts from the concerns of everyday life—from the purely natural aspects of the world—to Christ? Does it increase *reverence*, an appreciation of the sacred?

Of course these questions are rhetorical, and self-answering. I raise them because I think all thoughtful Christians will want to weigh their importance before coming to a conclusion about the merits of the new liturgy. What is the role of reverence in a truly Christian life, and above all in a truly Christian worship of God?

Reverence is of capital importance to all the fundamental domains of man's life. It can be rightly called "the mother of all virtues," for it is the basic attitude that all virtues presuppose. The most elementary gesture of reverence is a response to being itself. It distinguishes the autonomous majesty of being from mere illusion or fiction; it is a recognition of the inner consistency and positiveness of being—of its independence of our arbitrary moods. Reverence gives being the opportunity to unfold itself; to, as it were, speak to us; to fecundate our minds. Therefore reverence is indispensable to any adequate knowledge of being. The depth and plenitude of being, and above all its mysteries, will never be revealed to any but the reverent mind.

Remember that reverence is a constitutive element of the capacity to "wonder," which Plato and Aristotle claimed to be the indispensable condition for philosophy.

Indeed, irreverence is a chief source of philosophical error.

But if reverence is the necessary basis for all reliable knowledge of being, it is, beyond that, indispensable for grasping and assessing the values grounded in being. Only the reverent man who is ready to admit the existence of something greater than himself, who is willing to be silent and let the object speak to him—who opens himself—is capable of entering the sublime world of values.

Does the new Mass, more than the old, stir the human spirit? Does it evoke a sense of eternity?

Moreover, once a gradation of values has been recognized, a new kind of reverence is in order—a reverence that responds not only to the majesty of being as such, but to the specific value of a specific being and to its rank in the hierarchy of values. And this new reverence permits the discovery of still other values.

Man reflects his essentially receptive character as a created person solely in the reverent attitude; the ultimate grandeur of man is to be *capax Dei*. Man has the capacity, in other words, to grasp something greater than himself, to be affected and fecundated by it, to abandon himself to it for its own sake—in a pure response to *its* value. This ability to transcend himself distinguishes man from a plant or an animal; these latter strive only to unfold their own entelechy. Now: it is only the reverent man who can consciously transcend himself and thus conform to his

fundamental human condition and to his metaphysical situation.

The irreverent man, by contrast, approaches being in an attitude either of arrogant superiority or of tactless, smug familiarity. In either case he is crippled; he is the man who comes so near a tree or building he can no longer see it. Instead of remaining at the proper spiritual distance, and maintaining a reverent silence so that being may speak its word, he obtrudes himself and thereby, in effect, silences being.

In no domain is reverence more important than religion. As we have seen, it profoundly affects the relation of man to God. But beyond that it pervades the entire *religio*, especially the worship of God. There is an intimate link between reverence and sacredness: reverence permits us to experience the sacred, to rise above the profane; irreverence blinds us to the entire world of the sacred. Reverence, including awe—indeed, fear and trembling—is the specific response to the sacred.

Rudolf Otto has clearly elaborated the point in his famous study, *The Idea of the Holy*. Kierkegaard also calls attention to the essential role of reverence in the religious act, in the encounter with God. And did not the Jews tremble in deep awe when the priest brought the sacrifice into the *sanctum sanctorum*? Was Isaiah not struck with godly fear when he saw Yahweh in the temple and exclaimed, "Woe is me, I am doomed! For I am a man of unclean lips... yet my eyes have seen the King"? Do not the words of St. Peter after the miraculous catch of fish, "Depart from me, O Lord, because I am a sinner," testify that when the reality of God breaks in upon us we are struck with fear and reverence? Cardinal Newman has shown in a stunning sermon that the

man who does not fear and revere has not known the reality of God.

When St. Bonaventure writes in *Itinerium Mentis ad Deum* that only a man of desire (such as Daniel) can understand God, he means that a certain attitude of soul must be achieved in order to understand the world of God, into which He wants to lead us.

This counsel is especially applicable to the Church's liturgy. The *sursum corda*—the lifting up of our hearts—is the first requirement for real participation in the Mass. Nothing could better obstruct the confrontation of man with God than the notion that we “go unto the altar of God” as we would to a pleasant, relaxing social gathering. This is why the Latin Mass with Gregorian chant, which raises us up to a sacred atmosphere, is vastly superior to a vernacular Mass with popular songs, which leaves us in a profane, merely natural atmosphere.

The basic error of most of the innovations is to imagine that the new liturgy brings the holy sacrifice of the Mass nearer to the faithful, that shorn of its old rituals the Mass now enters into the substance of our lives. For the question is whether we better meet Christ in the Mass by soaring up to Him, or by dragging Him down into our own pedestrian, workaday world. The innovators would replace holy intimacy with Christ by an unbecoming familiarity. The new liturgy actually threatens to frustrate the confrontation with Christ, for it discourages reverence in the face of mystery, precludes awe, and all but extinguishes a sense of sacredness. What really matters, surely, is not whether the faithful feel at home at Mass, but whether they are drawn out of their ordinary lives into the world of Christ; whether their attitude is the response of ultimate reverence;

whether they are imbued with the reality of Christ.

Those who rhapsodize on the new liturgy make much of the point that over the years the Mass had lost its communal character and had become an occasion for individualistic worship. The new vernacular Mass, they insist, restores the sense of community by replacing private devotions with community participation. Yet they forget that there are different levels and kinds of communion with other persons. The level and nature of a community experience is determined by the *theme* of the communion, the name or cause in which men are gathered. The higher the good which the theme represents,

*The new liturgy actually
threatens to frustrate
the confrontation
with Christ.*

and which binds men together, the more sublime and deeper is the communion. The ethos and nature of a community experience in the case of a great national emergency is obviously radically different from the community experiences of a cocktail party. And of course the most striking difference in communities will be found between the community whose theme is supernatural and the one whose theme is merely natural. The actualization of the souls of men who are truly touched by Christ is the basis of a unique community, a sacred communion, one whose quality is incomparably more sublime than that of any natural community. The

authentic *we-communion* of the faithful, which the liturgy of Holy Thursday expresses so well in the words *congregavit nos in unum Christi amor*, is possible only as a fruit of the *I-Thou communion* with Christ Himself. Only a direct relation to the God-man can actualize this sacred union among the faithful.

The communion in Christ has nothing of the self-assertion found in natural communities. It breathes of the Redemption. It liberates men from all self-centeredness. Yet such a communion emphatically does not depersonalize the individual. Far from dissolving the person into the cosmic, pantheistic swoon so often commended to us these days, it actualizes the person's true self in a unique way. In the community of Christ the conflict between person and community that is present in all natural communities cannot exist.

So this sacred community experience is really at war with the depersonalizing “we-experience” found in mass assemblies and popular gatherings which tend to absorb and evaporate the individual. This communion in Christ that was so fully alive in the early Christian centuries, that all the saints entered into, that found a matchless expression in the liturgy now under attack—this communion has never regarded the individual person as a mere segment of the community, or as an instrument to serve it. In this connection it is worth noting that totalitarian ideology is not alone in sacrificing the individual to the collective; some of Teilhard de Chardin's cosmic ideas, for instance, imply the same collectivistic sacrifice. Teilhard subordinates the individual and his sanctification to the supposed development of humanity. At a time when this perverse theory of community is embraced even by many Catholics, there are plainly

urgent reasons for vigorously insisting on the sacred character of the true communion in Christ.

I submit that the new liturgy must be judged by this test: Does it contribute to the authentic sacred community? Granted that it strives for a community character; but is this the character desired? Is it a community grounded in recollection, contemplation, and reverence? Which of the two—the new Mass, or the Latin Mass with the Gregorian chant—evokes these attitudes of soul more effectively, and thus permits the deeper and truer communion? Is it not plain that frequently the community character of the new Mass is purely profane, that, as with other social gatherings, its blend of casual relaxation and bustling activity precludes a reverent, contemplative confrontation with Christ and with the ineffable mystery of the Eucharist?

Of course our epoch is pervaded by a spirit of irreverence. It is seen in a distorted notion of freedom that demands rights while refusing obligations, that exalts self-indulgence, that counsels “let yourself go.” The *habitare secum* of St. Gregory’s *Dialogues*—the dwelling in the presence of God—which presupposes reverence, is considered today to be unnatural, pompous, or servile.

But is not the new liturgy a compromise with this modern spirit? Whence comes the disparagement of kneeling? Why should the Eucharist be received standing? Is not kneeling, in our culture, the classic expression of adoring reverence? The argument that at a meal we should stand rather than kneel is hardly convincing. For one thing, this is not the natural posture for eating: we sit, and in Christ’s time some reclined. But more important, it is a specifically irreverent conception of the Eucharist to stress its character as a meal at

the cost of its unique character as a holy mystery. Stressing the meal at the expense of the sacrament surely betrays a tendency to obscure the sacredness of the sacrifice. This tendency is apparently traceable to the unfortunate belief that religious life will become more vivid, more existential, if it is immersed in our everyday life. But this is to run

Why has the genuflection at the words et incarnatus est in the Credo been abolished?

the danger of absorbing the religious in the mundane, of effacing the difference between the supernatural and the natural. I fear that it represents an unconscious intrusion of the naturalistic spirit, of the spirit more fully expressed in Teilhard de Chardin’s immanentism.

Again, why has the genuflection at the words *et incarnatus est* in the Credo been abolished? Was this not a noble and beautiful expression of adoring reverence while professing the searing mystery of the Incarnation? Whatever the intention of the innovators, they have certainly created the danger, if only psychological, of diminishing the faithful’s awareness and awe of the mystery.

There is yet another reason for hesitating to make changes in the liturgy that are not strictly necessary.

Frivolous or arbitrary changes are apt to erode a special type of reverence: *pietas*.

The Latin word, like the German *Pietaet*, has no English equivalent, but may be understood as comprising respect for tradition; honoring what has been handed down to us by former generations; fidelity to our ancestors and their works. Note that *pietas* is a derivative type of reverence, and so should not be confused with primary reverence, which we have described as a response to the very mystery of being, and ultimately a response to God. It follows that if the content of a given tradition does not correspond to the object of the primary reverence, it does not deserve the derivative reverence. Thus if a tradition embodies evil elements, such as the sacrifice of human beings in the cult of the Aztecs, then those elements should not be regarded with *pietas*. But that is not the Christian case.

Those who idolize our epoch, who thrill at what is modern simply because it is modern, who believe that in our day man has finally “come of age,” lack *pietas*. The pride of these “temporal nationalists” is not only irreverent, it is incompatible with real faith.

A Catholic should regard his liturgy with *pietas*. He should revere, and therefore fear to abandon the prayers and postures and music that have been approved by so many saints throughout the Christian era and delivered to us as a precious heritage. To go no further: the illusion that we can replace the Gregorian chant, with its inspired hymns and rhythms, by equally fine, if not better, music betrays a ridiculous self-assurance and lack of self-knowledge.

Let us not forget that throughout Christianity’s history, silence and solitude, contemplation and recollection, have been considered *necessary* to achieve a real confrontation with God. This is not only the counsel of

the Christian tradition, which should be respected out of *pietas*; it is rooted in human nature. Recollection is the necessary basis for true communion in much the same way as contemplation provides the necessary basis for true action in the vineyard of the Lord. A superficial type of communion—the jovial comradeship of a social affair—draws us out onto the periphery. A truly Christian communion draws us into the spiritual depths.

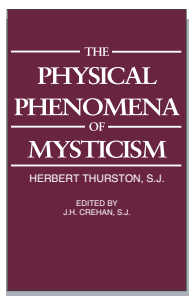
Of course we should deplore excessively individualistic and sentimental devotionism, and acknowledge that many Catholics have practiced it. But

the antidote is not a community experience as such—any more than the cure for pseudocontemplation is activity as such. The antidote is to encourage true reverence, an attitude of authentic recollection and contemplative devotion to Christ. Out of this attitude alone can a true communion in Christ take place.

The fundamental laws of the religious life that govern the imitation of Christ, the transformation in Christ, do not change according to the moods and habits of the historical moment. The difference between a superficial community experience and a profound community experience is always the

same. Recollection and contemplative adoration of Christ—which only reverence makes possible—will be the necessary basis for a true communion with others in Christ in every era of human history.

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The Apostolic Exhortation *Amoris Laetitia* A Theological Critique

I. To Cardinal Angelo Sodano, Dean of the College of Cardinals
29th June, 2016

Your Eminence,

As Catholic theologians and philosophers, church historians and pastors of souls, we are writing to you in your capacity as Dean of the College of Cardinals to request that the College of Cardinals and the Patriarchs of the Catholic Church take collective action to respond to the dangers to Catholic faith and morals posed by the apostolic exhortation *Amoris laetitia* issued by Pope Francis on March 19th 2016. This apostolic exhortation contains a number of statements that can be understood in a sense that is contrary to Catholic faith and morals. We have specified the nature and degree of the errors that could be attributed to *Amoris laetitia* in the accompanying document. We request that the Cardinals and Patriarchs petition the Holy Father to condemn the errors listed in the document in a definitive and final manner, and to authoritatively state that *Amoris laetitia* does not require any of them to be believed or considered as possibly true. For the convenience of the Patriarchs and members of the College of Cardinals, we shall send each of them a copy of this letter and its accompanying document.

Requesting your blessing, we are
Yours faithfully,

DR. JOSÉ TOMÁS ALVARADO *Associate Professor Institute of Philosophy, Pontifical Catholic University of Chile*

DR. PHILIP BLOSSER, *Professor of Philosophy Sacred Heart Major Seminary, Archdiocese of Detroit*

REV FR SCOT ANTHONY ARMSTRONG, PHD, *Brisbane Oratory in formation*

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REV RAY BLAKE *Parish priest of the diocese of Arundel and Brighton*

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FR LOUIS-MARIE DE BLIGNIÈRES, FSVF *Doctor of Philosophy*

FR ALBERT-MARIE CRIGNION, FSVF
Doctor designatus of Theology

ROBERTO DE MATTEI, *Professor of the History of Christianity, European University of Rome*

Some 45 theologians from around the Catholic world sent this respectful private letter to the pope this summer, some months after his Apostolic Exhortation, Amoris Laetitia, was issued. They see many problems with it. So do many bishops, virtually none of whom have gone public. Yet.

POPE FRANCIS ■ *A Theological Critique*

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The Apostolic Exhortation *Amoris Laetitia*

A THEOLOGICAL CRITIQUE

II. The apostolic exhortation *Amoris laetitia*, issued by Pope Francis on March 19th 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 a. 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 it to pose a grave danger to the faith and morals of Catholics. Although an apostolic exhortation pertains normally or principally to the purely pastoral governing power, nevertheless, on account of the inter-connection of

the powers of teaching and of government, it also pertains indirectly to the magisterial power. It can also contain directly magisterial passages, which are then clearly indicated as being such. This was the case for previous apostolic exhortations such as *Evangelii nuntiandi*, *Familiaris consortio*, and *Reconciliatio et paenitentia*.

There is no obstacle as such to the Pope's using an apostolic exhortation to teach infallibly on faith and morals, but no infallible teaching is contained in *Amoris laetitia*, since none of its statements satisfy the strict requirements for an infallible definition. It is thus a non-infallible exercise of the papal magisterium.

Some commentators have asserted that the document does not contain magisterial teaching as such, but only the personal reflections of the Pope on the subjects it addresses. This assertion if true would not remove the danger to faith and morals posed by the document. If the Supreme Pontiff expresses a personal opinion in a magisterial document, this expression of opinion implicitly presents the opinion in question as one that it is legitimate for Catholics to hold. As a result, many Catholics will come to believe that the opinion is indeed compatible with Catholic faith and morals. Some Catholics out of respect for a judgment expressed by the Supreme Pontiff will come to believe that the opinion is not only permissible but true. If the opinion in question is not in fact compatible with Catholic faith or morals, these Catholics will thus reject the faith and

moral teaching of the Catholic Church as it applies to this opinion. If the opinion relates to questions of morals, the practical result for the actions of Catholics will be the same whether they come to hold that the opinion is legitimate or actually true. An opinion on moral questions that is in truth legitimate for the Supreme Pontiff to hold is one that it is legitimate for Catholics to follow. Belief in the legitimacy of a moral position will thus lead Catholics to believe that it is legitimate to act as if it is true. If there is a strong motivation to act in this way, as there is with the questions being addressed here for the faithful to whose situations these questions are pertinent, most Catholics will act accordingly. This is an important factor in an evaluation of *Amoris laetitia*, because that document addresses concrete moral questions.

It is however not the case that *Amoris laetitia* is intended to do no more than express the personal views of the Pope. The document contains statements about the personal positions of the current Holy Father, but such statements are not incompatible with these positions being presented as teachings of the Church by the document. Much of the document consists of straightforward assertoric and imperative statements that make no reference to the personal views of the Holy Father, and that thus have the form of magisterial teachings. This form will cause Catholics to believe that these statements are not simply permissible, but are teachings of the authentic magisterium which call for

religious submission of mind and will; teachings to which they must yield not a respectful silence accompanied by inner disagreement, but actual inner assent.¹

THE DANGERS OF AMORIS LAETITIA

The following analysis does not deny or question the personal faith of Pope Francis. It is not justifiable or legitimate to deny the faith of any author on the basis of a single text, and this is especially true in the case of the Supreme Pontiff. There are further reasons why the text of *Amoris laetitia* cannot be used as a sufficient reason for holding that the Pope has fallen into heresy. The document is extremely long, and it is probable that much of its original text was produced by an author or authors who are not Pope Francis, as is normal with papal documents. Those statements in it that on the face of them contradict the faith could be due to simple error on Pope Francis's part, rather than to a voluntary rejection of the faith.

When it comes to the document itself, however, there is no doubt that it constitutes a grave danger to Catholic faith and morals. It contains many statements whose vagueness or ambiguity permit interpretations that are contrary to faith or morals, or that suggest a claim that is contrary to faith and morals without actually stating it. It also contains statements whose natural

meaning would seem to be contrary to faith or morals.

The statements made by *Amoris laetitia* are not expressed with scientific accuracy. This can be advantageous for the very small proportion of Catholics who have a scientific training in theology, because such Catholics will be able to discern that the assertions of *Amoris laetitia* do not demand their religious submission of mind and will, or even a respectful silence in regard to them. Accurate formulation and proper legal form are needed in order to make a magisterial utterance binding in this fashion, and these are for the most part lacking in the document. It is however harmful for the vast majority of Catholics who do not have a theological training and are not well informed about Catholic teachings on the topics that the apostolic exhortation discusses. The lack of precision in the document's statements makes it easier to interpret them as contradicting the real teachings of the Catholic Church and of divine revelation, and as justifying or requiring the abandonment of these teachings by Catholics in theory and in practice. Some cardinals, bishops, and priests, betraying their duty to Jesus Christ and to the care of souls, are already offering interpretations of this sort.

The problem with *Amoris laetitia* is not that it has imposed legally binding rules that are intrinsically unjust or authoritatively taught binding teachings that are false. The document does not have the authority to promulgate unjust laws or to require assent to false teachings, because the Pope does not have the power to do these things. The problem with the document is that it can mislead Catholics into believing what is false and doing what is forbidden by divine law. The document is

What is important about the document is the damaging effect it can have on the belief and moral life of Catholics.

formulated in terms that are not legally or theologically exact, but this does not matter for the evaluation of its contents, because the most precise formulation cannot give legal and doctrinal status to decrees that are contrary to divine law and divine revelation. What is important about the document is the damaging effect it can have on the belief and moral life of Catholics. The character of this effect will be determined by the meaning that most Catholics will take it to have, not by its meaning when evaluated by precise theological criteria, and it is this meaning that will be addressed here. The propositions of *Amoris laetitia* that require censure must thus be condemned in the sense that the average reader is liable to attribute to their words. The average reader here is understood to be one who is not trying to twist the words of the document in any direction, but who will take the natural or the immediate impression of the meaning of the words to be correct.

It is acknowledged that some of the censured propositions are contradicted elsewhere in the document, and that *Amoris laetitia* contains many valuable teachings. Some of the passages of *Amoris laetitia* make an important contribution to the defence and preaching of the faith. The criticism of *Amoris laetitia* offered here permits these valuable elements to have their true effect, by distinguishing them from the

¹ Cf. Lucien Choupin, *Valeur des décisions doctrinales et disciplinaires du Saint-Siège*, 2nd ed. (Paris: Beauchesne, 1913), pp. 52-55; and A.-M. Aubry, *Obéir ou assentir ? De la « soumission religieuse » au magistère simplement authentique*, Paris, DDB, collection « Sed Contra », 2015.

problematic elements in the document and neutralising the threat to the faith posed by them.

For the sake of theological clarity and justice, this criticism of the harmful parts of *Amoris laetitia* will take the form of a theological censure of the individual passages that are deficient. These censures are to be understood in the sense traditionally held by the Church,² and are applied to the passages *prout iacent*, as they lie. The propositions censured are so damaging that a complete listing of the censures that apply to them is not attempted. Most if not all of them fall under the censures of *aequivoca*, *ambigua*, *obscura*, *praesumptuosa*, *anxia*, *dubia*, *captiosa*, *male sonans*, *piarum aurium offensiva*, as well as the ones listed. The censures list i) the censures that bear upon the content of the statements censured, and ii) those that bear upon the damaging effects of the statements. The censures are not intended to be an exhaustive list of the errors that *Amoris laetitia* on a plausible reading contains; they seek to identify the worst threats to Catholic faith and morals in the document. The propositions censured are divided into those that are heretical and those that fall under a lesser censure. Heretical propositions, censured as ‘haeretica’, are ones that contradict propositions that are contained in divine revelation and are defined with a solemn judgment as divinely revealed truths either by the Roman Pontiff when he speaks ‘ex cathedra,’ or by the College of Bishops gathered in council, or infallibly proposed for belief by the ordinary and

² See H. Quilliet, “Censures doctrinales”, DTC II, 2101-2113, and the Sacred Congregation for the Doctrine of the Faith, “Doctrinal commentary on the concluding formula of the *Professio fidei*”, June 29, 1998.

The censures are not intended to be an exhaustive list of the errors that Amoris laetitia on a plausible reading contains; they seek to identify the worst threats to Catholic faith and morals in the document.

universal Magisterium. The propositions that fall under a lesser censure than heresy are included as posing an especially grave danger to faith and morals.

The censures of these propositions are not censures of administrative, legislative or doctrinal acts of the Supreme Pontiff, since the propositions censured do not and cannot constitute such acts. The censures are the subject of a filial request to the Supreme Pontiff, which asks him to make a definitive and final juridical and doctrinal act condemning the propositions censured.

Finally, some of the theologians who are signatories to this letter reserve the right to make minor adjustments to some of the censures attached to some of the propositions: their signatures should be taken as indicating their belief that all the propositions should be censured, and a general agreement with the censures here proposed.

Theological censures of propositions drawn from the Apostolic Exhortation *Amoris Laetitia*

A). Heretical propositions.

1. AL 83: “The Church ... firmly rejects the death penalty.”

If understood as meaning that the death penalty is always and everywhere unjust in itself and therefore cannot ever be rightly inflicted by the state:

i). *Haeretica, sacrae Scripturae contraria.*

ii). *Perniciosa.*

Gen. 9:6:3 “Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image.”

See also: Lev. 20-1; Deut. 13, 21-22; Matt. 15:4; Mk. 7:10; Jn. 19:11; Rom. 13:4; Heb. 10:28; Innocent I, Letter to Exsuperius, PL 120: 499A-B; Innocent III, Profession of Faith prescribed for the Waldensians, DH 7954;4 Pius V, Catechism of the Council of Trent, commentary on the 5th commandment; Pope Pius XII, Address to the First International Congress of Histopathology of the Nervous System, AAS 44 (1952): 787; John Paul II, *Catechism of the Catholic Church*, 2267.

2. AL 156: “Every form of sexual submission must be clearly rejected.”

If understood not simply as denying that a wife owes servile obedience to her husband or that the husband has authority over his wife that is the same as parental authority, but as also denying that the husband has any form of authority over his wife, or as denying that the wife has any duty to obey the legitimate commands of her husband in virtue of his authority as husband:

³ Scriptural references are taken from the Vulgate or from the neo-Vulgate.

⁴ All references to Denzinger are taken from the 43rd edition.

i). *Haeretica, sacrae Scripturae contraria.*

ii). *Prava, perniciosa.*

Eph. 5:24: “As the Church is subject to Christ, so also let wives be to their husbands in all things.”

See also: 1 Cor. 11:3; Col. 3:18; Tit. 2:3-5; 1 Pet. 3:1-5; Pius V, Catechism of the Council of Trent, commentary on the sacrament of matrimony; Leo XIII, *Arcanum*, ASS 12 (1879): 389; Pius XI, *Casti connubii*, AAS 22 (1930): 549 (DH 3708-09); John XXIII, *Ad Petri cathedram*, AAS 51 (1959): 509-10.

3. AL 159: “Saint Paul recommended virginity because he expected Jesus’ imminent return and he wanted everyone to concentrate only on spreading the Gospel: ‘the appointed time has grown very short’ (1 Cor 7:29). . . . Rather than speak absolutely of the superiority of virginity, it should be enough to point out that the different states of life complement one another, and consequently that some can be more perfect in one way and others in another.”

Understood as denying that a virginal state of life consecrated to Christ is superior considered in itself to the state of Christian marriage:

i). *Haeretica, sacrae Scripturae contraria.*

ii). *Perniciosa, suspensiva gravis resolutionis.*

Council of Trent, Session 24, canon 10: “If anyone says that the married state surpasses that of virginity or celibacy, and that it is not better and more blessed to remain in virginity or celibacy than to be united in matrimony, let him be anathema” (DH 1810).

See also: Mt. 19: 12, 21; 1 Cor. 7:7-8, 38; 2 Thess. 2:1-2; Apoc. 14:4; Council

of Florence, *Decree for the Jacobites*, DH 1353; Pius X, Response of the Biblical Commission, DH 3629; Pius XII *Sacra virginitas*, AAS 46 (1954): 174; 2nd Vatican Council, *Decree Optatam totius*, 10.

More is involved here than mere ignorance of the rule.

4. AL 295: “Saint John Paul II proposed the so-called ‘law of gradualness’ in the knowledge that the human being ‘knows, loves and accomplishes moral good by different stages of growth’. This is not a ‘gradualness of law’ but rather a gradualness in the prudential exercise of free acts on the part of subjects who are not in a position to understand, appreciate, or fully carry out the objective demands of the law.”

AL 301: “It is [sic] can no longer simply be said that all those in any ‘irregular’ situation are living in a state of mortal sin and are deprived of sanctifying grace. More is involved here than mere ignorance of the rule. A subject may know full well the rule, yet have great difficulty in understanding ‘its inherent values’, or be in a concrete situation which does not allow him or her to act differently and decide otherwise without further sin.”

Understood as meaning that a justified person has not the strength with God’s grace to carry out the objective demands of the divine law, as though any of the commandments of God are impossible for the justified; or as meaning that God’s grace, when it produces justification in an individual, does not invariably and of its

nature produce conversion from all serious sin, or is not sufficient for conversion from all serious sin:

i). *Haeretica, sacrae Scripturae contraria.*

ii). *Impia, blasphema.*

Council of Trent, session 6, canon 18: “If anyone says that the commandments of God are impossible to observe even for a man who is justified and established in grace, let him be anathema” (DH 1568).

See also: Gen. 4:7; Deut. 30:11-19; Ecclesiasticus 15: 11-22; Mk. 8:38; Lk. 9:26; Heb. 10:26-29; 1 Jn. 5:17; Zosimus, 15th (or 16th) Synod of Carthage, canon 3 on grace, DH 225; Felix III, 2nd Synod of Orange, DH 397; Council of Trent, Session 5, canon 5; Session 6, canons 18-20, 22, 27 and 29; Pius V, Bull *Ex omnibus afflictionibus*, On the errors of Michael du Bay, 54, (DH 1954); Innocent X, Constitution *Cum occasione*, On the errors of Cornelius Jansen, 1 (DH 2001); Clement XI, Constitution *Unigenitus*, On the errors of Pasquier Quesnel, 71 (DH 2471); John Paul II, Apostolic Exhortation *Reconciliatio et paenitentia* 17: AAS 77 (1985): 222; *Veritatis splendor* 65-70: AAS 85 (1993): 1185-89 (DH 4964-67).

5. AL 297: “No one can be condemned for ever, because that is not the logic of the Gospel!”

If understood as meaning that no human being can or will be condemned to eternal punishment in hell:

i). *Haeretica, sacrae Scripturae contraria.*

ii). *Scandalosa, pernicioso.*

Matt. 25: 46: “These shall go into everlasting punishment: but the just, into life everlasting” See also: Mt. 7:22-23;

Lk. 16: 26; Jn. 17:12; Apoc. 20:10; 16th Synod of Toledo (DH 574); 4th Lateran Council, DH 801; Benedict XII, Constitution *Benedictus Deus*, DH 1002; Council of Florence, decree *Laetentur caeli*, DH 1306; John Paul II, Letter of the Congregation for the Doctrine of the Faith, *Recentiores episcoporum*, AAS 71 (1979): 941; *Catechism of the Catholic Church*, 1033-37.

6. AL 299: “I am in agreement with the many Synod Fathers who observed that ‘the baptized who are divorced and civilly remarried need to be more fully integrated into Christian communities in the variety of ways possible, while avoiding any occasion of scandal. The logic of integration is the key to their pastoral care, a care which would allow them not only to realize that they belong to the Church as the body of Christ, but also to know that they can have a joyful and fruitful experience in it. They are baptized; they are brothers and sisters; the Holy Spirit pours into their hearts gifts and talents for the good of all. ... Such persons need to feel not as excommunicated members of the Church, but instead as living members, able to live and grow in the Church and experience her as a mother who welcomes them always, who takes care of them with affection and encourages them along the path of life and the Gospel.’”

If understood as meaning that the divorced and civilly remarried who choose their situation with full knowledge and full consent of the will are not in a state of serious sin, and that they can receive sanctifying grace and grow in charity:

i). *Haeretica, sacrae Scripturae contraria*.

ii). *Scandalosa, prava, perversa*.

Mk. 10:11-12: “Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery”.

See also: Ex. 20:14; Mt. 5:32, 19:9; Lk. 16:18; 1 Cor. 7: 10-11; Heb. 10:26-29; Council of Trent, Session 6, canons 19-21, 27 (DH 1569-71, 1577); Session 24, canons 5 and 7 (DH 1805, 1807); Innocent XI, Condemned propositions of the ‘Laxists’, 62-63 (DH 2162-63); Alexander VIII, Decree of the Holy Office on ‘Philosophical Sin’, DH 2291; John Paul II, *Veritatis splendor*, 65-70; AAS 85 (1993): 1185-89 (DH 4964-67).

“Whosoever shall put away his wife and marry another, committeth adultery against her.”

7. AL 301: “It is [sic] can no longer simply be said that all those in any ‘irregular’ situation are living in a state of mortal sin and are deprived of sanctifying grace. More is involved here than mere ignorance of the rule. A subject may know full well the rule, yet have great difficulty in understanding ‘its inherent values’, or be in a concrete situation which does not allow him or her to act differently and decide otherwise without further sin.”

Understood as meaning that a Catholic believer can have full knowledge of a divine law and voluntarily choose to break it in a serious matter, but not

be in a state of mortal sin as a result of this action:

i). *Haeretica, sacrae Scripturae contraria*.

ii). *Prava, perversa*.

Council of Trent, session 6, canon 20: “If anyone says that a justified man, however perfect he may be, is not bound to observe the commandments of God and of the Church but is bound only to believe, as if the Gospel were merely an absolute promise of eternal life without the condition that the commandments be observed, let him be anathema” (DH 1570).

See also: Mk. 8:38; Lk. 9:26; Heb. 10:26-29; 1 Jn. 5:17; Council of Trent, session 6, canons 19 and 27; Clement XI, Constitution *Unigenitus*, On the errors of Pasquier Quesnel, 71 (DH 2471); John Paul II, Apostolic Exhortation *Reconciliatio et paenitentia* 17: AAS 77 (1985): 222; *Veritatis splendor*, 65-70; AAS 85 (1993): 1185-89 (DH 4964-67).

8. AL 301: “It is [sic] can no longer simply be said that all those in any ‘irregular’ situation are living in a state of mortal sin and are deprived of sanctifying grace. More is involved here than mere ignorance of the rule. A subject may know full well the rule, yet have great difficulty in understanding its inherent values, or be in a concrete situation which does not allow him or her to act differently and decide otherwise without further sin.”

Understood as saying that a person with full knowledge of a divine law can sin by choosing to obey that law:

i). *Haeretica, sacrae Scripturae contraria*.

ii). *Prava, perversa*.

Ps. 18:8: “The law of the Lord is unspotted, converting souls.”

See also: Ecclesiasticus 15:21; Council of Trent, session 6, canon 20; Clement XI, Constitution *Unigenitus*, On the errors of Pasquier Quesnel, 71 (DH 2471); Leo XIII, *Libertas praestantissimum*, ASS 20 (1887-88): 598 (DH 3248); John Paul II, *Veritatis splendor*, 40: AAS 85 (1993): 1165 (DH 4953).

9. AL 303: “Conscience can do more than recognize that a given situation does not correspond objectively to the overall demands of the Gospel. It can also recognize with sincerity and honesty what for now is the most generous response which can be given to God, and come to see with a certain moral security that it is what God himself is asking amid the concrete complexity of one’s limits, while yet not fully the objective ideal.”

Understood as meaning that conscience can truly judge that actions condemned by the Gospel, and in particular, sexual acts between Catholics who have civilly remarried following divorce, can sometimes be morally right or requested or commanded by God:

i). *Haeretica, sacrae Scripturae contraria*.

ii). *Scandalosa, prava, perversa, pernicioiosa, impia, blasphema*.

Council of Trent, session 6, canon 21: “If anyone says that Jesus Christ was given by God to men as a redeemer in whom they are to trust but not also as a lawgiver whom they are bound to obey, let him be anathema” (DH 1571).

Council of Trent, session 24, canon 2: “If anyone says that it is lawful for Christians to have several wives at the same time, and that this is not forbidden by any divine law, let him be anathema” (DH 1802).

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Council of Trent, session 24, canon 5: “If anyone says that the marriage bond can be dissolved because of heresy or difficulties in cohabitation or because of the wilful absence of one of the spouses, let him be anathema” (DH 1805).

Council of Trent, session 24, canon 7: “If anyone says that the Church is in error for having taught and for still teaching that in accordance with the evangelical and apostolic doctrine, the marriage bond cannot be dissolved because of adultery on the part of one of the spouses and that neither of the two, not even the innocent one who has given no cause for infidelity, can contract another marriage during the lifetime of the other, and that the husband who dismisses an adulterous wife and marries again and the wife who dismisses and adulterous husband and married again are both guilty of adultery, let him be anathema” (DH 1807).

See also: Ps. 5:5; Ps. 18:8-9; Ecclesiasticus 15:21; Heb. 10:26-29; Jas. 1:13; 1 Jn. 3:7; Innocent XI, *Condemned propositions of the ‘Laxists’*, 62-63 (DH 2162-63); Clement XI, Constitution *Unigenitus*, On the errors of Pasquier Quesnel, 71 (DH 2471); Leo XIII, encyclical letter *Libertas praestantissimum*, ASS 20 (1887-88): 598 (DH 3248); Pius XII, Decree of the Holy Office on situation ethics, DH 3918; 2nd Vatican Council, Pastoral Constitution *Gaudium et spes*, 16; John Paul II, *Veritatis splendor*, 54:

AAS 85 (1993): 1177; Catechism of the Catholic Church, 1786-87.

10. AL 304: “I earnestly ask that we always recall a teaching of Saint Thomas Aquinas and learn to incorporate it in our pastoral discernment: ‘Although there is necessity in the general principles, the more we descend to matters of detail, the more frequently we encounter defects... In matters of action, truth or practical rectitude is not the same for all, as to matters of detail, but only as to the general principles; and where there is the same rectitude in matters of detail, it is not equally known to all... The principle will be found to fail, according as we descend further into detail’. It is true that general rules set forth a good which can never be disregarded or neglected, but in their formulation they cannot provide absolutely for all particular situations.”

Understood as meaning that moral principles and moral truths contained in divine revelation and in the natural law do not include negative prohibitions that absolutely forbid particular kinds of action under any and all circumstances:

i). *Haeretica, sacrae Scripturae contraria*.

ii). *Scandalosa, prava, perversa*.

John Paul II, *Veritatis splendor* 115: “Each of us knows how important is the teaching which represents the central theme of this Encyclical and which is today being restated with the authority

of the Successor of Peter. Each of us can see the seriousness of what is involved, not only for individuals but also for the whole of society, with the reaffirmation of the universality and immutability of the moral commandments, particularly those which prohibit always and without exception intrinsically evil acts” (DH 4971).

See also: Rom. 3:8; 1 Cor. 6: 9-10; Gal. 5: 19-21; Apoc. 22:15; 4th Lateran Council, chapter 22 (DH 815); Council of Constance, Bull *Inter cunctas*, 14 (DH 1254); Paul VI, *Humanae vitae*, 14: AAS 60 (1968) 490-91. John Paul II, *Veritatis splendor*, 83: AAS 85 (1993): 1199 (DH 4970).

11. AL 308: “I understand those who prefer a more rigorous pastoral care which leaves no room for confusion. But I sincerely believe that Jesus wants a Church attentive to the goodness which the Holy Spirit sows in the midst of human weakness, a Mother who, while clearly expressing her objective teaching, ‘always does what good she can, even if in the process, her shoes get soiled by the mud of the street.’”

If understood as meaning that Our Lord Jesus Christ wills that the Church abandon her perennial discipline of refusing the Eucharist to the divorced and remarried and of refusing absolution to the divorced and remarried who do not express contrition for their state of life and a firm purpose of amendment with regard to it:

i). *Haeretica, sacrae Scripturae contraria.*

ii). *Scandalosa, prava, perversa, impia, blasphema.*

1 Cor. 11:27: “Whosoever shall eat this bread, or drink the chalice of the Lord

unworthily, shall be guilty of the body and of the blood of the Lord.”

Familiaris consortio, 84: “Reconciliation in the sacrament of Penance, which would open the way to the Eucharist, can only be granted to those who, repenting of having broken the sign of the Covenant and of fidelity to Christ, are sincerely ready to undertake a way of life that is no longer in contradiction to the indissolubility of marriage. This means, in practice, that when, for serious reasons, such as for example the children’s upbringing, a man and a woman cannot satisfy the obligation to separate, they ‘take on themselves the duty to live in complete continence, that is, by abstinence from the acts proper to married couples.’”

2nd Lateran Council, canon 20: “Because there is one thing that conspicuously causes great disturbance to holy Church, namely false penance, we warn our brothers in the episcopate, and priests, not to allow the souls of the laity to be deceived or dragged off to hell by false penances. It is certain that a penance is false when many sins are disregarded and a penance is performed for one only, or when it is done for one sin in such a way that the penitent does not renounce another” (DH 717).

See also: Mt. 7:6; Mt. 22: 11-13; 1 Cor. 11:28-30; Heb. 13:8; Council of Trent, session 14, Decree on Penance, cap. 4; Council of Trent, session 13, Decree on the most holy Eucharist (DH 1646-47); Innocent XI, Condemned propositions of the ‘Laxists’, 60-63 (DH 2160-63); John Paul II, Catechism of the Catholic Church, 1385, 1451, 1490.

B. Propositions falling under lesser censures

12. AL 295: “Saint John Paul II proposed the so-called ‘law of gradualness’

in the knowledge that the human being ‘knows, loves and accomplishes moral good by different stages of growth’. This is not a ‘gradualness of law’ but rather a gradualness in the prudential exercise of free acts on the part of subjects who are not in a position to understand, appreciate, or fully carry out the objective demands of the law.”

If understood as meaning that free acts that do not fully carry out the objective demands of divine law can be morally good:

i). *Erronea in fide.*

ii). *Scandalosa, prava.*

1 Jn. 3: 4: “Whosoever committeth sin, committeth also iniquity; and sin is iniquity.”

See also: Leo XIII, *Libertas praestantissimum*, ASS 20 (1887-88): 598 (DH 3248); John Paul II, *Veritatis splendor*, 40: AAS 85 (1993): 1165 (DH 4953).

“It is certain that a penance is false when many sins are disregarded and a penance is performed for one only.”

13. AL 296; “There are two ways of thinking which recur throughout the Church’s history: casting off and reinstating. The Church’s way, from the time of the Council of Jerusalem, has always been the way of Jesus, the way of mercy and reinstatement. The way of the Church is not to condemn anyone for ever.”

AL 297; ‘No one can be condemned for ever, because that is not the logic of the Gospel!’

Understood as meaning that in circumstances where an offender does not cease to commit an offence the Church does not have the power or the right to inflict punishments or condemnations without later remitting them or lifting them, or that the Church does not have the power or the right to condemn and anathematise individuals after their death:

i). *Erronea in fide*.

ii). *Scandalosa, perniciosa, derogans praxi sive usui et disciplinae Ecclesiae*.

1983 Code of Canon Law, can. 1358: “The remission of a censure cannot be granted except to an offender whose contempt has been purged”.

3rd Council of Constantinople, Condemnation of the Monothelites and of Pope Honorius I: “As to these self-same men whose impious teachings we have rejected, we have also judged it necessary to banish their names from the holy Church of God, that is, the name of Sergius, who began to write about this impious doctrine, of Cyrus of Alexandria, of Pyrrhus, of Paul and of Peter and of those who have presided on the throne of this God-protected city, and the same for those who have been like-minded. Then also (the name) of Theodore who was bishop of Pharan. All these aforementioned persons were mentioned by Agatho, the most holy and thrice-blessed pope of elder Rome, in his letter to the . . . emperor, and rejected by him as having thought in a way contrary to our orthodox faith; and we determine that they are also subject to anathema. Along with these we have seen fit to banish from the holy Church of God and to anathematize also Honorius, the former pope of the elder Rome” (DH 550).

See also: 2nd Council of Constantinople, canons 11-12; Lateran Synod,

canon 18 (DH 518-20); Leo II, letter *Regi regum*, DH 563; 4th Council of Constantinople, canon 11; Council of Florence, Decree for the Jacobites DH 1339-1346; Benedict XV, 1917 Code of Canon Law, canons 855, 2214, 2241:1 and 2257; John Paul II, 1983 Code of Canon Law, canons 915 and 1311; Code of Canon Law for Eastern Churches, canon 1424:1.

14. AL 298: “The divorced who have entered a new union, for example, can find themselves in a variety of situations, which should not be pigeonholed or fit into overly rigid classifications leaving no room for a suitable personal and pastoral discernment. One thing is a second union consolidated over time, with new children, proven fidelity, generous self-giving, Christian commitment, a consciousness of its irregularity and of the great difficulty of going back without feeling in conscience that one would fall into new sins.”

If understood as meaning that persons who are civilly married to someone other than their true spouse can show Christian virtue by being sexually faithful to their civil partner:

i). *Erronea in fide*.

ii). *Scandalosa*.

1 Cor. 7:10-11: “To them that are married, not I but the Lord commandeth, that the wife depart not from her husband; and if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.”

10 See also: Gen. 2: 21; Mal. 2:15-16; Mt. 5:32, 19:9; Mk. 10:11-12; Lk. 16:18; Heb. 13:4; Letter *Quam laudabiliter* of Leo I, DH 283; Letter *Regressus ad nos* of Leo I, DH 311-14; Letter *Gaudemus in Domino* of Innocent III, DH 777-79; 2nd Council of Lyons, *Profession of*

“Along with these we have seen fit to banish from the holy Church of God and to anathematize also Honorius, the former pope of the elder Rome.”

Faith of Emperor Michael Palaeologus (DH 860); Council of Trent, Session 24 canons 5, 7; Pius VI, Rescript. ad Episc. Agriens., 11th July 1789; *Arca-num*, ASS 12 (1879-80): 388-94; Pius XI, *Casti connubii*, AAS 22 (1930): 546-50 (cf. Dz 3706-10); John Paul II, Apostolic Exhortation *Familiaris consortio*, 19, 80-81, 84; AAS 74 (1982) 92-149; Catechism of the Catholic Church, 1643-49.

15. AL 298: “The Church acknowledges situations “where, for serious reasons, such as the children’s upbringing, a man and woman cannot satisfy the obligation to separate”. [footnote 329] In such situations, many people, knowing and accepting the possibility of living “as brothers and sisters” which the Church offers them, point out that if certain expressions of intimacy are lacking, “it often happens that faithfulness is endangered and the good of the children suffers”.’ [The last clause in double quotation marks misleadingly applies to divorced and civilly married couples a statement of Vatican Council II, *Gaudium et Spes*, 51, that refers only to validly married couples.]

Understood as endorsing claims that divorced and civilly remarried couples have an obligation of sexual faithfulness to each other rather than to their true spouses, or that

their living “as brother and sister” could be either a culpable occasion of sin against that supposed obligation, or a culpable cause of harm to their children:

i) *Erronea in fide.*

ii) *Scandalosa, prava, perversa.*

Ecclesiasticus 15:21: “He hath commanded no man to do wickedly, and he hath given no man licence to sin.”

See also: Rom. 3:8, 8: 28; 1 Thess. 4:7; Jas. 1:13-14; John Paul II, *Veritatis splendor*, 79-83; AAS 85 (1993): 1197-99 (cf. DH 4969-70).

16. AL 300: “Since ‘the degree of responsibility is not equal in all cases’, the consequences or effects of a rule need not necessarily always be the same. [footnote 336] This is also the case with regard to sacramental discipline, since discernment can recognize that in a particular situation no grave fault exists.”

AL 305: “Because of forms of conditioning and mitigating factors, it is possible that in an objective situation of sin – which may not be subjectively culpable, or fully such – a person can be living in God’s grace, can love and can also grow in the life of grace and charity, while receiving the Church’s help to this end. [footnote 351] In certain cases, this can include the help of the sacraments. Hence, ‘I want to remind priests that the confessional must not be a torture chamber, but rather an encounter with the Lord’s mercy’. I would also point out that the Eucharist ‘is not a prize for the perfect, but a powerful medicine and nourishment for the weak.’”

Understood as saying that absence of grave fault due to diminished responsibility can permit admission to the Eucharist in the cases of divorced

and civilly remarried persons who do not separate, nor undertake to live in perfect continence, but remain in an objective state of adultery and bigamy:

i). *Erronea in fide, falsa.*

ii). *Scandalosa.*

John Paul II, *Familiaris consortio* 84: “The Church reaffirms her practice, which is based upon Sacred Scripture, of not admitting to Eucharistic Communion divorced persons who have remarried. They are unable to be admitted thereto from the fact that their state and condition of life objectively contradict that union of love between Christ and the Church which is signified and effected by the Eucharist. Besides this, there is another special pastoral reason: if these people were admitted to the Eucharist, the faithful would be led into error and confusion regarding the Church’s teaching about the indissolubility of marriage. Reconciliation in the sacrament of Penance, which would open the way to the Eucharist, can only be granted to those who, repenting of having broken the sign of the Covenant and of fidelity to Christ, are sincerely ready to undertake a way of life that is no longer in contradiction to the indissolubility of marriage. This means, in practice, that when, for serious reasons, such as for example the children’s upbringing, a man and a woman cannot satisfy the obligation to separate, they ‘take on themselves the duty to live in complete continence, that is, by abstinence from the acts proper to married couples.’”

1 Jn. 2:20: “You have the unction from the Holy One, and know all things”.

See also Ez. 3:17; Mt. 28:20; 1 Cor. 11:27-29; Eph. 5:30-32; 2nd Lateran Council, DH 717; Paul V, *Rituale Romanum*, 49; Benedict XIV, Confirmation of

the Synod of the Maronites; Encyclical letter *Ex omnibus*; Benedict XV, 1917 Code of Canon Law, canon 855; John Paul II, 1983 Code of Canon Law, canon 915; Congregation for the Doctrine of the Faith, Letter to bishops of the Catholic Church concerning the reception of Eucharistic communion by those faithful who after a divorce have entered a new marriage, AAS 86 (1994): 974-79; Code of Canon Law for Eastern Churches, canon 712; Catechism of the Catholic Church, 1650, 2390; Congregation for the Doctrine of the Faith, Concerning Some Objections to the Church’s Teaching on the Reception of Holy Communion by Divorced and Remarried Members of the Faithful, in “Documenti e Studi”,

Ecclesiasticus 15:21:

“He hath commanded no man to do wickedly, and he hath given no man license to sin.”

On the Pastoral Care of the Divorced and Remarried, Vatican City 1998, pp. 20-29; Pontifical Council for Legislative Texts (PCLT), “Declaration Concerning the Admission to Holy Communion of Faithful who are Divorced and Remarried”, on-line at http://www.vatican.va/roman_curia/pontifical_councils/intrptxt/documents/rc_pc_intrptxt_doc_20000706_declaration_en.html; Benedict XVI, Apostolic Exhortation *Sacramentum caritatis* 29; AAS 99 (2007), 128-29.

17. AL 298: “The divorced who have entered a new union, for example, can

find themselves in a variety of situations, which should not be pigeonholed or fit into overly rigid classifications leaving no room for a suitable personal and pastoral discernment. One thing is a second union consolidated over time, with new children, proven fidelity, generous self-giving, Christian commitment, a consciousness of its irregularity and of the great difficulty of going back without feeling in conscience that one would fall into new sins.”

If understood as meaning that the divorced and remarried can either sin or culpably expose themselves to the occasion of sin by abstaining from sexual relations in accordance with the perennial teaching and discipline of the Church:

- i). *Temeraria, falsa.*
- ii). *Scandalosa, prava, derogans praxi et disciplinae Ecclesiae.*

Ecclesiasticus 15:16: “If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee.”

See also: 1 Cor. 7:11, 10:13; John Paul II, *Veritatis splendor*, 102-03: AAS 85 (1993): 1213-14; Apostolic Exhortation, *Familiaris consortio*, 84, AAS 74 (1982) 92-149; Catechism of the Catholic Church, 1650; Benedict XVI, Apostolic Exhortation *Sacramentum caritatis* 99 (2007), 128-29.v 18. AL 298: “There are also the cases of those who made every effort to save their first marriage and were unjustly abandoned, or of those who have entered into a second union for the sake of the children’s upbringing, and are sometimes subjectively certain in conscience that their previous and irreparably broken marriage had never been valid.”

If understood as meaning that subjective certainty in conscience about

the invalidity of a previous marriage is sufficient on its own to excuse from guilt or legal penalty those who contract a new marriage when their previous marriage is recognised as valid by the Church:

- i). *Temeraria, falsa.*
- ii). *Scandalosa.*

Council of Trent, Session 24, canon 12: “If anyone says that matrimonial cases do not belong to ecclesiastical judges, let him be anathema” (DH 1812).

See also: Leo XIII, *Arcanum*, ASS 12 (1879), 393; John Paul II, 1983 Code of Canon Law, canons 1059-60, 1085.

19. AL 311: “The teaching of moral theology should not fail to incorporate these considerations.”

Understood as meaning that the teaching of moral theology in the Catholic Church should present as probable or true any of the propositions censured above:

- i). *Falsa.*
- ii). *Scandalosa, prava, perversa, perniciosa.*

Matt. 5:19: “He therefore that shall break one of these least commandments, and

shall so teach men, shall be called least in the kingdom of heaven.”

See also: Is. 5:20; Mt. 28:20; 1 Tim. 6:20; Jas. 3:1; Pius IX, Bull *Ineffabilis Deus*, DH 2802; 1st Vatican Council, Constitution *Dei Filius*, cap. 4 (DH 3020); Pius X, Motu Proprio *Sacrorum antistitum*, DH 3541; 1st Vatican Council, Constitution *Dei Filius*, cap. 4 (DH 3020); Congregation for the Doctrine of the Faith, *Iusiurandum fidelitatis in suscipiendo officio nomine ecclesiae exercendo*, AAS 81 (1989): 106; Congregation for the Doctrine of the Faith, *Donum veritatis*, On the ecclesial vocation of the theologian, AAS 82 (1990): 1559; John Paul II, *Veritatis splendor*, 115-16: AAS 85 (1993): 1223-24; Benedict XVI, Congregation for the Doctrine of the Faith, Notification on the Works of Father Jon Sobrino SJ, 2 (DH 5107).

The propositions censured above have been condemned in many previous magisterial documents. It is urgently necessary that their condemnation be repeated by the Supreme Pontiff in a definitive and final manner and that it be authoritatively stated that *Amoris laetitia* does not require any of them to be believed or considered as possibly true.

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The Silence of the Shepherds on Homosexuality

In your book, you note that natural law is the basis for opposition to the culture threatening acceptance of homosexual behavior. In recent months, we've seen this particularly threaten Christians and Catholics yet few Catholic leaders dare to speak about it.

RR: Natural law teaching is at the heart of the Catholic Church. It appears both faith and reason are being abandoned at the same time in favor of sentimentality.

It seems that some Church leaders have fallen in line with this (gay) agenda, or at least have maintained complete silence in the face of it. Silence implies consent.

It is very demoralizing that not more of them have stood up against this grotesque lie about humanity.

Why the silence from Church leadership?

RR: We can find part of the answer in St. Augustine's City of God. In Book One, Chapter 9, he wrote: "We tend culpably to evade our responsibility when we ought to instruct and admonish them [the ill-doers], sometimes even with sharp reproof and censure, either because the task is irksome, or because we are afraid of giving offense; or it may be that we shrank from incurring their enmity, for fear that they may hinder

and harm us in worldly matters, in respect either of what we eagerly seek to attain, or of what we weakly dread to lose." I think this explains a lot.

From history, however, we should not be too surprised at the silence or the complicity. Remember Peter Kreeft's brilliant line, "The first Bishop to accept a government grant was Judas." Under Henry VIII, only one Bishop stayed faithful, St. John Fisher. (We are certainly doing better than that today, thank God!) I have been reading My Battle against Hitler, by the great Dietrich von Hildebrand. In it, he recounts how some Catholic bishops intellectually collaborated with the Nazis, gave into and actually promoted the rationalizations necessary to accept the legitimacy of Nazi rule.

Don't you think it is over the top to make an analogy to the Nazi times?

RR: I don't think it's a stretch to point to Nazi Germany in 1935 as an analogy to current events. That is when the Nuremberg Laws were passed, stripping Jews of their German citizenship and forbidding marriage between non-Jews and Jews.

No doubt, there were still many fine and upstanding people in Germany at the time, including many Catholics, but from then on they had to keep their mouths shut about the Nazi racial superiority teachings because they were

An interview with Robert Reilly, author of the important book, Making Gay Okay

BY JOHN-HENRY WESTEN



state law. I am sure there were many people opposed to the race theory of history who said to themselves, as people do today regarding homosexual “marriage,” “Well, this is a losing issue. Let’s leave it alone and move on.”

They were probably too frightened to consider what they were moving on to, just as people today avoid thinking about the consequences of the complete denial of reality involved in

homosexual “marriage.” Anyone who thinks that we are involved in a denial of reality any less profound than that of 1935 Germany is kidding themselves. Success for the LGBT dream requires the obliteration of the real and the removal of those who insist on the existence of reality.

What do you make of the approach of some Catholic bishops who have

chosen, when asked about ‘gays,’ to selectively quote from the Catechism those teachings that align with the times — those who quote only “They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided.”

RR: Of course, the real issue today is not “unjust discrimination” toward homosexuals but forced submission to the LGBT gender ideology. The largely phony discrimination issue is used as a weapon to demand complete conformity with the LGBT agenda. I tell the full story about how this enforcement is taking place in my book, *Making Gay Okay: How Rationalizing Homosexual Behavior Is Changing Everything*. The people suffering discrimination today are the ones who insist on telling the truth. George Orwell remarked that, “The more a society drifts from truth, the more it will hate those who speak it.”

John-Henry Westen is the co-founder and editor-in-chief of LifeSiteNews.com. He and his wife Dianne and their eight children live in Ontario, Canada.

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Messages of Padre Pio to a Soul

Padre Pio, while alive, appeared to many in bilocation. Even after death, he continues to manifest himself to certain persons.

He has appeared to a privileged soul and has dictated the following message. It is faithfully reproduced.

Padre Pio appeared surrounded and suffused by a marvelous light, in the midst of flowers and surrounded by angels. His wounds were luminous, but more than the others, the wound in his side. On his breast was a Cross, but without the Crucified. The Crucified was he. —REV. VINCENT P. MICELI, SJ

Dear Brother:

Write. Do not be afraid! I am Padre Pio!

Live eternally in Jesus, King and Master of the entire Universe. From the throne of my glory, I make known to you my words while you are yet in the tempestuous sea of human life that struggles and swims in the manure pile of every filthiness.

I, Padre Pio, lover of Jesus Crucified, living copy of His life, have permission to communicate to you what happened to me since I died.

The Omnipotent God, most just and most amiable, permitted that my soul remain yet for three days upon the terrestrial globe, at the foot of the Tabernacle to repair for all the irreverences that were committed by the gathering of the people on account of my presence in

the holy place of God. Having to remain three days at the foot of the Tabernacle, I wish to say was not to the prejudice of the sanctity which the infinite bounty of God wished to lavish on me. At the instant of my passing, I understood in the Light of God the need of a complete Act of Reparation, for all the souls who had for so many years committed, on account of me, so many acts of irreverence before the Blessed Sacrament.

The soul enamored of God, knowing that the light of the Eternal Son, the beauty of God, is drawing near, precipitates itself of its own accord to give to the Lord the final attestation of love and reparation. Therefore, there is nothing strange about those three days of reparation. At the same time I was worthy to be like Christ until I entered into the fulgent glory which awaited me. Did not Christ remain three days and three nights in the sepulcher? And the virginal body of our most sweet Mother Immaculate, did it not remain upon the earth three days and three nights? Inscrutable Divine designs which human reason stretches out to understand! But while the Most Holy soul of Jesus enjoyed the beatific glory of His Divinity in the bosom of His Heavenly Father, for me the three days passed at the foot of the Tabernacle were a little bit painful.

Later, my soul took its flight, pausing in the mansions of Heaven to contemplate all the greatness of the

*Editor's Note: I found these pages in the files of Fr. Vincent P. Miceli, SJ, whose estate I served as executor. Fr. Miceli regarded the messages as authentic, and employed them sparingly in his own writing and lectures 30+ years ago. Given his own perspicacity and powers of judgment—on display in his groundbreaking 1980 book, *The Antichrist* (available from Roman Catholic Books, BooksForCatholics.com, \$19.95)—Miceli's view is worth respecting. As are the purported words of St. Padre Pio here. The text is available now on the Web, but when Fr. Miceli had them, they were little known. Fr. Miceli's brief introduction introduces the text. —Roger A. McCaffrey*

Omnipotent God. Afterwards, I passed the last throne, where my soul, sinking, contemplated all the mysteries that are enjoyed in Paradise.

I found myself beside my dear Father Francis, surrounded by the Seraphim and the Cherubim, who sang hosannas and hymns of love and glory.

Do you wish to know what my glory is? I can convey to you a faint idea. There are the heavenly joys which are always more explorable and in which one remains always ecstatic. But it is not for all the same glory. The soul which has loved the more, which has suffered the more and which preserved itself in true purity, this soul is capable of tasting the comprehensive mystery of the Heavenly Jerusalem.

In Heaven I am in continual colloquy with God for the salvation of souls; but especially I take recourse to the Queen of Heaven and of the earth. Together with the Madonna, I will develop my mission. This is a time of great corruption in the world, but it is also a time of

great mercy on the part of God, Who still awaits in order that His infinite merits will be utilized.

I will not speak of the great reward due to so many sufferings since, if it had been possible, I would have preferred to remain upon the earth to suffer until the end of the world, to make reparation to such a Divine Majesty, so outraged, and to be able to save still other souls.

However, my mission will yet continue. I will not be inoperative. I shall accompany the souls who have been dear to me. I will watch those who vacillate in their Faith. I shall be with you as long as the Divine Will so disposes.

Invoke me in your painful harassments, in your Tormented Valley of Tears! I will help you and I will assist you in order that your faith may not vacillate and that you may render glory to the Lord, Who has created you out of nothing!

Oh, slovenly souls, appraise your existence! Make for yourselves a great treasure for eternity!



Everyone says “Padre Pio is dead! Padre Pio is dead!” But how do they say “dead” of one who reaches the true life of eternity? The immortal soul leaves its mortal remains to enjoy its true happiness. Dead are those who live far from God, without living the true life; that is, of Divine Grace. The soul dead to grace lives in darkness, its body like a walking cadaver without essential soundness. All the life that animates the body is the real substance spread by the Life of the Soul. Therefore, that title of “dead” for the followers of Christ is absurd. One should say “passage” or “trip to the paternal home.”

In the world one travels much, conducting one’s own soul in the miserable

frail vessel which encloses it. Therefore, there are the intellectual faculties which act, protected by the soul. Woe to those who do not know well what is signified to pass from the earth to eternity. We feel great fear because we do not live in actual reality. For such reason we give too much access to humanity, living a life of half measures.

Love the true life which conducts you to Christ! The flesh must serve as the instrument to treasure the trip to the Eternal Wedding Banquet! He who knows how to travel will find his triumph, the triumph of having kept well the treasure of the immortal soul in a terrestrial skin, the body, which at the end will resurrect to enjoy the heavenly beatitude.

I told you that I passed my Purgatory at the foot of the Tabernacle; so it pleased the Lord. I could do more and diversely, My Purgatory I also passed on earth with the wounds of Jesus Christ Crucified and with my soul continuously in painful anguish, similar to that which Jesus suffered on the Cross in His Sorrowful Agony. I was able to live so long through the assistance which the Lord gave me.

In the world one lives without Faith, or with languid Faith. Those who are a little nearer the Lord, are able to labor the more and enrich their souls with the vital essence. Blessed are those souls who, like industrious bees, arrive to attain the celestial goal with their crown upon their heads well-formed. Meanwhile, one thinks to enjoy himself in the world and to sin much. There are inexorable threats of God. The whole court of Heaven adores and supplicates the Divine Omnipotence in order to placate it. Therefore, let us all pray and offer!

The more the body is held in check, mortifying the strong passions, the more it is maintained in purity, the more it serves to work for good and the more greatly will it shine in the blessed eternity!

Death is not death for him who has lived the life of Christ, but is life. The soul is the living center of the whole human being. As soon as it leaves the body, it goes like an arrow to God, the Spring of Life, to begin the life without end. Things being as they are, the soul in the Grace of God need not feel that sense of terror at the drawing near of the supreme hour of the meeting with the Creator.

By some I have been judged, surly, irascible. Behold the motive! How many intimate battles must we overcome against the enemy of pride which at times strongly molested me and, therefore, in certain propitious circumstances, I had to act in a contrary manner. But one should not easily judge a soul, which humbly loves, serves and sacrifices itself for the Glory of God.

Dear brother in Christ and with Christ, I recommend to you as to how to occupy yourself at present in order to honor always more the great Mother of God and our Mother. If you were in Heaven, noting that which reigns impure in the heart of man and how man would like to overturn the plans of God manifested through the human Redemption by means of Mary Immaculate, you would precipitate yourself, if it were possible, upon the earth to manifest to the world the infallible truth of the Incarnate Word in the most pure bosom of the Virgin Mary, through the operation and virtue of the Holy Spirit. Knowing all that is in the world,

you could not arrive at comprehending it fully, not finding yourself in the eternal splendor of God. How much consternation and even fear, to express myself humanly, would the Infinite Justice of God cause in us, which wished to proceed, in seeing His Infinite Majesty vilified and outraged!

You, my brother, wish to know how the Blessed enjoy heaven and at the same time have consternation and fear. Understand that we, being happy in Heaven, are constrained to humanize ourselves to make you understand the better. Was not Jesus, the Word of God, compelled to humanize Himself and save humanity? Therefore, there is nothing strange if we show ourselves sorrowful and distressed and if we are able to assist the terrorized in the great terrible calamity which will strike all of humanity, defiled by guilt without a way to escape. The Angels, even being Pure Spirits, when necessary, take on human form. Everything is possible with God when He wants it. The sorrowful manifestation must appear so, realizing how much the Redemption

did cost the Omnipotent God, when man identifies himself with the horror that his dark presence rouses in God.

When the sky is serene and the sun shines, man is happy to be able to act easily and without meeting an obstacle, but when the sky shows itself darkened, and permits a torrential rain then, yes, man takes measures to take care of himself—always if he wants to.

How many nefarious purposes of immoral libertinism there are. The evil, wishing to disguise their corruption, want to becloud or to annul the attributes of God in creation and in the Redemption for man fallen and now depraved by so many wickednesses. The world walks in darkness; there is no longer any way of escape. Worse than Sodom and Gomorra, it ought to be struck and straight away reduced to nothing. Do not delay in instilling a little light of Heaven into souls. But above all, Consecrated Souls, remodeled, should receive this light—those who wish to exchange the Heavenly Food for the acorns of filthy animals.



What is going to happen in the world?... Our joy in Heaven is pervaded by anguished shudders, because all of us have beings upon the earth who are a part of us. Make haste! Do not tarry in reflection! Write, speak, shake the hearts which would throw themselves onto the manure pile!

They are, more than all the others, our Consecrated Brothers, those who embitter the “Bread of Life”, because their conduct is beginning to become rotten. What a piercing prospect!....

What Babylon to behold!.... The hour is most grave and they will be the first to be involved in the storm, because through them and by means of them is attained so much evil in the world!

Put your program into action:

First: Manifest to the world the Immaculateness of the Virgin Mary.

Second: Manifest that Consecrated souls, not wishing to follow the norms of purity and of virginal continence, are not worthy to remain in the service of God near the Holy Tabernacle.

Humanity needs much prayer, more penitence, more closeness to the Eucharistic Jesus, more dedication and immolation. Victims are needed for reparation—immolated souls, pure souls. The sufferings of pure souls penetrate the Heavens.

Oh, that the faithful do not sleep! They should help the interests of their Creator! They should avoid useless pastimes—TELEVISION! Souls should exercise privation, penitence and zeal for the Glory of God!



I propose you to manifest to the world still two important problems that have much value in the Beatific Glory where we are. If it were possible to ascend above the earth, we would be ready to come back to treasure, each one of us, those empty moments, great and small, escaped uselessly for time lost.

God has created man, not for him to lose himself in time, but to save himself—to sanctify himself by means of time, utilized for the Heavenly Fatherland which awaits all. It is the loss of time uselessly in sin which gradually draws us into the inferno.

In the second place, inculcate the necessity to live in the Presence of God. How important it is to live in the Presence of God. The Lord Himself said to Abraham, when He made him the

father of the great generation: “Walk in My Presence and be perfect.”

Joseph, son of Jacob, invited to do evil in the house of Putiphar, refused energetically, saying: “How am I to do an evil act in the Presence of God?” In consequence of this, he was calumniated and later put in prison. But the Lord was with Joseph and rewarded him by making him enter into the good graces of the governor of the prison, who entrusted to him all the prisoners and all had to obey his orders. Moreover, the Lord rewarded him giving him the gift of prophecy and so he came out of the prison and was made Viceroy of Egypt.

The chaste Susanna, invited to sin, at the thought “God sees me!” said her resolute “no.” The deluded tempters

fabricated a calumny and condemned her to death. The Lord wished to reward her and sent her the Prophet Daniel, who discovered and exposed the calumny. The accusers of Susanna were condemned and she was freed from the infamous calumny, which would have brought her to martyrdom.

Most important are these problems of the last times so sinful with scandals! The people live as if God did not exist and those who know the Divine Existence try to withdraw their gaze from God in order not to become preoccupied in the liberty of their misled conduct. Many souls would like to know and to understand what I did and said at San Giovanni Rotondo, but they can’t stop themselves at a firm and convincing base.



I recommend to you to insist upon making progress in love and the need of that supreme act of love which Jesus lavished in giving all of Himself without limit to souls. O, would that the gratitude to the Eucharistic Jesus were felt, and would that it were put into practice! The Tabernacle is the spring of life. It is the sustenance, the peace, the help, the comfort of worn out souls.

One must go to Jesus with true faith and not through habit, forgetting Him

as soon as possible! To live the Faith, that living Faith which transports souls to sublime things, and not to dive so much to the earth! The world is a passage. One must know how to free oneself of fleeting things.

If souls do not often draw near to the Eucharistic Fire, they will remain frozen, without enthusiasm, tepid, unadorned. And what consolation does not Jesus receive from these souls who do not have the strength to fly above all creation? One must live firm in the

practical conviction of how one must love and serve the Lord.

Oh, if souls well knew and appreciated the great gift of God, remaining living upon the earth, how differently they would live their lives! From the Tabernacle is obtained every treasure. The soul is beatified and lives transformed in God. Without feeling hunger and thirst for the Living God, one lives an empty and dark life, one which does not receive any growth.



There are attributed to me miracles, prophecies, bilocation, the stigmata, etc. But I have been nothing but an instrument of the Lord. Without the rain falling from the sky, the land produces nothing but brambles and thorns. In some way Jesus must be served by some souls to show the world His existence and

His Omnipotence. The Lord gave so many graces to so many souls, but then He withdrew them, because He wants correspondence. The seed must germinate; the land must be fertile. One must only know how to receive God who knocks and if we do not open generously to receive His visit... He passes over... He does not stop to make His

dwelling there. It needs the disposition and this is a duty. The rest He does, and He knows how to do it well. But the soul which searches and wants the visit of God, must set itself apart from the din of the world.

The good God has found me... solitary in prayer. He has knocked at the door of my heart and I have welcomed

Him, thinking that it was right and proper to welcome a God Who has created me. To love God is the maximum duty of life and I understood it since I was a child, as many children understand it now who are not yet spoiled by the world.

It is the families that hold the door shut to the light of the sun! It is the families that waste time around the television, surrounded by their little ones! They listen with anxiety to the interesting points and are not preoccupied by the little ones who draw so much poison into their innocent little hearts... and therefore the Lord passes!

THIS IS THE IMPORTANT TIME: THE PASSAGE OF GOD, WITHOUT GIVING HIM LIBERTY TO STOP! And later... poor families... who form a hovel of rebellion of their homes!

I, through the grace of God, have completed my day and believe to have done my duty in giving to Love

everything that He, by Love, donated to me along His Calvary. If one only knew how much returns one hundred fold from God, for each minimal act, done out of love for Him! To all those thousands of persons who have come to see me at San Giovanni Rotondo, not heeding inconveniences and sacrifices, I ask: "Have you changed your conduct? What fruits have you received in approaching a poor servant of God. If you all would be changed, you would have brought light to the world. Your contacts with me have borne little fruit, otherwise the world would not be always worse."

Think: If the seed under the earth does not die, it will not take root. If man does not die to all his inclinations of the flesh, he cannot have life.

The man and woman, in the terrestrial paradise, knew neither how to fight nor to win the diabolical fight against pride, and they were conquered,

falling under the feet of Satan. Their sin has fallen upon all their generation until the end of the world and, therefore, the fight revives always in man, because produced by sin. As an unnatural father, leading a scandalous life, perverts even his children with his bad example, so Adam has perverted the world.

What I am going to announce to you now, you, dear brother, can freely report because it is urgent that humanity shakes itself and awakens itself, in order that it does not sleep in the mire of guilt, and it recognize the Omnipotence of God, three times Holy, from Whose Heart gushes milk and honey and not spite. It is man that is procuring lashes with his manifestations of rebellion against the Most High God. Man, abandoned to himself by God, is setting out for a chasm of every perdition.



Write this also:

One cannot comprehend enough the great importance of the soul when it must appear before the Infinite Majesty of a Judging God.

Even certain saints, even those having excelled in sanctity, had for a few instants to wait to enter into eternal glory for certain things which seem to human eyes to be a trifle.

Each soul must correspond according to the talents lavished upon it by the Lord.

I leave you, O brother, this heritage: THE CRUCIFIX, THE EUCHARIST, THE IMMACULATE HEART OF MARY AND THE SOULS TO BE SAVED!

SECOND MESSAGE OF PADRE PIO TO A SOUL

Dear Brother:

Write! The Lord wished to serve Himself first by me and later by you. The choice was made by God, who was disposed to reveal His Will through means of me, so that you can transmit it to the pagan world.

Now I make known to all of you that are on the earth, men, women and youth, male and female, that the terrestrial globe is docile to the dispositions of the Creator, obeying natural laws. Meanwhile, the globe wails and is found in great mourning in seeing

itself so much slammed, butted and trampled upon by humanity, so rebellious to its Creator, to its Redeemer.

In the natural field what thing lacks to your support, to the germination of your human existence? On the part of God, nothing! It is you, who receiving,

instead of giving thanks, turn your back to your Benefactor and curse with your insane conduct the Master of Heaven Who benefits you! Do you realize that you are living days obscure and terrible and that the darkness of the death surrounds your agonized destiny, thirsty for pleasure? Do you not want to open your eyes to see clearly in the light of the sun your iniquitous works? Do you not wish to give faith and believe in the messages which from Heaven are envoys in search of you, lost sheep?

I have told you that your Creator has not lacked in anything to govern you. But answer me: Is not your body perhaps like a beast of burden which lives under the lash of an iniquitous Master to obey Him? In what does your life on earth consist? It is all your mental elevation in apprenticeship that is

proposing to extend even to the end of the skies to explore the works created by God at any risk... and all this scientific work, fabulously applauded by rash humanity... to what radically based achievement is it turning your soul?

The Lord has given you many means to live well, but more than all has left the precious means to save your soul. Your intelligence wears itself out in experimentation of new human inventions. Solely your soul, which is infinite, does not find the wings to find your Creator, your Redeemer! You live the life of paganism, because you have a venal heart—too egotistic. Each one loves himself to the prejudice of his own like, because you have lost the way of the true love of God.

Think seriously! The Lord is no longer able to stand your pride, your

arrogance, your petrified heart of guilt. All your conduct reduces itself to a rag of luxury and of worldly glory. You skim the edge of the precipice and you do not wish to give account! Wake up, shake yourself, get away from the drunkenness and do not make yourself inebriated by the infernal enemy, who by now has greatly advanced in possessing you—some more—some less. Generally, his pestilential influence goes extending itself always more.

Very little time remains to restore your soul to the right tracks. Do a bit of penitence! Let go of the corrupt pastimes, days and nights! If repentant, you do not come back to your God, then the shades of death will follow your steps.



Summer comes and the churches go profaned because of the neglect of Priests, relaxed and so much up-to-date, passing over with indifference the owed respect and modesty which must be observed in places consecrated to the Presence of the Living God.

In churches should be practiced the most exact Will of God! No nudism,

head uncovered and women in pants! The Lord chose His coming on earth when the women in Palestine always went with head covered and the men wore the tunic with an outer cape. The Heavenly Queen is depicted in all her images with clothing long and head covered. Therefore, in the Name of God, nothing unseemly should enter

the Holy Temple! Ministers of God should reprimand such pusillanimity. They should have their eyes watchful to check on the faithful. They should search in all the glory of God and with paternal anxiety know how to well-leaven the masses, thus removing far away the Divine Wrath, which is too wearied in waiting.



The feminine sex is the delicate sex and must live its delicacy; that is, the gentleness of feeling in acts of expression. Her

comportment, more delicate than that of man, should be marked by purity—by personal reserve. And, instead, women perverting the order of

God with their comportment, pervert humanity, society, the family, the innocence of those who surround them...



Two avidities in these last times throw men into the abyss: the ambition for money and the greed for enjoyment. For women there is libertinism in everything.

The life of man upon earth should be a life of conquest for eternal life, fighting against the adverse passions for the conquest of the Kingdom of God. How many battles, what industry

does one not meet in the tempestuous Sea of Life of the world to better always more one's own position; to so have more availability to not stumble into some unfruitful delusion; to acquire

a good name; to better yourself over whoever could compromise your own good success!

But have you ever thought that your soul bears indelibly imprinted in it that eternal Word of God: “Let Us make man to Our Image and Likeness!”? Therefore, man, created by the fountain of inexorable love, of eternal life, should live in positive reality. Only prayer can offer you this reality. Jesus has left you the example. He withdrew even from the Apostles to retire in prayer. And He, you know, did not have any need to do so. He said also to His Apostles, His Pre-dict: “Watch and pray that you do not fall into temptation.”

HE WHO PRAYS IS SAVED; HE WHO DOES NOT PRAY IS DAMNED!

So the true way is lost because you do not want to spend a little bit of time with God. To pray causes you annoyance. You are greatly assailed by the world and do not more feel the need of God. You think Him far away from you and therefore you hold Him set aside as if He did not exist.

You find only the time for your lethal repose, hour upon hour to look at that worldly instrument of evening ruin—the TELEVISION—darkening always more your minds, contaminated by so many sickly and sinful revolutions. Think seriously, that solely because the soul is the greater richness of your life, because it has been made and, nobly, by a God, Creator of the Universe. All outside this reality is all loss. Not sowing anything for eternity, you live in a void, treading underfoot your own dignity of the free gift received from God.... your soul.

Revive your Faith! Praying, you will save yourselves! Think of the generosity of so many Martyrs to save their own souls! And what are you doing to save your soul? Is the beast of burden worth

You find only the time for your lethal repose, hour upon hour to look at that worldly instrument of evening ruin—the television—darkening always more your minds, contaminated by so many sickly and sinful revolutions.

more than the owner?... And if your soul is of infinite value, why walk on it and treat it like a beast of burden?... Isn't your soul a possession that is a part of you? The truth one cannot deny. The soul in reality lives in you, trans-fuses you. When it separates from your body to arrive at Eternity, your body becomes inert and then goes to putrefy. But a mystery of so great importance does not preoccupy you at all, as if you had been guaranteed eternity on earth?

Progressive science occupies so many in the world and the Divine Science goes always more in decadence—the Science of Love which should permeate all of your existence. Progressive Science? What a disaster for so many rash souls! One is able to say that modern science is the Bible of the demon. Discover something new, exploit some laws of nature, throw yourself off the globe... all should bring one closer to God, Who has put so many marvelous secrets in the world and gives the means to discover them with the gift of intelligence.

Instead man, little atom in the Universe, loses himself in his pride. He believes himself great because he scans, skimmingly, the creation and does not give thought to the Creator. He forgets his Eternal Destiny, thinking only of time, faithful to his science. But Faith, which is the true science, conquers human science.

In the world all has limits. God alone has no limits, neither in the past

nor in the future. He is the Uncreated, the Omnipotent, the Omniscient, the Infinite Abyss Who is never filled. Therefore, you cannot escape his watchful eyes upon you. He sees all, and with that measure with which you are measuring Him, you will be measured without fail on the last day when in His Immense Majesty at the right of the Father of all peoples, He will say to you: “Depart, you cursed, into the Eternal Fire! I do not know you!”

These, my warnings, are immense graces which you are receiving from God, because I speak to you in His Name, to call back your attention to a true betterment. But if you do not do it and if you continue to be deaf, you will no longer escape Divine Justice.

You have many means of salvation, but above all PRAYER—the drawing close to God.

Churches are deserted. You feel no longer any attraction to search for Him who always goes searching for His lost sheep. But those who go to Church, with what haste and irreverence they stand before the Presence of God, alive and true in the Tabernacle! Some, having acquired a certain habit, enter into churches with so much inattention, with so much lack of love, with so much unseemliness in attire and in bearing—that the Sacred Place of God is profaned.

I repeat to you again: Do not measure time to the Lord, nor to your soul. Esteem it, take care of it, conduct it

straight to your Creator. You well know how unexpectedly you can find yourself before the Tribunal of God. Certain unexpected deaths are indications of reproof and punishment of God, because of living forgetful of God.

The Lord is most merciful, but He is also inexorable in His Infinite Justice!

Blessed are those who know the end for which they have been created. But how few they are!

The Priests!.... What greatness of dignity covers them and how great the insensateness in their wills to degrade themselves.

That priest who feels the need to have a woman next to him, shows that he has a heart completely devoid of God.

Hear, O Consecrated!

God, Who is Purity in His Essence, has elected to have an immaculate family even here on earth. The intimate family of God is made up of virgin souls chosen by Him. Wherever there lives a soul pure and virginal, there is the Temple of God. Your minds, O Priests, are altars of God, where He is

immolating Himself. Blessed you are if you inspire Divine Grace, as gardens of flowers, as Temples of Religion, as Altars of the Priesthood!

To you, O Consecrated Souls, is assigned a duty wholly special, because you are of those who keep immaculate the nuptial bed of the Lord. The virginal soul is a victim who offers himself to its Mother, the Church. Virginal Priests are those who magnify and exalt with their lips the Passion of Christ and bearing in their bodies the Passion of Christ, are perfumed lilies of the Church.

As clear water reflects the sun, so the pure and chaste soul reflects the Image of God, which reveals itself to the pure and clean of heart. Remember this with great attention: The more beautiful and more precious ornament of the Priest is his Virginal Purity. Purity soars above the Heavens and gives the vision and knowledge of sublime things. It is a reflection of the clarity of God, gives creation to heroism in virtue and in martyrdom, and gives

ardor and enthusiasm for the salvation of souls.

What are you doing, dear Brothers, to preserve yourselves chaste and pure in the midst of so many dangers of a world bewitching and traitorous? Mortification of the external senses, especially of the eyes and of the ears, avoiding idle familiarity, which is the sepulcher of purity. Oh! Virginal Purity is envied even by the Angels! It gives a characteristic splendor to the eye and to one's attitude. Purity comes from Heaven. It requires that one ask for it incessantly from the Lord and pay attention that it not be obscured. One needs close the doors to the sensuality from earth, like when one bars the doors and windows to stop anyone being able to enter. The fluent aspect of the Omnipotent God should enamor you of Him and make you to live the life of Heaven even down here on earth.

Let the faithful remember at present, each Thursday, to make in the parishes, or at last privately at home, a Holy Hour for the Sanctification of Priests.



You, dear brother, ask me for a message for the divorced. But my message has no force in the face of so many public scandals which are committed.

Divorce!..... Anything but divorce!..... It is sinful adultery which the persecutors of the Church wish to introduce into Italy! How can my words eliminate the muddy turbulence of revolt against the fundamental Divine Law? What mirror can I hold up to a people so pagan and drunk with passion?.... The partisans of Satan have their kingdom in the world. What fire

smolders under the ashes, which go exploding always more and more!

Messages!.....What result would any message have, for messages, if lent with Faith, do they not leave them in the dark?... and further...it is already too late.

Nevertheless, write:

Divorce is the turpitude of the last times, familial and social disorder, blood-curdling orphanity in the world! One must consider always the true cry of alarm of great anguish and of bitterness in the Heart of God! But men have made of themselves playthings of the infernal masters. How can one

reedify that which now has fallen into ruin? Solely more strong prayer and the suffering of the good, united to prayer, could introduce some spars of light into darkened brains.

Even finding myself in immortal glory, thanks to the love which unites us to the Holy Mother the Church in only one bond with you viators, in the name of God and through the means of my dear brother, I address to you my burning word, which parts itself from Heaven to reach you yet in the storm of the world. But in a particular manner I address all those who have seen me in person and have shared my sentiments

*I address to you my burning word, which parts itself
from Heaven to reach you yet in the storm of the world.
But in a particular manner I address all those who
have seen me in person and have shared my sentiments
of Faith with great transports of love for God.*

of Faith with great transports of love for God.

Hear me attentively!

It is the setting of the evening and the advance of the night of life in the world. The invasion of evil progresses always more and exercises its empire. Humanity is disproportionately advancing toward the abyss, in a fearful way which throws into fear and discomfort the souls sorrowfully terrorized, of those few good and firm in Faith. A cry of alarm of deep bitterness pervades the anguished soul of the Church—of the Vicar of Christ and his members.

Still once more gather around me. Hear the cry of my supplicating word!

Souls, who yet are firm in Faith, raise your flag of peace, of love, of Faith for Christ and with Christ, to defend your personal rights according to the norms established by the Supreme Being and included in the Doctrine of the Church. Form your army against the current of evil! Your Padre Pio will assist you!...

Man, blinded by guilt, would familiarize with Satan. For divorce is an official lie of rebellion against God and against the Church.

The Lord, Father of all, before He left the earth and after having given entirely His innocent life at the price of His blood said: "I will not leave you orphans. I will be with you to the end of time!"

Cruel and insensate men cry the opposition: "We want divorce! We will form families of orphans! We will multiply the scandals and the corruption of the world." Behold the rebellion shared with Satan? O, iniquitous men, consider and consider well this mournful and disastrous concept—the destruction of families and of many innocent souls, victims of the dissolubility of matrimony!

The Lord has blessed matrimony, taking away the original guilt of the first man, to give you eternal happiness. And you wish to turn back? Families are not obliged to incur the danger of family decomposition. They must annul the abhorrent idea. You do not have to disintegrate?... You have lost the idea of true civility of life.

Divorce would be the point more indicative of catastrophic life. Render yourselves conscious of your behavior. Do not defraud further the work of God hidden in your souls! Do not live any longer as rebellious! You are abasing too much your personal dignity, having lost the way of Divine dignity. You should realize how you have so many courses of action open to yourselves! Instead... of the woman you have made a branch of brutal passion and immodesty!

Divorce.... Fornication.... Leave and take one who more sympathizes, who more makes you happy for the life of pleasure, keeping the low view of

your own advantage. Luxury, ambition and cupidity have made you slaves of the earth you tread upon!

All the political forces are drunk with evil. But pride is very abhorrent to God. Open well your eyes! You do not need to be pessimistic. Look around and verify how all goes in ruination, and ill is sorrowfully unpleasant; look at the causes. Analyze your conduct. Think that each instant that passes of your life is a new debt contracted with God. Return to a normal life—sane, correct and supported by Divine Grace!

Be no more transgressors of the integral law of God. Try no further His paternal indignation. Attenuate the evil—do not make yourselves accomplices. Eliminate the warfare against God, against the Pontiff, the Vicar of Christ! It is up to him to make any decision under any aspect. He, the watchful helmsman, will guide to safety the little vessel battered by the opposing winds. The Pontiff is the loving vigilant of the moral future of humanity. Do not let yourselves be carried away by the impetuous current, which would dissolve all into nothing.

Have a clear understanding of the Supreme Being and do not waste much time only for human science which, in the final analysis, will leave you with empty hands. Do not wish yourselves forever edified upon earth, but edify and restore yourself to God in His being, which does not know the sunset.

The soul that has seeded will harvest. Think it over well! Utilize your existence in a noble change, fruitful, imperishable and do not abhor the suffering which surrounds your pathway for your purification!

Exactly for living the life of ease, to love amusement, to be greedy for enjoyment, you lose peace and repose and

you will be overwhelmed in the dizzy course that will swallow up everything!

Renounce things illicit and superfluous! It is suffering which lends merits to life and the more you appreciate life, the more it is worth. But not human appreciation—that appeases the senses, but an appreciation which makes you encounter God, appreciating the basic principles of salvation of your souls.

Since I left the earth until today, a great step to the worse has been made. Darkness covers all the face of the earth. I want you to take notice how you conduct your perdition, accelerating the time of the punishments. Instead of disarming the Divine Justice, you are accelerating the time for the final battle. I repeat it to you anew: PRAY! PRAY! PRAY! Search for your Christ hanging from the Cross, all pierced and bloodied for your ransom—for your salvation!

Render valid and do not nullify so many most precious infinite merits! Live no longer in ingratitude—in insensitivity! Alight in your hearts the flames of true charity, of Christ! Love Him who loves you! Break the chains of sin, which hold you conquered and paralyzed. Revive your Faith. Faith profound, authentic, which helps you

To you is speaking the one who on the earth passed the life of a crucified, of a martyr in the body and in the spirit to save souls to Christ!... and you wish to spend a life joyful, omitting the basic principles of salvation of your souls?

Search for your Creator! Face generously all your adversaries! Neutralize the forces and the diabolically

aggressive powers! Be sustainers of the indissolubility of matrimony.

The true Law is one: God, the Church, society... in their concrete rapport.

Let my message revive much confidence. Do not take it lightly! Thank the Lord, Who yet permits me to be in the midst of you to encourage you!



always more to work a synthesis which values all true life. Repel from you all that leads you to life far from God, from the Church, from the Sacraments.

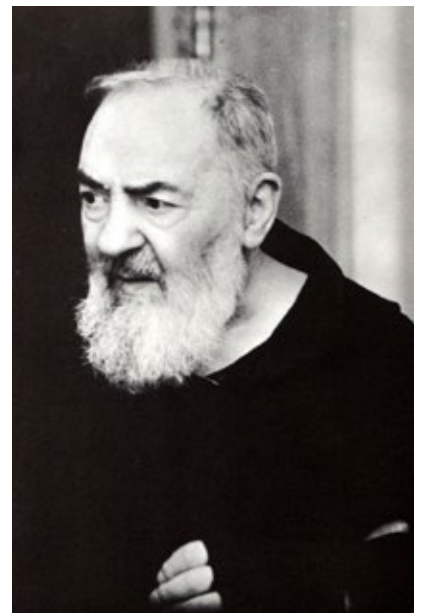
Throw yourselves faithfully at the feet and into the arms of your Heavenly Father! He will welcome you. He never spurns the repentant soul. Tell Him with all your heart: “LORD, WHAT WOULD YOU HAVE ME DO?”

The Immaculate Heart of Mary should be of great help—the last anchor of salvation for her corrupted children. How weeps and bleeds her Maternal Heart in seeing you far from her Jesus! Run back to her with fidelity that she may reconduct you to Jesus. She will carry you to the Gate of Heaven!

Do not forget all your comings to find me at San Giovanni Rotondo and put in practice so many, many of my counsels.

My visual presence of the Crucified for the salvation of souls should talk to your hearts.

I pray for all and bless all!



■ *Continued from page 76*

the mortal threat many Christians face day to day.

3. It's been my impression lately that the opposition to Pope Francis at the top of the Church is substantial, and far more intense even than public utterances of cardinals like Sarah, Burke, Napier, Mueller, Pell and Caffarra would lead you to believe. They're pretty gentle. Yet their remarks, taken together, some would argue, reveal an unprecedented level of mistrust in a pontiff. This is rarely said even privately, but it's evident in rolling of eyes and setting of jaws—and/or when staff talk to you.

4. Pell is so severely compromised, after media assaults, that he is finished as a figure of importance, whereas the sky is the limit for Cardinal Burke and some of the others, who, however, will be further punished in the years ahead as Pope Francis unfolds his radical agenda and they make clear their lack of enthusiasm for same.

5. Included in that agenda, I am convinced, is a rapid dismantling of the traditional norms for the clergy. In other words, married priests are coming ASAP. So are deaconesses, who might be called another name but then again might not. So are women cardinals.

6. Francis wields power like no pope in the 20th century with the possible exception of Pius XI and, when he felt like it, Paul VI. Francis is all business, is a leftist Jesuit, is an impatient man pushing 80 with power he wants to use. All “for the good of the Church,” of course.

7. Cardinal Bergoglio fooled many of his colleagues in the weeks leading up to the 2013 conclave. He called for change; everybody was fed up with the Curia and many were fed up with the Italians who dominated it. I suspect

one of a handful of Cardinal-electors I've met probably voted for him, out of a variety of motivations I can guess at. But there is no way this man, if he voted for the Argentinian Jesuit, knew what we were in for. I can easily see a few Americans having voted for Bergoglio who are now, I am informed, deeply upset at what he has done and what he is planning. Naturally, they would know pretty much what he's planning. Most North American cardinals get over to Rome frequently.

8. Francis knows more or less who's upset. This only ratchets up his irritation with his opposition, and he responds with a combination of shoves and velvet gloves. He presses on, appointing Church leftists to most key positions, and he doesn't bother with things like vacations. He's got a long list of things to do.

9. But the very recent developments regarding Bishop Fellay and his Society of St. Pius X cannot be ignored, as totally positive for the traditionalist cause—even if not all traditionalists are alike, and not all of us always agree with the Fellay faction. The Fellay faction—he is the successor to SSPX founder, Archbishop Marcel Lefebvre—would be the primary beneficiary of the offer of the Holy See to give the SSPX a personal prelature that dwarfs Opus Dei's in its scope and powers. To hear Bishop Fellay describe it, with his own commentary interwoven, is to understand that this most revolutionary of popes is about to author a counter-revolutionary stroke that will change the course of the Church in the west forever. Go to *Rorate-Caeli.blogspot.com* for the details, looking for the Utube item featuring Bishop Fellay.

10. According to the bishop, known for his directness and accuracy when reporting on negotiations (and he

usually divulges way too much, in my view): the pope's delegate, Archbishop Pozzo, conveyed the offer of a personal prelature which would enable the SSPX to report directly to the pope, and not be bound by any diocesan ordinary's wishes. Answering to the Holy See alone would enable the SSPX to open seminaries and schools, not to mention convents and chapels or parishes, at will. Its track record is not wanton in this regard. But, rest assured, dozens of new local Catholic institutions would be opened by them immediately in the USA alone, if past is prologue. Their hundreds of mostly-young, under-55 clergy would rapidly top 1,000.

Why a leftist pope would do a rightist thing like this is a question only he can answer. And I'm sure he'd have an answer. He will need to get it ready, because as Bishop Fellay notes, an enormous push-back in the halls of the Vatican surely has already begun. My guess is that it will be advanced, oddly, as a matter of high principle, to wit: “You cannot ignore the SSPX's rejection of elements of Vatican II, Your Holiness. Everything is at stake, in the name of mercy.” Because the pope is getting old and has a fuller agenda than making nice to a few hundred thousand traditionalists, my guess is that those who oppose his SSPX initiative will be ignored. But they won't go quietly. They will, in fact, go to the press. Should be an interesting year ahead.

Roger A. McCaffrey was founding publisher and editor in chief of The Latin Mass Magazine and Sursum Corda magazine. He served on the senior staff of Patrick J. Buchanan's first presidential campaign and heads Roman Catholic Books/Catholic Media Apostolate.



On the Current Situation in the Catholic Church

The Harsh Reality of Politics in Higher Clergy

BY ROGER A. MCCAFFREY



Almost as a matter of faith, practicing Catholics have long ignored Church politics. It makes them uncomfortable. They prefer to believe in their leaders' good intentions and even holiness.

Holiness is far from what most successors of the Apostles have been displaying over the past 60 years. Most of the best of them shy from confrontation and controversy—which is only human, and is often defensible. I've seen it throughout my career both in politics and Catholic publishing, especially in meetings with top clergy.

The bishops have tended to want to act "as a group" since Vatican II. They invoke, or take the lead of, bishops' conferences on touchy subjects that might put them into the hot-seat and wreck their dinners after a long day at the office, where most of them hide out most of the time.

These same bishops have the most skill in the art of politics, and you won't be shocked to know that some of the shrewdest of them can be found in the college of cardinals—which elects our popes. Politicians are usually careful and seek consensus, while at the same time pleasing whoever is more powerful than they. So, it's a balancing act. When you throw in the obligation to resist challenges to doctrine

and moral teachings, the balancing act can become three dimensional chess.

My recent Rome trip once again made that fact clear to me—as did the truism that in today's Church 90% of what these men do or fail to do involves motives in an area (Church politics) cordoned off to the faithful.

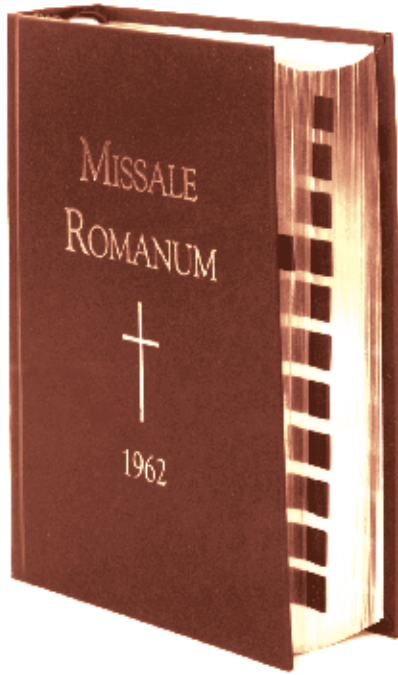
Here, then, some Rome ruminations, based upon conversations with many friends, and friends of friends, there in the summer.

1. Under Francis, the most radical of all popes, the Church as we knew it is melting down. The next consistory, coming shortly, will add about 20 voting cardinals, mostly Church leftists who will be called "conservatives" by the leftist media and "centrists" by the National Catholic Reporter. Top churchmen or members of their staffs I've seen take the meltdown now as a given and theorize as to what the immediate future will hold ("persecution," one of them guesses). While it's not collapsing in Third World countries, Catholic life there is in disarray, or under stress.

2. This last fact led one Church figure to say (after sounding me out on our presidential politics), "I am for Trump. Trump will protect Christians." He went on to gently diss his own pope, who, he says, pays little attention to

Continued on page 75 ■

“The priest has no need for permission from the Apostolic See or from his Ordinary” to celebrate Mass with the 1962 Latin Missal.—*Pope Benedict XVI, July 2007*



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