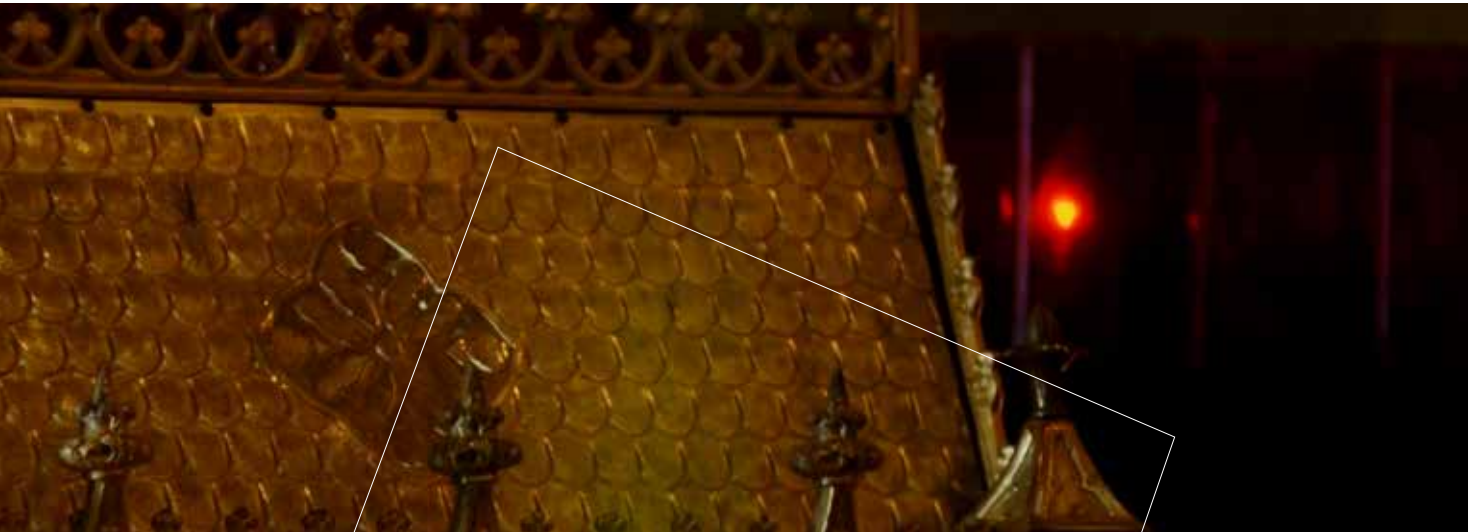




S S P X



# The Angelus


“Instaurare omnia in Christo”

## Before the Puritans

St. Mary's: An Outpost of Faith

A History of New France

Puritan Free America



“The Church is the mystical Body of Christ, in which ‘if one part is suffering, all the rest suffer with it’ (I Cor 12:26). Hence, since many of these members today are being tortured and maltreated, it is the sacred duty of the faithful to be united with them in a sincere and deep sympathy. In some parts of the missions, the scourge of war has mercilessly razed to the ground churches and mission stations, schools and hospitals. To restore these losses and to reconstruct so many buildings, the whole Catholic world, which has proved its special care for and love of the missions, will generously furnish the necessary help.”

Pius XII is quoting Fumasoni Biondi (prefect of the Propaganda *Fide*)





# Letter from the Publisher

Dear Reader,

The Mayflower's landing in North America marked the arrival of the Puritan heresy in a country largely closed off to civilization and religion. The religious beliefs of Puritans went hand in hand with the hope of settling a messianic kingdom on earth. And so, after leaving a hostile England, they were eager to conquer, by might and main, a land where they would settle and prosper. And, soon enough, the Indian war would prove to be the political facet of the more profound spiritual struggle between truth and error.

It is commonly taught that the territory which is presently the United States saw the dawn of civilization with the first wave of Puritans landing in the Boston harbor. This facile history however is passing over some really heroic and poignant missionary activities from literally all four corners of the country. Between the French settlements, from Canada to Louisiana via the Great Lakes, and the Spaniards, from settling the South from Florida to California, the United States was the stage for relentless efforts to learn the language and habits of the Native Americans so as to better teach them Heaven's message and save their souls.

The present issue of *The Angelus* covers some of the most epic history of this country, with its woes and glorious moments of the pre-Puritan era. It illustrates vividly the statement of Pius XII that "The preachers of the Gospel are using their talents and energy to extend the Kingdom of Christ; but there are other preachers who, since they profess materialism and reject all hope of eternal happiness, are trying to drag men down to an abject condition."

In the 21st century, we are currently witnessing former European Catholic bastions fast sinking into post-Christian nations and missionary lands, with the enemy in its very veins. Yet, the same phenomenon is certainly gaining speed in the American soil. And this is another reason for all our readers to help this missionary movement as if the survival and revival of Catholicism depended on it.

Let me simply conclude this appeal with the final words of Pius XII: "There seems to be nothing more apt than the dogma of the "Communion of Saints" for bringing home to the people the utility and importance of the missions. With all the more reason, then, does the Catholic Church, most loving mother of all men, call on all her children to be zealous in helping these intrepid missionaries by their offerings, by prayer and by fostering missionary vocations."

Fr. Jürgen Wegner  
Publisher

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# The Angelus

"Instaurare omnia in Christo"

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# Saint Mary's

An Outpost of the Faith

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by Andrew J. Clarendon

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Christ, before ascending from this earth, commanded His disciples to “teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you.” From that day to the present, faithful men and women, illuminated with zeal and often at the cost of their lives, have spread the Gospel around the globe.

A millennium and a half later, after Europeans discovered the lands of the western hemisphere, missionaries arrived to bring the native peoples into the Mystical Body of Christ. It was Franciscan priests who first evangelized present-day Mexico; one of the millions they baptized was St. Juan Diego to whom Our Lady of Guadalupe appeared. Later, Franciscan missions like the one associated with Fr. Juan de Padilla and that

of St. Junípero Serra pushed into the present-day southwestern United States. Heroic Dominicans like St. Louis Bertrand and Bishop Bartolomé de Las Casas worked to baptize the natives and defend them against rapacious colonists.

## Amazing Growth

However, this period is best known for the amazing growth and accomplishments of the Society of Jesus. The Jesuit Order, beginning with only 10 tattered men in 1537, soon grew into a formidable force that left a lasting mark on all aspects of the Church's life: preaching, asceticism, scholarship, and missionary work. Even before the formalities of the establishment of the Society of Jesus were complete in 1540,

Civilization, Colonization, and the

# Missionary Spirit

European Encounters in the New World

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by Dr. Louis Shwartz

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A sense of cultural superiority informed and sustained the efforts of European colonizers and missionaries in the New World for centuries. The best among these daring Europeans sincerely and primarily desired to share the riches of Christian civilization with the primitive peoples they encountered in order to elevate, educate, and ennoble them—for the glory of God and the good of souls. The worst, indulging the dictates of fallen human nature, used their cultural superiority to overawe and subjugate the natives, forcing them to serve worldly desires for wealth, power, and glory.

Yet in all cases—best, worst, and everything in between—European traditions, both on the natural and supernatural levels, were imposed upon (and later adopted and adapted by) the indigenous societies of the Americas, eventually creating a common Western cultural heritage. By outlining the cultural dynamics which governed the efforts of European colonizers and missionaries in the New World, my brief article hopes to provide essential context for the more focused studies of specific missionary endeavors

contained in this thematic volume. Finally, my essay also contrasts the historical traditions of missionary work in the New World with the novel modern emphasis on cultural pluralism and religious liberty.

## Vision of Missionary Work

A striking vision of the traditional notions which long informed European missionary work



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# Success Through Failure

A History of New France

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by Fr. Dominique Bourmaud, SSPX

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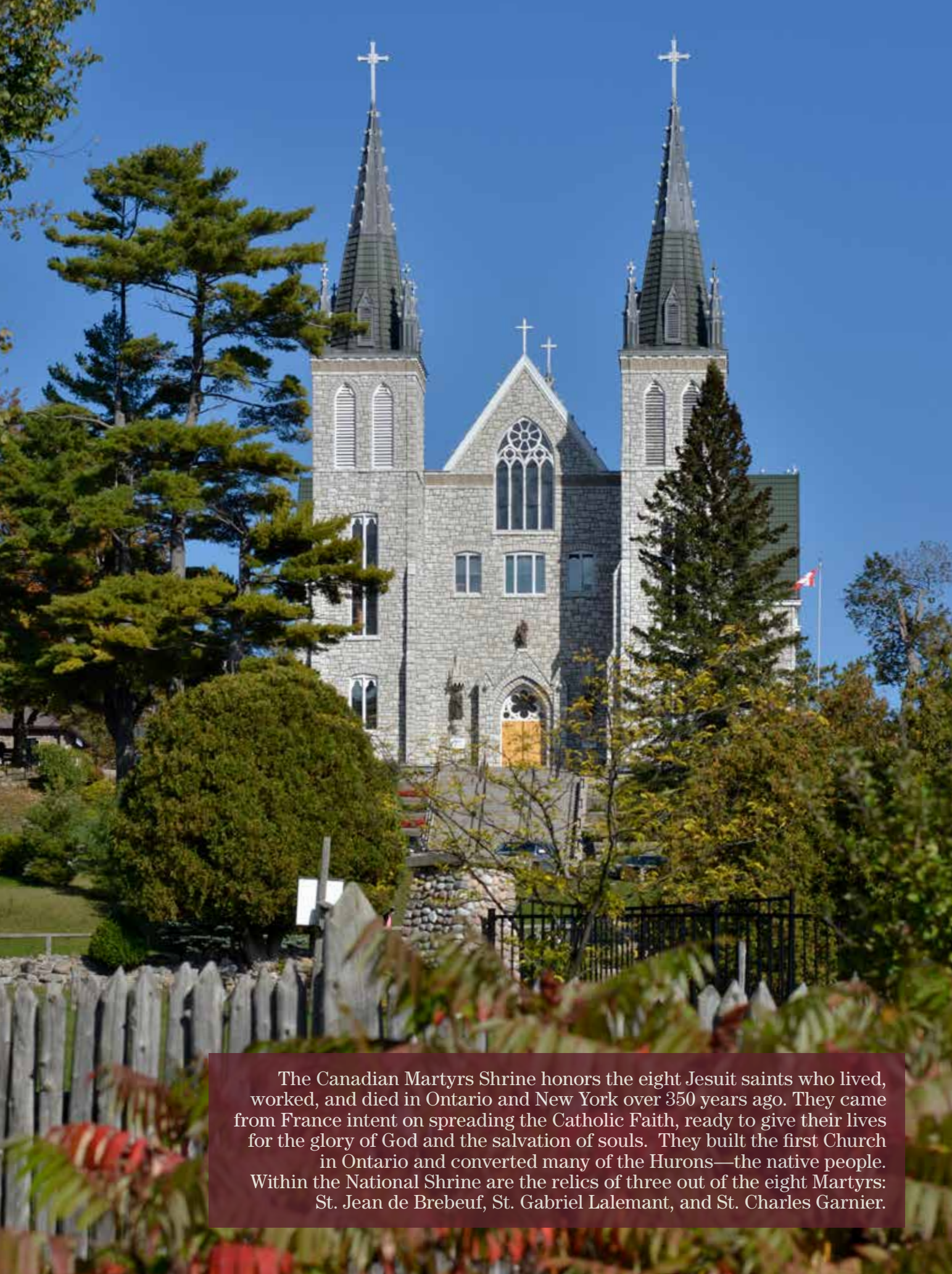
The book of Protestant Francis Parkman, *The Jesuits in North America*, opens with the arrival of French missionaries in Canada in 1632. This study clearly portrays intertribal rivalries and tensions between French and English traders. However, the dramatic pulse of Parkman's narrative centers on attempts of the Jesuits to befriend, convert, and mediate between the Indian tribes—resulting in great hardship and sometimes martyrdom for the Jesuits. As he describes the various phases of the establishment of North East Canada, mostly the Quebec province, he brings to full light the endless warfare which has always been the lot of the Churchmen and their allies. Some 70 years after the French sailor Cartier had first set foot in that wilderness, the French crown with Governor Champlain had established a stronghold, Fort

Saint-Louis, in Quebec City in the early 1600. But the Catholics would have to contend with two powerful opponents who finally thwarted their designs.

## The Indian landscape

By the middle of the 17th century, in Canada and the Northern United States, the elements of change were especially active. The Indian population which, in 1535, Cartier found at Montreal and Quebec, had disappeared and another race had succeeded, in language and customs widely different while, in the region now forming the state of New York, a power was rising to a ferocious vitality, which, but for the presence of Europeans, would probably have subjected, >





The Canadian Martyrs Shrine honors the eight Jesuit saints who lived, worked, and died in Ontario and New York over 350 years ago. They came from France intent on spreading the Catholic Faith, ready to give their lives for the glory of God and the salvation of souls. They built the first Church in Ontario and converted many of the Hurons—the native people. Within the National Shrine are the relics of three out of the eight Martyrs: St. Jean de Brebeuf, St. Gabriel Lalemant, and St. Charles Garnier.

The Hudson River Valley, Washington Irving, and a

# Puritan-Free America

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by Dr. John Rao

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Puritanism, its impact, and what America might have been like without it always comes to my mind when I take the train from New York City up the Hudson River Valley. The breathtaking beauty that one contemplates during the entire journey from the Palisades northwards makes the dreary Puritan mentality—which unnaturally seals off the earthly realm from all that might lift it out of its heretically “flattened” state—seem even more incomprehensible than any purely intellectual argument against it. For everything that nature displays along the river route should vigorously stimulate a fallen man’s desire to lift up his heart to the Creator and add his own limited human bit to the enhancement of the divine achievement, rather than to lament the likeliness that working with the surrounding physical world would lead him straight to the devil.

Washington Irving (1783-1859) reveals the partial flight from a drearily “flattened” vision of reality of the early 19th century inhabitants of the region through his recounting of their fantasies and ghost stories regarding Rip Van Winkle and the Legend of Sleepy Hollow. But in other writings lamenting the failings of his own land and the troubles he experienced as a diplomat in Europe, he also provides us a three-step guide to making a truly serious as opposed to a simplistic and delusional meditation on what a non-Puritan Catholic River Valley and the *sursum corda* provided its inhabitants by a Catholic America might have been like:

“The last 10 or 12 years of my life, passed among sordid speculators in the United States and political adventurers in Spain, has shown me so much of the dark side of human nature that I





begin to have painful doubts of my fellow man. I look back with regret to the confiding period of my literary career, when, poor as a rat, but rich in dreams, I beheld the world through the medium of my imagination and was apt to believe men as good as I wished them to be.”

## Pursuit of Material Concerns

Irving’s comments guide us first of all to the chief consequence of a Puritan society: the reduction of life on earth to the pursuit of the “flat” material concerns of private individuals engaged in a relentless “war of all against all.” This is the inevitable result of the “Original Sin” of Puritanism—its ideological obsession with the total depravity of mankind after the Fall, along with the logical deductions to be made therefrom. Utterly false in its foundations and immoral in its expectations, a Puritan civilization cannot help but be dominated by men for whom the word “ugly” means nothing more than “a lack of pragmatism and measurable personal gain”: *i.e.*, a failure to embrace “flatness.” And although this has meant a war for attainment of a variety of sinful aims that willful individual “speculators” and the gangs they form among themselves for mutual power and profit may seek, the tendency is for all of these goals to be—as Irving indicates—ever more sordid—flat—in their character. As Louis Veuillot already noted in the 19th century:

“Between the sensualists of the past and the sensualists of our day, there is the same difference as between the great lords who ran about the world astonishing it with their prodigal behavior, and those sons of the wealthy to whose splendors and decadence one section of Paris is exposed. The first wanted to ruin themselves and did not succumb to it; the latter calculate, are rich, yet succumb without even having known to make a semblance of being magnificent. Everything is lacking to the poverty of our times, including the brilliance and often even the substance of the vices it would like to have” (L. Veuillot, *Mélanges [Oeuvres complete]*, iii series, 1933, iv, 2-3).

A vision so unnatural as that of the Puritans needs time to take effect.



Washington Irving (April 3, 1783 – November 28, 1859), American short story writer, essayist, biographer, historian, and diplomat. He is best known for his short stories “Rip Van Winkle” (1819) and “The Legend of Sleepy Hollow” (1820), both of which appear in his collection, *The Sketch Book of Geoffrey Crayon, Gent.*

## Catholic Beauty

Catholicism in all its fullness—with its insistence upon what the Puritans consider to be a devilishly inspired belief in the possibility of the coordination of human action with the laws of God and His creation through the positive intervention of individual free will and social authorities seeking the common good—would have obstructed the inevitable, downward, sordid spiral. Catholic minds, hearts, and souls would have filled the River Valley with structures >



# The Sacrifice of the Cross, Made Visible

Padre Pio

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by Fr. François-Marie Chautard, SSPX

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The July-September 2018 issue of *Le Chardonnet* (#340) includes an article by Fr. François-Marie Chautard on Padre Pio, the stigmatized priest who died 50 years ago on September 23, 1968.

One of Padre Pio's missions was to "make the Cross of Jesus Christ visible." Christ took on human form in order to make the invisible visible. This revelation of God did not end with His Ascension, for upon His return to His Father, Our Lord sent the Spirit of Holiness. Since then, every century has had its share of saints whose perfect lives in imitation of Christ seem to renew His Incarnation. The exterior life of some saints sometimes espouses that of Christ so perfectly that they relive His Passion in their own flesh.

St. Francis of Assisi is the most well-known of them all, and many an artist has illustrated the Poverello receiving the stigmata. Other

saints also experienced this extraordinary phenomenon: St. Catherine of Sienna, or Madame Acarie (Blessed Marie de l'Incarnation), whose stigmata were invisible.

## The Sacrifice of the Cross, Made Visible

But until September 20, 1918, not a single priest, despite their sacramental union with Christ the High Priest, had ever yet been chosen to renew in his own flesh the mystery of the Sacrifice of the Cross.

On September 20, 1918, as he was praying

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before a crucifix, hung before the monks' choir, rays of light from the crucifix pierced his hands, feet and side like arrows. The young 31-year-old Capuchin did not know it yet, but for the next 50 years, until September 20, 1968, he would bear the visible marks of the Passion of Christ that he relived every day.

One of Padre Pio's missions had begun: that of making the Cross of Jesus Christ visible, of enlightening souls as to the reality of the sacrifice renewed on the altar and reminding priests and faithful of the priest's vocation as a victim: "Unless the grain of wheat dies, it will not bear fruit." "Do as you have seen me do."

## Heroic Virtues

Born on May 25, 1887, into a peasant family, little Francesco Forgione was the fourth of seven children. His parents had a very simple life and lived in a poor home in Pietrelcina. They were solid Christians and hard workers.

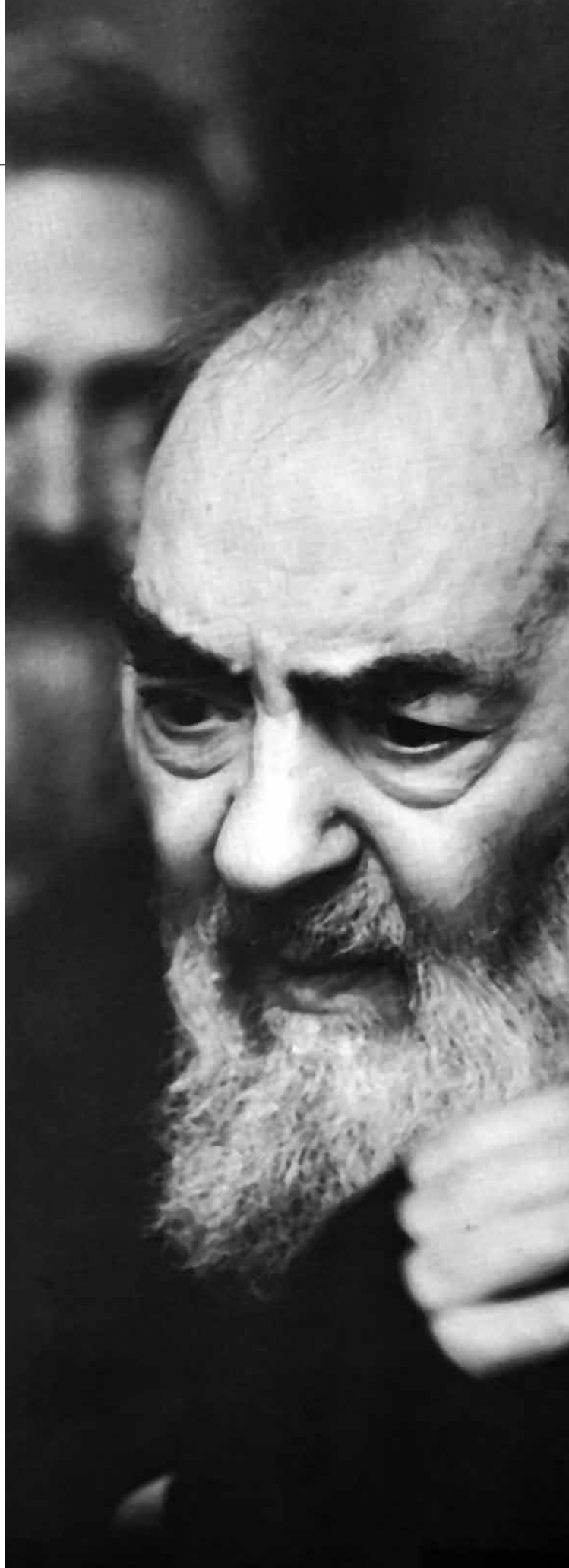
The parish church is dedicated to St. Pius I, pope and martyr, and it was in his honor that the young Capuchin chose the name of Fra Pio.

As a young boy, Francesco was already favored with visions and extraordinary phenomena. From his earliest years until the end of his life, Padre Pio was used to receiving visits from angels, Marian apparitions and...being subjected to diabolical violence. At first, the child thought all other boys his age experienced the same things.

Beware, dear reader, for this is where devotion to Padre Pio could go astray. As the spiritual authors explain, extraordinary phenomena are not sanctity; they sometimes, and even often, go hand in hand; they can occur without sanctity, but they must be carefully distinguished from it. If Padre Pio is a saint, it is not because of his bilocation and other exceptional phenomena, but because of his heroic virtues.

And little Francesco practiced heroic virtue from the very start. Did his mother not find him sleeping on the ground, with his head on a rock? His piety was solid, his obedience absolute, his diligence in his studies and duties more than admirable, and his friendship exemplary.

At the age of 15, a strange vision implicitly >





The Holy Sacrifice of the Mass

# The Kyrie and Gloria

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by Fr. Christopher Danel

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The *Kyrie eleison*, that cry for mercy which is to be found in every liturgy of East and West, seems introduced as if to give grander effect to the outburst of joy and praise which succeeds it in the *Gloria in excelsis*; it is a deepening of our humiliation, that our triumph may be the better felt.—Cardinal Wiseman

## Introduction

In this article we examine the *Kyrie* and *Gloria*, presenting the work of Monsignor Nicholas Gühr in his fundamental liturgical commentary *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*. Monsignor Gühr was a priest of the Archdiocese of Freiburg in Breisgau whose work

of liturgical research took place during the time frame spanning the pontificates of Popes Pius IX to Pius XI, including that of Pope St. Pius X. The early years of his work were contemporaneous with the last years in the work of Dom Prosper Guéranger. The English translation of his study appeared in 1902; the original is: Gühr, Nikolaus. *Messopfer dogmatisch, liturgisch und aszetisch erklärt*. Herder: Freiburg im Breisgau, 1877.

## The *Kyrie eleison*

After the *Introit* the priest returns to the middle of the altar and recites the *Kyrie eleison* (*Domine miserere*, “Lord, have mercy”), that is, alternately with the acolyte he nine times addresses fervent petitions for mercy to the



triune God. The *Kyrie* is a cry for help of touching humility and simplicity, one proceeding naturally and directly from the heart that is in want, suffering, and distress; hence, we come across it in many parts of the Old and the New Testaments, and formerly it resounded thousands of times from the mouths of the people supplicating God in penitential procession. The *Kyrie* chant was sung originally in Rome by the clergy and people, later on by two choirs that repeated it alternately until the celebrant gave the sign to cease. The custom of invoking the mercy of God nine consecutive times in the Roman liturgy has been practiced and prescribed since the 11th century.

The frequent repetition of the *Kyrie* denotes in general the ardor, perseverance and importunity with which, impelled by the consciousness of our sinfulness and unworthiness, we implore mercy and assistance; then there is also therein a still higher, mystical, and hidden meaning, wherefore the number three is thrice repeated. The three Divine Persons are separately and consecutively invoked: first, the Father by the *Kyrie eleison*; then, the Son by the *Christe eleison*; and, finally, the Holy Ghost by the *Kyrie eleison*. The invocation of each of the Divine Persons is repeated exactly three times, to signify that with each of the Divine Persons the two others are at least virtually invoked, since by the fact of their mystical indwelling in one another (*circuminsessio, perichóresis*) all three of the Divine Persons are and live eternally in one another.

The *Kyrie* is the only short Greek prayer in the Mass rite that is now retained. The principal reason for this may be that the common supplication of the people to God for help passed already in the earliest times from the Eastern into the Western Church, in which on account of its frequent use the *Kyrie* became universally known and loved; hence the reason why this ancient and venerable form of supplication was not translated into Latin.

The *Kyrie*, as an expression of our wants, is never omitted in the celebration of Mass, and has a very appropriate place in its rite. It follows the *Introit* quite naturally and forms a suitable preparation for the Collect, or for the *Gloria*. >





St. Mary's church in Lübeck, Germany, epitomizes north German Brick Gothic and set the standard for about 70 other churches in the Baltic region, making it a building of enormous architectural significance. St. Mary's Church embodied the towering style of Gothic architecture style using north German brick. It has the tallest brick vault in the world, the height of the central nave being 126 feet.







# Evangelii Praecones

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Extracts from the Encyclical of Pius XII on the Missions, June 2, 1951

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With a view of promoting still more effectively the work of evangelization by our missionaries and to prevent one drop of their sweat and blood from being shed in vain, We should like here to explain briefly the principles and norms that must guide the zeal and activity of Catholic missionaries.

First of all, it is to be observed that the person who had been called by God to evangelize distant non-Christian lands, has received a very great and sublime vocation. He consecrates his life to God in order to spread His Kingdom to the farthest ends of the earth. He does not seek what is his, but what is Christ's. He can apply to himself in a special way those beautiful sayings of St. Paul: "For Christ...we are ambassadors." [II Cor. 5:20] "Though we walk in the flesh, we do not war according to the flesh"(II Cor. 10:3).

"To the weak I became weak that I might gain the weak" (I Cor. 9:22). He must, therefore, consider the country he is going to evangelize as a second fatherland and love it with due charity. Furthermore, let him not seek any earthly advantage for his own country or religious institute, but rather what may help towards the salvation of souls. Certainly, he should dearly love his fatherland and his Order, but the Church should be loved with a still more ardent devotion. And let him remember that nothing will be to the advantage of his own Order that is detrimental to the good of the Church.

Moreover, it is necessary that those who are called to this kind of apostolate should not only get the spiritual and intellectual training that befits ecclesiastical students before going out on the mission field, but should learn in addition



# Joy in Suffering

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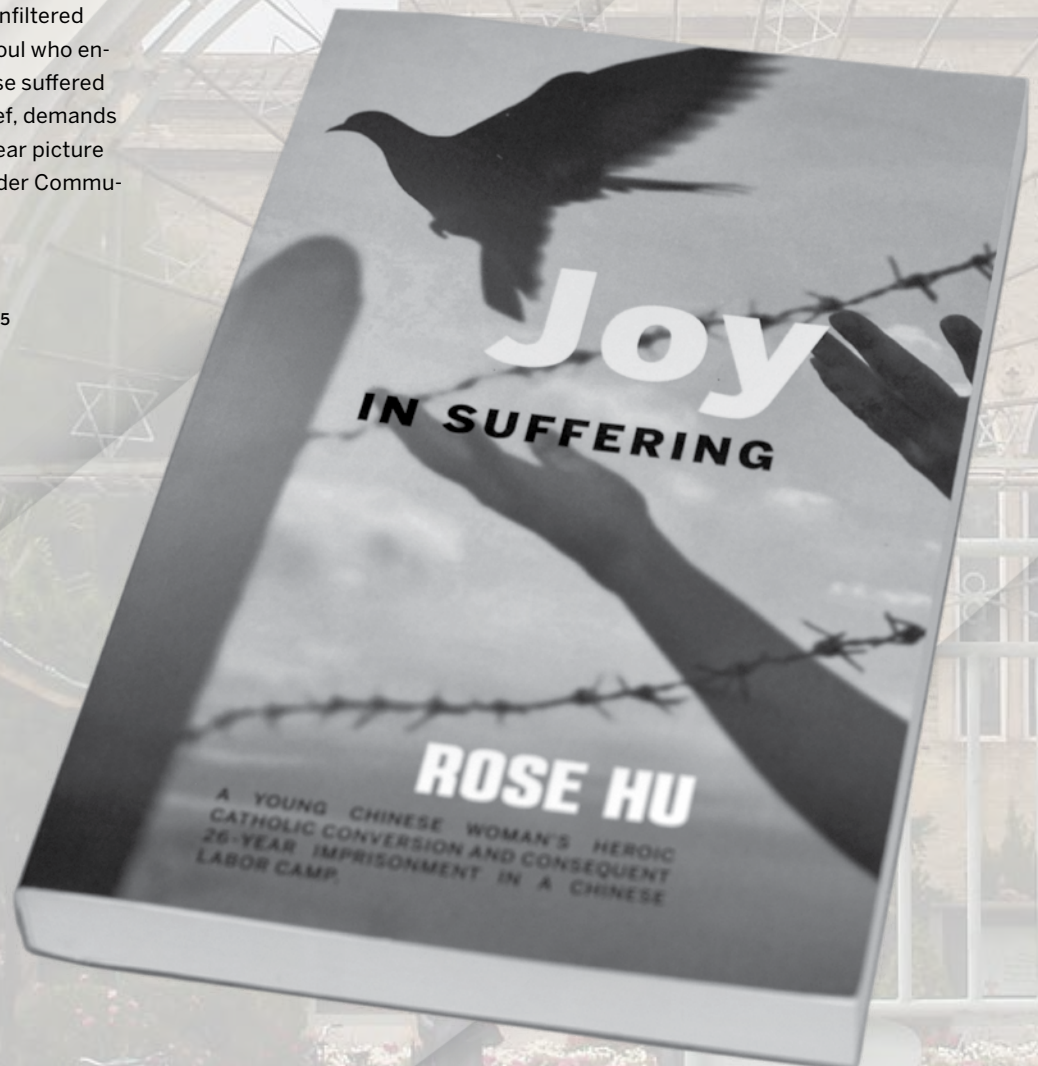
## The eyewitness account of a Catholic in a Chinese Labor Camp

Rose Hu was born on May 4, 1933, in Shanghai, the eighth of nine children. She converted to Catholicism and was baptized on April 17, 1949 just six months prior to China officially becoming Communist. Following her arrest in 1951, Rose spent the next 26 years in Chinese concentration camps under Mao Tse-Tung. After her release in 1982, she was able to tell this story in her own words.

Recently translated for an English audience, this is an inspirational story of a young woman's life in communist China that led her to the Catholic Faith. She gives her account of Catholics suffering in a Chinese labor camp during the communists' persecutions in the 1950's. Her story is highly recommended by Fr. Daniel Couture, SSPX, her spiritual director.

This book is filled with the raw, unfiltered thoughts and experiences of a soul who endured much for Christ. What Rose suffered for her Catholic Faith defies belief, demands respect and certainly draws a clear picture of the treatment of Catholics under Communism in China.

288 pp. – Softcover – STK# 8510 – \$18.95



# Gothic Noël

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by Jehan Le Povremoyne

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High above the drowsing village stands the Gothic cathedral, its spires pointing to the heavens. In the belltowers the wind murmurs an ancient and plaintive refrain as it did once upon a time over the stable of Bethlehem. The village, at peace beneath a clear night sky and the glittering stars, snuggles against its hillsides and goes to sleep.

At the cathedral, only St. Benoit is awake. He watches the lights die out in the twisted alleys where the antique signboards sway in the wind. He listens to the diminishing sounds of life in the town and the vanishing footsteps of vagrants returning from the taverns. And then, sure of not being seen by any human being, St. Benoit steps out of his niche by the grand portal and climbs the facade of the cathedral, hand over hand clinging to the rooted vines, until he reaches the

tympan over the main doorway, where stand the sculptured figures of the Biblical prophets and martyrs.

“Noah? Isaiah? Abraham?”

He calls out, tugs at the hem of a mantle and with his stick prods the sleeping ones. “Noah, it is I, Benoit, Brother Benoit.” “Brother Benoit?”

“Yes, from down below, from beside the little doorway.”

“Ah yes; well, what do you wish, my brother?”

“I wanted to tell you, Noah, it is the eve of Noël. Noël, the feast of the Redemption. The glorious Nativity on earth of the Son of God. Noah?”

The mumble of his voice in his white beard is like a breeze in the forest of Ile de France. Amid the sculptured leaves and branches, allelulias seem to echo.



# A History of Catholic Liberalism

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Conference by Prof. Luis Roldán, given at La Reja Seminary, Translation by Inés de Erausquin

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With this conference, we are talking about a type of liberalism which has really become a concrete enemy: Catholic Liberalism. We can say that liberalism in general, as a position in the metaphysical order, is founded mainly on nominalism—the idea that the only reality comes from the individual; which gives its adherents a fundamental problem with understanding a different reality, for example, that of societal groups. But most liberals do not reach a particularly developed understanding of this matter; because they always get stuck in what we can call the primary question, which is the problem of knowledge. Liberalism in general always presents itself as skeptical when it comes to the problem of truth; the proto-liberal is Pilate, who at the trial of Our Lord asked Him, “What is truth?” and then walked away without listening

to the answer. The liberal does not believe that man is capable of knowing what things really are. Another challenge comes from relativists, who believe that there is no reality; that reality changes, varies, and is constantly modifying itself. And thus, he who believes that he understands or has a true conception of essential reality, deep down ends up deforming reality. A third variant of liberalism is subjectivity. A subjectivist believes that reality varies according to the individual and what he recognizes, and not the object itself. From this comes the saying, “Each person has his own reality,” or “It all depends on your point of view.”

From this fundamental denial of reality and of the idea that man can truly know what things are, liberal anthropology becomes fundamentally individualist. The individual is

# St. Anne de Beaufré

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by Dr. Marie-France Hilgar

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At the foot of the Laurentian Mountains on the north shore of the St. Lawrence River, the lofty spires of a basilica that attracts over a million pilgrims and tourists a year soar over the small town of Sainte-Anne-de-Beaufré. Located about 35 kilometers east of Quebec City, it is the site of the oldest shrine in French-speaking North America. For over three centuries, the devout have come here to pray to “Good St. Anne.” Many feel that its impressive mosaics, stained-glass windows, sculptures and carvings make it the loveliest church in Quebec: a temple of beauty, knowledge and worship.

Along with Lourdes, Fatima, Our Lady of Guadalupe, Assisi and the shrines of the Holy Land, St. Anne de Beaufré is one of the most important pilgrimage sites in the Christian world. Countless devout pilgrims and captivated

sightseers from all over the world have been moved and filled with wonder by the magnificent St. Anne de Beaufré.

The third church, which succeeded those built in 1658 and 1661, was constructed in 1676. For two centuries pilgrims came to express their faith, to pray for help and to thank for favors granted. It was demolished in 1878. In 1879, Redemptorists from Belgium completed the construction work that had begun in 1872. Pope Leo XIII raised the church to the rank of a minor basilica in 1887. The succeeding priests devoted themselves to the task of heightening the church’s profile.

Inspired by French medieval architecture, the details and semi-circular arches are Romanesque, but the proportions and elevations are Gothic. The new basilica opened in 1934 but





the spires were not added until 1962. Its total height is 82 meters. The façade is monumental. St. Anne is seen in the portico tympanum. She invokes God with outstretched arms as she welcomes the pilgrims. We then see the pilgrims in the central portal. One can feel the weight of human suffering bearing down on them: illness mourning, poverty. The statue of the Virgin, one of ten statues decorating the front of the building shows Mary holding Jesus, well swaddled to protect him from the elements, who in turn holds a wooden dove. Over the central doorway, the right hand of the pilgrims' angel is raised to bless visitors. The concentric archivolts of the great arch frame the rose window in the center of the façade. Farther up, a blind arcade links the two towers, both of which have buttresses. The enormous statue of St. Anne was sculpted from

a model of the Miraculous Statue placed in the basilica four years earlier. She is not wearing a crown because the Miraculous Statue had not been crowned yet. The statue is made of copper-covered wood, except for the faces that are covered in lead. Preserved from the flames which had raged around it, this treasure was removed from the ruins of the basilica in on March 29, 1922, the saddest day in the shrine's history, a fire devoured the basilica, monastery and seminary. September 1922, then installed in the top of the new façade in July 1929. Standing at 13 ft, it is one of the largest wooden statues in Quebec. In just three hours, what the devotion of the people had built in three centuries was destroyed. Alone with Mary in her arms in the forefront, St. Anne braves the weather and the years. In the distance is the Island of Orleans, the jewel of the St. Lawrence >



# The Forgiveness of Offenses

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by the SSPX Sisters

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Friday, 4:45 p.m.: Francis, eight years old, arrives home. He puts down his backpack, gives it a kick, and says in anger:

“I’ll show Paul on Monday!”

“What is it?” asks his mother.

“Oh, he treated me like an idiot! At recess, in front of all the boys, he said that I am worthless in dictation and everyone made fun of me! Oh yes, I will get revenge!”

His mother listens in silence. She knows her youngest child and his tantrums. Better to be quiet for the moment, because in this state, Francis is not capable of reasonable judgment.

That night, at 8:00 p.m., Francis is in bed and is waiting for his mother’s kiss goodnight. She enters the bedroom, sits down on the edge of his bed and tells him gently:

Francis, tell me again what happened at

recess.

The boy, appeased, repeats to her his whole story.

“It is true, it was not good on the part of Paul. But I know you! I know you have a good heart! Isn’t it right that you will forgive him?”

“Oh no, Mama, I have had enough! This time I cannot forgive him,” exclaims Francis.

With a serious and sad demeanor, his mother leaves the bedroom, making a resolution to recite a rosary for this intention, rather than talking to her cousin on the phone for half an hour, as she had planned.

The next day at 8:30 p.m., his mother enters Francis’ bedroom, as she is accustomed to do. They pray together an *Our Father*. After the words: *Give us this day our daily bread*—his mother interrupts the prayer.



“Francis, you do not have the right to continue the prayer, I will finish it alone.”

And with much fervor, she says the following words: “Forgive us our trespasses, as we forgive those who trespass against us.”

Francis is conquered. He understands the lesson...and his mother experiences once again the power of the rosary.

## Give the Example

Dear parents, it is your example that will help your children to practice virtue and forgive injuries. When he makes a mistake, punish him if he merits it, then do not speak of it again. To pardon means to forget, not to go back to the failures that have been repaired. Our Lord Jesus Christ is always ready to forgive. Each time that we enter the confessional, He waits for us with mercy, and if we regret our faults, He never lets us leave without pardon, even if they are the same sins, and even if they are grave sins. Your indulgence will help your children to better understand the mercy of God.

A good lesson for children is also to note that their parents pardon each other. Mother waits for her husband for the evening meal that she has

prepared with so much love. Father is late coming home and the children see that this annoys their mother, who fears that the meat will be too tough if it is not served at the appointed time.

Ten minutes later, Father finally arrives: “Excuse me, Dear, to have made you wait. I had an important project to finish, I completed it as quickly as possible.”

He has such a contrite demeanor that his wife bursts out laughing. Every cloud is dispelled.

The attitude of parents in regard to disagreeable persons will also help their children to pardon their less congenial comrades. Oh yes, that neighbor who makes fun of you from time to time when you go to Mass...She starts to watch the car drive off with a large ironic smile, and the children start speaking of it animatedly.

Their voices get louder, and Father intervenes: “Children, don’t occupy yourselves with gossiping! She is an unhappy woman who lives without God. Let us not judge her, but pray an *Our Father* for her!”

The forgiveness of offenses demands a generous heart. “Holy Mary, give us a faithful and generous heart, which forgets no favor and holds no grudge...a great, invincible heart, which no ingratitude can close, and no indifference weary!”

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# Miracles and the Laws of Nature

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by Fr. Paul Robinson, SSPX

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## Introduction

If God changed the laws of the universe, it would be impossible for us to do science, at least to a large degree. The reason is that, for science to work, scientists have to make two major assumptions: that the laws of the universe are the same throughout the entire universe, and that those laws have not changed over time. The first assumption is necessary for there to be laws of nature; the second assumption is necessary for us to be able to apply laws of nature backwards in time, to model the physical history of the universe.

If God changed the laws of nature, He would be an unreasonable God, for He would be at the same time creating humans with reason and creating a universe that confounds their reason. This causes immense problems in theology.

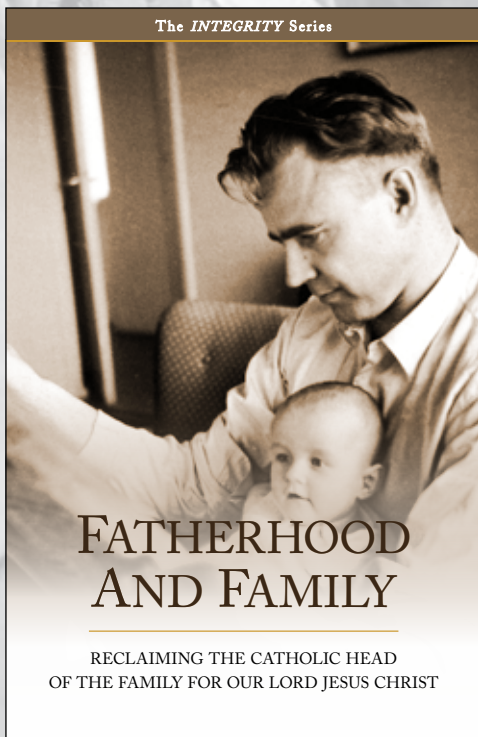
Catholics have historically allowed for both theology and science by saying that God does not *change* the laws of nature, but only *suspends* them. Protestants and Muslims, however, have tended to create a conflict between and in religion and science by saying that God changes nature's laws. Let us consider these two views, with their consequences.

## Catholic Realism and miracles

Catholics are instinctively realist in philosophy. Realists are those who accept that the concepts in our minds match up with reality. Specifically, they accept that, corresponding to the notion of "dogness" in the intellect, there is an actually existing principle in the dog Rover >



# Fatherhood & The Family



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The role of Catholic fatherhood has been diminished in three ways. Firstly, it has become smaller. Fewer things are defined as a father's distinctive work. Secondly, fatherhood has been devalued. Thirdly, and most importantly, fatherhood has been decultured—stripped of any authoritative social content or definition.

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# Q & A

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by Fr. Juan-Carlos Iscara, SSPX

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Why do people persist in doing things that can only end in creating an addiction?

The first use of any drug—or the performance of a morally disordered action capable of becoming an addiction—usually comes about without much reasoning about motives, and even without having any particular attraction to it.

The more usual motives are curiosity for new sensations and experiences, or the thrill of

breaking the law, of challenging a prohibition or an authority, or simply due to peer pressure.

But the deeper causes of addictions are to be found in what could be called a “pathology of the spirit,” a spiritual malady that pushes the individual towards the addictive substance or behavior. In this sense, addiction is the sign of the profound disturbance of the modern world—the loss of firm criteria for distinguishing between good and evil, the lack of the sense of moral boundaries independent of one’s will.

The drug use or a certain behavior is seen as

Pope Francis announced that there would be an investigation into the McCarrick affair (though no specifics were included in the announcement) and

that there would be a meeting of the Presidents of all the Episcopal Conferences in Rome during February, 2019 to discuss the “abuse crisis.”

### Pope Francis’ Homily on September 11, 2018

In what has become standard operating procedure when faced with legitimate questions or concerns, Pope Francis used his homily at his daily Mass to attack his critics circumspectly. He stated the following concerning the current crisis unfolding regarding bishops covering up homosexual abuse:

“In these times, it seems like the ‘Great Accuser’ has been unchained and is attacking bishops. True, we are all sinners, we bishops. He tries to uncover the sins, so they are visible in order to scandalize the people. The ‘Great Accuser’, as he himself says to God in the first chapter of the Book of Job, ‘roams the earth looking for someone to accuse’. A bishop’s strength against the ‘Great Accuser’ is prayer, that of Jesus and his own, and the humility of being chosen and remaining close to the people of God, without seeking an aristocratic life that removes this unction. Let us pray, today, for our bishops: for me, for those who are here, and for all the bishops throughout the world.”

From his words, it is clear that Francis is continuing to try and put forward the “party line” first put forward by the Vatican public relations team: that the current situation is the result of clericalism (“aristocratic life”). Cardinal Blase Cupich, the Archbishop of Chicago and Pope Francis sycophant, tried to peddle the same drivel in an interview by saying that the root



cause of the problem isn’t homosexuality, but rather clericalism (Cupich was roundly mocked for this as well as for stating that the pope has more important items to get on with in his agenda and that the Viganò testimony was a rabbit hole).

Although he does not mention Archbishop Viganò by name, it is quite easy to infer from his words that Pope Francis is equating him with the “Great Accuser.” Pope Francis seems to miss the point that the only bishops who are currently under attack are those who either participate in homosexuality or cover up for those who do.

He is correct, however, in his call to pray for bishops and particularly for himself—that they turn from their evil ways and become the shepherds Our Lord wants for His Church.

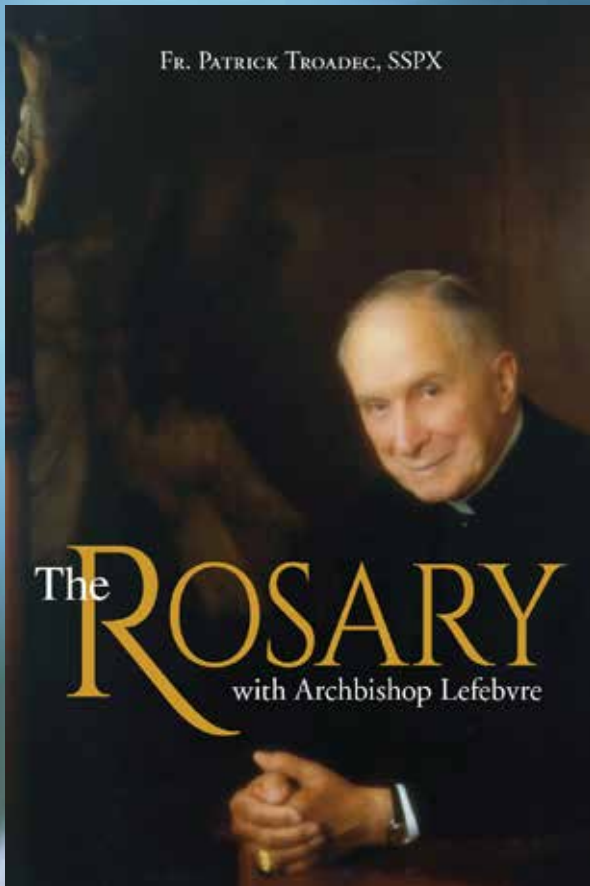
Pope Francis at Mass on September 11, 2018

### Process of Canonization Opened for Fr. Pedro Arrupe

At a meeting of Jesuits taking place in the city of Bilbao, Spain, the current Superior General of the Jesuits Fr. Arturo Sosa announced that the Cardinal Vicar for Rome, Angelo de Donatis, approved the opening of the cause for canonization of former Superior General, Fr. Pedro Arrupe.

Father Arrupe served as superior general of the

Society of Jesus from 1965 to 1983. He was born in 1907, and entered the Jesuits in 1927. After the Jesuits were expelled from Spain in 1932, Father Arrupe studied for the priesthood in Belgium, the Netherlands and the United States and was ordained in 1936. In 1958, he was appointed superior of the Jesuit province in Japan.



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The Second Vatican Council's

# Confusing Counsel on Human Dignity

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by Professor Hren

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## Dubious Consciousness of Contemporary Man

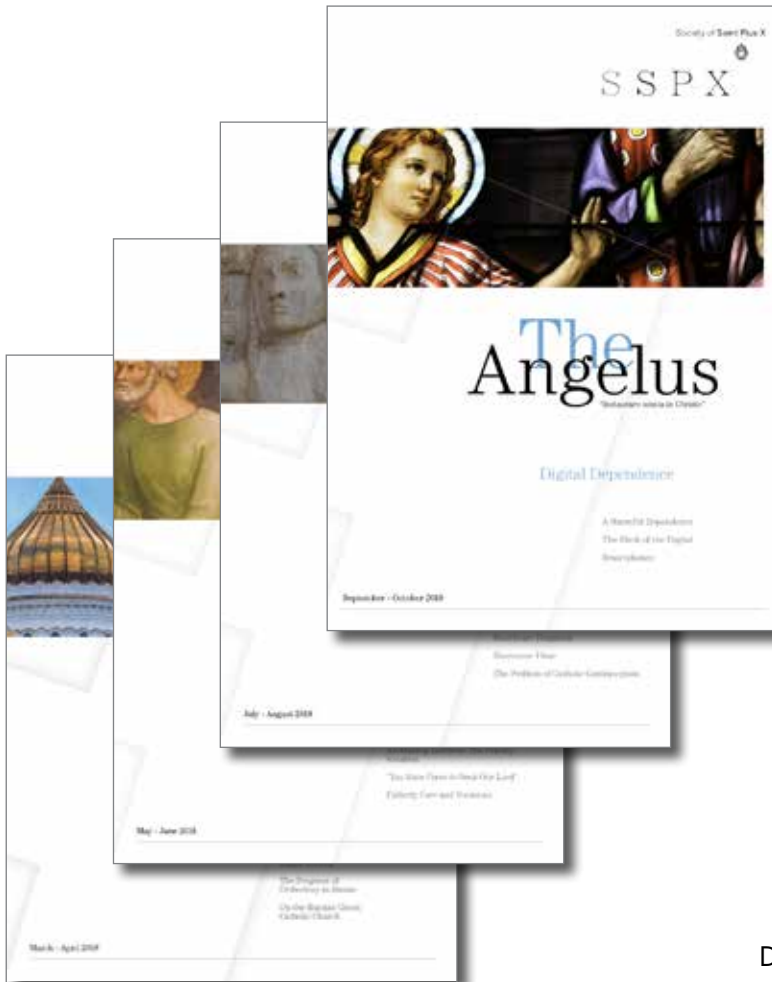
The modern doctrine on the *Dignitatis Humanae*, or dignity of man has encouraged and even ensured the *laïcité*, or secularization of the political sphere. The Second Vatican Council's *Dignitatis Humanae* at first approaches this doctrine in a *descriptive* manner, noting that "A sense of the dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary man, and the demand is increasingly made that men should act on their own judgment, enjoying and making use of a responsible freedom, not driven by coercion but motivated by a sense of duty." Dignity, the document goes on to suggest, demands that the powers of government do not encroach upon the rightful freedom of persons and associations. Dignity, therefore, demands constitutional limits, and other laws ensuring freedom—particularly the free quest

for "values proper to the human spirit." By the end of its very first paragraph, however, *Dignitatis Humanae* moves from description to condonation: "This Vatican Council takes careful note of these desires in the minds of men. It proposes to declare them to be greatly in accord with truth and justice." The Council, *Dignitatis* proclaims, will search "sacred tradition" and doctrine to bring forth things that will harmonize the Church with this developing consciousness of human dignity. We shall see that this attempt at harmonization has left the Church with only a hull of that deep dignity which the rational, political, and eternal nature of man demands. Man has crippled himself through this contemporary consciousness, and is now kept barely alive in a field hospital of the Secular State. Treatment after treatment has only made its illness increase. The Church must again proclaim a definition of man that does justice to human >

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