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The

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ANGELUS

THE VOICE OF TRADITIONAL CATHOLICISM

WOMEN AND THE CHURCH

Dr. Amy Fahey on the Visions of St. Bridget of Sweden

Dr. Andrew Childs on Hildegard von Bingen: *Féminine Mystique*

Mary's Not-So-Painless Labor: The Crucifixion as the Birth of the Church

Vatican II: Judging a Tree by Its Fruits

Archbishop Lefebvre's Sermon to the SSPX Sisters

An Interview With Fr. Emily, Chaplain of the SSPX Sisters' Novitiate

Faces New and Old

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Fr. Bourmaud has spent the past 40 years at various posts including teaching at the SSPX seminaries in America, Argentina, and Australia; doing regular parish work; being in charge of the priests' training program; and editing/writing for Angelus Press. He is currently prior of St. Vincent's in Kansas City.



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Mater Misericordia

The Visions of St. Bridget of Sweden

Dr. Amy Fahey

When I was a young, intellectually curious undergraduate, my rediscovery of the Faith coincided with a deep interest in literature and language, and particularly in the attempt to communicate religious experiences that are, essentially, ineffable. Looking to study the writings of the Middle Ages in graduate school, I found myself a semi-finalist for the Rhodes Scholarship. I had outlined a research project to study the use of language in the writings of female medieval mystics—women like St. Hildegard of Bingen and St. Catherine of Siena. Female medieval mysticism was a “hot topic” among scholars in those days, and my intention was to provide a corrective to the emerging and dominant radical feminist interpretations of the lives and writings of these women.

My interview took place around a conference table filled with former Rhodes Scholars in an office building in my home state of Michigan. Though predictably nervous, I thought the conversation was off to a good start, and then one man—a hard-headed auto executive who spoke slowly and with preci-

sion—leaned forward, raised his hand to his chin, and said, “I read somewhere that Catherine of Siena *levitated*. Do you think that’s really true?”

Thus ended my aspirations to be a Rhodes Scholar.

To the overly rational, scientific modern mind, the lives of the saints, especially those who experienced mystical visions, are not simply a little odd—they’re positively crazy. In the case of St. Birgitta of Sweden (1303-1373), also known as St. Bridget, or, in England, St. Bride, this is especially so. Devoted to meditating on the Passion of Christ since an initial vision at the age of 10, she received a particular vision informing her of the exact number of blows (5,480) Our Lord received during His Passion, along with instructions for daily prayers honoring each wound over the course of a year. When the Blessed Mother told her in a vision that she needed to learn Latin and difficulties presented themselves, St. Agnes came in visions to teach her. When the rule for her new order, The Order of the Most Holy Savior (later known simply as the Briggittines), was dictated to her *verbatim* by Our

Hildegard von Bingen: *Féminine Mystique*

Dr. Andrew Childs, D.M.A.

Holy Mother Church: the name our Faith gives the Church serves as the point of departure in considering the current theme of women and the Church. Enemies of the Bride of Christ have always accused Her of misogyny, abuse, intimidation, and oppression, and never more gleefully than in the cultural *climate du jour*, hell-bent on havocking all things Holy and natural. Far from suppressing or undervaluing women, however, the Church not only submits to the absolute queenship of the Blessed Virgin Mary but defines Herself by two sublime feminine attributes—holiness and maternity.

Hildegard von Bingen (1098-1179), the “Sybil of the Rhine,” was a visionary, author, composer, artist, naturalist, healer, abbess, correspondent and counselor to political and religious leaders, preacher, Saint, and Doctor of the Church. She was not a feminist.¹ Since the early 20th century, Hildegard has become the unlikely darling of a variety of progressive causes. For the New Age theologians, her visions—both the often-obscure allegorical written descriptions and mildly

psychedelic Medieval visual depictions—have a cosmic appeal. Secular medical historians apply a retrospective diagnosis of migraine suffering to explain the nature of these images, dismissing the possibility of Divine inspiration. Adherents of homeopathy and naturopathy posit that her writings on herbal cures and disease qualify her as a pioneer in natural healing and suggest a “Green” sensibility. For social revolutionaries, her position of authority as advisor and religious leader—and her perceived history of feisty opposition to the patriarchy—secure her standing as a proto-feminist. Worse yet, but certainly predictably, this last bunch speculate about her sexuality, given her intimate friendships with her *consoeurs*. The Saints do not suffer in Heaven after death, but their reputations can certainly take a beating here below.

The brief portrait that follows will likely not convince Hildegard’s secular admirers that her life and work inherently and magnificently oppose their progressive ideology. I do hope, however, that for Catholic readers unfamiliar with the real Hildegard, they might sympathize with the attempt to separate her



Above, God delivers Eve from Adam's side. Below, He delivers *Ecclesia* from Christ's side.

Bible moralisée: The Creation of Eve and The Birth of *Ecclesia*, fol. 2v (detail), ONB Han. Cod. 2554, Österreichische Nationalbibliothek, Vienna. Made in Paris, 1225–49.

“As God then took a rib from Adam’s side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and water after his own death.”¹² Returning to Crashaw’s epigram, we find the notion of *Ecclesia*’s birth enriches and clarifies the final stanza. Christ, as Crashaw says, “was the groans of her [Mary’s] labor,” because Christ figuratively suffered the labor pangs Mary was spared when He birthed the Church.¹³

Just as Mary’s labor pangs were Christ’s, so too Christ’s labor pangs were Mary’s. Mary may not have been the primary “birther” of the Church—her blood and water did not spill from Christ’s side—but she endured Christ’s travail by imitating His pain as perfectly as a human may. As St. Lawrence Justinian says, “The heart of the Virgin was made the brightest mirror of Christ’s Passion ... The Son was crucified in body, the Mother in mind.”¹⁴ Crashaw’s epigram, due to its brevity, does not elaborate upon how Mary is a mirror of the Passion, but we can imagine what Crashaw means by considering his poetic paraphrase of the *Stabat Mater*: “*Sancta Maria Dolorum*.” Mary is so much Christ’s likeness, that “Each wound of His” is “All, more at home in her owne heart.”¹⁵ Mary and Christ “Discourse alternate wounds to another,” so that whatever injury Christ endures, Mary experiences in a different form.¹⁶ When Christ’s body “weeps BLOOD,” Mary’s eyes “bleed TEARS.”¹⁷ Christ’s nails “write swords” in Mary’s heart, and these in turn “growing with his pain, / Turn SPEARES” and return to Christ again.¹⁸ This union—that Mary becomes an Image of her Son crucified—is the ultimate irony of Crashaw’s epigram, since it means that the pain she was spared at Christ’s birth was figuratively realized at His death, the Church’s Nativity. In the words of St. John Damascene, “The Virgin suffered at the Passion the pangs she escaped in child-birth.”¹⁹

By “laboring” with Christ at his Crucifixion, Mary reversed Eve’s punishment (Gen. 3:16), making of it a happy fault. As much as the Old Eve slew all, Mary the “New Eve” conceived our sacramental life, not only birth-



“When I was forty-two years and seven months old, Heaven was opened and a fiery light of exceeding brilliance came and permeated my whole brain, and inflamed my whole heart and my whole breast, not like a burning but like a warming flame, as the sun warms anything its rays touch. And immediately I knew the meaning of the exposition of scriptures, namely the Psalter, the Gospel and the other Catholic volumes of both the Old and New Testaments, though I did not have the interpretation of the words of their texts or the division of the syllables or the knowledge of cases or tenses. But I had sensed in myself wonderfully the power and mystery of secret and admirable visions from my childhood—that is, from the age of five—up to that time as I do now.”—St. Hildegard, *Scivias*

Christ Glorified in the Court of Paradise, 1423-24, Fra Angelico.



A Lover for All Seasons

The Song of Songs and the Madonna of the Quail

Prof. David Clayton

How do you paint the love of God? Love is not something we will ever see directly, and this creates difficulties for artists who work in a purely visual medium. The answer for many who wish to represent the greatest virtue has been to seek inspiration in the allegorical account of God's love in the Song of Songs, and in Mary, the great lover and most beloved Mother of God.

Fair in every part, my true love, no fault in all thy fashioning!

Venture forth from Lebanon, and come to me, my bride, my queen that shall be! Leave Amana behind thee, Sanir and Hermon heights, where the lairs of lions are, where the leopards roam the hills.

What a wound thou hast made, my bride, my true love, what a wound thou hast made in this heart of mine! And all with one glance of an eye, all with one ringlet straying on thy neck!

Sweet, sweet are thy caresses, my bride, my true love; wine cannot ravish the senses like that

embrace, nor any spices match the perfume that breathes from thee.

Sweet are thy lips, my bride, as honey dripping from its comb; honey-sweet thy tongue, and soft as milk; the perfume of thy garments is very incense.

My bride, my true love, a garden enclosed; hedged all about, a fountain shut in and sealed! What wealth of grace is here!

Well-ordered rows of pomegranates, tree of cypress and tuft of nard; no lack there whether of spikenard or saffron, of calamus, cinnamon, or incense-tree, of myrrh, aloes or any rarest perfume.

A stream bordered with garden; water so fresh never came tumbling down from Lebanon.

North wind, awake; wind of the south, awake and come; blow through this garden of mine, and set its fragrance all astir. (Song of Songs 4:7-16)

By tradition, the eight chapters of the *Song of Songs* describe the love of Solomon and one of his wives for each other in lyrical-dramatic scenes and reciprocal songs, each addressing the other in turn.

What a Woman Must Do

The Feminine Mystique Versus the Brigades of St. Joan of Arc

John Rao, D. Phil. Oxon.

Forgive me for beginning this article for *The Angelus* issue on women with reference to a term associated by most Americans with the title of a book published by Betty Friedan in 1963 that played a central role in launching the Feminist Movement in the United States. The reason why I feel compelled to do so is because the word “mystique,” employed in this context, has a very serious and specifically twentieth-century Catholic history to it. A brief glance at this background introduces us to a modern Catholic teaching concerning what it is that a woman who wants to be a “real Christian woman” must do if she wishes to “fulfill her potential” and perfect herself. Not surprisingly, that teaching is totally contradictory to traditional Catholic thought on this subject, the nature of which I would like to illustrate through an example offered by Mexican women at the time of the Cristeros War of 1926-1929.

Use of the word “mystique” was popularized in the 1920s and 1930s, primarily in

France, Germany, and Belgium, from three interconnected sources: the lay promoters of the many-headed philosophy known as “Personalism,” Dominicans and Jesuits spreading what eventually became known as “New Theology,” and monks eager for a “pastoral” as opposed to a God-centered liturgical reform. Those embracing this term pressed both missionaries as well as militants engaged in so-called “Specialized Catholic Action” among youth and workers to the conclusion that their essential evangelical task was that of recognizing the particular “spirit”—again, the “mystique”—most passionately stimulating the distinct group to which they ministered. Once that specific, invigorating mystique had been isolated, the labor of the activist then became one of “witnessing” to its obvious inherent value, since it could not possibly exercise the vital, passionate impact that it did on the groups in question unless the Holy Spirit were somehow behind it, moving its members away from narrow, self-interested, purely individual goals towards full Christian perfection as

Viva Cristo Rey!



Women while mostly engaged in gun and ammunition running, as well as nursing, openly fought as well.



government to the death. At their height, these “Feminine Brigades of St. Joan of Arc” numbered fifty six squadrons enrolling twenty five thousand militants. But their story is a complicated one, their members including or at least being aided by three types of women: the *señoras*, the *religiosas*, and the *jovenes*.

As far as I can determine, the *Damas Catolicas*, composed mostly of middle- and upper-class women from the very start of their apostolate, formed the bulk of the *señoras*. These women could not bring themselves to accept an actual fighting role in the Cristeros War, but did absolutely everything that they could to support the cause. The *Damas* courageously remained the active, open “voice” of the movement for the defense of Catholic freedom, printing broadsheets against the government and even organizing illegal processions in honor of Christ the King. Members hid hunted priests and wounded fighters, raising money to ransom captive prisoners and provide for the families of those who were fighting.

A second militant component, represented by the *religiosas*, the female teaching religious, played a less passive role. Unlike the *señoras*, they either had to flee to Cristero-held territory or go underground, often living under conditions of extreme harshness, moving from den to den, and sometimes suffering an imprisonment and bestial treatment therein. Their chief apostolate was to sustain the spirit of the soldiers. They prepared meals for and nursed Cristeros in towns in which they could function openly, organizing espionage

networks for them in places where they had to hide. In fact, they even told the great Cristero General, Enrico Gorostieta (1888-1929), that they were ready to take up arms alongside the regular male soldiery if absolutely necessary. “We were young,” one of them said later, “but we suffered for Christ enthusiastically. I am happy to have suffered in that time.” They were ready to carry on “until victory or death.” “Fulfillment of their personal needs” meant nothing to them whatsoever.

Finally, the third segment, the *jovenes*, the young, overwhelmingly lower-class in background, while also seemingly mostly engaged in gun and ammunition running, as well as nursing, openly fought as well. In June of 1929, one of the founders of the *Brigadas*, Luz Laraza de Uribe, better known as “General” Tesia Richaud, was captured, beaten and tortured. She died not for the victory of the feminine mystique but for the glory of her Savior, her final words of “*Viva Cristo Rey*” preparing her path to true perfection and eternal life in heaven. Is it any wonder that one of the Cristero leaders rhetorically asked the question: “What would the Mexican men be if the Mexican women did not exist?” One answer to that query is that they would have lacked a brilliant example of what all Catholics must do *properly* to “fulfill themselves.”

Señoras, *religiosas*, and *jovenes* all did what they believed that they had to do in order to keep the outside channels of the Faith and Grace open to themselves and their loved ones. Although the end of the Cristero War was a messy one, involving much in the way



St. Catherine of Siena

Esto Vir

Michael Cassman

Virgin, Hermit, Mystic

Caterina di Jacopo di Benincasa was the twenty-second child born to devout parents in the Republic of Siena on March 25, 1347. Naturally speaking, Catherine had very little hope of being anything greater than ordinary and never learned to write.

Before most children are prepared to examine their own conscience, Catherine began experiencing visions of Christ and the saints. By the age of seven, she had consecrated her virginity to Our Lord.

Catherine's adolescent years were filled with many tribulations. On account of her striking beauty, her parents strongly pressured her to take a husband, but the young saint was determined to live a consecrated life as a third-order Dominican Sister of Penance. Catherine went to great lengths to maintain

her promises to Our Lord and marred her appearance by cutting her hair, fasting rigorously, and performing even more radical mortifications. After years of struggle and strife in her family, Catherine's parents finally relented. Her mother personally petitioned the "Mantalleta" Sisters of Penance to allow her daughter to join. After a series of rejections and further insistence from her mother, in 1366 at the age of 19, Catherine took the holy vows of poverty, chastity, and obedience within the third order Dominicans of the Sisters of Penance.

Wife, Mother, Apostle

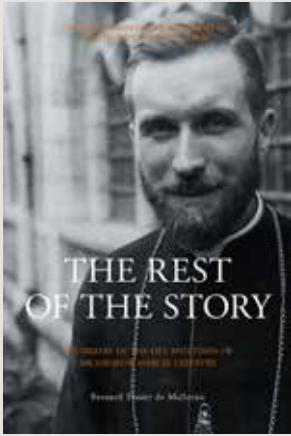
As a third-order religious, Catherine wore the habit of the Mantalleta Sisters but remained at home. Her room was her cloister. She barely ate, barely slept, rarely spoke, and always prayed. Her extraordinary asceticism



Frescoes by Alessandro Franchi and Gaetano Marinelli, 1896.

- ❖ Catherine's mother sees her daughter climbing the stairs suspended in the air.
- ❖ Catherine cutting off her long hair.
- ❖ Catherine's father finds her praying with the Dove of the Holy Spirit above her head.
- ❖ Catherine gives her cloak to Jesus in the guise of a poor man.
- ❖ Jesus offering Catherine a crown of gold and a crown of thorns.





Rest of the Story

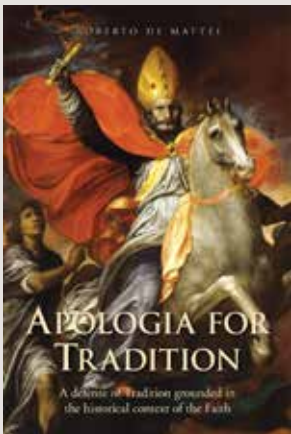
For nearly two thousand years the Catholic Mass was said in the same manner everywhere in the western world, regardless of nation or nationality. But in the 20th century that ceased to be true. Profound changes that had begun far earlier culminated in the Second Vatican Council and the creation of a new theology, the effect of which was a new form of worship. Up until this point in history, few laymen had ever heard the story of Archbishop Marcel Lefebvre. Fewer still knew that he was a missionary in the fields of Africa, Bishop of Dakar, Apostolic Delegate to West Africa, or even that he was appointed as the head of the international priestly order of the Holy Ghost Fathers. How he became known as a conservative leader and a voice for all those looking to oppose modernism was known by fewer still.

This is that story.

The Rest of the Story is an essential book for the Catholic readers of today as it provides a brief historical and liturgical-political backdrop for some of the most pivotal events of the 20th century—the effects of which we, as Catholics, are still experiencing today. While those who have read the near-700-page biography by the same author will not find anything new in this book, they will find the topics covered here much more accessible in this shortened format.

If you're looking to learn more about Archbishop Marcel Lefebvre, who he was, why he took action and the enormous effect his actions have had—this is the book you need to read.

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

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Women's Ordination

Michael Warren Davis

Even when I was a boy, growing up in the Episcopal Church, my favorite part of our Sunday service was the Lord's Supper. Our parish thought it was definitely on the "high" end of the liturgical spectrum, complete with acolytes and altar rails. Our vicar was a very kind, intelligent young lady named Ruth. She had two children, and her husband was the bishop's chauffeur. Every Sunday, she would celebrate what Catholics call a Sung Mass, complete with acolytes and altar rails.

Ours was the last rural parish in the Diocese of Massachusetts, so our service was a little "hillbilly deluxe." It paled in comparison to the Church of the Advent: the grand Anglo-Catholic church on Beacon Hill in Boston. Still, our liturgy was miles higher than the local Catholic church.

Anyway, near the end of the service, we would all genuflect and then quietly process to the front. Then we'd kneel at the rail. Finally, Ruth would come by with the bread and say, "The Body of our Lord Jesus Christ keep you in everlasting life." We'd say *Amen*, eat the bread, and then shuffle back to our pew.

Yes, I loved it—though didn't know what

exactly it was that I loved. Like most Protestants, I believed in the Real Presence; and, like most Protestants, I couldn't begin to tell you what that meant. It seemed to me that Queen Elizabeth I got it right:

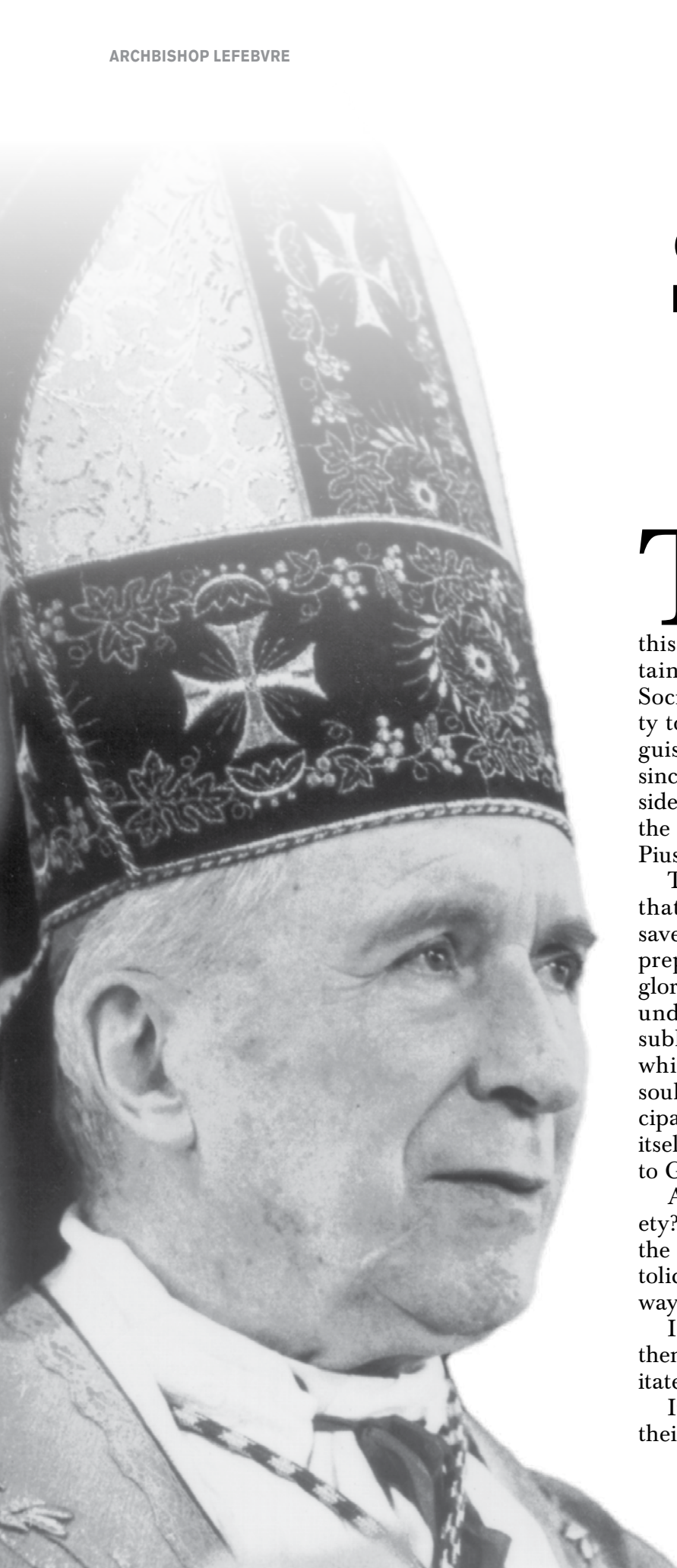
*'Twas God the word that spake it,
He took the bread and brake it,
And what the word did make it,
That I believe and take it.*

Which is to say, "Beats me."

Nevertheless, the Communion service always made me feel close to the Lord. I imagined myself like the Apostles at the Last Supper, eating and drinking with Jesus: their master, their teacher, their God, their friend. I felt privileged to be joining with my fellow disciples in worship. I felt real sorrow for my sins—the sins that fixed Him to the Cross.

More than that, however, I felt a tremendous sense of relief. Christ had won the battle. He triumphed over death. I'd fought with the Enemy, and yet not only did He pardon me, but He offered to share His victory. What more could I ask for?

Then, when I was about fifteen, something very strange happened. It was an ordinary



Sermon t

April 10th, 1983

Today, on this Quasimodo Sunday, Providence has reunited almost all the religious of the Society of Saint Pius X. The occasion of this important reunion, which will certainly be recorded in the annals of the Society's history, gives me the opportunity to be more specific about what distinguishes the sisters of Saint Pius X. And since, in everything, the end must be considered, we will therefore firstly ask what the aim of the sisters of the Society Saint Pius X is.

The general aim is, without a doubt, that of all religious congregations: to save one's soul, render glory to God, and prepare oneself to participate in God's glory for eternity—and for this, to choose undoubtedly the surest, and the most sublime and beautiful way, the one to which Our Lord Jesus Christ calls the souls whom He chooses. This is the principal aim of every soul who consecrates itself to God, who gives itself completely to God.

And what is the aim of the Sisters' Society? It is to collaborate with the priests of the Society of Saint Pius X in their apostolic work. This the sisters can do in three ways:

In a material way, by taking upon themselves duties which relieve and facilitate the priests' tasks in the apostolate.

In a pastoral way, by helping priests in their sacerdotal ministry: whether it be

The Relation of the Sexes

Pauper Peregrinus

Every truth, even to the most humdrum, has two contrary errors. If there is only one bottle of milk in the refrigerator, then the hard-headed skeptic who insists there is not a drop of milk in the house, and the dreamer who imagines the refrigerator to be an almost limitless reservoir of milk, are both wrong. When it comes to grasping some more important, and therefore more difficult truth, it often helps to contrast it with its two opposed errors. An example of this is the relation between the sexes.

One of these two errors, contrary to the word of God, is characteristic of much ancient paganism, and also of Islam. This error sees a woman as a mere accessory of a man, of much less value than him, born only to marry and have children, and hardly a rational being. Wherever the gospel is not preached, societies of fallen human beings seem to tend inevitably to degenerate in some such a direction.

The contrary error lies in supposing that there are no distinctions between men and women apart from the obvious physical ones. This position has been characteristic of secular thought in the last century or so, influenced by Christianity but also exaggerating one aspect of it. (I shall not consider the inco-

herent, ultra-modern position that tries to combine this opinion with the claim that a person may freely choose to “identify” either as a man or woman.) We may ask people who hold this position whether they do so on the basis of evidence, and hence as something they would be willing to revise, or as a dogma, and if so, on the basis of what authority. I think they would be hard-pressed to answer.

What, then, is the Christian teaching to which these two errors are opposed? In the first place, Scripture sets before us the great dignity of each sex. Both man and woman are made “in the image of God” (Gen. 1:27). Both are called to give their free assent to the gospel, and if they do so, they become “co-heirs of the grace of life” (1 Pet. 3:7). The 17th-century English Puritan poet John Milton was woefully wide of the mark when he wrote, in his description of our first parents in Eden, *Hee for God only, shee for God in him*, if he meant by this that Eve would not have had a direct, personal relationship with her Creator before the Fall. The grace of Christ restores us to God’s friendship, lost through original sin, and so each sex is called to a life of holiness, by the practice of the same theological and moral virtues. Hence, St. Paul writing of

Judging a Tree by Its Fruits

Fr. Alain Lorans, SSPX

After the Council opened the Church to the modern world, what future lay in store for parishes and seminaries?

Considering the consequences of the Council's openness to the modern world for parishes and seminaries is not only for statisticians and sociologists. Considering the fruits necessarily implies wondering what tree produced them. It implies drawing a connection between effects and a cause. It implies considering a causal relation and therefore a responsibility.

And these considerations are those of a historian, a philosopher, a theologian, not a statistician or a sociologist. The latter consider *how many* and *how*, but rarely the *why* and the *wherefore*. They describe more than they explain. They make observations without seeking a cause, especially if it could look like an accusation or a search for who is responsible.

In this presentation of the way the Council opened the Church to the modern world and the influence this had on religious practice and the number of vocations, we will not disregard the facts and numbers, but we will not stop there. The facts are also effects and

they have a cause, unless we believe in spontaneous generation...

Since a topic as delicate as establishing the causal relation, and therefore a responsibility and even culpability between the Council and its fruits puts us in a position to be accused of choosing sides or being "Traditionalist," we shall simply cite the testimony of a convert from progressivism on the evolution in the Church since the Council. He will testify and the reader will be free to form his own opinion.

Eloquent numbers

Let us start with some official numbers; they are neither progressivist nor traditionalist, they are simply eloquent.

In France, in the middle of the 1960's, 94% of a generation was baptized, 25% went to Mass every Sunday and 80% of children made their Solemn Communion. Today, about 2% of Catholics attend Sunday Mass (1.8% according to a survey by *Ipsos* for *La Croix* in 2017) and only about 30% of children are baptized before the age of seven.

In 1901, there were 1,733 priestly ordinations for the diocesan clergy, and in 1965, at the end of Vatican Council II, there were 646.

The testimony of a convert

Aldo Maria Valli is a journalist who specializes in religious issues. He comes from progressivism, having been close with Cardinal Carlo Maria Martini, the archbishop of Milan who inspires Pope Francis. On July 12, 2020, he explained on his blog how he discovered Tradition. I will let him speak and only add as little as possible.

For many people of my generation (I was born in 1958), the Council was not a problem for decades: it was simply a fact. Born and raised in the post-conciliar Church, for a long time I saw the Council as something ineluctable: at a given time, the Church had to make certain choices. (...)

Now that I am getting older and feel the need to go to the essential of the Faith, it seems to me that I can say, in all humility and as a simple baptized Catholic, that the Council was inspired by *a deadly mistake: the desire to please the world*.

I realize that my declaration may seem hasty, and I apologize to the specialists in the matter, but the more I study the years of the Council, the more convinced I am that there was a sort of inferiority complex in large parts of the Church, beginning with John XXIII, with regards to the world, a world that, at the time, was in complete upheaval and seemed so alive. Hence the desire not to seem behind but to show a sympathetic side of the Church, in the literal sense of the word, sympathetic as in one who *suffers with*, who participates in the joys and pangs, avoiding any position of superiority or judgmental attitude.

I remember that when I used to speak of the Council with Cardinal Carlo Maria Martini, the archbishop of Milan liked to use the expression “the Church of the Council as a Church of intercession.” Interceding, the cardinal would say, means walking in the middle, and that is what John XXIII wanted to do: walk in the middle of the world, without rising above or going ahead, but also without falling behind.

Martini used to say that for him, the Council was like opening the windows and letting fresh air into a church that smelled musty and moldy. That is exactly what he said, and I thought I saw them, those men of faith who, inspired by all those intellectual *stimuli*, passionately discussed theological and moral issues so that the word of the

Gospel could once again shine in all its beauty and novelty, relieved of its pitfalls and inlays.

But, says, A. M. Valli,

the underlying problem remains, and I mentioned it earlier: the desire to please the world. Now I obviously do not wish to psychoanalyze the Council, but it is truly difficult not to get the impression that deep down, this need was there. Pope Roncalli’s optimism was that of someone who, tired of a Church lagging behind the world and considered as a sort of surly and hateful old aunt, wished her to be seen as a loving and gentle mother, trustworthy and welcoming. An understandable desire. Were it not for the fact that the minute the Church, more or less consciously, wishes to please the world, she inevitably begins to *betray herself* and to *betray her mission*. For Jesus never wished to please the world or lessen His standards to appear friendly and dialogue.

And indeed, St. Paul tells us, “*Noli conformari huic saeculo*—And be not conformed to this world” (Rom. 12:2). That is how the Catholic identity disappears and the “Catholic matrix,” to borrow Jérôme Fourquet’s expression, disappears from society, leaving it to become an archipelago.

A. M. Valli goes on to explain,

With the Council, the windows were indeed opened, and the air came in. But along with a pleasant sensation of freshness came the ideas of the world, marked by sin, and the Church was contaminated.

What does “marked by sin” mean? In a word, it means marked by the desire to *put man in God’s place*, because deep down that is what it is today, that is what it was yesterday and that is what it has always been.



Aldo Maria Valli, well-known Vaticanist.



Thought for the Day

By Archbishop Marcel Lefebvre

“WHAT WILL THIS NEW YEAR BE FOR US?”

God only knows, but by our desire for sanctification we can turn for help to Our Lord's will to save our soul and all souls. How consoling it is to think that our everyday life can be transformed into numerous graces of sanctification and Redemption! So it was throughout the life of Our Lord and of the Virgin Mary.”

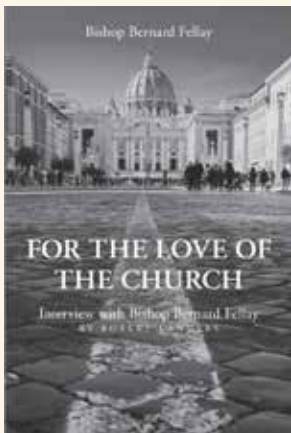
—Archbishop Marcel Lefebvre (January 3rd Feast of St. Genevieve)

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“With the shepherds, we will go to that little Child, and despite His frail appearance we will believe in His divinity, confronting all those who, on the contrary, think of doing away with the Child as soon as He is born. Herod is already sending his troops to kill all the infant boys less than two years old, hoping that this future King will be among those children. Madman! He is opposing the One who comes to save him.”

—Archbishop Marcel Lefebvre (December 28th Feast of the Holy Innocents)

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For the Love of the Church

By Bishop Bernard Fellay

There have been many who attempted to change the Catholic Church from a divine institution founded by Christ to a human institution of the world.

When such changes began to take place within the Church before, during, and after the Second Vatican Council, Archbishop Lefebvre took a stand and founded the Society for the express purpose of preserving the Catholic priesthood. This heroic prelate consecrated bishops in 1988 to carry on this all-important mission, the fruits of which include the preservation of the traditional Latin Mass and the sacred Tradition of Holy Mother Church.

Bishop Bernard Fellay is one of those episcopally consecrated by the Archbishop. After the death of Archbishop Lefebvre, Bishop Fellay went on to serve as the Superior General of the Society of Saint Pius X from 1994 to 2018. Among his many acts as

Superior General, he worked for the canonical regularization of the Society of Saint Pius X and currently serves as General Counselor of the Society alongside its current Superior General, Fr. Davide Pagliarani.

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An Interview

With Fr. Jacques Emily, SSPX

Prior of St. John Vianney Priory & Chaplain of the SSPX Sisters' Novitiate in Browerville, MN

Fr. Dominique Bourmaud, SSPX

Dear Father, would you tell us about your apostolate in the US?

It was Fr. Arnauld Rostand, who was then our District Superior, who appointed me Prior of St. John Vianney Priory, as well as Chaplain of our Society Sisters at the Sacred Heart Novitiate in Browerville, in August of 2014. After having spent nine years at the Retreat House in Los Gatos, California, preaching retreats, this appointment came to me as a big surprise. Nevertheless, I received it with joyful gratitude, and since then, I sincerely thank God for the tremendous grace He has granted me by this nomination.

Could you describe your role of Chaplain to the Novitiate?

To celebrate the daily Mass for the Sisters, hear their confessions, teach classes to the novices, and provide spiritu-



al conferences and recollections to the professed are the main functions of the chaplain. Thus, it is a great consolation for a priest to be able, by his ministry, to provide for these chosen souls the graces and blessings that Our Blessed Lord wants to infuse into the hearts of His Spouses!

This is indeed the beautiful mission of the Chaplain, which consists of being the special intermediary between the Divine Spouse and these privileged souls who, by their vows, espouse the Son of God as their own!

What a sublime mission for a priest to be called for this apostolate! By this min-