



S S P X



# The Angelus

“Instaurare omnia in Christo”

## War

Military Service Today

War and Peace

Material Peace Is Too Vulgar

St. Louis led an exemplary life, bearing constantly in mind his mother's words: "I would rather see you dead at my feet than guilty of a mortal sin." His biographers have told us of the long hours he spent in prayer, fasting, and penance, without the knowledge of his subjects.... He was renowned for his charity. "The peace and blessings of the realm come to us through the poor," he would say. Beggars were fed from his table, he ate their leavings, washed their feet, ministered to the wants of the lepers, and daily fed over one hundred poor. He founded many hospitals and houses.

—*The Catholic Encyclopedia*

Picture: Statue of St. Louis IX, Sainte Chapelle, Paris





# Letter from the Publisher

“No more war. Stop the fighting. We have suffered too much to endure anymore of this!”

This most human cry of mankind in the face of dreadful conflicts has been heard time and again over the centuries. Yet Christ the Lord said that He did not come to bring peace but war among his followers, speaking of the inner struggle between the kingdom of God and that of Satan.

As much as we all abhor it, war will always be fashioning our history. The latest decade is no exception as wars and rumors of war and conflicts are flaring up in the Middle East, in Western Africa, and in the Eastern European continent, just to name a few.

This is why this *Angelus* issue on war cannot elude the ever timely question of just war, and especially war as it is practiced in our modern age. And what are we to think of our younger generation readying itself to enlist in the military?

Finally, in this issue, we wish to commemorate a few anniversaries of the year 2014 related to warriors:

- The centenary of the beginning of WWI, with an historical article on why it was the bloodiest war ever seen up to that time.
- The twelfth centenary of Charlemagne, the first Christian Roman Emperor, who died in 814.
- It also celebrates the birth in 1214 of St. Louis IX, the great warrior and twice Crusader.

Hence, however disturbing may be the prospect of facing battle or war, whether internal or external, it is expedient to Catholics to have the proper understanding of the moral principles behind war and the good examples of Christian men who served their country and God, since, in Job's words, “man's life on earth is a battle.”

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# The Angelus

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The Will of the Offensive:

# Tactics and Casualties

in World War I

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by Dr. John Dredger

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<sup>1</sup> Sources vary concerning exact numbers, with 37,000,000 tending towards the smaller estimates. The major powers included Austria-Hungary, France, Germany, Great Britain, and Russia.

<sup>2</sup> Again sources vary concerning exact numbers as debates among historians continue. These figures lean towards the higher estimates for the sake of comparison. As this article does not consist primarily in an argument for one source or another, I have taken the liberty of not citing the many sources concerning casualty statistics.

<sup>3</sup> Fr. Paul Kramer, "FATIMA: The Impending Great Chastisement Revealed in

During the more than five years from August 1914 to November 1918, over 37,000,000 individuals suffered as casualties of World War I according to the official war records of the major powers. Of this immense number, at least 15,000,000 died, with 8-10,000,000 deaths stemming directly from military causes, especially artillery and machine guns, rather than disease and malnutrition.<sup>1</sup> These figures comprise a significant departure from statistics of previous wars. For example, the Napoleonic Wars, which lasted from 1803 to 1815, over twice as long as the Great War, caused the deaths of approximately 7,000,000 people from all causes, while the American Civil War during a time frame similar to World War I resulted in roughly 1,500,000 total casualties.<sup>2</sup> The question easily arises as to what caused the dramatic increase in casualties during the Great War.

The obvious answer for a Catholic comes from Our Lady, who said that war constitutes a punishment for sin, and especially that World War I consisted in a scourge upon mankind for sins of blasphemy, work on Sunday, and the desecration of marriage.<sup>3</sup> While this answer provides a reason for the overall cause of the Great War and its ensuing massive casualties on the spiritual level, more delving proves necessary to explain the death toll on



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# Military Service Today

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by Colonel X

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Is service in the U.S. military still an acceptable choice for Catholics? I have been asked this question by young Catholics—and sometimes by their parents—who are considering service in the U.S. military.

Typical concerns fall into four categories:

- the general moral climate within the military,
- the possibility of being sent to war,
- the compulsion to execute illegal orders or to serve in an unjust war,
- and the impact of military service on family life.

This article will briefly examine each of these questions and provide some insight based on more than 20 years of active duty service. Unfortunately, because the U.S. military is an organization of enormous breadth, there is not a clear yes or no I can offer to inquiring Catholics. It will be necessary to generalize

somewhat, and then leave it to your judgment if you are presented with the details of a specific opportunity for service.

First, one should consider military service to be, of its nature, an honorable profession. Soldiers are depicted in the Gospel under a generally favorable light; nowhere in the Gospel does Our Lord criticize or condemn soldiers. The centurion's *Domine, non sum dignus* is included in the very Canon of the Mass. The conversion of the Roman soldier Longinus is traditionally viewed as among the very first fruits of Our Lord's Passion. Indeed, the idea of offering oneself up for something larger than oneself is inherently a noble act, which, of course, echoes Our Lord's own Sacrifice. This does not mean, however, that all soldiers in all times have been honorable, or have fought for justifiable causes. Discernment is critical. >





## SSPX Pilgrimage to Lourdes, October 2014

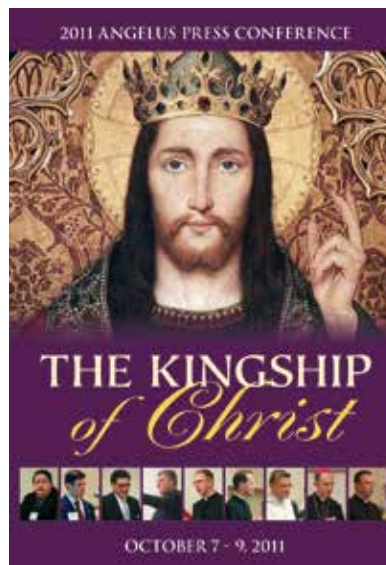






# 2011 Conference Audio: The Kingship of Christ

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Over the weekend of October 7-9, 2011, Angelus Press hosted its second annual conference on the theme of Our Lord Jesus Christ: The Kingship of Christ. With over 400 attendees from around the country (and some international visitors), some of the greatest minds and speakers convened to examine this doctrine from a variety of angles. The result was an amazing success as those in attendance learned about Christ's Kingship and were spurred on to Catholic Action.

- The Social Kingship of Christ according to Cardinal Pie, by Fr. Juan-Carlos Iscara
- The Rosary and the Battle of Lepanto, by Andrew J. Clarendon
- The Relationship of Church and State, by Brian McCall
- *Quas Primas*—Pius XI on Christ the King, by Fr. Daniel Themann
- The Errors of the Modern World, by Dr. John Rao
- A Call for Today's Crusade, by Fr. Gerard Beck
- The Queenship of Our Lady, by Fr. Albert
- Archbishop Lefebvre: A Life for Christ the King, by Bishop Tissier de Mallerais
- Catholic Action: Whose Job is it? by Bishop Tissier de Mallerais
- Conclusion and Farewell, by Fr. Arnaud Rostand

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# God Will Provide!

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by Fr. Dominique Bourmaud, SSPX

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“God will provide!” These words were the reply of a trembling father to his son asking who will take care of the victim for the sacrifice. Abraham going up Mount Moriah (the location of the present Temple of Jerusalem) almost choked with anguish as he spoke, simply fulfilling the strange command of God to sacrifice the son of the promise. This was certainly *the Test* (Sacred Scripture always uses the term “temptation” to mean test) which God imposed on him, and his “faith was reputed to him as justification.” This pivotal event in Bible history raises questions on the matter of Providence. If Abraham did provide one thing and God substituted for it something else, does that mean that God changed His mind? Could Abraham resist God’s formal command? Did God move his will with infallible knowledge and efficacy? Virtually any event in one’s life can

raise such question on the workings of divine Providence.

## God Is Providence

We Christians can hardly evoke God without thinking of Providence. He would be no God at all if He were an unproviding God, like the one described by Voltaire as caring no more for men than the ship’s captain cares for the rats in the lower deck.

Providence touches on prudence and refers to the verb *providere*, which has two correlative meanings. In common language, *providere* translates as “to provide, to care for.” It evokes a certain order of things so as to direct the future in a good way. But *pro-videre—to foresee—* >



# Reading St. John

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by Exegeta

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Those who are in love delight in their beloved, want to know him or her ever more fully and intimately, the better to be one with the beloved. Those who love God delight in Him and want to know Him ever more fully and intimately, the better to be one with Him. “My beloved to me, and I to him” (Cant. 2:16). “He that loveth Me, shall be loved of My Father: and I will love him, and will manifest Myself to him” (Jn. 14:21). This manifestation of the Son, together with the Father and the Holy Ghost, will be complete, of course, only in the Beatific Vision where “we shall see Him as He is” (Jn. 3:2) “that God may be all in all” (I Cor. 15:28). It is for this that we were created: “This is eternal life: that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent” (Jn. 17:3). While this manifestation of God, and our

corresponding love and union, will be complete only after our death here below and birth there above, “nevertheless, He left not Himself without testimony, doing good from heaven...” (Acts 14:16); and, moreover, “at sundry times and in diverse manners, spoke in times past to the fathers by the prophets” (Heb. 1:1) before, last of all, speaking to us by His Son (ibid.). “No man hath seen God at any time: the only begotten Son Who is in the bosom of the Father, He hath declared Him” (Jn. 1:18).

The disciple “whom Jesus loved” wants, in his turn, to make manifest to us also the One he had the great grace of knowing and loving, that we too might have part in this grace. “These are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in His name” (Jn. 20:31). “That





which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: for the life was manifested; and we have seen and do bear witness, and declare unto you the life eternal which was with the Father and hath appeared to us: that which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father, and with His Son Jesus Christ” (I Jn. 1:1-3) in the unity of the Holy Ghost, for “There are three who give testimony in heaven, the Father, the Word and the Holy Ghost. And these three are one” (I Jn. 5:7).

Not only is it St. John (and the other Sacred Writers) who have wanted this for us, but it is the Holy Ghost, God Himself, who has moved and inspired them so to write. These scriptures are holy because they come from God, “contain” God, and incite towards God. It is God’s word: “When you had received of us the word of the hearing of God, you received it not as the word of men, but, as it is indeed, the word of God” (I Thess. 2:13). These words contain the life-giving power of God Himself: “The words that I have spoken to you are spirit and life” (Jn. 6:64). And it is God Himself who has wanted us to know Himself, that we might love Him and be His children. “No one knoweth the Son but the Father, neither doth anyone know the Father but the Son, and he to whom it shall please the Son to reveal Him” (Matt. 11:27). “I have called you friends: because all things whatsoever I have heard of My Father, I have made known to you” (Jn. 15:15).

The Sacred Scriptures being such, they are what we call a “sacramental”: something from the Church (it is hers to establish the canon of the Scriptures and give their authentic sense) which, with pious and reverent use, becomes a source of actual graces. How many





# Charlemagne

and the Long Frankish Pilgrimage to the Just War

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by Dr. John Rao

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If Rome was not built in a day, neither were the Christian Middle Ages. One prime example of this truth is the time that was required for the Eldest Daughter of the Church—the Franks—to produce one of medieval man’s major achievements: the concept of the just war and warrior. The fact that the path from the original Germanic glorification of pure butchery to a sense of noble Christian military mission was both purposeful as well as problematic can be seen in the work of the “second founder” of the Roman Empire—that Frankish King from the Carolingian Family that we know as Charlemagne (742-814). For Charlemagne’s career as soldier-emperor proved simultaneously to be a solid portent of a more promising Christian future and an indication of the distance yet to travel to that exalted destination.

“Charles” had a head start towards becoming “the Great” in matters combining Christianity with military action due to a number of already well-rooted stimuli directing the Franks towards using their massive physical power purposely and properly. The primal stimulus in this regard was the tribe’s passionate, open commitment to the True Faith and the realization that that commitment had practical consequences. This was stated clearly in Charlemagne’s father Pippin’s Prologue to his revised version of the “Salic Law” (763): the basic “constitution” of the so-called “Salty” Franks:

“The illustrious people of the Franks was established by God himself; courageous in war, steadfast in peace, serious of intention, noble of stature, brilliant white of complexion and of exceptional beauty; daring, swift and brash. It



was converted to the Catholic Faith; while it was still barbarian, it was free of all heresy. It sought the key of knowledge under divine guidance, desiring justice in its behavior and cultivating piety. It was then that those who were the chiefs of this people long ago dictated the Salic law...” (Pierre Riché, *The Carolingians*, University of Pennsylvania Press, 1993, p. 83).

Thankfully, public Frankish dedication to Christianity benefited from a second stimulus of equal importance: the assistance of courageous teachers possessing a sound understanding of all that was needed for the education of their pupils and no illusions regarding their ignorance and recalcitrance. St. Boniface’s (c. 672/680-754) extensive correspondence—all of it available online—gives us a pretty sound indication of the tack such teachers felt they had to take. This “Apostle to the Germans” was absolutely certain that the Christian missions established by him required Frankish military protection for survival. Further still, he saw that the ability to mobilize such help made an immense impression upon the power-worshipping barbarians, aiding in their evangelization. (R. Fletcher, *The Barbarian Conversions*, U. of California, 1999, pp. 236, 242-243). I would venture to add that he recognized that the teachings of the intellect and the spirit are *always* “weak” in this, our valley of tears, and will, therefore, *always* need to demonstrate that it can call upon the aid of physical strength to give them practical backbone.

Nevertheless, Boniface was aware that he was summoning up the physical strength of a warrior tribe that was to a large degree only nominally Christian. The Franks were tempted to make an exact equation between the message and victory of the Gospel with the extension of Frankish borders and the consequent satisfaction of the political and financial needs of their ruling elite. Hence the willingness of the latter to combine physical support for the Church with the confiscation or misdirection of ecclesiastical property for military purposes, the appointment of unworthy but politically influential men to key bishoprics, campaigns of forced baptism, and the imposition of tithes upon those forcibly converted before they even were taught what their new

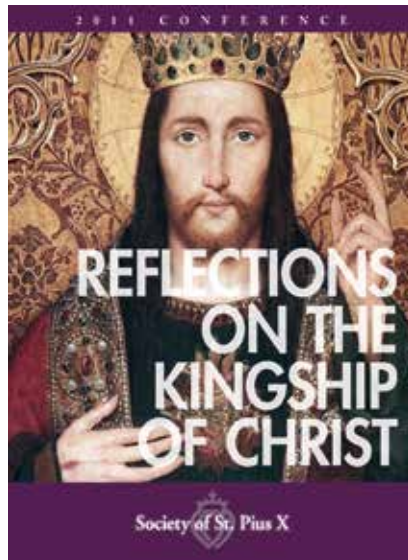
Faith was all about. The Apostle to the Germans was disgusted by the inversion of the hierarchy of values that his dependence upon military clout could seem to condone. As a sound Christian teacher, he therefore exploited every opportunity he could find to change the “structures of sin” of the Frankish Kingdom and the still pagan mentality of his frightening and often perverse guardians. He had to show “might” that it only had meaning in the service of “right”.

A third and crucially important stimulus to purposeful direction of military action, long at work among the Franks before the accession of Charlemagne, was a commitment to the concept of life as a pilgrimage. The tribe inherited this vision from Christian Roman Gaul, which had produced some of the earliest pilgrims to the Holy Land to write extensively about their experiences. Their “pilgrim spirit” taught them that they were indeed on a journey through life, that that journey was by no means easy, that it had to be organized properly, that they, the Franks, had their own special role to play in its organization, and that their own salvation hinged upon whether they developed this role properly. All these themes were spelled out for them by other members of the Christian teaching “college”, with reference to a body of works with enormous influence throughout the Middle Ages ascribed to the man we call Pseudo Dionysius the Areopagite.

Charles the Great did indeed *inherit* such stimuli. Still, he impressed them upon the new alliance of Christian, Roman, and Germanic elements forged in the lands of the old Empire with a particular intensity and strength of will that—as Pierre Riché insists—identify him as the true father of that socio-political entity we call Western Christendom. It was he who confirmed the goal of reunification of the whole of the old imperial *ecumene* through assiduous use of the power of the Frankish Army, which contemporaries referred to with the biblical name of “the Host”. It was he whose regal and imperial legislation showed that the power of the Host lay at the service of a comprehensive extension of Christian principles into every sphere of life—economic life included. It was he who most effectively made an attempt to

# 2011 Conference Reflections on the Kingship of Christ

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“The Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob forever.”

Throughout the centuries of faith, one ideal kept various nations and peoples united: the Kingship of our Lord Jesus Christ over individuals and nations. Rejected by the Protestant revolutionaries, attacked by the architects of the Enlightenment, and ignored and derided in our own age, ignorance of the doctrine of Christ's Kingship lies at the heart of the present crisis.

This little book provides the reader with the key texts to understand, love, and defend this teaching. Along with biographical information about the speakers at the 2011 Angelus Press Conference, this book presents the relevant encyclicals from Popes Leo XIII, St. Pius X, Pius XI, and Pius XII in their entirety, plus articles from the late Cardinal Pie, Fr. Juan Carlos Iscara, FSSPX, and Dr. John Rao. A must-have for those Catholics committed to restoring all things in Christ.

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# Sport and War

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Interview with Fr. Michael McMahon, SSPX

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**The Angelus:** Fr. McMahon, would you please explain for us the reason for the importance given to sports and games at La Salette.

**Fr. McMahon:** Really, the importance or emphasis on sports at La Salette Academy is the importance or emphasis placed there by the great philosophers and theologians, Catholic educators and the Magisterium of the Church. Pope Pius XII wrote in 1945: “Sport, properly directed, develops character, makes a man courageous, a generous loser, and a gracious victor; it refines the senses, gives intellectual penetration and steels the will to endurance.” The proper subject of formation is the whole man as created by God and perfected in Our Lord Jesus Christ. The formation must be ordered and balanced, taking into account the supernatural life of Faith and Grace as well as the human nature it is meant to perfect. Man, as

we know, is composed of body and soul, therefore in the process of proper formation, both the body and the soul must be taken into account. While there is a hierarchy and the soul is certainly more important, the body remains an essential component in the formational equation. As the great St. Francis of Assisi said, “Brother Ass must also be brought into subjection.”

**The Angelus:** Are you saying that, just as the soul needs its spiritual nourishment, “Brother Ass” needs sport?

**Fr. McMahon:** Well! At La Salette we seek to form our boys on the supernatural, rational, and the physical levels. Physical education cannot be neglected, and for young men in their teenage years should be rigorous and demanding. Besides strenuous exercises of running, jumping, >









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# Trust in Divine Grace

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by Michael J. Rayes

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The small mob moved closer to the bishop. Led by the blacksmith and the town administrator, the crowd hustled into the bishop's office, blocking the entrance. They were offended on this hot day in Italy in 1867. The town of Salzano is important and deserves a pastor with some sophistication. Someone with experience! Yet their bishop assigned a relative nobody to them: a priest barely 32 years old and who previously was merely an associate pastor.

The people explained their indignation, ignoring the young priest standing next to the bishop. In response, the bishop simply pointed to the priest and declared that he is their new pastor. Father Giuseppe Sarto stood with his head lowered, wearing a worn cassock and a humble expression.

The people left quietly, not knowing yet that

Fr. Sarto would become a great blessing to their community. He is today known to the world as St. Pius X.

This past summer I had the singular privilege of speaking with two young priests ordained for the SSPX. They are both the same age as my oldest son, which is simultaneously edifying and mortifying because I became aware of my own age. I remembered the teaching of St. Thomas Aquinas that grace perfects nature.

This teaching requires us to trust that God will use His grace. Sometimes it requires a lot of trust. Nature, after all, can only do so much. If we only relied on nature, the Church would probably fall apart within a generation and our marriages most likely would fail. How can we rely more on grace than nature when seeking the advice of a priest, regardless of his age? The short answer is that >







## Sounding Board of a Pulpit

Above most pulpits hangs the sounding board. This ensures that the voice of the pastor is not lost in the space.

In 1741 the chapter and the sculptor Laurent Delvaux (1696-1778) conclude a contract to create a new pulpit, which would rank among the best rococo works of the country.

The composition is a perfect harmony between the dark oak and white marble figuration, governed by the monumentality of the wide nave. The main theme is the allegorical representation of the truth that is revealed by Time.

As was usual after the Middle Ages, Time was represented by an elder whose wings symbolize speed. A young woman with book and palm and whose left foot is resting on a globe, symbolizes Truth. The open book refers to the Truth, the palm signifies power and victory, and the globe symbolizes the worldly things that are surpassed by the Truth.

Sounding board and pulpit in the Cathedral, St. Bavo, Gand, Belgium

# Q & A

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by SSPX priests

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## Is the “Catholic” marriage of an insincere convert from paganism valid?

There are two kinds of insincerity possible in a convert who receives adult baptism to become a Catholic. It is the responsibility of the minister of the sacrament to exclude both, but it is certainly possible for a person to receive baptism insincerely in order to marry a Catholic.

The first kind of insincerity exists when a

person who is baptized has no real contrition for sin nor firm purpose of amendment nor the desire to live a Catholic life. He is insincere. However, he does have the intention of being baptized. The sacrament will not be fruitful, but it is valid, and confers the sacramental character, so that the person thus insincerely baptized is Catholic, even if his reception of baptism is sacrilegious and the baptized person a bad Catholic. Consequently marriage vows pronounced by such a person when marrying a Catholic in the Church constitute a sacramental marriage which is valid



and cannot be annulled for lack of sincerity.

There is a second kind of insincerity. This is the case when a person goes through the ceremony of baptism but without faith and without any intention at all of being baptized. Not only is he not sorry for his sins, but he does not want to receive the sacrament. Then the baptism is invalid. The person remains unbaptized and still a pagan. Consequently, any subsequent marriage would be invalid due to the impediment of disparity of cult, for the dispensation from this impediment would not have been requested since the person was thought to have been baptized. Such gross hypocrisy is an unlikely case. The problem here would be proving that the person excluded the intention of being baptized. Witnesses from the actual time of the baptism would have to be found and their testimony would have to be very precise.



### Is the Confession of a *Novus Ordo* Catholic in a traditional church valid?

This is a question of supplied jurisdiction, namely does the Church supply jurisdiction to a person who is not convinced of the doctrinal reasons for the Society’s combat against the errors of Vatican II and the New Mass.

There are many reasons for jurisdiction to be supplied, which are contained in the Code of Canon Law. One of the reasons is simply that a person requests a certain priest to hear his confession. That suffices. Another reason is called common error. It happens when a person goes into a confessional thinking that the priest has jurisdiction, as would a person who is not traditional when he comes into a traditional church. Common error even exists when a penitent knows himself that the priest does not have jurisdiction, but the priest is hearing confessions in a Catholic Church. It is not based

upon the penitent’s personal error, but upon the care of the Church for all its penitents. (Cf. Fr. Anglés, *Supplied Jurisdiction of Traditional Priests*, Angelus Press). Traditional convictions are consequently not necessary for jurisdiction to be supplied, for the Church supplies in many situations, in order to ensure the validity of the sacrament.



### Are marriages in the extraordinary form valid even if one of the parties is not a traditional Catholic?

The ordinary, canonical form of marriage exists when the parish priest performs a marriage in the parish church of the bride. Traditional priests, not having any canonical appointment as parish priests, cannot perform marriages in this ordinary form. They have recourse to the extraordinary form of marriage, which is foreseen in Canon 1098 of the 1917 Code and Canon 1117 of the 1983 Code.

The use of the extraordinary form requires that there be a difficulty in going to the parish priest who has jurisdiction, and that that difficulty last for more than one month. Such a difficulty is the use of the New Mass for the marriage ceremony, or a modernist sermon, or the very defective marriage preparation classes that are usually given, or the compromise of having a post-conciliar priest celebrate it according to the norms of the *motu proprio* of Benedict XVI. It suffices that one of the couple has such a difficulty, which is why traditional priests have the right to perform mixed marriages, in which one party is not Catholic. The same applies when one party is *Novus Ordo*.

However, just as traditional priests are very reluctant to perform mixed marriages, so also are they to perform a marriage between a >



# The Future of Offensive War

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by **Alfredo Cardinal Ottaviani**

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This article of Cardinal Ottaviani deals with the morality of today's wars, and specifically of offensive war. Written in the aftermath of WWII, which claimed 60 millions souls, Ottaviani's argument is that there is a difference in kind in modern-day war. The scale, attack on civilians, and spiritual consequences of warfare are reason enough to suggest that no one has a right to declare war. The cardinal requests the setting up of an international body which would be respected by all. This body exists today, the United Nations, and it is highly debatable whether it has really been impartial and efficient in most conflicts of the last fifty years.

When two societies which are only materially distinct from each other come into collision neither is to be sacrificed to placate the other, but the interests of each are to be catered for in a rigidly fair manner.

This principle is based on the fact that these two societies are of equal standing, enjoy therefore identical rights and have neither of them any legal advantage over the other; neither in fact is obliged

to waive any of its rights in favour of the other. On this account a balance in no way derogatory to either must be struck as accurately as is possible between the conflicting rights; for example, by dividing up the disputed matter (granted it is divisible) or by making compensation. At times indeed the right claimed on one side may be a putative one only, and that on the other side clearly unimpeachable (objective); or at least one rather than the other side clearly unimpeachable (objective); or at least one rather than the other may have a greater interest at stake or stronger grounds on which to quarrel. But even in situations such as these, peaceful methods of settling the issue must take precedence over all others.

First of all, therefore, every effort should be made to establish the existence of whatever right is being claimed; then an attempt should be made to compose differences amicably; finally, should this fail, war must not be declared without first trying out certain coercive measures which, though of less consequence than war, may be equally effective in



the circumstances. These last, indeed, are the only measures to be taken whenever it is clear that they of themselves can effect a settlement and avoid the disasters of war.

But what of *mediation, arbitration* or an investigation by an international tribunal? Are not these also possible means? To me, indeed, they seem of so obligatory a nature that they alone are the only justifiable and lawful means of vindicating rights in present times; war is out of the question. It is important, however, to note with regard to this view that this is not the opinion of past centuries: in those days mediation, etc., were not considered the exclusive means of settling disputes between perfect or fully autonomous societies; they were at the most highly commendable from a humanitarian viewpoint. For, granting the concept of the sovereignty of every state, then each state, because of its very independence and perfection, was also possessed of the juridical power of safeguarding its rights even by force of arms. The state, it was held, had ample resources at its disposal with which to uphold its rights in face of an adversary struggling against or simply ignoring the obligations these rights imposed upon him.

Warfare, however, was not to be indulged in merely because one had a just and proportionate cause with which to justify the action; it also had to be necessary to the preservation of the social well-being, and withal reasonably assured of success.

The justification of war did not rest, therefore, on the presumption that war was as satisfactory as a duel between two private reasons: neither course proves on which side right and reason lie. No, the sole justification of recourse to warfare was on an occasion when there was little hope of appealing to, or—if a disputed right were in question—of getting a decision from an authority higher than the state. War could be used then to compel an adversary to make good some infringement of rights—but with the understanding that it was a physical instrument the only concern of which was to keep intact the moral implication of the right infringed.

All the foregoing reasoning is cogent enough if we confine ourselves to a purely theoretical treatment of warfare. But in practice and in relation to present conditions the principles enunciated do not seem to hold. They were meant, we should remember, to

cover warfare of a special kind, that between mercenary armies, and not our mammoth warfare which sometimes entails the total downfall of the nations at grips with each other; the principles, in fact, cannot be applied in the life of modern nations without doing serious damage to the particular peoples involved, and (leaving aside a question of a defensive war begun, under certain conditions, for the protection of the state from actual and unjust aggression) *no state is justified any longer in resorting to warfare when some right has not been given its full due.* Not that we for a moment wish to despise or belittle the theories of the great exponents of Christian international law! That would be unpardonable! The war of their treatises is not the war of our experience. The difference indeed is not even of the purely numerical or mathematical order; it goes much deeper. It affects the very principles governing war. Principles indeed derive from and vary with the nature of things; the difference between war as it was and war as we know it is precisely one of nature.

At the Vatican Council the Fathers intimated to the Pope their desire that some definite statement be drawn up which might induce men to abandon warfare altogether or at least induce them to conduct their wars according to humanitarian principles. The salvation of certain Christian peoples was the chief cause of their concern; not simply because these peoples were then in the throes of war but “rather because of the horrible disaster” with which they were afflicted as a result of war. War, they were gravely troubled to note, was the occasion of disasters not the least of which, a lowering of moral standards, accompanied and persisted after war, and made shipwreck of the faith of so many souls. We in this century have even further cause for concern:

a. On account of the great development of communication in modern times and the desire on the part of nations to extend their interests to all parts of the world, excuses for war are now all too frequent.

b. The disasters which worried the Fathers at the Vatican Council now affect not only soldiers and armies at war but also entire peoples.

c. The extent of the damage done to national assets by aerial warfare, and the dreadful weapons that have been introduced of late, is so great that >

it leaves both vanquished and victor the poorer for years after.

d. Innocent people, too, are liable to great injury from the weapons in current use: hatred is on that account excited above measure; extremely harsh reprisals are provoked; wars result which flout every provision of the *jus gentium*, and are marked by a savagery greater than ever. And what of the period immediately after a war? Does not it also provide an obvious pointer to the enormous and irreparable damage which war, the breeding place of hate and hurt, must do to the morals and manners of nations?

e. In these days, when the world itself has become seemingly shrunken and straitened, the bonds between the nations of the world are so close and exigent that almost the whole world becomes involved once war is declared.

f. A regime may be under the impression that it can engage in a just war with hope of success; but in fact secret weapons can be prepared to such effect nowadays that they, being unforeseen, can upset and utterly thwart all calculations.

These considerations, and many others which might be adduced besides, show that modern wars can never fulfil those conditions which (as we stated earlier on in this essay) govern—theoretically—a just and lawful war. Moreover, no conceivable cause could ever be sufficient justification for the evils, the slaughter, the destruction, the moral and religious upheavals which war today entails.

*In practice, then, a declaration of war will never be justifiable. A defensive war even should never be undertaken unless a legitimate authority, with whom the decision rests, shall have both certainty of success and very solid proofs that the good accruing to the nation from the war will more than outweigh the untold evils which it will bring on the nation itself, and on the world in general.*

Otherwise the government of peoples would be no better than the reign of universal disaster, which, as the recent war has shown, will claim its victims more from the civilian population than from the combatant troops. In what way then shall international crises be dealt with on future occasions? "Discussion and force," says Cicero, "are the main ways of settling quarrels, the former of which is peculiar to man, the latter to brute beasts." The former therefore is ever to be preferred; the interests of

peace must be our chief concern ever—and it is not the forming of armies but the formation of minds which will best secure this.

In this formation the weapons of charity, justice and truth shall be:

a. A civil and religious education of nations which so disposes peoples (and hence the rulers chosen from them) to co-operation and to an honourable recognition and interchange of rights and obligations, that class bitterness, race enmity and imperial competition—than which there is no better kindling for wars—are entirely eliminated.

b. The setting up of an international body whose pronouncements all nations and rules should respect.

c. The inculcation among peoples of a spirit of brotherliness in accord with gospel principles; as a result each nation will be prepared to place the good of the whole human brotherhood before its own interests, in the manner in which individuals in any republic worthy of the name ought always to contribute to the common good from whatever they themselves possess.

d. To render impossible totalitarian regimes, for they above all else are the turbulent sources from which wars break out. Moreover, should the representatives of any people (or the people themselves) ever have conclusive indications that their rulers are on the point of undertaking a war in which nothing but blood and ruin will be the lot of the nation, they should and ought to take just measures to overthrow that regime.

Card. Alfredo Ottaviani, *Institutiones Juris Publici Ecclesiastici*, Vol. 1 (Jus Publicum Internum) Pars I, Titulus iii, art. 3 (Relationes societatum perfectarum in statu conflictus), Principium 2 (Vatican: Polyglot, 3rd Edition, 1947) pp. 149-55.

English translation: *Blackfriars*, a monthly review. Edited by the English Dominicans. Published at Blackfriars, St. Giles, Oxford, Vol. XXX, September 1949, No. 354.



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# Just War

## Catholic Doctrine and Some Modern Problems

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by Fr. Juan Carlos Iscara, SSPX

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### “Virtual” War

One of the indispensable conditions for a war to be just is that it be exercised with restraint. Modern “smart” weapons and “push-button warfare” threaten to end all restraint in the conduct of war by shielding one side from the realities of the horror of war. Kosovo provides a striking example; the objectives of the “international coalition” were achieved without a single NATO combat casualty. This raises serious questions about the nature of modern warfare. Classically, the moral justification of war is legitimate self-defense (in the broad sense, which includes the redressing of past injustices), in which there is a basic equality of risk in killing or being killed. The legitimacy of self-defense ends when one can kill with impunity. A war risks ceasing to be just when, for the soldier fighting at a distance, seeing the effects of his actions on a computer screen, death and destruction have little more reality than an arcade game.<sup>1</sup>

One facet of this shielding of one side from the

horrors of warfare is the refusal by many governments even to use the term “war.” The United States serves as a prime example: since the Korean “conflict,” all constitutional procedures for war have been bypassed. Vietnam, Panama, Haiti, Somalia, Iraq, Bosnia, Kosovo, Afghanistan, etc., have all seen “police actions” or co-ordinated operations of the “international community,” but, by a linguistic subterfuge, there has been no “war” since World War II. This subterfuge is necessary, since the constitution states that war must be declared in order to be legitimate. The modern world does not fight wars, but it engages in “strikes,” “coercive diplomacy,” and “humanitarian interventions.”<sup>2</sup> The media play a central part in this linguistic chicanery, with their frequent touting of “human rights,” “democracy,” “freedom,” etc.

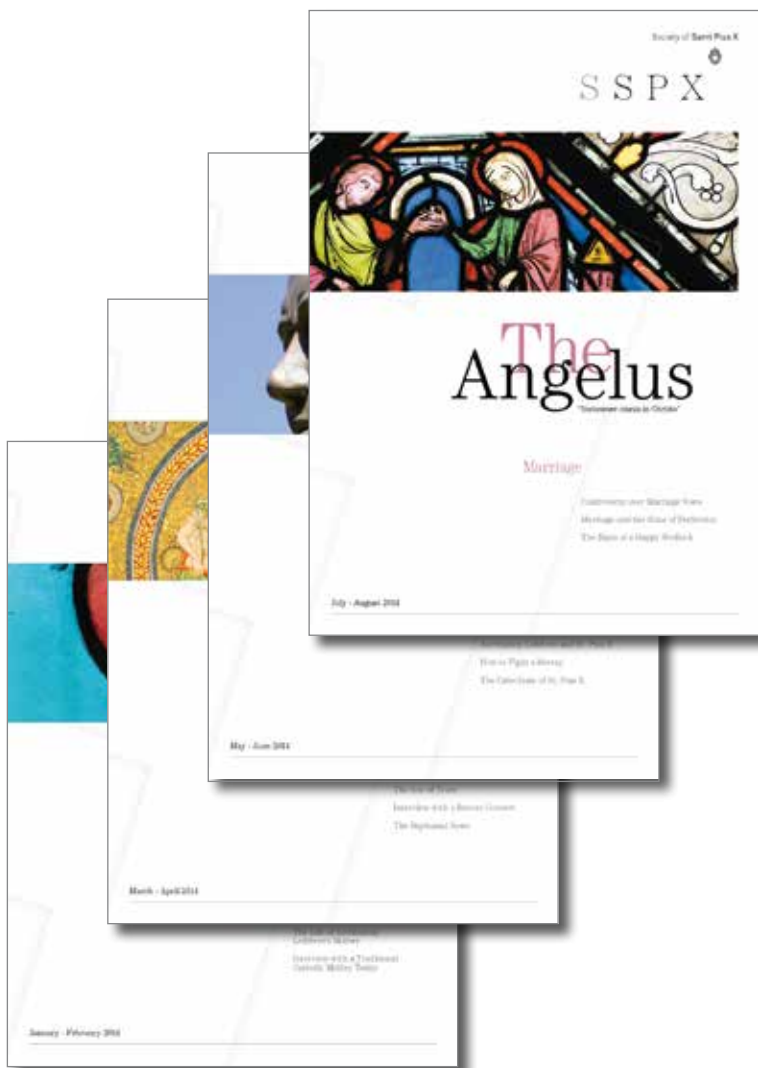
### Role of International Bodies

As technology has made the world apparently much smaller, and as financial interdependence >

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# The Last Word

Dear Readers,

WWI is framed by two saints who offered themselves in holocaust to prevent or shorten it and to finally bring it to an end. In both cases, the Divine Judge accepted their offering.

The first is none other than 'our' St. Pius X. One of his last words was: "I will give my life to prevent war and to spare the death of such a great number of young men" (Bishop Rumeau, Aug. 23, 1914, in SSPX Gastines Bulletin, Sept. 2014). Padre Pio added that this pope, the greatest after St. Peter said he, offered himself "as a propitiatory victim." He died on August 20, 1914, practically the first victim of the dreadful calamity. Padre Pio wrote of Pius X's unexpected death that "he was the first, the greatest, the most innocent victim of the fratricide war that deafened the whole of Europe with armies and weapons and filled it with terror."

Nevertheless the war came, one might object. Indeed, but it seems that it was intended to last much longer. The modern Goliaths had despised the energetic Davids and their little rosary slings.

On May 5, 1917, Pope Benedict XV in his decree *Regina Pacis* begged the Queen of peace to intervene.

She did indeed. An octave later, in a little Portuguese hamlet, she announced that "the war will end."

However it was going to take another year of intercession and supplication, and of the slaughter of how many millions more, for it to really come to an end.

One day, Padre Pio admitted that the good Lord had granted to him the end of the war. On June 7, 1918, Padre Benedetto wrote to him: "The Almighty wants you as a victim of holocaust. You, a victim, must fulfil for your brothers what is still missing to the passion of Jesus." The price came in an unsuspected manner: on September 20, 1918, he received the stigmata which he bore in his flesh for a solid 50 years. The war came to an end about a month later.

"The continual prayer of a just man availeth much" (St. James 5:16).

Thank you, St. Pius X and Padre Pio.

God be with you.

Father Daniel Couture

(The source for this article is the excellent book by Antonio Socci, *Il Segreto di Padre Pio* [BUR Saggi, 2007], pp. 85-89.)