

MARCH-APRIL 2022

The



“Instaurare omnia in Christo”

ANGELUS

THE VOICE OF TRADITIONAL CATHOLICISM

THE WORLD BETWEEN THE WARS

Hope in the Incarnate Word: The Unexpected Theme
of T.S. Eliot's Poetry by Dr. Matthew Childs

Fr. Robert MacPherson: The *Nouvelle Théologie* versus Neo-Scholasticism

Jonathan Wanner: Chesterton's "Ordered Chaos":

Knowledge of Ignorance in *The Everlasting Man*

The Art of War by Prof. David Clayton

Dr. Andrew Childs: An Inverted Pose: Culture amid the Wars

LETTER FROM THE PUBLISHER

Dear Reader,



Fr. John Fullerton
District Superior of the
United States of America

It is sadly ironic that this issue of *The Angelus* is dedicated to the theme of the World Between the Wars when, at the time I write this letter, Ukraine and Russia are the midst of one. Will the rest of the world soon enter this conflict? Will Russia's ambitions end at Ukraine or are other lands, such as Poland and Lithuania, in its sights as well? In a way the world is already embroiled in this conflagration. The United States and Western Europe have imposed stiff sanctions on the former Soviet Union and continue to arm Ukrainians defending their land.

The Priestly Society of Saint Josaphat, a fraternity of traditional Greek Catholic priests from Ukraine affiliated with the Society of Saint Pius X for over 20 years, recently made a request to the Society's Superior General, Fr. Davide Pagliarani, to invite traditional Catholic faithful to pray for Ukraine. While people may differ in their opinions on the war's origins and purpose, we should never forget the devastation being felt by the Ukrainian people. At the same time we cannot help but wonder what larger reverberations this conflict will have.

In this issue, we examine the cultural effects of World War I and how they contributed to the even greater conflict that was World War II. As several of the articles make clear, it is impossible to understand either breakout of mass hostilities in isolation from each other. Unsurprisingly, both cataclysms had considerable consequences for the Catholic Church which are still felt today.

No true and lasting peace is possible without Our Lord and King Jesus Christ. Even if many nations around the world turn away from Him, faithful Catholics cannot. Now is the time to pray for His Mercy and the protection of the Blessed Virgin Mary, not only for the people of Ukraine, but the entire world.

Fr. John Fullerton
Publisher

CONTENTS

Volume LXV, Number 2
MARCH - APRIL 2022

Publisher
Fr. John Fullerton
Editor-in-Chief
Mr. James Vogel
Assistant Editor
Mr. Gabriel Sanchez
Associate Editor
Miss Esther Jermann
Marketing Director
Mr. Ben Bielinski
Design and Layout
Mr. Simon Townshend
Mr. Victor Tan
Director of Operations
Mr. Brent Klaske

“To publish Catholic journals and place them in the hands of honest men is not enough. It is necessary to spread them as far as possible that they may be read by all, and especially by those whom Christian charity demands we should tear away from the poisonous sources of evil literature.”
–Pope St. Pius X

FEATURED:

- 4** FEATURED Hope in the Incarnate Word:
The Unexpected Theme of T.S. Eliot’s Poetry
Dr. Matthew Childs
- 9** FEATURED An Inverted Pose: Culture amid the Wars
Dr. Andrew Childs

CULTURE:

- 14** CONTEXT The Nouvelle Théologie versus Neo-Scholasticism
Fr. Robert MacPherson
- 21** COMMENTARY The Distributism of Belloc and Chesterton
Michael Warren Davis
- 25** COMMENTARY The World of Integral Humanism
Pauper Peregrinus
- 28** ART The Art of War
Prof. David Clayton
- 30** LITERATURE Chesterton’s “Ordered Chaos”:
Knowledge of Ignorance in *The Everlasting Man*
Jonathan Wanner
- 33** HISTORY A House Divided Against Itself:
Catholic Action and the Interwar Era
John Rao, D. Phil. Oxon.
- 38** REVIEW “In the meantime, in between time”:
Films portraying the interwar era
Bridget Bryan

FAITH:

- 43** FROM THE ARCHBISHOP A Knight’s Spiritual Guide
Archbishop Marcel Lefebvre
- 50** LIVES OF THE SAINTS Innovation with Integrity:
Pope St. Pius X Confronts the Modern World
Dr. Louis Shwartz
- 54** THEOLOGICAL STUDIES Karl Rahner: The Greatest Modernist of All Time
Fr. Dominique Bourmaud
- 59** SCRIPTURAL STUDIES Meditations on St. John’s Gospel: Chapter Twelve
Pater Inutilis
- 61** QUESTIONS AND ANSWERS Fr. Juan Carlos Iscara, SSPX
- 65** THE LAST WORD
Fr. David Sherry, SSPX

The Angelus (ISSN 10735003) is published bi-monthly under the patronage of St. Pius X and Mary, Queen of Angels. Publication office is located at PO Box 217, St. Marys, KS 66536. PH (816) 753-3150; FAX (816) 753-3557.

Periodicals Postage Rates paid at Kansas City, MO. Manuscripts and letters to the editor are welcome and will be used at the discretion of the editors. The authors of the articles presented here are solely responsible for their judgments and opinions. Postmaster sends address changes to the address above.

Hope in the Incarnate Word:

*The Unexpected Theme of T.S. Eliot's Poetry
"Not Known Because Not Looked For" ("Little Gidding" V. 145)*

Dr. Matthew Childs

In Part V of "East Coker," the second of T.S. Eliot's *Four Quartets*—the earth quartet—the speaker recalls "Twenty years largely wasted, the years of *l'entre deux guerres*" during which time "every attempt" at "trying to use words" has been

... a different kind of failure
Because one has only learnt to get the better
of words
For the thing one no longer has to say, or the
way in which
One is no longer disposed to say it. (128)

We can understand that sense of waste or failure (which is actually a mature valuation of art *per se* in light of the eternal, rather than a sense of futility) from *Four Quartets* itself, but we can, as well, assess for ourselves whether or not T.S. Eliot's efforts between the two great wars of the twentieth century—a period during which the poet became a British citizen and converted to Christianity—were largely wasted. If we can

"have the experience" of reading his work and *not* "miss the meaning" ("Dry Salvages" II. 133), we can both assure Old Possum his time was not wasted and come to understand something about the possibility of hope even for hollow modern men in the waste land of post-modernity. Eliot's major poems of the period between the world wars, from "The Love Song of J. Alfred Prufrock" to *Four Quartets* along with his first plays, are profoundly thematically of a piece. All of these poems and plays acknowledge and dramatize the emptiness and fragmentation of the post-WWI landscape. The texts are absolutely truthful in their assessment of the modern situation—they are non-sentimentally bleak—but also surprisingly consistent and spiritually hopeful, if read well. Hence Eliot's poetry not only helps us understand the world of his time, but, more importantly, can help us avoid falling into its despair as we read the signs of our own times "That seem unpropitious" ("East Coker" V. 128). Eliot's years of "*l'entre deux guerres*" will



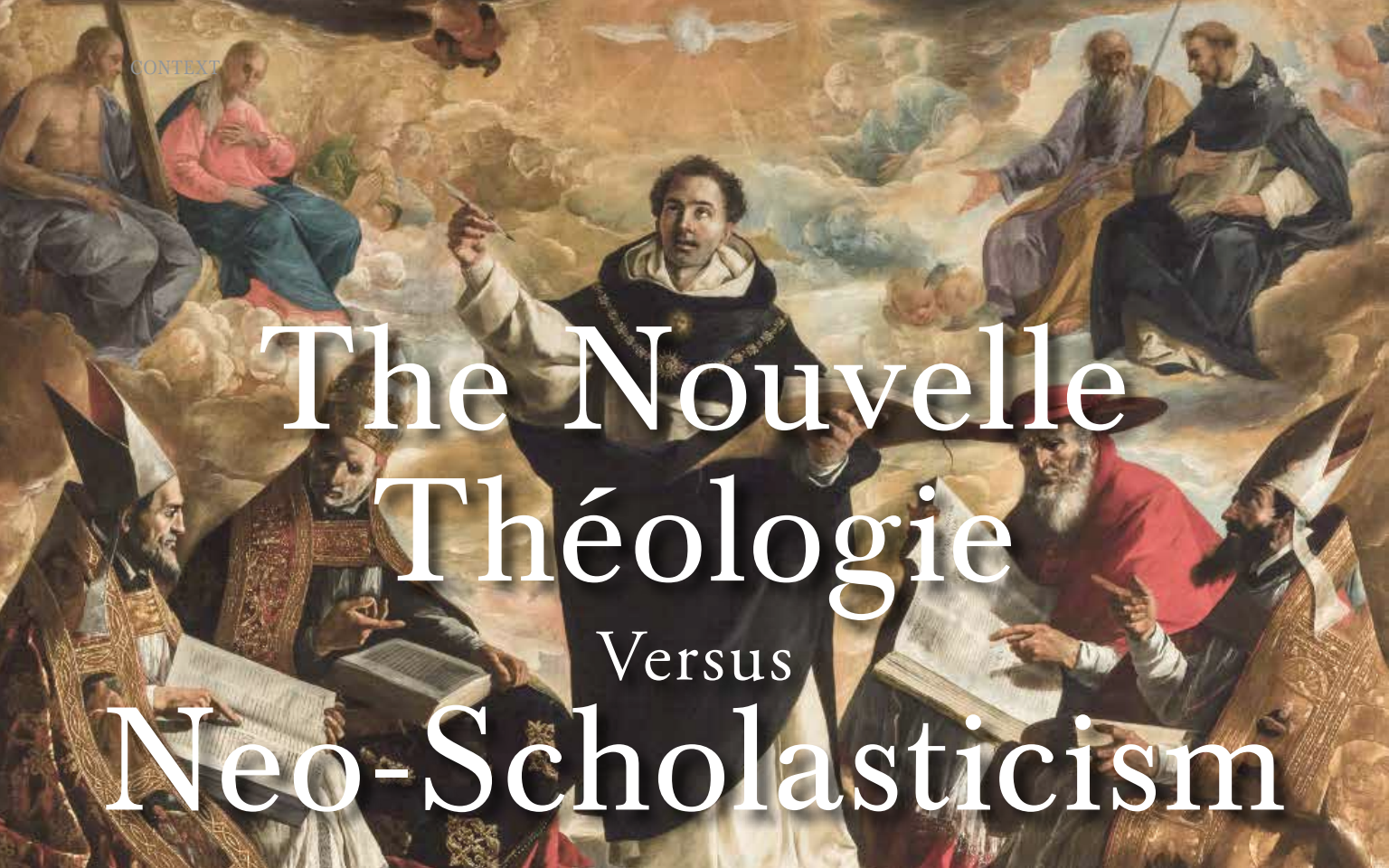
An Inverted Pose: Culture amid the Wars

Dr. Andrew Childs

Cultural development in the 20th century prior to World War II occurred in response to two cataclysmic episodes: the ascendance of modernism and World War I. The relation of these two—something very much like cause and effect—merits its own analysis, but if modernism declared that the supernatural could not be believed, the horrors of WWI made it difficult to imagine, especially when amplified by artistic expression. A reader unimpressed by the factual news reports of the “War That Will End War”¹ should question his sanity; a reader unmoved by the war poetry of Wilfred Owen should question his humanity. The present discussion will consider musical development during this time of supreme disillusionment and will focus on two points as motivating factors: the lingering societal shock and exhaustion that followed WWI, and the emergence and coalescence of American popular forms that would come to domi-

nate global musical culture by the outbreak of WWII.

The Faith draws a hard line between two incompatible views of reality. The life of faith assumes the necessary cooperation and compatibility of faith and reason and the existence of the supernatural. The humanist worldview progresses from the insistence on the distinction of faith and reason to the ultimate rejection of any possibility of supernatural reality. The believer who accepts the Church’s declaration “If anyone says that the one true God, our Creator and Lord, cannot be known with certainty by the natural light of human reason by means of the things that are made, let him be anathema,”² and the agnostic philosopher who insists, especially in relation to religious belief, that “What can be asserted without evidence can be dismissed without evidence,” will find very little common philosophical ground.³ In fact, each views the other as delusional.



The Nouvelle Théologie Versus Neo-Scholasticism

Fr. Robert MacPherson

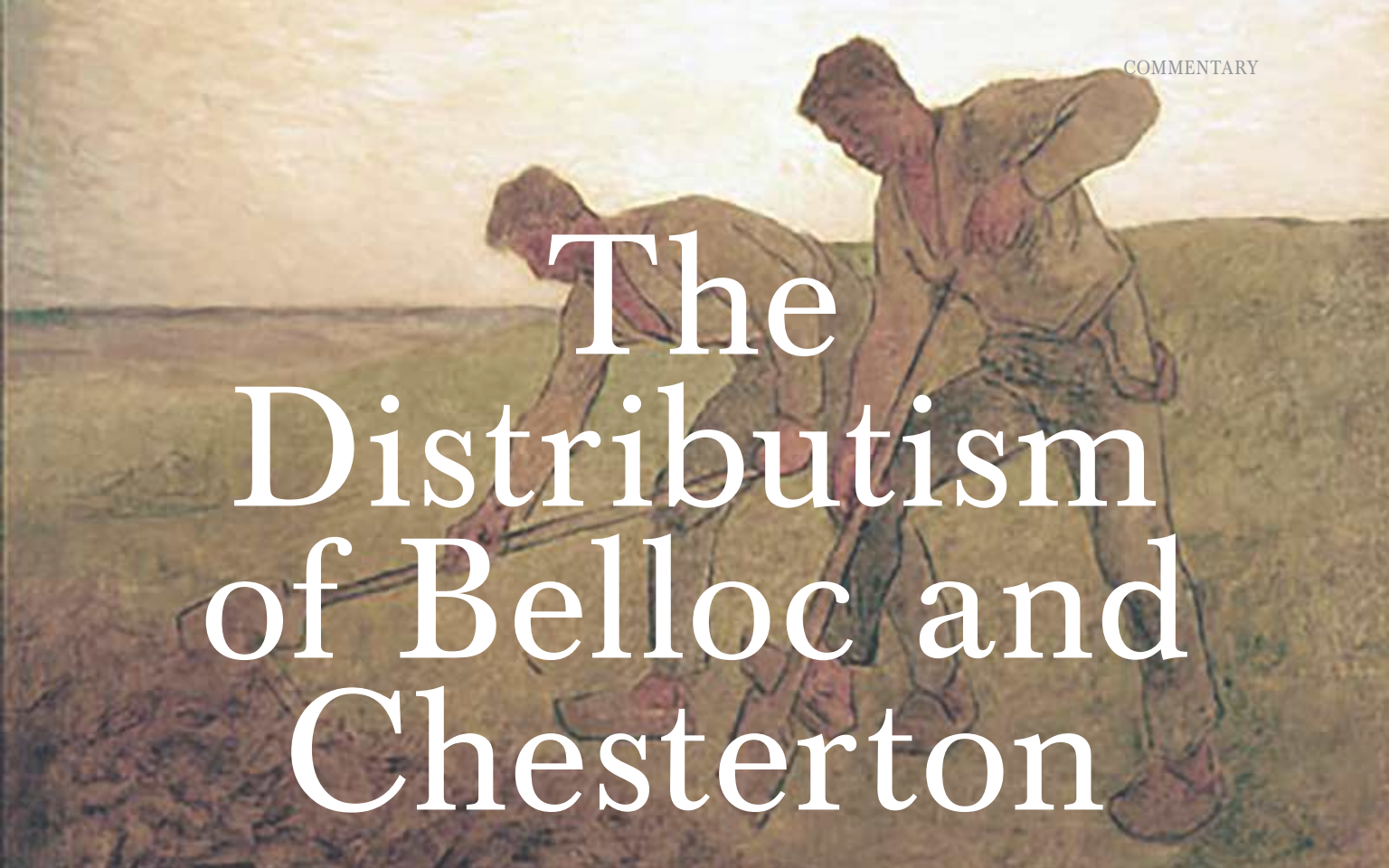
The teaching and conduct of the current pontiff has shaken many Catholics to their core. The papacy of Pope Francis seems to be characterized by one shameful scandal after another. How could a pope be willing to sacrifice one dogmatic and moral teaching after another on the altar of globalism? Those that were adamant in their support of the preceding Pope are often the most severe and insulting to the present one: he is denounced as being demonically evil, as not being pope at all, of being a fool, and of many more derogatory attributes. By and large, the ones least surprised or shaken by this pontificate seem to be those in the SSPX. This is largely because the bad fruits of the current pontificate have not sprung out of thin air, but out of a bad tree that has been growing for years, one which had taken root even before Vatican II.

Yet it would be both wrong and simplistic to transpose the accusations of “demonically evil” and “non-Catholic” to all the forerunners

of these ideas from a century ago. The truth is a little more complex; it is also far more instructive if we have the patience and wisdom to learn from the past.

Although any theology might be considered new when it is first conceived, the “*Nouvelle Théologie*” (the “New Theology”) refers now almost exclusively to the theological movement in the Church from the 1930’s to the 1950’s.¹ In brief, it was an attempt to revitalize and “Catholicize” the already condemned errors of modernism. To better understand why any Catholic should wish to do so, one must appreciate the political and philosophical influences of the era that characterized the end of the nineteenth century and the beginning of the twentieth.

On the political side, the growing antagonism of anti-Catholic governments towards the Church prompted a response from the Church and Catholics to insist upon the importance of adherence to Rome. The history of the First



The Distributism of Belloc and Chesterton

Michael Warren Davis

The atmospheric ugliness that surrounds our scientific war,” said G. K. Chesterton, “is an emanation from that evil panic which is at the heart of it.” And that panic induced by a fear of the past. Governments were designing bigger, deadlier guns because it was the guns that did the killing.

It takes a brave man to carry a gun into battle, of course. But the generals knew full well that it wasn’t the caliber of men that won wars: it was the size of the guns. So came the automated slaughter, the mustard gas, the napalm, the atom bomb.

What drove Chesterton mad was the fact that we call this “progress.” Today, a drone may blow up a school in Syria if NATO thinks there are terrorists hiding inside. The drone is operated by a soldier in an aircraft carrier hundreds of miles away. One push of a button, and the deed is done. The dead children are just black specks on a screen.

All the while, we take pride in how far we’ve come from the crusaders, who marched from France to Jerusalem to defend the Holy Land from Muslim invaders. Most would die along the way. Those who made it to their destination fought hand-to-hand with sword and lance in the hot sun. They didn’t have pensions or benefits. They didn’t have their student loans forgiven; most couldn’t even read. There was no life insurance, though most of them would never see home again. They fought because *Deus vult*. God wills it.

“The brain breaks down under the unbearable virtue of mankind,” said Chesterton:

There have been so many flaming faiths that we cannot hold; so many harsh heroisms that we cannot imitate; so many great efforts of monumental building or of military glory which seem to us at once sublime and pathetic. The future is a refuge from the fierce competition of our forefathers. The older generation, not the younger, is knocking at our door.



The World of Integral Humanism

Pauper Peregrinus

When the nucleus of an atom is broken up, great energy is released, for good or ill. This is not a bad analogy for Europe after the Great War. Until August 1914, a social and political order prevailed, which for all its grave spiritual defects gave to the old continent a certain stability. What St. Pius X called “the suicide of Europe” broke up this order of things; and after the armistice of 1918, the revolutionary energy that had been released was free to do its work. Enthusiasts, both simple-minded and sinister, sought to harness this energy, and to direct it, each to his chosen end.

Pope Leo XIII, reigning from 1878 to 1903, had set forth the blueprint for the evangelization of the world and the rebuilding of Christendom in a series of lucid and lapidary encyclicals. But evangelization and rebuilding are hard work, and the results were mixed. In the United States and Britain, the Church grew. In other places such as France, Catholics were still giving

ground, despite the many monuments of holiness and learning that the reigns of Leo XIII and St. Pius X had witnessed. No wonder that some ardent Catholics, finding themselves after the Treaty of Versailles in a new and uncertain world, and fearing that the de-Christianization of their native lands would continue apace, looked with interest or envy at the revolutionary energy that surrounded them, and wondered if they could press it into Christ’s service.

One of the principal names here is that of Jacques Maritain (1882-1973). Maritain was the grandson, on his mother’s side, of Jules Favre, who had been one of the founders of the anti-Catholic “Third French Republic” in 1870. While at university in Paris, Maritain underwent a powerful conversion and was baptized into the Catholic Church in 1906. A philosopher by vocation, he put his considerable gifts of intellect and rhetoric at the service of the ‘Thomistic revival’ launched by Leo XIII a generation before, and collaborated with, among



Gassed by John Singer Sargent.

The Art of War

Prof. David Clayton



Full size mural of the painting *Guernica* by Pablo Picasso made with tiles. Location: Town of Guernica, Spain.

Who does a better job as a war artist: John Singer Sargent, or Picasso? First, consider this painting commissioned by the British Government's British War Memorials Committee and completed in 1919. It is called *Gassed* and shows troops being led away from the field of war who have been blinded by mustard gas. It is a large painting, about eight feet by twenty feet, and is in the Imperial War Museum in London.

Now, consider this painting, *Guernica*, commissioned by the Republican government of Spain in the 1930s and painted by Pablo Picasso. Its permanent home is in the Prado in Madrid.

I argue that Sargent's portrayal of war is superior to that of Picasso in that Sargent's approach is consistent with that of a Christian understanding of the horrors of war and the way that it directs us toward hope even in light of war. It is also superior artistically, I suggest. Here are my reasons:

First, Sargent's painting looks as though it is a painting of war. We know what we are looking at with minimal explanation. I suggest that if someone didn't tell you what Picasso's painting was about, you wouldn't know what you were looking at. Clarity—the property by which we can see what we are looking at with minimal prior understanding or knowledge—is an essential quality of Christian art. Without clarity the appreciation of art is only possible to the elite *cognoscenti* who set themselves apart as the modern-day Gnostics who understand and appreciate what is beyond the masses.

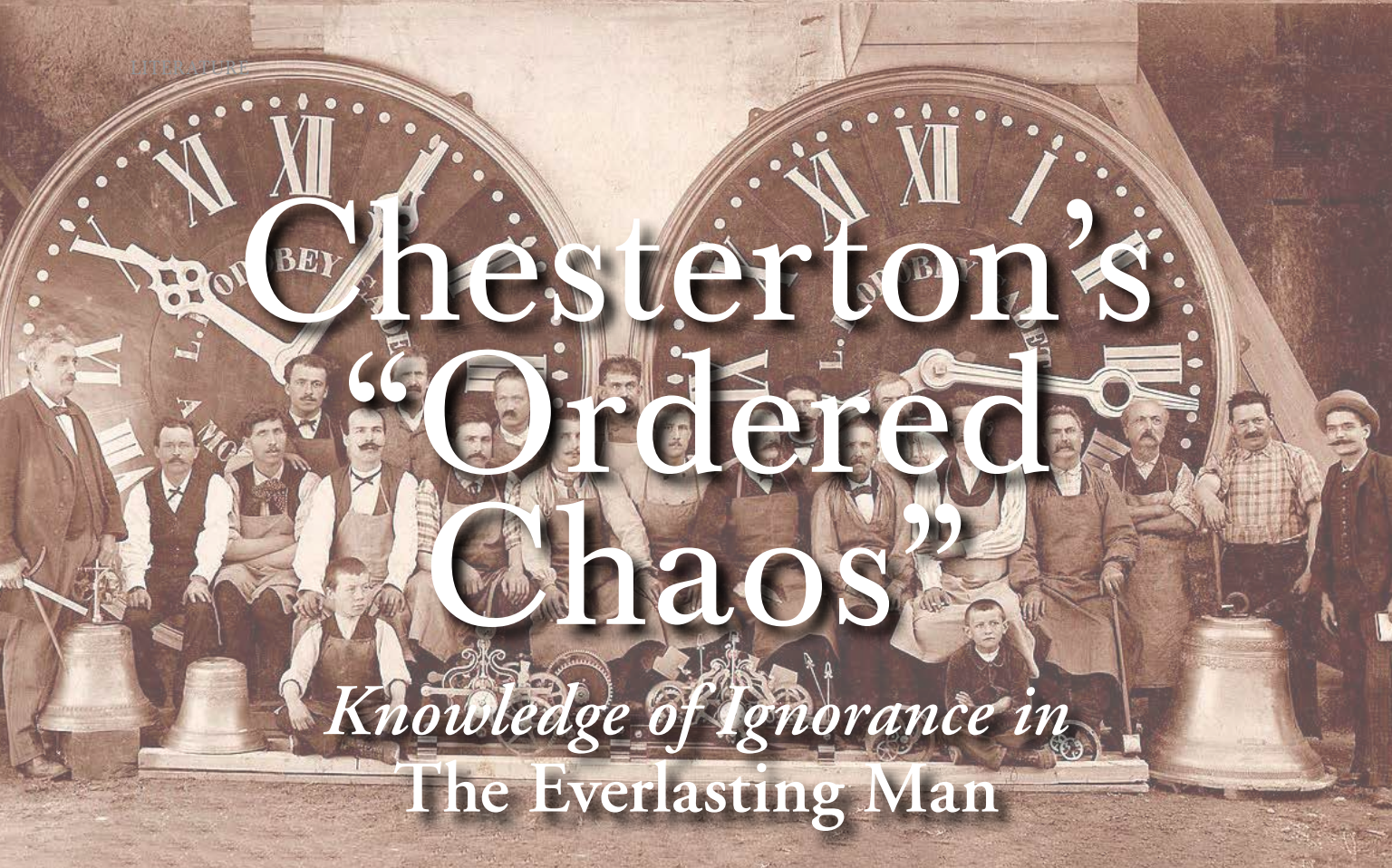
Second, Picasso can't draw; Sargent can. Sargent is a superior artist because the level of his drawing and painting skill is orders of magnitude higher than Picasso's. This is the obvious fact that only those who have never been to university dare state, for they haven't had their common sense 'educated' out of them—in this sense, literally drawn out of them so that it is lost. Some, I am aware, will point to the early art of Picasso to claim that he was a brilliant draughtsman who chose to paint this way deliberately in order to make a philosophical point. The truth is that in comparison with other students who were academically trained at the time, his ability was mediocre. He could not have competed with them for skill if he had wished to. True, he did have a philosophy that was contrary to a Christian worldview and the ugliness and distorted imagery of his art suited this purpose—but this doesn't make his work well drawn. He is certainly a master self-promoter, and that's mostly what you need to make

it in 20th and 21st-century mainstream art. If someone on an illustration course at any university produced *Guernica* as a project, they would get an F for bad technique.

Third, Picasso's painting is ugly and dull. Its childish caricatures of screaming faces obviously portray suffering and angst, unsubtly and crudely. Neither design nor accident makes this portrayal appropriate—it makes it a bad painting. Some critics tell us it offers hope as well, but you could have fooled me. If I see anything, it is despair, crudely portrayed, without hope. This demonstrates an artist who doesn't care for his audience and an artist who doesn't have a grasp of truth. For the Christian, no matter how desperate the situation, there is always hope that transcends suffering.

Fourth and finally, Sargent portrays the horrors of war clearly, but that horror is still infused with hope and compassion. Picasso's painting, to the degree that it communicates anything, communicates despair, and this is anti-Christian. In *Gassed*, we see compassion and hope in the human interactions: the blinded are being led by those who have sight. The light of the sun pierces the gaseous air and is painted so that it seems to be their destination.

Sargent modeled his painting style consciously on that of the 17th-century Baroque Master, Diego Velazquez. The Baroque style is one developed specifically to communicate hope in suffering and is an authentically Christian tradition. In traditional Baroque art, the bright light is typically contrasted with deep shadow as a visual language that is intended to communicate the fact that there is evil and suffering in this fallen world, but that through Christ, who is the Light, there is hope and consolation that transcends the suffering. In this painting, Sargent is more subtle; the contrast between light and dark is veiled and not so great as in a 17th-century painting. However, his use of the sun as a focal point, albeit veiled by the thick gaseous clouds, indicates to me the Light. Furthermore, the gestures of the figures communicate compassion. This use of gestures to communicate loving interaction is also intrinsic to the Baroque style of art. The Baroque style, as used by Sargent, is uniquely suited to portray therefore the suffering of war without compromising on revealing the truth of the degree of that suffering, but ensuring that Christian hope is portrayed at the same time. Sargent was not a Christian, but his mastery of this Christian style meant that hope was there; as such he has, in my opinion, created a Christian painting.



Chesteron's “Ordered Chaos”

Knowledge of Ignorance in The Everlasting Man

Jonathan Wanner

“The function of the imagination is not to make strange things settled, so much as to make settled things strange.” –G.K. Chesterton

I have long read Chesterton’s apologetic works with a sort of agitated veneration. As an icon of the Catholic Literary Revival (1845-1961), he is hailed as the “prince of paradox”:¹ even his arch-nemesis (or as he puts it, “friendly enemy”) George Bernard Shaw confessed that “He was a man of colossal genius.”² Yet, the little English professor inside my skull complains he breaks all the Writing 101 rules: he is neither clear nor concise, but rambles prettily and swerves wherever his fancy pleases—sometimes off the road entirely. Often, he speaks in absolutes, granting him a commanding and decisive tone; at the same time, his ironic style—the constant parade of paradoxes, reversals, and chiasms—blurs the boundaries between words. In short, Chesterton is master of being definitive and ambiguous *at the same*

time. The preface of *The Everlasting Man* is a prime example. It begins,

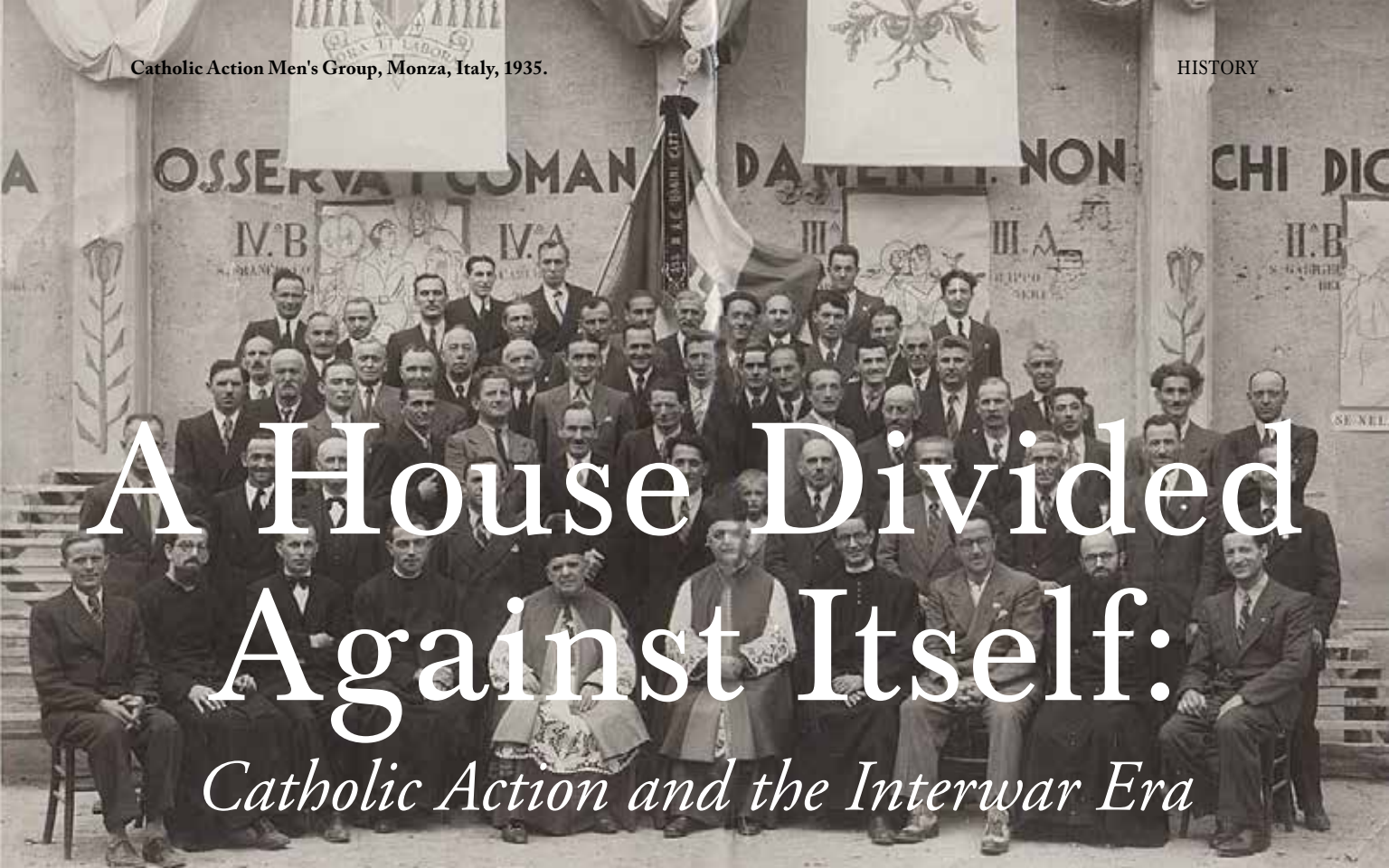
“There are two ways of getting home . . .”³ So far so good. Sounds plain and resolute. That is, until the punchline: “... and one of them is to stay there.”

And now your brain is a bowl of mashed potatoes. In the face of such a blatant contradiction, who wouldn’t toss their sanity into the Kitchen Aid? Next comes the gravy:

“The other is to walk round the whole world till we come back to the same place.”

The sentence *sounds* sensible. Yet, it doesn’t explain how “staying home” is a way of “getting home.” Was the opener a red herring? A faux punchline to hook the audience? It isn’t until five cocktail parties later that you realize “getting home” is a poetic way of saying “understanding home.”

As you can see, Chesterton draws a fine line between confusion and wonder. One might describe his style as an “ordered chaos.” Of



A House Divided Against Itself:

Catholic Action and the Interwar Era

John Rao, D.Phil., Oxon.

Perhaps no word characterizes the interwar era better than “intensity.” This intensity was enormously encouraged by the sense in the minds of many contemporaries that the First World War and its revolutionary aftermath had somehow offered an unparalleled opportunity for a general “purification” of Western Civilization, interpreted by social and political activists in a kaleidoscope of ways. Believers at least began the era by joining in this intense battle for purification, possessing as they did a nineteenth and early twentieth century treasure trove of theological, philosophical, and socio-political writings on just how a Christian order should be constructed—the so-called “thesis”—a sense of the life and death importance of putting this thesis into practice, and a network of organizations with an experience of the manifold, practical, historical difficulties of actually working to achieve their goal through “Catholic Action”—what thinkers labeled the “hypothesis.”

Attempting a practical Catholic purification of the social order based upon sound doctrine has always been a daunting enterprise, even where such a labor has been undertaken in societies publicly confessing the Faith. When evangelization of a non-or anti-Christian world has been at stake, it has involved the taking of serious risks that might or might not be successful; risks whose mistakes could only be handled through maintenance of a truly self-critical attitude on the part of believers prepared to entertain objections to their hypothetical decisions and correction of them in line with the Catholic thesis. Pius XI’s establishment of the Feast of Christ the King in his encyclical letter, *Quas Primas* (December 11, 1925), might be looked upon as the most solemn of calls for continued commitment of the entire Church to the thesis in its broadest strokes, and documents like *Quadragesimo anno* (May 15, 1931) a proof of the presence of the thesis in dealing with precise economic and social questions as well.



“In the meantime, in between time”

*Films portraying the state of the world
in the interwar era*

Bridget Bryan

Note: Each film reviewed has scenes, characters, or language that are objectionable. But nothing in this life is perfect, clean, always acceptable: real life is a mess, and it is into that mess that Christ wanted to come and save us. Some parts definitely need a “skip” or “fast forward,” but the author trusts the viewer is adult enough to recognize when one ought to do that.

*“Sing to me of the man, Muse, the man of
twists and turns*

*Driven time and again off course, once he
plundered*

The hallowed heights of Troy. . .

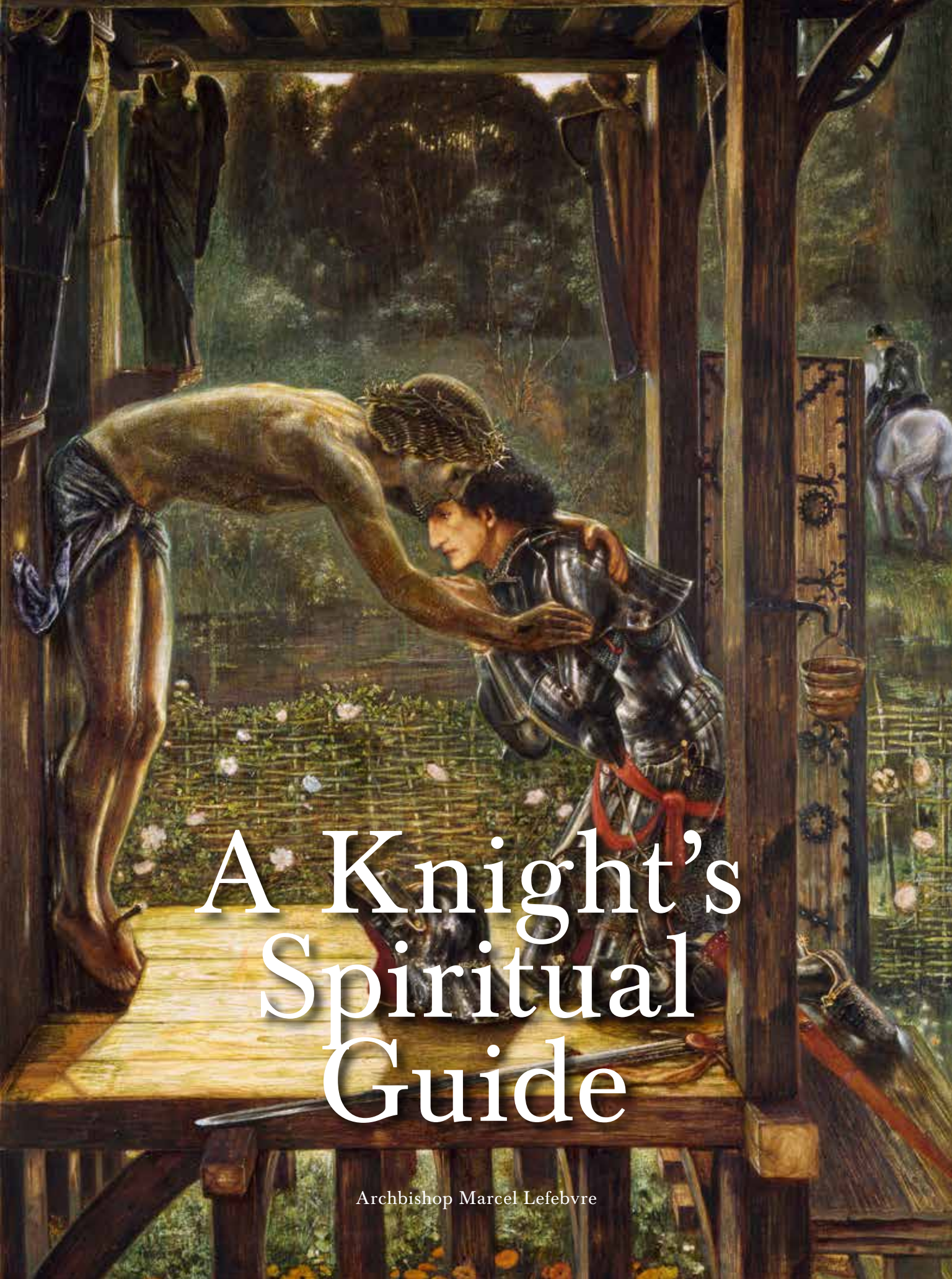
*Many pains he suffered, heartsick on the open
sea. . .*

*Launch out on his story, Muse. . .sing for our
time too.”¹*

Between World War I and World War II there was discouragement, and there was hope. Five films portray this time well. To understand the films more deeply and our connection with them, I’d like to highlight eight monumental impacts the world was experiencing during the setting of the films.

First, the world had just been heavily depleted of its population: 57 million people died in WWI. That would be equivalent to 2,850 average-sized US cities or present-day England being wiped out completely. Another 50 million people would die with the onset of the Spanish flu in 1918. That’s nearly a combined two present-day Englands gone, and another war soon to come.

Second, Christendom was dying. The three main Christian empires of Russia, Germany, and the Holy Roman Empire of Austria Hungary had been killed,² making way for democracy. . . and communism. There is no large country to stand by the truths of Holy Mother church now, no country to help man to his eternal end.



A Knight's Spiritual Guide

Archbishop Marcel Lefebvre

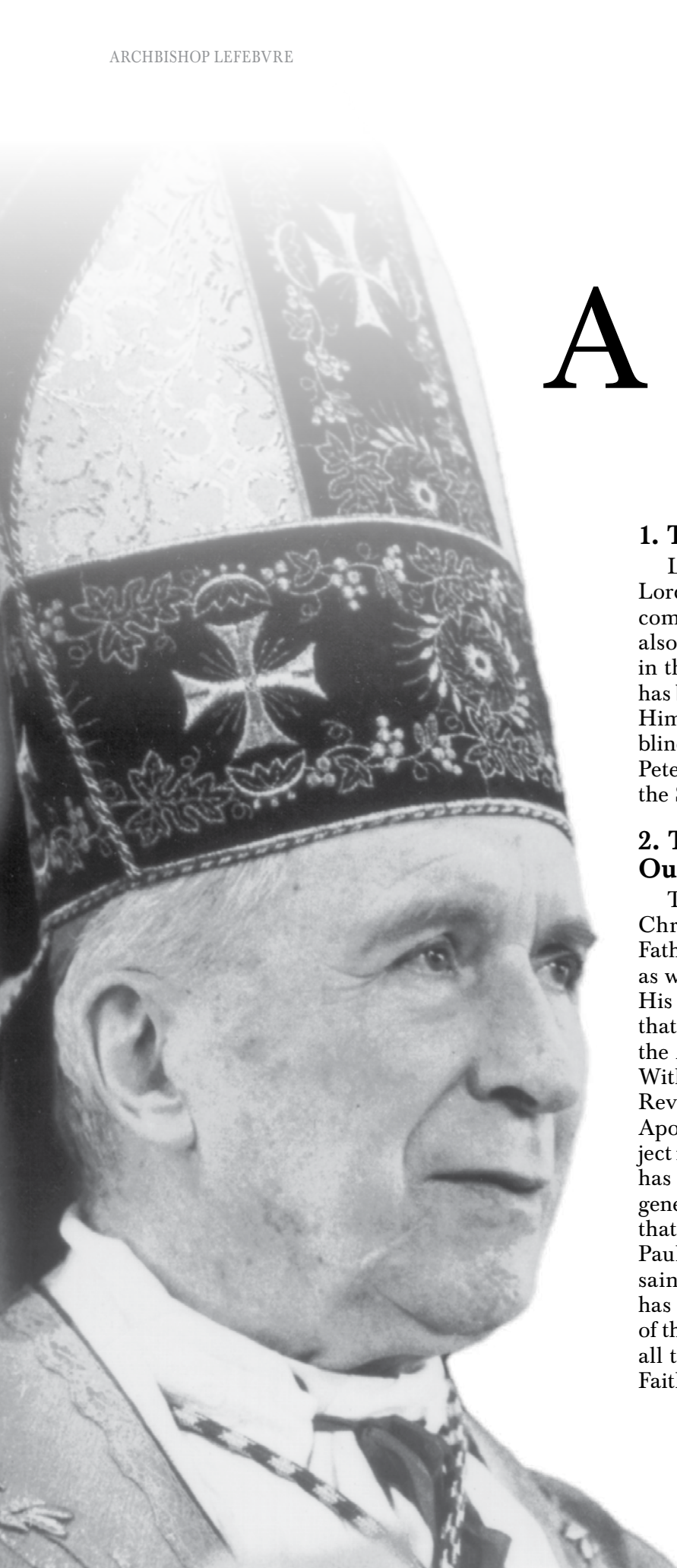
A Knight'

1. The Knight believes

Like all those who encountered Our Lord and from whom He asked a personal commitment of their faith, the Knight has also encountered Our Lord, most notably in the sacrament of the Holy Eucharist; he has bowed down before Him; he has adored Him, like Zacchaeus, like the man who was blind from birth, like the paralytic, and, like Peter, he has attested: "Thou art the Christ, the Son of the Living God."

2. The Knight believes in Our Lord Jesus Christ

The Knight believes in Our Lord Jesus Christ, Word of God, Who revealed His Father and His Charity toward sinful men, as well as the Mission that He entrusted to His Son and to the Holy Ghost. He believes that all these truths were handed down by the Apostles, that is to say, by the Church. With the Church, he believes that Public Revelation ended with the death of the last Apostle and that, as a consequence, the subject matter of his Faith is that doctrine which has been passed down from generation to generation by the successors of the Apostles, that is to say, by Tradition. Imitating Saint Paul, all the Fathers of the Church, all the saints, and the whole Church, the Knight has a duty to safeguard this sacred deposit of the Faith. Therefore, he flees novelty and all that might look like an evolution of the Faith. His Creed is immutable.



Fundamental Principles to Which the Knight Commits His Entire Life and Activity

Spiritual Guide

Archbishop Marcel Lefebvre

3. The Knight detests infidelity

Consequently, due to the nature of the Faith, the Knight hates infidelity, as well as heresy, schism, and all that interferes with safeguarding the sacred deposit of the Faith. He is ready to do all in his power to prevent heretics from harming the faithful or turning him away from his Faith. He tolerates heretics only insofar as intolerance of them would be a source of greater evils. However, he does not forget that there is nothing more precious than the gift of the Catholic Faith, without which one cannot be saved. It is also in this sense that the Knight believes that he has a God-given mission to protect the poor and the weak from any errors threatening their Catholic Faith. His own lively and militant Faith, the result of ceaseless combat, makes him suspicious of the enemies of that Faith. After the example of Saint Paul, he does not put his trust in conferences, discussions or dialogue, which scandalize the humble and always favor error. In fact, the only type of contact he has with the enemies of the Faith is one imbued with a zeal for their conversion to the Catholic Faith. On this point of doctrine, he adheres faithfully to the teachings of the Magisterium of the Church, expressed with luminous clarity by Pope Leo XIII, in his Encyclical *Satis Cognitum* (*Pontifical Teachings*, Solemn. *The Church*, I. no. 53 & sq.).

His zeal for the integrity of the Catholic Faith causes the Knight to be suspicious, and he takes great care to avoid any opinion or current thinking that would attempt a forced alliance of the Catholic Faith with the errors of heretics or freemasons. Liberalism has attempted, and continues its attempt, to show that the ideology of the 18th century philosophers, that of the

French Revolution, and that of all subsequent errors, is not incompatible with the Catholic Faith.

In this connection, and resting upon the most solemn and irrefutable Church teachings, such as that of Gregory XVI in his Encyclical *Mirari Vos*, Pius IX in his Encyclical *Quanta Cura* and the *Syllabus*, Leo XIII condemning the “novel conception of law” in his Encyclical *Immortale Dei*, Saint Pius X condemning Sillanism and Modernism, Benedict XV, Pius XI in his Encyclical *Ubi Arcano*, Pius XII in his Encyclical *Humani Generis*, the Knight is ready to fight, using all the means at his disposal, to dispel these errors, which destroy the family and civil society, ruin the Church, and lead to the most atrocious wars.

In order to sustain his Faith and its integrity, he would do well to study Church Tradition and the unremitting battles fought by the Church to protect the Catholic Faith. In order to fortify his Faith in the midst of any trials it might have to undergo these days, he should read the Fathers and Councils of the Church.

4. The Knight is not afraid to openly acknowledge his Catholic Faith

He is deeply attached to what has become, over the course of history, a witness to the Catholic Faith: churches, monasteries, pilgrimages, wayside crosses. He is happy to know about them, to make them known to others, and to safeguard them. Conscious that he would thus be promoting the reign of his King, Our Lord Jesus Christ, and of the Queen of Heaven, the

The Knight knows that Charity is queen of the virtues, but he does not forget that this virtue is very demanding and does not merely consist in some vague sentimentality, but in a more or less sensible affection vis-à-vis God or one's neighbor. "If ye love me," says Our Lord, "keep my commandments." That is why, in order not to be deceived by false Charity, the Knight fully expects to prove his Charity by deeds.

most gracious Virgin Mary, he should encourage pilgrimages, and even bring them into being himself and lead them, if necessary.

Just because Faith is one of the virtues that best characterizes the Knight, it does not mean that he should not develop the virtues of Hope and Charity. Moreover, they are so interconnected, that zealously seeking to practice the virtue of Faith produces an immediate increase in Hope and Charity.

5. Hope is the virtue of both the warrior and the pilgrim

This virtue is also particularly well suited to the Knight in combat, certain of the final victory, but who is not surprised by numerous apparent failures that may occur during his struggle. "*In te, Domine, speravi; non confundar in aeternum.*"—"O Lord, in Thee have I hoped: let me not be confounded forever."

6. The Knight knows that Charity is the queen of all virtues

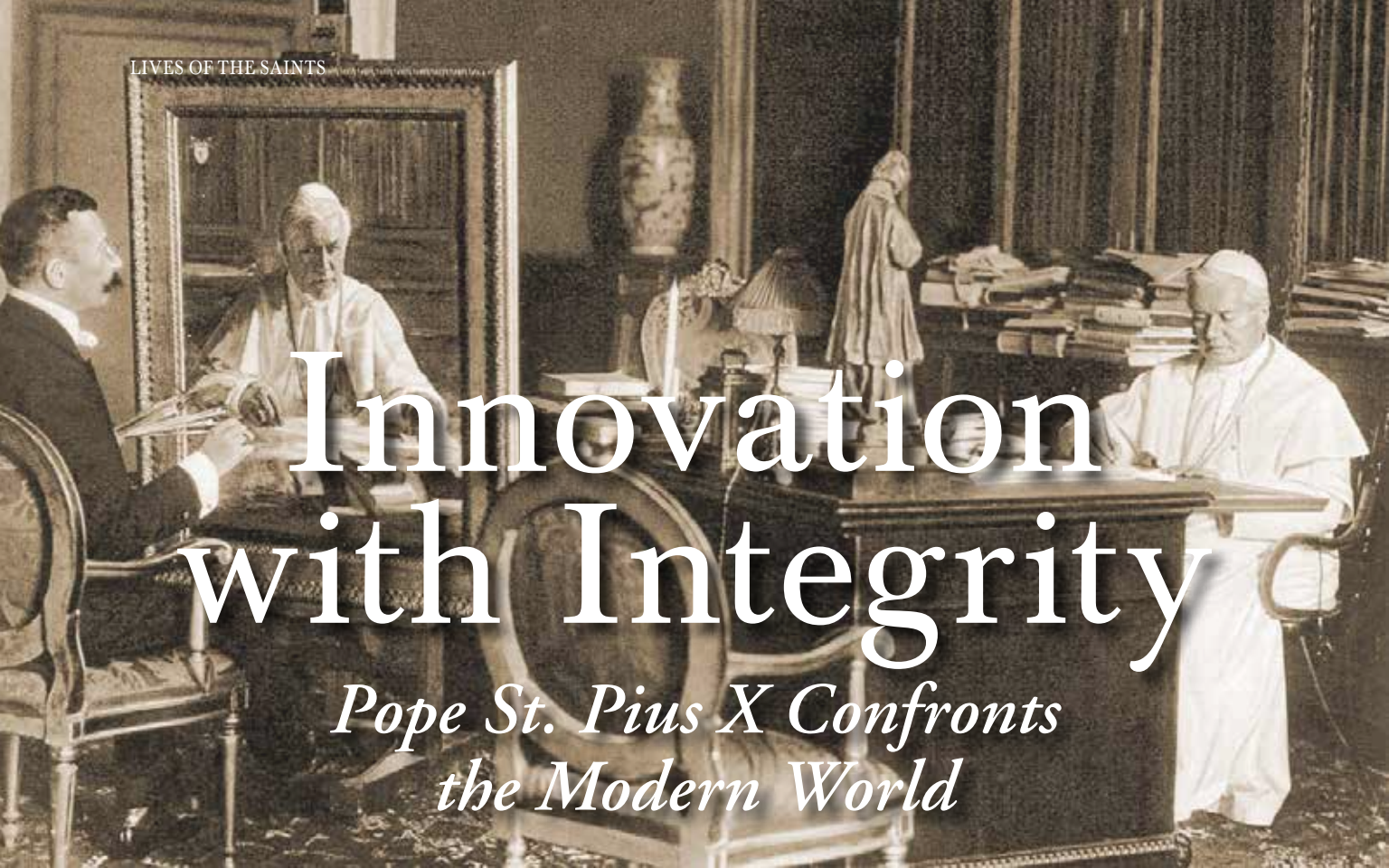
The Knight knows that Charity is queen of the virtues, but he does not forget that this virtue is very demanding and does not merely consist in some vague sentimentality, but in a more or less sensible affection vis-à-vis God or one's neighbor. "If ye love me," says Our Lord, "keep my commandments" (Jn. 14:15). That is why, in order not to be deceived by false Charity, the Knight fully expects to prove his Charity by deeds, that is to say, by practicing the virtue of Justice, which also characterizes Charity, as does Faith.

"*Justus ex fide vivit.*" The just man liveth by Faith. The virtue of Justice has its source in the Faith. Now the virtue of Justice is the practical application of Charity towards God and towards our neighbor.

7. The Knight is just

"Blessed are they that hunger and thirst after justice: for they shall have their fill" (Mt. 5:6).

Justice is Order, assigning every person and thing to its true and rightful place, according to God's Will. The Knight hungers and thirsts for Order. He instinctively detests disorder. Now, it was by sin, which is disorder itself, that disorder entered Man, society and the world.



Innovation with Integrity

Pope St. Pius X Confronts the Modern World

Dr. Louis Shwartz

A liminal figure, and the first canonized pope after a nearly 350-year hiatus, Pius X clung tenaciously to sacred traditions while stretching forth to grapple with daunting modern problems. His very motto: *Instaurare omnia in Christo*, “to renew or restore all things in Christ,” indicates a willingness to adapt time-honored teachings to the impending challenges of a decadent new secular era. During the eleven years of his pontificate (1903-14), Pius X focused on liturgical, disciplinary, and educational reforms, relying on sound doctrine and solid tradition as the basis of his many new initiatives. He prioritized Gregorian chant, supported frequent reception of the Eucharist, standardized Church law, encouraged renewed zeal and vigilance in education, catechesis, and priestly formation, and endorsed traditional approaches to philosophy and theology. In doing so, he developed an antidote—even a vaccine—against the modern errors and callous worldliness which would infect the

entire civilized world during the first half of the twentieth century.

To the mind of Pius X, a renewal of Christian life in general would spring from a restoration of liturgical purity, a reality which could only be accomplished by clearing away abuses which had accumulated over the ages. During the first year of his pontificate, Pius X issued a *motu proprio* which insisted upon the restoration of Gregorian chant to its rightful place of primacy in liturgical worship throughout the Universal Church. He argued that, by drawing on this ancient source of sanctity, the faithful would flourish. The pope then stressed that, thanks to recent zeal and study, the treasures of Gregorian chant, faithfully preserved from the vicissitudes of time in liturgical codices, had been rediscovered and restored to their pristine dignity and integrity. Finally, he imposed these ancient liturgical forms as the worldwide standard of Catholic worship, thus intending to



Karl Rahner:


The Greatest Modernist of All Time

Fr. Dominique Bourmaud

The figure of Karl Rahner, highly praised by some, and surrounded by secrecy and religious mystique by others, has marked the 20th century. In Germany, he was given the title *novus praeceptor Germaniae* and Cardinal Frings of Cologne hailed him the greatest theologian of the century. In his wake, every theologian of the Rhineland, whether mitred or not, echoed the Jesuit's chorus of praise. Numerous talents identify themselves with this singular individual. And since he is recognized by all, friends and enemies alike, as the most influential theologian, we propose to show that Karl Rahner, far from being the greatest theologian of the twentieth century, was in actual fact the greatest modernist of the modernist century, and of all time. To achieve this, following a brief sketch of his intellectual career, we will see what properly defines a modernist theologian and then apply this to our subject.

Rahner's life and works

Karl Rahner, born in Fribourg, Breisgau in Germany, entered the Jesuit order at an early age, like his brother Hugo, and studied theology in Holland before returning to Fribourg to pursue philosophy under Heidegger and to prepare for a doctorate in philosophy and theology. His philosophical thesis, *Geist in Welt* (Spirit in the World), was quite comprehensive. Rejected by his supervisor but nonetheless published in 1939, it proposed to be an existentialist interpretation of Thomist thought. It is Thomism, but revised and modified by Kant, Heidegger and Maréchal. From then on, the greater part of his work revolved around the Department for Dogmatic Theology in Innsbruck, Austria. It was from there that he wrote the majority of his books and articles. He also directed the Latin edition of the *Denzinger* (compendium of the Church's dogmatic texts) from 1960 to 1965. He published major works, disseminating his new theology in all German-speaking univer-



Meditations on St. John's Gospel

Chapter Twelve

Pater Inutilis

We now come to the last week of Our Lord's life before His death and resurrection. We come, therefore, to subject matter common to all four Gospels. Hitherto, St. John's gospel has treated of very different things than those of the Synoptics: in common there have been only the first multiplication of loaves and Jesus' walking on the waters following that (6:1-21). These St. John also wrote of, we noted, because of their relationship with the discourse on the "Bread of Life," as in the rest of that chapter. But now we come, somewhat, to common ground: 12:1-8 is the anointing at Bethany, and 12:12-16 is the triumphal entry into Jerusalem. Until Gethsemani and what follows, there will again be in common only the foretelling of Peter's denial (13:36-38). St. John, obviously, writing over a generation after the other evangelists, presumes their teaching to be well known. He will supply things they have omitted, particularly with an eye to his purpose: "These are written that you

may believe that Jesus is the Christ, the Son of God" (20:31).

Let us note too that the Synoptic Gospels treat primarily of Jesus' mission in Galilee. The only Passover they write of is Jesus' last, when He went up to Jerusalem to be delivered to the Gentiles, to be mocked, and scourged, and spat upon; and after that, to be put to death.¹ Thanks to the Fourth Gospel, we know that Our Lord's public life did not last only one year, with only one final journey to Jerusalem. St. John speaks explicitly of three Passovers during the public life: 2:13; 6:4; 13,1.² It is Our Lord's teaching in the Holy City that takes up a major part of his Gospel: 2:13-3:21, 5, 7:10-10:39, and 12-17. St. John is more particular also when it comes to chronology. The others, and especially St. Matthew, join Our Lord's sayings and doings one to another by theme, more so than by order in time. And so, for example, this second anointing by St. Mary Magdalene: St. Matthew talks of it after the solemn entrance into Jerusalem



Fr. Juan Carlos Iscara, SSPX

The spiritual authors encourage us to acts of devotion, but what is “devotion” exactly?

In a strict theological sense, devotion consists in the ready giving of oneself with fervor to the things that pertain to the service of God. Therefore, the “devout” are those who are always available for everything that refers to the worship or service of God.

Devotion is an act of the virtue of religion, although it also comes from the virtue of charity. The two virtues influence one another: charity causes devotion, while love makes us ready to serve the one we love; and, in turn, devotion increases love, because friendship is preserved

and increased by the services rendered to the friend.

St. Thomas warns that devotion, as it is an act of religion, refers properly to God, not to His creatures. Hence, the devotion to the saints—and even the devotion to Our Lady—must end in God through them. In the saints we venerate what they have of God, that is, we venerate God in them.

The extrinsic and main cause of devotion is God, who calls those He wants and lights in their souls the fire of devotion. But the intrinsic cause, on our part, is the meditation or contemplation of divine goodness and divine benefits, together with the consideration of our misery. Thus, it excludes presumption and leads us to submit totally to God, from whom help and remedy will come to us. Its main effect is to fill the soul with spiritual joy, although sometimes it can accidentally cause a beneficial sadness,

either because we do not fully possess God or because of the consideration of our own defects, which prevent us from giving ourselves totally to Him.

The fervor or readiness of the will consists first and foremost in the forceful determination of the will to remain faithfully consecrated to the service of God, in spite of frequent and painful aridity and spiritual trials. This fervor of the will constitutes, at the same time, the firm foundation on which the whole practice of devotion rests and the cause of all its merit before God. Without it, a purely sensible devotion, a “feeling,” has no consistency or true utility.

The truly devout soul remains calm and unwavering in the service of God through all the variations of sense impressions. In the midst of desolations and the absence of any consolation, true devotion continues to sustain the soul in the service of God. However, sensible consolations should not be despised, when God gives them, for they constitute a powerful stimulus to spiritual activity in the service of God. But we must not inordinately cling to them—as if seeking the consolations of God instead of the God of consolations.

This fervor of devotion, instead of being a simple transitory and passing act, can and must become a habitual disposition, existing and influencing the practice of all acts of divine worship. Nourished by a generous and constant charity and strengthened by the gifts of the Holy Ghost, particularly those of piety, understanding, science and wisdom, this habitual disposition is further aided by an incessant, faithful fulfillment of the duties of one’s own state of life.

To be perfect, this habitual devotion must extend itself not only to religious acts prescribed by divine or ecclesiastical precepts, but also to everything that appears clearly to one’s own conscience as more pleasing to God.

What is the “spirit of penance” that we must practice during Lent and, in fact, throughout our whole life?

The “spirit of penance” is the habitual contrition of the soul, expressed by the continual repetition of acts of repentance, which impregnate our whole lives.

“If we say that we have no sin, we deceive ourselves and the truth is not in us” (I Jn. 1:8). Even when we have been forgiven, nothing prevents us from continually saying to God: “Although everything is forgiven, I will gratefully keep repeating that I regret having offended Thee and that I want to do whatever I can to remedy that wrong.”

For souls that aspire to perfection, this spirit of penance is necessary and is one of the most excellent means to quickly ascend to the greatest holiness.

The spirit of penance helps us to avoid lukewarmness and keeps us humble and generous, as compunction and lukewarmness cannot coexist in the soul.

It is the source and origin of a lively charity towards God and towards one’s neighbor. Towards God, because habitual perfect contrition is one of the purest and most delicate acts prompted by supernatural charity, and, by erasing our faults, it makes us more pleasing to God. Towards our neighbor, because it makes us merciful in our judgments and our conduct with others, as he who knows himself well cannot despise his brethren.

It is also a sure bulwark against temptations. Continuous vigilance over our own conduct, persevering prayer, the spirit of humility, aversion to sin, and the sincere and loving search for God are the means of sanctification provided by the spirit of compunction. Thus, temptation always finds the soul armed and alert and disposed to reject sin.

How can we acquire this spirit of penance? First of all, by humbly asking God: *“Almighty and merciful God, who made a spring of living water spring from the stone for the thirsty people; draw from*

The ANGELUS

Support the Cause of Uncompromised Traditional Catholic Media



For over three decades, *The Angelus* has stood for Catholic truth, goodness, and beauty against a world gone mad. Our goal has always been the same: to show the glories of the Catholic Faith and to bear witness to the constant teaching of the Church in the midst of the modern crisis in which we find ourselves. Each issue contains:

- A unique theme focusing on doctrinal and practical issues that matter to you, the reader
- Regular columns, from History to Family Life, Spirituality and more
- Some of the best and brightest Catholic thinkers and writers in the English-speaking world
- An intellectual formation to strengthen your faith in an increasingly hostile world

PRINT SUBSCRIPTIONS

PLEASE CHECK ONE

Name _____
 Address _____
 City _____ State _____ ZIP _____ Country _____
 CHECK VISA MASTERCARD AMEX DISCOVER MONEY ORDER
 Card # _____ Exp. Date _____
 Phone # _____ E-mail _____

United States	
1 year	\$45.00
2 years	\$85.00
3 years	\$120.00
Foreign Countries (inc. Canada & Mexico)	
1 year	\$65.00
2 years	\$125.00
3 years	\$180.00

Mail to: Angelus Press, PO Box 217, St. Marys, KS 66536, USA

All payments must be in US funds only.

ONLINE ONLY SUBSCRIPTIONS

To subscribe visit: www.angelusonline.org.

Everyone has FREE access to every article from issues of *The Angelus* over two years old, and selected articles from recent issues. All magazine subscribers have full access to the online version of the magazine (a \$20 Value)!



THE LAST WORD

Fr. David Sherry
District Superior of Canada

Dear Reader,

In 2015, the veteran broadcaster Gay Byrne, now retired from his many years of corrupting Irish life via *The Late Late Show*, recorded an episode of his new programme, *The Meaning of Life*. His guest was Sir Stephen Fry, actor and atheist. What would he say, Byrne asked, if after death he discovered that he was wrong and that there was indeed a God? Fry grew angry: "I would say 'How dare you! How dare you create a world in which there is such misery that is not our fault. It's not right. It's utterly, utterly evil. Why should I respect a capricious, mean-minded, stupid God who creates a world which is so full of injustice and pain?' That's what I'd say."

That's what he said. But tell me, Stephen, why the anger? How can you be angry with someone who doesn't exist?

Surely you can't blame a non-person for something? Ever been angry with the yeti? The tooth fairy perhaps? I have an idea. Could it be, could it possibly be that it's not that God does not exist, but that you do not want him to exist?

The interview continued. Byrne: "And you think you're going to get in?" Fry: "No, but *I wouldn't want to*. I wouldn't want to get in on *his terms*." He calms down and smiles. "Now if it was Pluto, Hades and the twelve Greek gods, then I would have more truck with it, because at least *they didn't pretend not to be human*."

An atheist on the western front in 1918 writes this about the same God who apparently didn't exist.

*O universal strength, I know it well,
It is but froth of folly to rebel;
For thou art Lord and hast the keys of Hell.
Yet I will not bow down to thee nor love thee,
For looking in my own heart I can prove thee,
And know this frail, bruised being is above thee.*

Self-sufficiency above God. Pride. "I will not serve a God who doesn't do things my way." Hatred of subsistent Good. Sin brought to its logical and diabolical conclusion. Hell.

If the world is not to continue to suffer the consequences of the hatred of God, and the deepest hell on earth, we must convert. Dependence on God. Faith. True Humility. Charity. The way? Penance. Christ and His Blessed Mother.

Fr. David Sherry

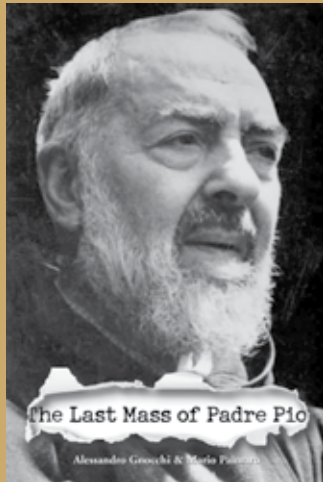
The Society of Saint Pius X is an international priestly society of almost 700 priests. Its main purpose is the formation and support of priests.

The goal of the Society of Saint Pius X is to preserve the Catholic Faith in its fullness and purity, not changing, adding to or subtracting from the truth that the Church has always taught, and to diffuse its virtues, especially through the Roman Catholic priesthood. Authentic spiritual life, the sacraments, and the traditional liturgy are its primary means to foster virtue and sanctity and to bring the divine life of grace to souls.

The Mission of Angelus Press

Angelus Press, in helping the whole man, tries to be an outlet for the work of the Society, helping them reach souls. We aspire to help deepen your spiritual life, nourish your studies, understand the history of Christendom, and restore the reign of Christ the King in Christian culture in every aspect.

AVAILABLE FROM ANGELUS PRESS



The Last Mass of Padre Pio

THE STARTLING TRUTHS UNCOVERED BY THIS BOOK WILL FOREVER CHANGE THE WAY CATHOLICS VIEW THE HOLY SACRIFICE OF THE MASS.

On September 23, 1968 after having borne the stigmata for exactly 50 years, the saintly Padre Pio died. This holy mystic spent his life as a living imitation of Christ and is the only priest in history to bear the stigmata. During his life, in spite of the physical pain he endured, Fr. Pio continued to say his daily Mass. But part of his suffering was unknown. Fr. Pio wrote a petition appealing directly to Pope Paul VI so as to obtain permission, from the highest ecclesiastical authority on earth, to never be required to say the *Novus Ordo Missae*. The existence of this petition was kept secret from the public . . . until now.

Things to learn about this holy friar:

- Mystical vision and calling to be an *Alter Christus*
- Life-long combat with the demonic spirits
- Profound physical suffering especially during the Canon of the Mass
- His loyalty to the traditions of the Church and the Mass of all times
- His pious admonitions to his spiritual children

For the first time published in English read the startling testimony and eyewitness accounts of close friends and spiritual sons of Padre Pio as they reveal his thoughts on the sanctity of the Mass, the changes occurring in the Church during his lifetime, and the chilling effects they would have on the future. Look behind the cloister wall and discover a side of Padre Pio you've never seen before.

216 pp. Softcover. Photographs. STK# 8803 STK# 8744 \$15.95

Sacred Heart Flag of Reparation



PROUDLY FLY THIS FLAG

June is the month traditionally dedicated to the Sacred Heart of Our Lord and Savior, Jesus Christ. His heart is the striking symbol of Divine love and redemption. June, follows the month dedicated to His Immaculate Mother, whose role ever remains to give Him to the world and lead men to the pierced Side of Her Divine Son, in order that they be cleansed by the Waters and fortified by the Blood flowing therefrom.

Thus, there is one color to fly this month, and every month, and one alone:—

SACRED BLOOD RED!

As such, we are offering a custom 3 x 5 ft. flag for order.
Durable polyester construction with rivets.

Suitable for indoor or outdoor usage. STK# 8800 ~~\$90.00~~ \$72.00

www.angeluspress.org | 1-800-966-7337

Please visit our website to see our entire selection of books and music.