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The Angelus

“Instaurare omnia in Christo”

Modernism

Memorial to St. Pius X

The Neo-Modernism of Pope Francis

A Manifestation of Modernism



Memorial to St. Pius X

By G. K. Chesterton

We present G. K. Chesterton's column from *The Illustrated London News*, which he wrote as a memorial to Pope Pius X, who died August 20, 1914.

Among the many true and touching expressions of respect for the tragedy of the Vatican, most have commented on the fact that the late Pope was by birth a peasant. Yet few or none, I think, traced that truth to its most interesting and even tremendous conclusion. For the truth is that the old papacy is practically the only authority in modern Europe in which it could have happened. It is the oldest, immeasurably the oldest, throne in Europe; and it is the only one that a peasant could climb. In semi-Asiatic States there are doubtless raids and usurpations. But these are of brigands rather than peasants: I speak of the pure peasant advanced for pure merit. This is the only real

elective monarchy left in the world; and any peasant can still be elected to it.

There is something awful and uncanny about the brilliant blindness of the enlightened. Telescopes have they and they see not: telephones have they and they hear not: some secret paralysis in the mind or the knot of the nerves prevents them from being conscious of anything that is palpable and present. I was told in a debating club that wars were now practically impossible and out of date, while the newsboys were crying the ultimatum of Austria to Servia. I dare say they are saying so still—in that debating club. And if I were to tell them that the modern scientific age has been, beyond



and above all other ages, the Age of Militarism, they would call that plain fact a paradox. And as it has been with the old institution of arms, so it is to-day with the old institution of power in pedigree. It is much stronger today than it has ever been before. It is infinitely stronger than it ought to be. Modern heredity is ancient hereditary right. There used to be many elected despots in the world: to-day there are very few. Wherever the power is personal it is accidental. The modern world believes in the poetic and sporting chance of primogeniture. To prove this we need do no more than allude to the earthly or unearthly circumstances in which we stand at this moment. Whoever may be right or wrong, it is quite certain that the two central Empires now at war are made of many variegated bloods and histories. And it is quite certain that what holds each confederation together is not a public constitution, but simply a private family. The Austrian Emperor is trying to avenge his heir; and the German Emperor is trying to revive his grandfather. The feeling in both cases at least is not a constitutional sentiment: it is rather the sentiment that blood is thicker than ink. I think myself that the Hapsburgs have been wiser than the Hohenzollerns; understanding more of human nature and of the roots of such domestic despotism. For the House of Prussia points to its good luck; and if it once lost the luck, might lose all the loyalty. But the House of Austria rather points to its bad luck; and appeals, as did Maria Theresa, to men of many and alien races to rally round something simple, a babe, a woman, or an old man. I should not wonder if the calamities of the Austrian Empire have alone kept it together. In any case, we have a proof of the intense modernity of mere hereditary right. The tribes and clans that could not be kept together by any State are kept together by a surname. The family is larger than the nation.

But as compared with the case of the late Pope, the case of republican and "representative" rulers is just as strong. I do not remember that a real peasant has lately been President in France. I am quite positive that a real workman has not been Prime Minister in England. It must be confessed, I fear, that the longest and slowest of all such ladders of advance is the

A Historical Sketch

By Fr. Dominique Bourmaud, SSPX

Extracts from *One Hundred Years of Modernism* by Fr. Dominique Bourmaud.

Modernism as it appeared in Europe at the end of the 19th century was the outpouring of the liberal Protestants brought into Catholic soil. Crossing the Rhine, the vague heretical ideas came rushing into France under the guise of criticism à la Kant. Textual criticism was applied to Sacred Scripture, the privileged domain of early “Catholic” Modernism, although it espoused the philosophical and theological prejudices, namely agnosticism and immanentism.

Modernism in France

Duchesne, in Paris, was particularly active

in this domain and founded a scriptural review, the *Critical Bulletin*, in 1880. He preached the method of direct contact with the sources and of uncompromising severity in textual criticism. Father Alfred Loisy shone beside him as a brilliant disciple and the students’ favorite lecturer. Meanwhile, Renan, at the College of France, was busily occupied with tearing apart Holy Scripture, both the Old and the New Testament.

Eighteen eighty-three marked a watershed year for progressive exegesis, which suddenly fell under a stigma. It was the year the Catholic Institute broke with Saint-Sulpice. That year, Loisy, with his pure critique, broke with Vigouroux, who defended traditional exegesis. At the same time, he began making friends with the future leaders of the Modernist movement,



The Neo- Modernism of Pope Francis

By Fr. Dominique Bourmaud

At the turn of the 20th century, Modernism was born and attempted to subvert the ranks of the Church. The ringleader, the Scripture scholar Alfred Loisy, exerted quite some influence in France and abroad. His critique of the Gospel was accompanied and extended by his numerous ecclesiastical friends to all branches of learning and diffused the Modernist seven headed monster to the rank and file. It took nothing but the integral faith and holy determination of St. Pius X and Card. Merry del Val to put a stop to this deleterious movement.

Resurgence of Modernism

However, the enemies of Christ did not die out and they resurfaced a few decades later when the

weather was fair for them to continue the job of undermining perennial philosophy and the Faith. Neo-Modernism was a loose movement centered around some hotheads in the wake of Teilhard de Chardin. It was condemned again by Pius XII in *Humani Generis*, yet all too softly because the ringleaders went underground generally undisturbed. They resurged as *periti* when Vatican II opened its windows “to the world,” and they ended up having the Council consecrate their principles.

Modernism is not so modern any longer as it is now 120 years old, but it is doing well and kicking more than ever. It has been largely endorsed by the post-Conciliar popes including the present one, a statement which neither friend or foe really disputes. What is perhaps more disputed is the Modernism of Pope Benedict XVI whose >

A Manifestation of Modernism:

Joyce's *Portrait*

By Andrew J. Clarendon

In sections six and seven of his great 1907 encyclical *Pascendi Dominici Gregis*, Pope St. Pius X defines the two foundational ideas of Modernism: first, “Agnosticism,” the “negative part of the system” in which “reason is confined entirely within the field of *phenomena*,” making any knowledge beyond the material impossible. Secondly, the “positive part” of the system: “*vital immanence*,” in which the explanation for meaning must be found within man since all knowledge outside of man either does not exist or is unattainable. It follows that “faith, which is the basis and foundation of all religion, must consist in a certain interior sense, originating in a need of the divine . . . emerg[ing] from the lurking-places of the *subconsciousness*.” This logically leads to the evolution of doctrine, since even the dogmas of the Faith—not to mention other concepts—

are mere “images of the truth, and so must be adapted to the religious sense in its relation to man.” As Salusbury F. Davenport puts it in *Immanence and Incarnation*, vital immanence “is the wholly psychological process of the human consciousness unfolding itself . . . God as transcendent is lost to sight; no room is left for any kind of revelation; God is the permanent possibility of progress, He is ever projected as the ideal in advance of each successive stage of evolution and changes as the advance proceeds.” For the great twentieth-century philosopher Eric Voegelin, this view is a “modern Gnosticism” in which man with his immanent knowledge replaces the now irrelevant God. Further, it is not surprising these Modernist ideas are present in various works of art, especially literary ones, both before and after *Pascendi*. One need only

Book Review

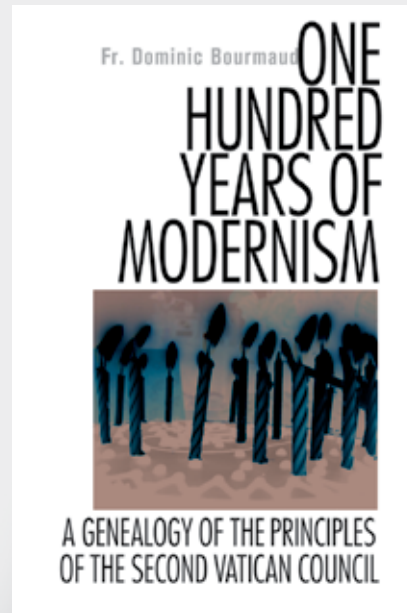
One Hundred Years of Modernism

Fr. Dominique Bourmaud (Angelus Press, 2006)

Contemporary social and religious doctrines have been founded on deceit. One can wait endlessly for some brave new world to come, but the more one cogitates and goes back to common sense, the more likely one is prone to realize there is a whole propaganda about the phenomenon of modernity. For how many centuries will we still delude ourselves that we live at the threshold of a spring, if at most we are challenged by another revolution, infuriated with the past but often gently disguised?

In his *One Hundred Years of Modernism*, Fr. Dominique Bourmaud produced a compendium exposing philosophical traps that rendered so many priests, scientists, and ordinary people unable to understand the real meaning of what they say, they think, and incapable to recognize who does plant utopian views in their minds. From the intricate sentences formulated by the celebrities of ideas (Luther, Kant, Hegel, Sartre, Bergson, Teilhard de Chardin, von Balthasar, Rahner, de Lubac and, unfortunately, the popes since the second half of the 20th century, and many others), the book sketches the very essence of Modernism, which every time turns out to be not only something hackneyed but, above all, something absurdly stupid.

Fr. Bourmaud's book is all the more noteworthy as it puts in order the exuberant conceptual chaos of the language of fashionable philosophy and theology. What seems to be rather unusual, it can be read by minds skilled and trained in humanities, as well by people who have no competence in philosophy. Both will find a genuine model for reasoning, which enables to penetrate and expose a large part of anti-Catholic manipulations. Readers will understand where the origin of the lamentable state of the Church lies and why the Second Vatican Council is like a pitfall for faith. They will notice (if they have not noticed it so far) that the highest form of philosophy and wisdom is God's Revelation. They will not have to rely on someone's private opinion, but on the



sentences and doctrines that have been held always and everywhere as true in the Church because of God's revealing authority. Furthermore, those dogmas and theological truths do form a perfect harmony, which can be observed even by an unbeliever with a logical mind.

It is not a good thing to stand halfway when one is ready to admit that there is something wrong with the world. Only minor symptoms of problems creep on the surface. Words striving to obscure the Word of God Himself are situated much deeper. As de Maistre wrote, "False opinions are . . . like false coins: first great villains mint them and then honest people spend them and perpetuate the crime itself, without knowing what they are doing."

If I were asked to recommend the book that is worth reading to realize in one go what the history of philosophy is about and how to explain the nature of the contemporary crisis affecting the Catholic Church and, in consequence, the whole world, I would answer: "Read this one."

—Justyna Kluska



The Modernists drew a false line between the “Jesus of History” and the “Jesus of Faith,” relegating the Annunciation and Virgin Birth to the realm of myth. Yet Holy Tradition has never wavered from proclaiming these miraculous events as part of the deposit of Faith which no Catholic is permitted to deny, diminish, or destroy.



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Getting into Chesterton

By Wojciech Golonka

Gilbert Keith Chesterton (1874-1936) is rightly praised among Catholics for his outstanding contribution to the defense of the Catholic Church and Faith. He was indeed a “gifted Defender of the Catholic Faith,” as cardinal Eugenio Pacelli, the one to become later pope Pius XII, stated in a condolences telegram sent to the archbishop of Westminster when Chesterton passed away. In fact the Holy See recognized him as such even before he died, as altogether with Hilaire Belloc they were awarded with the Order of St. Gregory the Great for the services they both rendered to the Catholic cause. Thus Chesterton should be read, even more than he is justly acclaimed, yet some readers may find him obscure and somehow eccentric. And they are probably right in feeling so.

So how to start reading Chesterton without

getting discouraged? Of course you may try to read one of his books, perhaps get addicted with Chesterton as many do when they discover him, and then you should easily go through his more difficult or less appealing writings. But you may also be rebuked at the very beginning, and then, what to do? Let me try to sketch some “instruction manual” for getting into Chesterton’s opus, preceded by a glimpse on his religious and literary evolution.

Chesterton was above all an observer seeking for truth about man and his destiny. An honest but autonomous and self-educated genius, it took him really a long time to reach the Catholic Church and get deeply influenced by the clarity of its doctrine. This transformation appears through his writings as well. Educated in a vaguely Christian family, he first became

Episcopus sum ego

By Cardinal Louis-Edouard Pie

On December 8, 1849, amidst the last, joyous echoes of the solemn *Te Deum*, Louis-Edouard Pie, the young bishop of Poitiers—he was just 34 years old—took possession of his cathedral and of his diocese. From the altar, mitred, crozier in hand, he addressed his flock for the first time. He introduced himself with the same words with which his predecessor, St. Hilary of Poitiers, had stood firm before the Emperor Constantius, in the troubled and violent times of the Arian heresy: “*Episcopus sum ego!*”

I am bishop. That says all. I will be for you a father and a shepherd. I will love you as a father loves his children. I will guide and nourish you, as a shepherd guides and nourishes his flock. But a bishop is more than a father; he is more than a shepherd. As his name indicates, he is an “overseer,” always vigilant. From the observation post on which he has been placed, he observes, he ponders and, if need be, he cries out a warning against the danger. He is the sentinel of truth, the defender of the rights of God, the custodian of

souls: these are sacred titles that entail inflexible obligations, responsibilities that cannot be declined.

I am bishop. If you expect me to be among you a man of peace, of conciliation, of condescendence, of charity, you are right to expect it. With the grace of God, I will be all that. But those are not my only duties, and circumstances might impose on me other obligations that you will be perhaps less prepared to understand.

The Holy Sacrifice of the Mass:

The Preface and the Sanctus

By Fr. Christopher Danel

In this article we examine the Preface and the Sanctus, presenting the work of Msgr. Nicholas Gehr in his fundamental liturgical commentary *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*. Msgr. Gehr was a priest of Freiburg in Breisgau whose work of liturgical research took place during the time frame spanning the pontificates of Popes Pius IX to Pius XI, including that of Pope Saint Pius X. The early years of his work were contemporaneous with the last years in the work of Dom Prosper Guéranger. (The English translation of his study appeared in 1902; the original is: Gehr, Nikolaus. *Messopfer dogmatisch, liturgisch und aszetisch erklärt*. Herder: Freiburg im Breisgau, 1877.)

Historical Origin

To trace the origin and introduction of the Preface in the sacrificial rite, one must go back to the days of the Apostles; this is evident from the testimony of the holy Fathers, and especially from the most ancient liturgies, not a single one of which can be found without a Preface. The oriental liturgies have had from

the beginning until the present time but a single Preface. In the West, on the contrary, the number of Prefaces, even at an early date, increased to such a degree that before the time of St. Gregory the Great almost every formula of Mass contained a separate Preface. It is probable that St. Gregory himself reduced this immense number to ten. It was under Urban II (1088 to



Modernism in Music—

Who Cares If You Listen?

By Andrew Childs

“Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it, and had his being there. Alone in all history he estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his world.”—Ralph Waldo Emerson, 1838: *An Address* [Harvard Divinity School]

“God is dead. God remains dead. And we have killed him. Yet his shadow still looms. How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to clean ourselves?

What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it?”—Friedrich Nietzsche, 1882: *The Merry Science*

“The philosopher has declared: The principle of faith is immanent; the believer has added: This principle is God; and the theologian draws the conclusion: God is immanent in man.”—Pope St. Pius X, 1907: *Pascendi Dominici Gregis*

“Who cares if you listen?”—Milton Babbitt, *High Fidelity*, VIII, no. 2 (February 1958)

In 1907, Pope St. Pius X described Modernism as “the synthesis of all heresies,” revealing both >



IN HONOREM PRINCIPIS APOST PAVLVS BVRG



PAPAE ROMANVS PONT MAX AN MD CII PONT VII

Montmajour Abbey

By Dr. France-Marie Hilgar

The Origins

The abbey was built on one of the three hills a few dozen feet above the Rhone Plain, just above two miles north-east of Arles. The three mountains emerged during the Middle Ages from a vast area of lakes and marshes formed from the gradual silting up of an inland sea plied by flat-bottom merchant ships during the days of the Roman Occupation. Although a few traces of what is presumed to have been a Roman settlement have been found here, Montmajour did not enter the pages of the history books until the 10th century. It was already known as Saint Peter's island when a benefactress became its owner. It is well established that a small community of hermits had already settled there and that, although deserted and isolated in the middle of the marshes well-stocked with fish and

game, the place was not inaccessible. In fact, the geographical location was attractive. Montmajour was a stopover on the road leading from the Roman road to a fortress. Until the 17th century, the rock on which Montmajour Abbey stands was surrounded by marshland. The meadows are still subject to flooding from time to time, a reminder of this specific geographical location.

In the second half of the 10th century, as soon as the eastern marshes of the area were freed from Saracen occupation, Provence began to enjoy a period of renewed economic prosperity which was strongly supported by the religious communities wishing to reform the morals of the nobility and the priesthood. The expansion of the tiny community was linked to this reforming movement. Before the end of the century, the monks who were bound by the Rule of St.



Celebrating the Priesthood

By Hierophilus

In Rome one can see a beautiful fresco of the Good Shepherd in the catacomb of Saint Priscilla. According to tradition, Priscilla was the mother of Senator Pudens. She and her family must have been baptized by St. Peter himself, soon after his arrival in the Eternal City. The first pope knew the family well and their home was to become the center of his apostolate in Rome. There he must have offered Mass and preached. Later a catacomb was built under the house and the fresco of the Good Shepherd was painted in one of the underground rooms.

We are celebrating this year the 100th anniversary of the canonization of St. Margaret Mary, “the beloved disciple of my Sacred Heart,” as Our Lord called her. It is touching to see how the first Christians, not having yet the revelations of Paray-le-Monial, used the image of the Good

Shepherd to represent the Merciful Love of Jesus, as in the fresco of the catacomb of St. Priscilla. St. Peter was of course present when Our Lord told His apostles the parable of the lost sheep. Jesus also revealed to them that He was the Good Shepherd who had come to rescue His wayward sheep. St. Peter was never to forget this and, as we will see, he experienced it in his own life. So he was able to explain the mystery of Our Savior’s Infinite Mercy to Priscilla and his family in these words: “You were as sheep gone astray but you are now converted to the shepherd and bishop of your souls” (I Pet. 2:25).

In his first epistle, which he wrote in Rome, maybe in the house of Priscilla, Saint Peter exhorted priests, many of them he had himself ordained as their bishop: “Feed the flock of God

How to Educate the Child in...

Honesty

By the Sisters of the Society Saint Pius X. Translated by Lauren Marie Webb

Honesty is a prime quality, indispensable for the child: illuminating his conscience, it permits him to progress; it gives him the right to confidence in his parents, in those around him. Its multi-faceted enemy is dishonesty...Parents have the difficult mission to combat this defect.

The lies of children...How do we teach the child to speak the truth!

“Educate them to love what is true,” says Pope Pius XII. Upon the knees of his mother, the child ought to breathe this love of truth and learn respect, admiration, and the tenderness that an upright and sincere heart merits. Jesus Himself praised Nathanael: “A true Israelite in whom there was nothing false” (Jn. 14:6). It is necessary also to give children the horror of every type of lie which offends God by recounting to them the maledictions addressed by Jesus

to the hypocritical Pharisees (Mt. 23:7), the terrible chastisement incurred by Ananias and Saphira. Let us tell them that liars lose the confidence of others, that they cause great harm and develop many vices: “Young liar, old robber!” May they sense that dishonesty is a real shame for us, a degradation. These good principles, often recalled to mind, will arm them against temptation.

“Be yourselves respectful of the truth and push aside everything which is not authentic and true from education” (Pius XII). Our strength is in the example of a careful loyalty! Alas, sometimes certain parents relativize their responsibility on this point. False excuses, arranged reports, promises or threats without following through, unbelievable stories...The little eyes fixed on them become cunning and wily... dissimulated



Enemies Turned Friends

By Fr. Philippe Toulza, SSPX

Enemies Turned Friends

How is the decline of evangelization in Europe to be explained? Strictly speaking, the answer to this question is that any decrease in Christianity has as its factor, at least in the adult portion of the population that it affects, a lack of cooperation with God's action. Indeed, grace is never lacking; if evangelization is not accomplished, it is therefore because man, for whom it is destined, presents an obstacle to it. Dechristianization occurs when, in a human group, an increasing proportion of souls are no longer won over to the Faith or, while remaining Catholic, slacken in their progress towards God or even abandon the Faith (or the Christian life). During the Enlightenment, the philosopher Julien de la Mettrie (1709-1751) was just such a case; he was born into a Catholic family in Brittany, and his father thought he might become a priest. He preferred to

turn to medical studies, and they led him to materialism, atheism and libertinism; he spread these convictions through his writings and went down in history as a sorry example of secularization. Those responsible for dechristianization are therefore men like him and others who refuse more or less, for themselves and for those under their care as the case may be, the demands of Christ's kingship.

This explanation lays the responsibility at a multitude of doors and therefore does not provide many specifics. For this reason, many often prefer to explain this dechristianization not by its true factors that are to be found within souls but by that which incites souls to stray from Christ. Some of these causes began their action on Pentecost: the devil and the world. Other causes are more closely connected to specific circumstances, and it is these causes that interest us: which of them led to the >