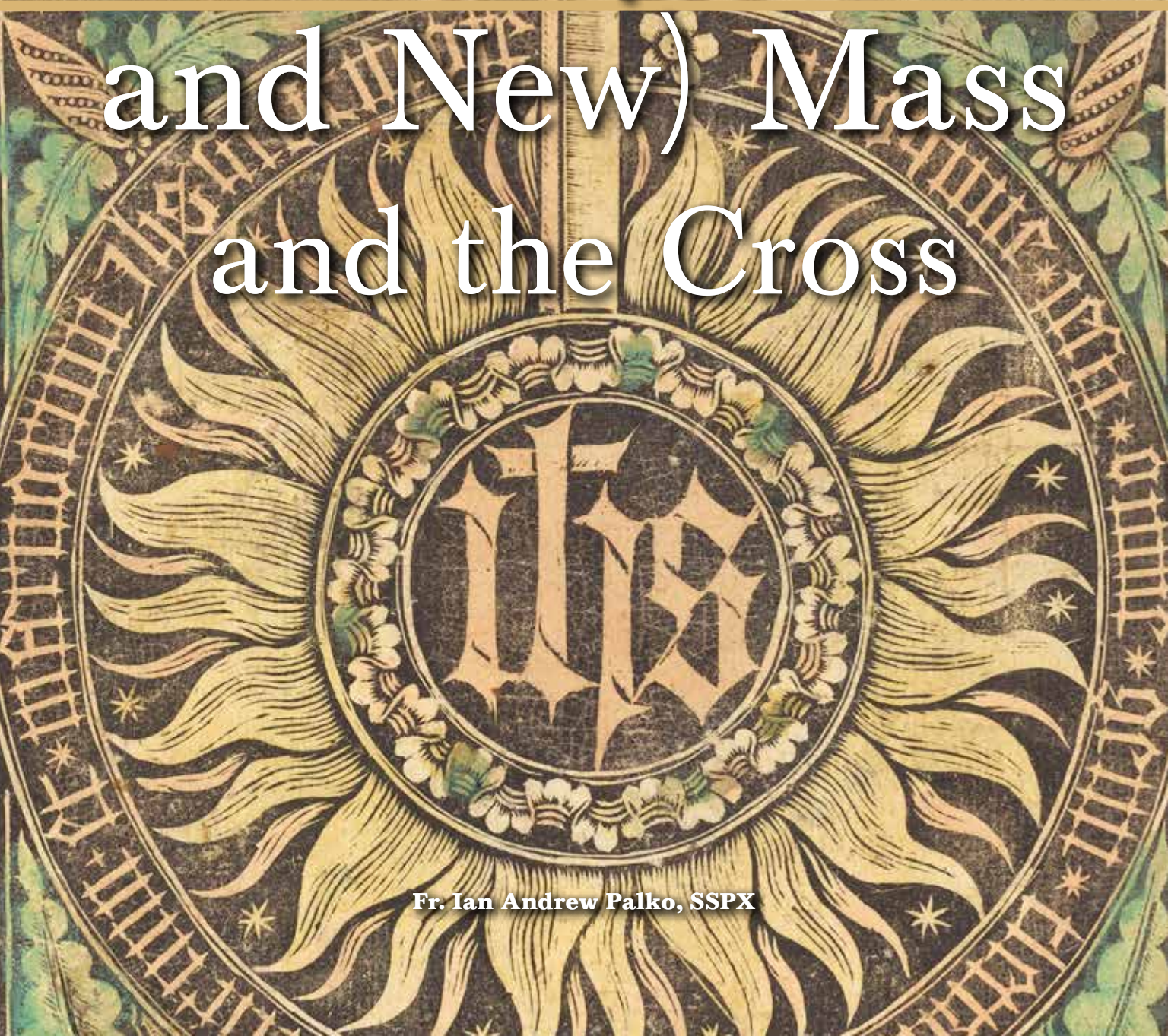


FEATURED



The (Old

and New) Mass  
and the Cross



Fr. Ian Andrew Palko, SSPX



In its twenty-second session, the bishops at Trent defined dogmatically that the Mass is a true and propitiatory sacrifice, offered to God alone.<sup>1</sup> The Levitical priesthood being imperfect, the sacrifices of the Old Testament, and *a fortiori* any fitting sacrifices made by gentiles, were also imperfect.<sup>2</sup> At best, they were only harbingers of the perfect Sacrifice of Christ, and expressions of the Natural Law which demands sacrifice.

In its strict theological understanding, a sacrifice is the offering of some created thing to God to show man's dependence upon and subjection to Him, attesting to God's Supreme Dominion.<sup>3</sup> It must be offered to God alone,<sup>4</sup> by a deputed minister (*i.e.* a priest)<sup>5</sup> and the thing must be permanently changed or destroyed.<sup>6</sup> There needs be some union with the victim, thus a communion.<sup>7</sup>

Sin was not the cause of the need for sacrifice. The Natural Law would demand it even had man not sinned.<sup>8</sup> Having fallen, though, sacrifice became even more necessary as propitiation—a sacrifice that would repair for the infinite offense of sin. Without a perfect and sinless priest who could offer an infinite reparation, there would be only imperfect propitiation.

By His perfect priesthood as both God and Man as well as both Priest and Victim, Christ could offer the perfect sacrifice. He did this upon the Cross. He had already done this the night before, at the Last Supper under the symbols of bread and wine, in a manner reminiscent of the ancient Passover meal. At the same time, He provided the Apostles a means to perpetuate the Sacrifice of the Cross and His Priesthood, through visible sacrifice.

The need for this visible sacrifice was already the subject of prophecy five centuries before Christ's Nativity. The prophet Malachi speaks of the Sacrifice of the Mass, writing: "from the rising of the sun even to its setting, My Name is great among the gentiles, and in every place there is sacrifice, and there is offered to My Name a clean oblation."<sup>9</sup> Since this never occurred during the Old Covenant time, it can only refer to the Sacrifice of the Mass, which continues the Sacrifice of the Cross in a unbloody and sacramental manner to this day, on every continent and nation in the world.

This has been the Church's doctrine on the Mass since the Apostles began offering this Sacrifice. Thus, "[i]f we no longer have a clear idea

of the sacrifice of the Cross, if we lose the notion of the sacrifice of the Mass continuing the sacrifice of the Cross, we are no longer Catholics."<sup>10</sup>

## Sacrifice over Supper

The Mass is the fruit of the Cross, perpetuating the Sacrifice of the Cross, and a propitiatory offering connected to the Last Supper only indirectly. The Last Supper stands on the other side of Calvary in time from the Mass. The Cross makes this connection possible, and shows the primary sacrificial character of the Mass. Thus the Roman Catechism, explaining Trent's decrees, will make a definition of the Mass, saying: "The Sacrifice of the Mass is one and the same Sacrifice with that of the Cross, for the victim is one and the same, Christ Jesus, who offered Himself, once only, a bloody Sacrifice on the altar of the cross ... in obedience to the command of our Lord: 'Do this for a commemoration of me.'"<sup>11</sup> The same Roman Catechism indicates that "supper" is a less-common name for the Sacrament, because of the manner of its institution at the Last Supper, not because it is similar to a normal meal, and thus one must receive only after fasting.<sup>12</sup>

A novel emphasis, however, is presented in the original 1969 *Institutio Generalis*—the document which presents the theology, rubrics, and spirit of the Novus Ordo Mass. Its complete definition of the Mass was:

The Lord's Supper, or Mass, is the sacred meeting or assembled congregation of the people of God, the priest presiding, to celebrate the memorial of the Lord. For this reason, Christ's promise applies eminently to such a local gathering of holy Church: 'Where two or three come together in my name, there am I in their midst.'<sup>13</sup>

Needless to say, Trent's definition and this one flow from an entirely different theology. The former sees the Mass as primarily the continuation of the Cross, at which one might partake of Holy Communion. The latter sees the Mass as the re-enactment of the Last Supper, at which one, like at any meal, ought to eat. The consequences of that change are not trivial.

This latter definition was so objectionable that it lasted only four months, being changed in response to the *Brief Critical Study of the New Order of Mass*—a.k.a. the *Ottaviani Intervention*. As the head of Holy Office, Cardinal Alfredo Otta-

The Ruthwell Cross. This Anglo-Saxon cross, inside Ruthwell Parish Church, dates from a time when Ruthwell lay within the Anglian kingdom of Northumbria. It was smashed up in the seventeenth century on the orders of the General Assembly of the Church of Scotland, was later restored from as many pieces as could be found, and was moved inside the church in 1887.

The cross bears pictorial carvings on all sides, some Latin texts, and Runic inscriptions that are excerpts from "The Dream of the Rood," one of the earliest surviving Old English poems ("rood" is an old word for "cross").

# Found in Translation

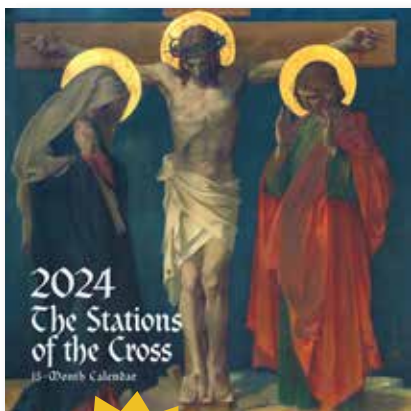
*An Introduction to  
"The Dream of the Rood"*

Dr. Amy Fahey





# New Titles from Angelus Press



NEW

## 2024 Traditional Liturgical Calendar The Stations of the Cross

Discover breathtaking inspiration and reinvigorate your faith with the *2024 Liturgical Calendar*. This year's calendar features stirring masterpieces depicting Christ's Passion. As you turn the pages from month to month, these magnificent works edify your spirit and strengthen your connection to God. You will find yourself renewed by Christ's sacrifice and boundless love. Let these passionate paintings fill your heart with hope and purpose. With their rich blend of profound emotion and devotion, they are sure to keep you close to God all year long. Don't just mark the days: let this calendar inspire you all year round. Order yours today!

*Includes: List of Chapels, Notes on Fast & Abstinence. 12" x 12". STK# CAL2024 \$12.95*

## The Life of the Venerable Francis Libermann Second Founder of the Holy Ghost Fathers

Francis Libermann led a life characterized by profound contradictions. Born into a Jewish family, he later embraced Catholicism and became a revered Catholic missionary priest, earning recognition as the second founder of the Holy Ghost Fathers. In this compelling literary work, the story of his life unfolds showcasing the unwavering fervor of this dedicated apostle for the salvation of souls. The narrative portrays an inspiring journey of faith and missionary zeal, leaving readers with a profound appreciation for the enduring impact of his unwavering dedication to his vocation.

However, the impact of his holy life and saintly zeal stretches far beyond the souls converted in the missionary fields and affects us as Catholics to this very day.

Though Venerable Francis Libermann died in 1852 his spiritual legacy endured, fostering a young diocesan priest by the name of Marcel Lefebvre, who, over 80 years later was to become the 7th Superior General of the order Venerable Libermann founded.

350 pp., Hardcover. STK# 8857 \$29.95

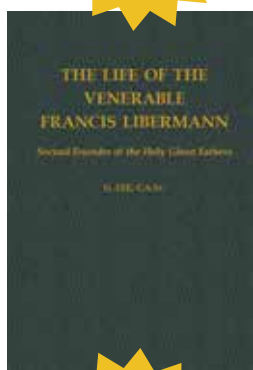
## The Life of St. Thomas Aquinas As told by his contemporary, William of Tocco

This book was used as part of the canonization process for St. Thomas Aquinas. It is published in English for the first time in history by Angelus Press, in a translation by Dr. David Foley. While most Catholics are familiar with the writings of St. Thomas Aquinas, little is known about the saint himself... until now. This insightful biography of St. Thomas Aquinas is now available to us after its composition seven centuries ago. Its author, Brother William of Tocco, used his own contact with the saint and interviews with many who knew him to set down his life.

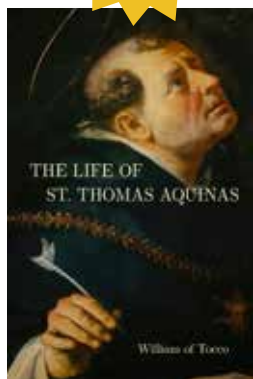
In this easy-to-read translation, you will find the remarkable story of the life of the Angelic Doctor, including his imprisonment by his family; his incredible powers of abstraction and memory; his refutation of heresies and his heroic virtues; his levitation and other miracles; and his holy death.

This book gives a charming eyewitness account of the unseen life of St. Thomas Aquinas and helps us better understand the family, friends, and era that produced one of the greatest theologians of all time.

227 pp., Hardcover. STK# 8854 \$24.95



NEW



"All who desire to know Saint Thomas personally would do well to read this striking account of his life."

—Fr. Paul Robinson

[www.angeluspress.org](http://www.angeluspress.org) | 1-800-966-7337

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

# The Hidden Treasure of the Church

*Major New Polish Film on the TLM*

Dr. Peter Kwasniewski

**O**n May 13, 2023, an organization called *Trudno Być Katolikiem* (It's Hard to Be Catholic) released a Latin Mass documentary in Polish (with English subtitles) called *The Hidden Treasure of the Church*.<sup>1</sup> Professionally produced, involving dozens of priests and laity, and clocking in at one hour and fifteen minutes, it certainly represents the most ambitious film on the TLM since Episodes 1 and 2 of *Mass of the Ages*. It has struck a chord with viewers: as of writing, the YouTube video has nearly 282,000 views, with 12,000 likes and over 3,300 comments.

My purpose here is not to offer a detailed review of it, but rather, to draw attention to some highlights, share certain powerful quotations I transcribed while watching, and to conclude with several broader comments about the film's significance. From the first moment I wish to make it clear that I recommend this film to all viewers, albeit with a few qualifications. Unquestionably, anyone who enjoyed

either episode of *Mass of the Ages* will appreciate this film, too.

## Abundant Testimonials

*Hidden Treasure's* greatest strength are the extensive testimonials gathered from Catholics of every state and walk of life. We hear from many priests, young and old, and from laymen and laywomen, young adults to the elderly, talking about how they discovered (or rediscovered) the TLM and what impact it had on them, on their spiritual life, on their commitment to the Faith. Several say that while they didn't understand the old Mass at first, it penetrated their souls as nothing else had done. "Only something really out of this world may attract in such a way."

A young man says: "Sunday Mass was an obligation that I often neglected. Now [thanks to the TLM] it has become the essence of my life in some way." Another young man exclaims: "I assisted at a solemn Mass, I hadn't seen any-

“And death shall be no more; Death, thou shalt die.”  
~John Donne

Nativity poems are most candid when they are about the crucifixion. Indeed, no story is more full of birth than that of Christ’s death, only you have to cross your eyes to read the tragedy straight. The optical illusion is this: Life Himself was born to be killed, but not to die, since by the cross, death is crucified. As Richard Crashaw puts it, “Death will on this condition be content to die.”<sup>1</sup> For by Christ’s Easter rising, “The grave lies buried.”<sup>2</sup> There is, in this confounding of life and death, of beginning and end, a certain youthfulness: the words are to be toyed with. It is a game of opposites, not unlike the kind Petruchio plays in the *Taming of the Shrew* when he answers Kate’s insults with flattery and crosses her pleasures with complaints; or like *Romeo and Juliet*, in which two families cannot live together, so their children cannot live apart. In each case, contraries are “yoked by violence together,”<sup>3</sup> not simply to entertain, but to pave a crossroad between time and eternity. Only by a “commerce of contrary powers”<sup>4</sup> do Petruchio and Kate finally accord in heart and mind; only by destruction do Romeo and Juliet restore peace between their houses. Oddly, the clashing of contraries brings chaos into harmony, turns hate into self-gift, transmutes death into new life. Though the cross-eyed vision may at first blind us, we see the workings of God’s providence best with crucified eyes. For Christ, above all, is the ultimate *discordia concors*: in Him humanity and divinity, life and death, strength and weakness are tuned to the temper of a cosmic and undivided concord. Indeed, the best poems are paradoxical because Christ is a unity of seeming contradictions, and all the best paradoxes are, in some measure, a descant upon His birth and death.

We find such a descant in Bruce Blunt’s “Bethlehem Down,” sublimely set to music by Peter Warlock (1927). The poem’s central conceit is that the gifts of the magi and Christ’s swaddling clothes prefigure His passion and burial:

When He is King we will give him the King’s gifts,  
Myrrh for its sweetness, and gold for a crown,  
“Beautiful robes,” said the young girl to Joseph  
Fair with her first-born on Bethlehem Down.

When He is King they will clothe Him in  
grave-sheets,  
Myrrh for embalming, and wood for a crown,  
He that lies now in the white arms of Mary  
Sleeping so lightly on Bethlehem Down.<sup>5</sup>

Cleverly, the repetition of the mantra “When He is King” in the second stanza baits us into expecting yet another description of Christ’s nativity regalia. We get instead a morbid reversal: the myrrh that adds a sweetness to Christ’s stall will embalm Him, the gold that coronates Him will give way to a crown of thorns, and His swaddling clothes will find a new purpose as burial sheets. As grotesque as these reversions seem, there is an honesty in drawing Christ’s birth close to His death: He was born to die, yet He died to live. As it is a carol, you must sing the poem to love it best—it haunts with a sweetness.

In the same year, T.S. Eliot had an inkling of the same paradox when he wrote the “Journey of the Magi.” As the poem concludes, the wise man is awe-struck not only by the revelation of Christ’s twin-natured birth, but by the birth of the Church which now lives by His death. If, by the sacraments of Christ’s wounded side, death and life agree, then what before were rivaling contraries become a set of agreeable synonyms. So it is that Eliot’s *magus* cannot distinguish between the two extremes of Christmas and Easter:

Were we led all that way for  
Birth or Death? There was a Birth, certainly,  
We had evidence and no doubt. I had seen  
birth and death,  
But had thought they were different.<sup>6</sup>

When life becomes life-as-death and death becomes death-as-life, we are left with no difference in between. Unsurprisingly, the *magus* ends with an ironic confession: “I should be glad of another death.”<sup>7</sup> He, of course, means life.

Even more eager to read Christ’s death into His birth is Richard Crashaw (1613-1649), who salts the theme about his epigrams. In “Blessed be the Paps which Thou Hast Sucked,” he compares the life-sustaining qualities of Mary’s milk with Christ’s blood. As opposed as the two seem (white vs. red, life vs. death, mother vs. son), they share a like purpose: just as Mary nurses the newborn Lord at her side, Christ nourishes her with the sacramental banquet of His spear’s wound:





# Walking the Via Dolorosa

Isabella Childs

**C**hristianity is the faith of divine Incarnation. Our Christian life is one long meditation on the Incarnation of our God and a rebirth of Jesus Christ in us. Consequently, there is nothing so profound and at the same time, so perfectly practical, as walking in the actual footsteps of our Incarnate God. After all, the whole Christian life has the purpose of following our Divine Redeemer. We are body and soul—as He is—and so the literal walking as well as the spiritual following are meaningful. What is it like to follow the actual Way of the Cross? Recently, ninety-five pilgrims had the opportunity to follow the Via Dolorosa on the Regina Caeli Youth Holy Land Pilgrimage. This article provides a glimpse of this experience for those who have not yet been able to go to Jerusalem.

The Via Dolorosa, the sorrowful road of Jesus during His Passion, begins at the site of the condemnation of Jesus by Pilate. Part of the ancient Roman Praetorium, the fortress where

Pilate condemned Jesus, and part of the ancient Roman road, on which Jesus set forth on His way to the cross, are underground beneath the Ecce Homo Basilica and Convent. The Praetorium is also known as the *Lithostrotos* in Greek, which means “stone pavement.” It is believed that this Praetorium was located at the Antonia fortress built by Herod the Great at the Temple



Walking on the ancient Roman road.





# Haunted by the Cross:

## *The Crucified Christ in Eliot's Poetry*

Dr. Matthew Childs

*Editor's note: Parenthetical references in this article refer to page numbers in the 1950 Harcourt Brace Jovanovich edition of Eliot's complete poems and plays.<sup>1</sup> All other sources are endnoted.*

**T**he writer of faith, insofar as he or she is interested in communicating truth, has quite a challenge in an age of radical disbelief when the necessary means of words and symbols, no longer governed by objective reality, have been stripped of meaning, hollowed out, over-used, sentimentalized, or “transed,” changed to suit the ideological whims of the purveyors of mass media. A modern poet of faith writes for readers akin to Walker Percy’s Binx Bolling, who says in *The Moviegoer* that despite his interest in pursuing “the search” that he has “only to hear the word God and a curtain comes down in [his] head.”<sup>2</sup> “Human kind / Cannot [and will not] bear very much reality” (118) as the speaker in “Burnt Norton” observes. Hence, direct explicit reli-

gious images and ideas are rare in good modern art, which reflects our irreligious age. From beginning to end T.S. Eliot’s poetry presents the profound need for redemption but rarely speaks directly of the means to achieve it, even in his post-conversion work. Even the early poetry is “Christ-haunted,” but more striking direct references to Christ’s sacrifice may be found in “Journey of the Magi,” “Ash Wednesday,” *Four Quartets*, *Murder in the Cathedral*, and *The Cocktail Party*, a play which includes—surprisingly—a crucifixion. The idea manifest in Eliot’s poetry is that Christ’s crucifixion is every man’s vocation, a daily death of self, most eloquently expressed in “The Dry Salvages”:

The point of intersection of the timeless  
With time, is an occupation for the saint—  
No occupation either, but something given  
And taken, in a lifetime’s death in love,  
Ardour and selflessness and self-surrender.  
(136)



# Kilmer and the Cross

Patrick Murtha

**T**he paradox of cheerfulness and suffering would be foreign, perhaps even repugnant, if Christ had not proven the truth of it on the cross. Think, for a second, with the eyes of a non-Christian. What has your mind gone to Golgotha to see? A tortured corpse who claimed to be God? A street-preacher who, according to all the stories, taught peace and love, but angered his political authorities and opponents? A teacher of better morals forced to die for his doctrine, like a second Socrates? Whatever you have seen, without the eyes of Faith, the crucifixion and the cross will appear a curious enigma; the success of the cross will be a more perplexing irony. Gods, one would think, conquer by thunder and lightning, by hurling famines and plagues. Death is fated for the fire-stealing mortals. The immortal peacock-feather-fanned gods are destined for sipping nectar and nibbling ambrosia on the cushioned couches of Olympus. To overcome by being mortified, to triumph by being humil-

iated, to vanquish by being slain—surely, says the pagan, this would be no virtue, but truly a vice or a delirium, to the gods of myths and legends. “But what we preach is Christ crucified,” St. Paul says, “to the Jews, a discouragement, to the Gentiles, mere folly” (I Cor. 1:23).

More perplexing than God suffering torture and death at the hands of His creatures is the joyful and willful spirit with which Christ had shouldered His cross. Amidst the pain and the torture, Christ imposed a will to suffer for his Father and a joyful acceptance of suffering that would cause even the staunchest stoic to doubt the sanity of Heaven. “My thoughts,” says the Lord, “are not your thoughts, nor your ways my ways” (Is. 55:8), and Christ adds, “Take my yoke upon yourselves, and learn from me; I am gentle and humble of heart; and you shall find rest for your souls. For my yoke is easy, and my burden is light” (Mt. 11:29-30) and “you will weep and lament while the world rejoices... but your distress shall be turned into joy” (Jn.



# Carrying the Cross

*in the School of Fra Angelico*

Fr. François Delmotte, SSPX

“**T**he life of man upon earth is a warfare.”<sup>1</sup> No human life is without trials of all sorts. The Christian knows the origin of these sufferings and with just cause identifies it as original sin with its terrible consequences. Revelation teaches at the same time that the remedy is brought to us by the Incarnation of the Son of God Himself, Our Lord Jesus Christ, an incarnation for the redemption of mankind, “*propter nos et propter nostram salutem.*” This ransom took the form of the sacrifice of the Cross, the mystery of the Passion and death of the God-man on Calvary on Good Friday.

Since this is so, Christians commonly speak about suffering as a cross, thereby expressing in an intuitive way the fact that our sufferings have value or usefulness only if they are united to the redemptive sufferings of Our Lord Jesus Christ. This union is accomplished, in the state of grace, through the charity that gives a soul a right to merit. Our sufferings, freely accepted, then become instruments of salvation, a means of asking forgiveness for our sins and for those

of our neighbor, to make amends for them, to turn our hearts toward the Good Lord.

It is advisable therefore to know how to carry one’s cross, how to face one’s sufferings and to make them meritorious. In order to do that, let us go to the school of an artist, Fra Angelico, a Dominican friar, who painted several frescos depicting St. Dominic at the foot of the cross. Through his paintings he expresses the dispositions of the Christian soul when faced with suffering and also the effects of the cross in our soul.

## **Meditating on the Cross, or the Dispositions of the Soul Needed to Endure Trials**

Let us contemplate first the fresco in which St. Dominic is meditating in front of Christ who is being mocked. The saint’s attitude is calm, at rest, while above him is symbolized the violence that is unleashed on Our Lord Jesus Christ. Fra Angelico depicts him meditating unhurriedly; his right hand supporting his head symbolizes good works (the active life) at the service of the faith and of charity (the contemplative life).

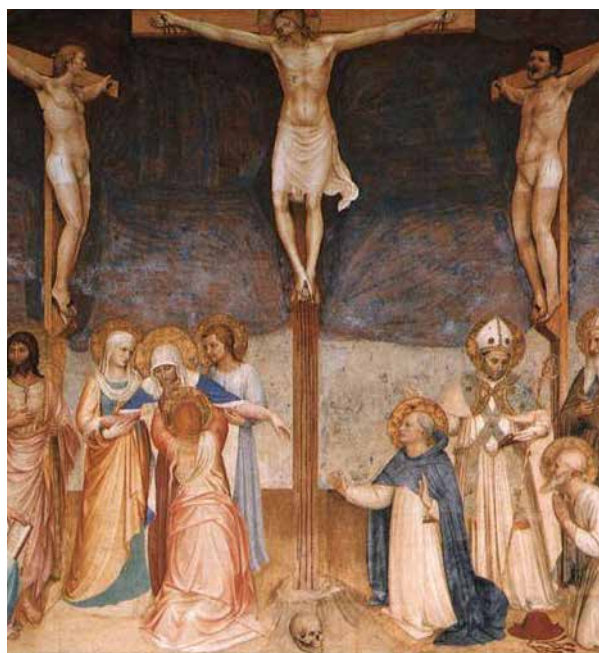


*Mocking of Christ*, Fra Angelico (circa 1395–1455), convent of San Marco, Florence.

His forehead is slightly furrowed to indicate the attention given to study and the sorrow of his soul meditating on the passion of Our Lord Jesus Christ. Saint Dominic meditates with the book open. No doubt these are the Sacred Scriptures. We should learn a lesson from this. Suffering and sorrow are repugnant to human nature. In order to be ready to endure them, it is necessary to know why they exist and the use that one can make of them. And that is revealed to us through the various texts of Sacred Scripture, which reveal to us the meaning of suffering in general and of our sufferings in particular. And above all the sufferings of Christ in His passion are the ones that arm our soul with courage. “Indeed, meditation on the passion of Jesus Christ causes us not to let ourselves become discouraged. If we call to mind the passion of Jesus Christ,” St. Gregory says, “nothing can be so hard that we will not support it with equanimity.”<sup>2</sup>

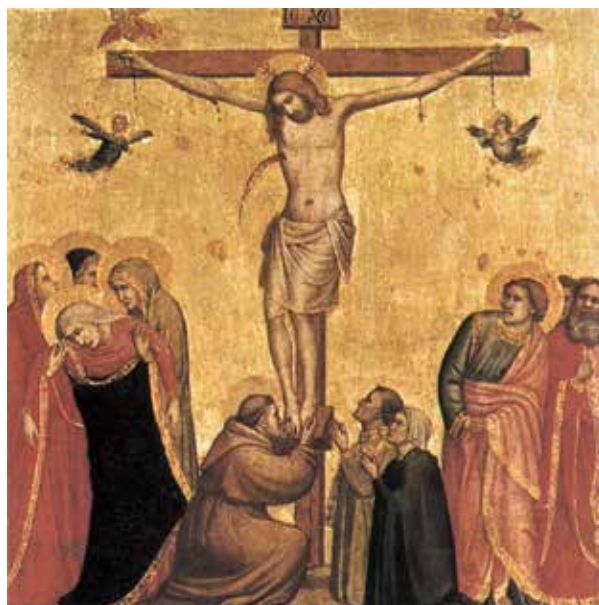
### **Humbly Welcoming the Mystery of the Cross**

Fra Angelico also depicted St. Dominic at the foot of the cross in a large fresco located in the chapter room of the convent of San Marco in Florence. The saint looks at the Crucified; he is kneeling, just to one side of the cross. His two hands are outspread, thus seeming to express the inexpressible, what cannot be said. It is the soul’s exclamation when faced with the mystery



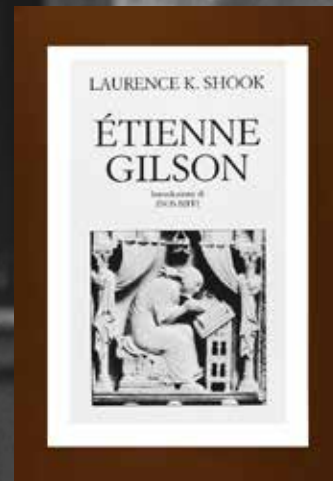
*Crucifixion with St. Dominic and Other Saints (detail)*, Fra Angelico, convent of San Marco, Florence.

of suffering, that of Our Lord Jesus Christ or her own, because suffering remains a mystery. At the same time, the outstretched hands also express openness, the willingness to welcome the trials that the Good Lord permits. Far from shutting herself in and making her own will prevail, the soul seems to open herself and to let the divine Crucified Lord have His will with her. May He come therefore to purify our hearts. The only response is that of the humble Virgin Mary: “*Ecce ancilla Domini. Fiat mihi secundum verbum tuum.*”



*Crucifixion with St. Francis*, Giotto c. 1320-1325.





# Étienne Gilson

By Fr. Laurence Shook

Reviewed by Fr. Therasian Babu

**W**hat is it to be a philosopher in the 20th Century? What does it take? Is it a profession or vocation? Technically, utility is not the primary concern of Metaphysics, but still, what is the use of philosophy? Do philosophers contribute anything to the society they live in? Or better, do they reform the ills they see afflicting the society? If so, how so? All these questions are indirectly but satisfactorily answered by this brilliant biography of Étienne Gilson, one of the famous and important Thomists of the previous century. Fr. Laurence Shook, an ex-student who is very well-acquainted with ‘Monsieur Étienne Gilson’ is a capable person to do it. And he did the job perfectly. Obviously it is not an easy task. If it has taken Étienne Gilson so many books to say what he had to say (21 books according to his biographers, not counting the numerous articles and printed lectures), how can anyone condense his life into one book? Such was the herculean task Fr. Shook undertook—and the result is a masterpiece.

Born in Paris on Friday the thirteenth in

June 1884, Étienne Henry Gilson was educated by Christian Brothers at the parish school of Ste-Clotilde (1890–1895); at an excellent Catholic secondary school, the Petit séminaire de Notre-Dame-des-Champs (1895–1902); and at the Lycée Henri-IV for one year, where he first encountered Lucien Leïvy-Bruhl, the philosopher and historian of philosophy, who was lecturing on David Hume and transitioning into sociology. After completing one year of military service, Gilson attended the Sorbonne (1904–1907) and the nearby College de France, where he heard the lectures of Henri Bergson.

Immediately after passing the *agrégation* in philosophy in 1907, Gilson began his doctoral work. For his introduction to scholasticism and St. Thomas Aquinas, Gilson remained forever indebted to his Jewish thesis director Professor Leïvy-Bruhl. Leïvy-Bruhl, “who never opened one of the works of St. Thomas Aquinas and never intended to,” recommended that for his major and minor doctoral theses Gilson “study the vocabulary and, eventually, the matter borrowed from scholasticism by Descartes.”



# My Path to Tradition

Lint Hatcher

**Tell us a little about yourself. Where did you grow up, and what was your level of exposure to Catholicism as a child and as a young adult?**

I grew up in the American South. I can recall almost zero contact with Catholicism. As a child, I did respond one Sunday to a Baptist altar call. However, the pastor later visited to dissuade me: “You’re going to have to stop fighting with your brother, you know... Do you really think you can do that?” Even then, I knew something odd was afoot. Wasn’t Jesus supposed to help me be good? Why, then, was I being talked out of baptism?

It may sound strange, but the place I encountered a genuine supernatural realism—where God exists and our choices matter for good or for evil—was in the classic horror films I saw on TV. When thirties and forties era films like *Dracula*, *Frankenstein*, and *The WolfMan* were sold in packages to local television, kids found themselves listening as Bela Lugosi intoned, “There

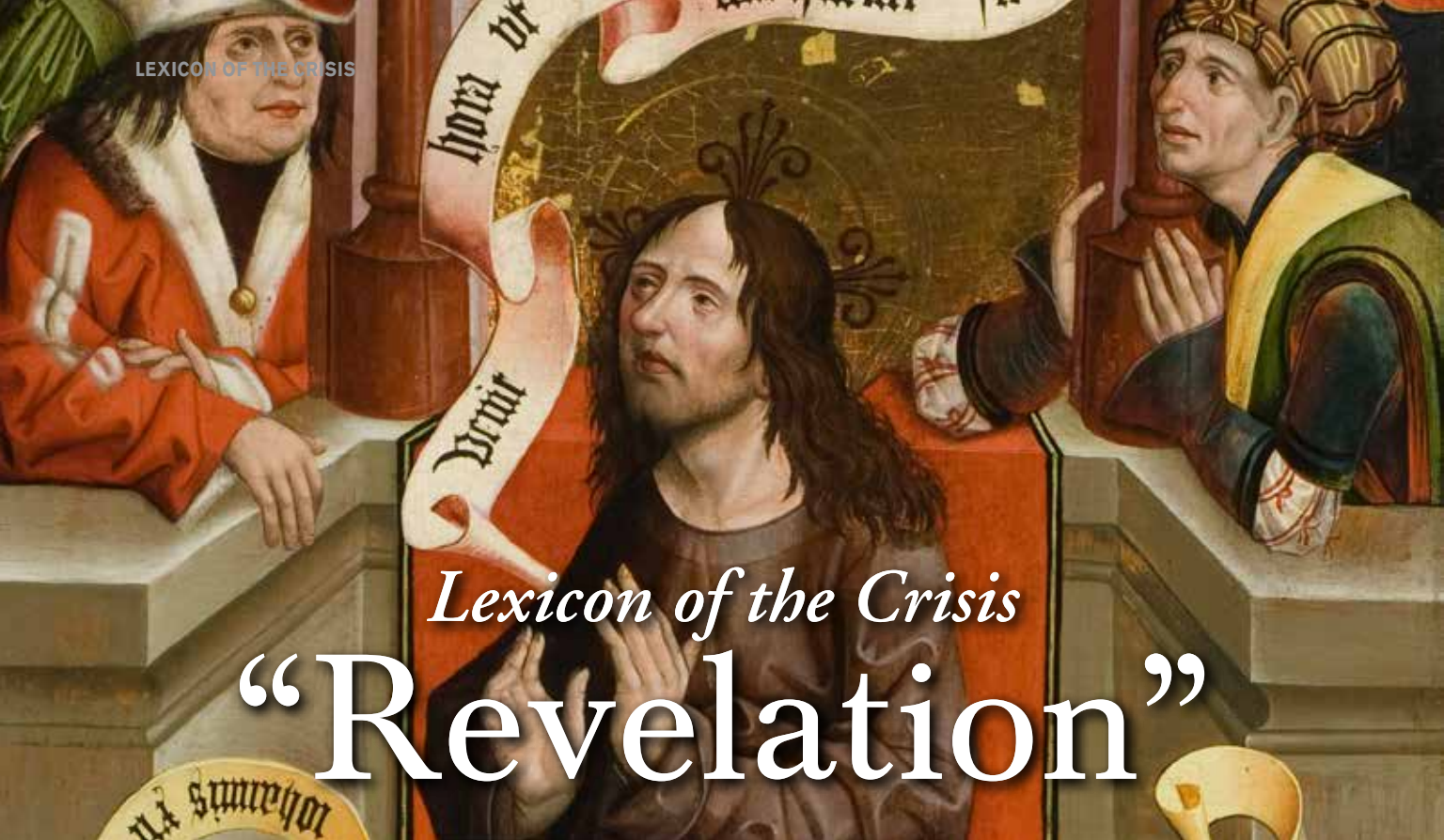
are far worse things awaiting man than death.” This was a cultural phenomenon that extended from the sixties into the seventies. That’s when I encountered Peter Cushing’s “Professor Van Helsing” on the CBS Late Movie as he employed the crucifix and holy water against evil with genuine *gravitas*.

My imagination was struck, it seems to me, by a kind of Thomistic realism: “What if this supernatural landscape fits together into a cohesive worldview? How would coming into contact with supernatural Good and Evil change a person’s life?” Some films explore this better than others, of course. *Son of Dracula* (1943) is pretty remarkable in this regard—even though Lon Chaney Jr. makes for an odd Count.

**What experience first piqued your interest in Tradition?**

I experienced a profound conversion to Christ in college. This took place in an Evangelical Protestant context. Although my fellow Evangelicals were intensely sincere, I began to





# Lexicon of the Crisis

# “Revelation”

Fr. Paul Robinson, SSPX

## Old Meaning

**What is Revelation?** Revelation is God Himself expressing in human language a deposit of supernatural truths, which He confided to the Church to be preserved and explained, so that it may be believed by all men.

### What are the elements of Revelation?

Its elements are the following:

- Its *content* is the deposit of faith, the sum of supernatural truths which require the assent of faith.
- Its *transmission* is in communicating, by word and writing, immobile truths that have never changed throughout history.
- Its *progress* is that the truths of closed public revelation are explained by the Church with more clarity over time.
- Its *role* is to teach men how to love and serve God, so that, living according to this knowledge, they may save their souls.

## New Meaning

**What is Revelation?** Revelation is “the invisible God, out of the abundance of His love, speaking to men as friends and living among them, so that He may invite and take them into fellowship with Himself.” (Vatican II, *Dei Verbum* §2)

### What are the elements of Revelation?<sup>1</sup>

Its elements are the following:

- Its *content* is the collection of Christian realities, which includes teachings, but also the Sacraments, grace, and other gifts of God.
- Its *transmission* is in communicating a presence or experience of God that is personal and so different for every man.
- Its *progress* is in the living body of believers adding to their experiences over time to attain a deeper awareness of God.
- Its *role* is to “shed light on the mystery of man” (*Gaudium et Spes* §22) by revealing man to himself.



# The Man of Sorrows

Pauper Peregrinus

St. Thomas Aquinas not only composed the Mass and Office of Corpus Christi, at the request of the pope, but also a Eucharistic hymn for his own private use, the *Adoro te devote*. In the penultimate stanza of this hymn, he declares that one drop of the Blood of Christ would have been able to free all mankind from all crimes. Since Christ is a divine Person, and since His human soul has the unsurpassable fullness of charity befitting a soul thus united to the Word, each of His voluntary acts and sufferings on earth had an unlimited power to merit for mankind. Nevertheless, Christ did not wish to redeem us by anything less than the Cross; and St. Thomas, in his *Summa*, teaches that our Lord in His Passion suffered more than any other person on earth has ever suffered.

The French Dominican Roger-Thomas Calmel (1914-75) observes in his work *Les Grands de Jésus-Christ* that the decision of our Lord to suffer for us so immensely, even though this

was in a sense not ‘necessary,’ is a great mystery. Certainly, Father Calmel points out, we can put forward reasons why it was ‘fitting’ for Christ so to act. We can say that He wished to offer to His Father a satisfaction and therefore a glory that would be super-abundant. We can say that He wished to be the model for holy men and women in all their various tribulations. Yet none of these explanations constitutes a strict demonstration of why the Cross was necessary. “In the end,” writes Fr. Calmel, “there is only one answer: it pleased God so to do. God has a way of loving that is proper to Himself. God, in His Christ, loves us as God.”

But in what way did the sufferings of our Lord in His passion surpass those of all others? St. Thomas, in answering this question, combines precision and piety. He distinguishes between the pains of the body and the pains, or sorrows, of the soul. We can think first of the bodily sufferings of Jesus. How extensive they were: “In His head He suffered from the crown





# Meditations on St. John's Gospel

## *Chapter Twenty-One*

Pater Inutilis

Some propose that the gospel of St. John was happily concluded with the end of chapter 20, where John said Jesus did many more signs than what has been recorded, “but these are written that you may believe that Jesus is the Christ, the Son of the living God; and that believing, you may have life in his name” (20:30f). Then chapter 21, the whole of which is found only in the fourth gospel, would be an appendix or afterthought: maybe occasioned by the silly idea spreading that John would not die (vs. 23).<sup>1</sup> To refute which, he tells us of its beginning, recalling all that happened that day. Be it as it may, the Holy Ghost wanted him to write all that he did write here, and notably Our Lord's conferring of the supreme pastoral office on Peter. That may have seemed superfluous, Jesus having already foretold that the Church would be built upon Peter (Mt. 16:18); and, when St. John writes his gospel, the Church was already used to Rome exercising the primacy.<sup>2</sup> It is St. Luke who tells us the

risen Christ stayed 40 days with His disciples “speaking of the kingdom of God” (Acts 1:3). Little was written, much remained as the “oral word” of Christ. But subsequent centuries are grateful that this conferral of the primacy was also recorded. This was on the occasion of Our Lord's third apparition to His disciples (vs. 14) after His resurrection.

St. Peter wanted to go fishing.<sup>3</sup> St. John is pleased to note that St. Thomas is no longer apart, but one in mind and heart with them (vs. 2). [He even notes that the “sons of Zebedee” were there too!—the closest he gets to talking about his own family.] Again,<sup>4</sup> after a fruitless night of fishing, Jesus comes and calls to them, unrecognized. “Cast the net on the right side of the ship, and you shall find. They cast therefore, and now were not able to draw it, for the multitude of fishes” (vs. 6). Again,<sup>5</sup> “It is the Lord” (vs. 7), John is the first, at least, to exclaim. Peter is Peter—ardent and impulsive. He jumps into the water to get to Jesus more quickly. Again.<sup>6</sup>



Fr. Juan Carlos Iscara, SSPX

## 1. The confession of sins must be integral. What does it mean?

The confession is integral when the penitent confesses all the sins that must be declared.

**Material integrity** (objective) is the complete confession of the sins committed after baptism, with their number and species, and which still need to be submitted to the power of the keys (i.e., not yet confessed and absolved). **Formal integrity** (subjective) is the confession of all the sins that one can and must accuse here and now, given the circumstances, according to the judgment of one's conscience.

## 2. What do we have to confess to attain this integrity?

By divine law, it is necessary to confess every mortal sin that is remembered after diligent examination of conscience, together with the circumstances that may change the species of sin.

This conclusion is of divine faith, explicitly defined. St. Thomas Aquinas explains: *“The priest who hears confession acts as God. And therefore, the confession made to him must be like the confession made to God in contrition. Wherefore, just as he who did not repent of all sins would have no contrition, neither will there be confession by not accusing himself of all the sins that are remembered”* (Suppl, q. 9, a. 2, ad 2um).

Therefore, by divine law, there is the obligation to confess the **mortal sins**, which are the necessary matter of the sacrament, and **all of them**, without omitting any on purpose. Otherwise, a sacrilege is committed, and absolution is not received, not even for those sins that were duly confessed since it is impossible to forgive any mortal sin without also forgiving others, for all of them are incompatible with the sanctifying grace conferred by the sacrament.

There is no obligation to confess **venial sins**, but it is beneficial and convenient if accused





# THE LAST WORD

**Fr. David Sherry**  
District Superior of Canada

Dear Reader,

The problem with the Catholic religion—according to some of its critics—is that it’s too good to be true. A God who gave His creatures free will? And then this God, loving the creature so much and refusing to force its free will, became one of these creatures and died on a cross to save them? And this salvation actually does save them by forgiving sin and conferring the divine life, and this, if they are faithful, will bring about the impassibility and immortality of the body and open the gates of heaven? Well, if only... it were true. It must be a myth.

Dear despairing cynic, there are two kinds of things that we call myths. The first kind of myth is something which, while commonly believed, is not true. Among these types of myths are “the Society of Saint Pius X is in schism,” “Ireland is a Catholic country,” and “wine is bad for your health.” There may be superficial reasons to think so in each case, but they are false.

The other kind of myth is a work of imagination which seeks to explain reality. Before the coming of Christ and the entry of broad daylight into the world, a man would see reality and see that this reality was mysterious. The

mystery caused wonder in him. How can this be? Where did it all come from? What does it mean? The wonder led to trying to explain what the meaning of life is. Aristotle put it best: “it is owing to their wonder that men now begin and first began to philosophise... whence even the lover of myths is in a sense a lover of wisdom for the myth is composed of wonders.” A myth is a story which explains reality—for better or for worse. A good myth—while literally false—will be fundamentally true. A bad myth—from the darker and more diabolical forms of paganism—will be fundamentally false because it explains reality in a perverse and diabolical way.

Mythology was an attempt to reach the divine reality through the imagination alone. It was both an explanation of reality and a search for a dream, and the dream was that God be united with man. Christianity is both literally true and the explanation of the riddle of life. It holds the key to all the mysteries of human life, and it is actually true. Christianity is not too good to be true, it is the dream come true.

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.

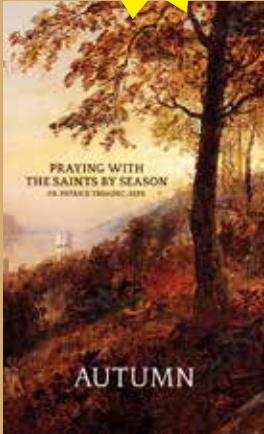
# NEW FROM ANGELUS PRESS



## Praying with the Saints: Autumn

By Fr. Patrick Troadec, SSPX

“The best way to celebrate the saints is to imitate them. Why not try to live as they did, if only for one day, their day, the day consecrated and blessed by the Church, when they are ‘on duty’ to help us?”—Monsignor Ghika



This book of daily meditations is the first in a four-volume series entitled *Praying with the Saints by Season: Winter, Spring, Summer, and Autumn*. These books serve as a brief daily guide to following in the footsteps of the saints through the liturgical year and on our life-long journey to eternity. Every day, the example of a new saint will surely direct and motivate souls to a deeper union with God and a habitual higher level of sanctity.

Begin your day with the following inspiration:

• Life of the Saint • Brief Meditation • Prayers • Thoughts • Invocations • and Three Resolutions to aid in concrete, daily, spiritual growth.

If you are looking for a way to integrate prayer or spiritual reading into your daily life or want a daily reminder that sanctity is not only achievable but, in fact, our sole purpose here on earth, then this is a series for you. All will profit from these short, profound, daily meditations on the saints and the liturgical year by best-selling author Fr. Patrick Troadec.

257 pp. 4.25" x 7". Softcover. STK# 8835. \$14.95

## Marijuana

By Fr. Juan Carlos Iscara, SSPX and Fr. Paul Robinson, SSPX

### Is using marijuana wrong?

The cannabis question has been the subject of debate for over sixty years. Over time the conversation has radically shifted as scientific research on the matter has developed. This short study breaks down the science and terminology surrounding marijuana and efficiently examines its effects on the mind and body. Despite the growing belief that marijuana is harmless, this booklet critically evaluates the implications of marijuana use in light of Catholic moral principles.

Read this concise and critical text to understand the Catholic position on what has become America’s drug of choice.

55 pp. Softcover booklet. STK# 8837 \$4.95



“The authors’ documentation appears to have been thorough, and professionally done. As a retired prosecutor, who has vigorously prosecuted marijuana violations, I see in this excellent essay a validation of my efforts. Early in my career, it became obvious to me that there was a correlation between usage of illegal drugs, and the commission of other crimes. For most criminals, marijuana usage has likely been the big first step toward other drugs, and toward a life of crime in general. This essay should be recommended reading, not only for law enforcement, but also for legislators, judges, clergy, parents, educators—and almost all adults and teenagers.”

—James M. Frazier, III

[www.angeluspress.org](http://www.angeluspress.org) | 1-800-966-7337

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