



S S P X



# The Angelus

“Instaurare omnia in Christo”

## Marian Apparitions

Quito Apparition

Medjugorje: Facts, Judgments  
and Problems

Catechism on Private  
Revelation

“I will put enmities between thee and the woman, and thy seed and her seed: **she shall crush thy head**, and thou shalt lie in wait for her heel” (Gen. 3:13-15). This translation, found also in many older editions of the Latin Vulgate, is the basis for common depictions in Catholic art of Mary with a serpent beneath her feet.





# Letter from the Publisher

Dear Reader,

Lourdes, La Salette, Fatima, Akita. Such names resound deeply in the souls of many good Christians today. There has been a recrudescence of interest in the 19th and 20th century apparitions ever since the turning point of Vatican II. Why is this? People readily invoke the lack of spirituality coming from modern pulpits and ever-changing ceremonies. The normal channels of grace and doctrine suffer from on-going paralysis or are given a charismatic twist. Left thirsty for the divine, spiritual and miraculous, many people have gone to the desert to feed on what manna they could find.

Archbishop Lefebvre was very much aware of it but he was not totally at ease with such enthusiasm. How often did he not complain of the fever of "*apparitionitis*"! Being the missionary that he was, he made sure that his hearers were given sound doctrine and solid moral principles. With all this, they would be able to withstand the heat or cold of the spiritual desert around them.

Almost weekly, some seer was sending him encouragement, warning or advice for his future projects. And, invariably, his answer was that he was following divine Providence and God would let him know the way through the proper channels. "Test the spirits" was certainly his motto when it came to preternatural revelations or miraculous events. As a Church prelate and judge appointed by God over the flock, he could not afford naïvete in accepting messages of a private nature at face value.

The greater the stakes and the seriousness of the message, the more cautious and thorough should the inquiry of the legitimate authorities be. And, so long as both the local and Roman authorities are limping in bringing up a proper judgment on the latest message of the latest seer, it may be a wise method to take things with some reserve and a grain of salt which was taught to us by the example of our dear Founder.

In this issue, old as well as recent Marian apparitions will unfold their secrets under your eyes including Our Lady of Good Success, Medjugorje and La Salette. Each of which raised much interest, caution and certainly some questions along the way. They are speaking for themselves along with various artistic tokens of love for God's mother. As you are reading these stories, our greatest hope is that they will help you to learn and appreciate the mind of the Church on Marian apparitions. She always needs to test the spirits and apply the principles of discernment to the matter at hand. This is probably the best way to serve Our Blessed Mother and defend her inextinguishable privileges.

Fr. Jürgen Wegner  
Publisher

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# The Quito Apparition

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By Fr. Paul Kimball and Renée Godinez

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In a very remote country never mentioned in the news, Our Lady appeared centuries ago to a humble convent. Naturally speaking, there is nothing which would prompt anyone to take off the heavy dust covering the story of its events. And, yet, they made their way into the Consecration sermon of Archbishop Lefebvre. It certainly has the hallmark of a genuine apparition with true prophecies dealing with our own day. This is certainly the reason why lately, there has been an accrued recognition of these events and what they portend in our traditional circles.

## The Consecration Sermon

On June 30, 1988 Archbishop Lefebvre, as he was making his *apologia* for the Consecration which he called “Operation Survival of Tradition,”

made reference to several private apparitions, Leo XIII’s vision which prompted his exorcism, La Salette’s warning of an eclipse, and also a long reference to Our Lady of Quito. Here are his own words:

“It was not only the good Pope Leo XIII who said these things, but Our Lady prophesied them as well. Just recently, the priest who takes care of the priory of Bogota, Colombia, brought me a book concerning the apparition of Our Lady of Good Success—*Buen Suceso*—of Quito, Ecuador, to a nun shortly after the Council of Trent, so you see, quite a few centuries ago... And Our Lady prophesied, saying explicitly that during the 19th century and most of the 20th century, errors would become more and more widespread in Holy Mother Church, placing her in a catastrophic situation. Morals would become corrupt and the

# Medjugorje

## Facts, Judgments and Problems

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by Fr. Pierre Duverger, SSPX

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### Summary of Facts

On June 24, 1981, six children in the town of Medjugorje, Yugoslavia (today, Bosnia-Herzegovina), allegedly experienced apparitions from the Blessed Virgin Mary. The apparition conveyed a message of peace for the world, a call to conversion, prayer and fasting. It also entrusted the children with secret messages about future events. The apparitions themselves have continued almost daily since 1981, with three of the now adult visionaries continuing to experience them regularly. Originally occurring on a hilltop near the town, they have since occurred wherever the visionaries happen to be.

The news that Our Lady might be appearing immediately began to attract pilgrims to Medjugorje, first from the surrounding

countryside, and then, despite the communist government of that day, from Europe and the whole world. These included clergy and theologians, as well as experts from the physical and medical sciences. The private judgment of these early visitors did much to bolster people's belief in the events at Medjugorje. In addition, some pilgrims reported seeing the sun spin and being able to look at it without pain or eye damage, others that their rosaries turned gold colored. Others claimed that remarkable physical or moral healings had taken place.

### Ecclesiastical Judgments

Per the 1978 "Norms of the Sacred Congregation for the Doctrine of the Faith on



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Picturing Our Lady: Richard Crashaw's

# “The Tear”

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by Andrew J. Clarendon

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Although only a privileged few have seen Our Lady on this side of eternity, artists through the centuries have created various representations to convey this or that aspect of she who is our Blessed Mother. One thinks of the beautiful and even miraculous paintings around the world or of the many musical compositions of the *Ave Maria* or *Magnificat*. The poets have also used the art of musical speech to praise Our Lady. From St. Ephrem's hymns on the *Theotokos* to the Marian poetry of St. Thérèse of the Little Flower, the saints have given the Church verses of doctrine and devotion. In world literature, the summit is Dante's *Divine Comedy*, a thoroughly Marian poem by the “most eloquent singer of the Christian idea.” Even the non-Catholic William Wordsworth, writing in a more modern time, calls the Blessed Mother “Our tainted nature's

solitary boast.” It is nevertheless true that literature in English, although often Christian in imagery and spirit, suffers from the effects of the Protestant Revolution. The father of English poetry, Chaucer, who died in 1400, was, of course, a Catholic and wrote several poems in praise of Mary. But by the time modern English—different from Chaucer's Middle English—was fully evolved in the 17th-century, England was largely Protestant with an increasing movement away from Catholic beliefs and traditions.

A not-so-subtle anti-Catholicism over the centuries helps us to account for both the lack of English Catholic poets and the relative obscurity of many of those who were. A good example is Richard Crashaw, a convert and mystical Catholic poet, whose work deserves more recognition than it enjoys today. >





Catechism on

# Private Revelation

by Kevin Symonds

*Editor's Note:* These extracts are taken from *Refractions of Light*, by Kevin Symonds (En Route Books and Media, St. Louis MO, 2015). In his book, Mr. Symonds is using the latest official Church document which sums up fairly well the traditional Church teaching on private revelations.

## **1. What is private revelation?**

Private revelation is the supernatural manifestation of a hidden truth by means of a vision, a word, or only a prophetic instinct. The term refers to all the visions and revelations that have taken place since the completion of the New Testament.

## **2. What is the purpose of private revelation?**

The purpose of private revelation is to provide emphasis on a particular aspect of the Gospel

at a specific moment in time so as to lead the faithful to a deepening of faith, hope and charity.

## **3. How does the Church respond to claims of private revelations?**

The Church exercises great caution with respect to claims of private revelations as she follows the Apostolic mandate to “test the spirits.” It is also commonly said that the Church moves slowly in these matters.

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# A Debate on the Mountain

Our Lady of La Salette

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by Fr. Dominique Bourmaud, SSPX, vs. Advocate

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## Context on the Debate

In order to illustrate the sound principles which ought to come into play in order to judge the veracity or falsity of private apparitions, we offer our readers, under the form of debate, a free discussion concerning the apparitions of Our Lady of La Salette, France. Our friendly “skirmish” consists of four sections. After giving the context of the apparitions and the topic of debate, an anonymous Advocate will take the side of the opposition. Fr. Dominique Bourmaud will give the defense of the apparitions, before a conclusion summing up the results.

Due to the economy of space, this debate is limited in its scope. It is not concerned with the public text of September 19, 1846. It is not putting into question the secret of Maximin for Pius IX, which concerned mostly his relation with

Napoleon III. What is at stake here is the veracity of the apparitions of La Salette taken as a whole. This includes the judgment of the mental and spiritual sanity of the seers, especially Melanie. It also treats the private revelation of Melanie as contained in its definitive form in 1879. This form has been attacked both as to its content and to its diffusion. Regarding the diffusion, indeed, the secret was the object of successive sanctions by the Roman authorities in 1880, 1915, 1922 and 1957. Regarding the content, it must be said that this revelation was written in an apocalyptic and prophetic vein and was susceptible to playing into the hands of Freemasonry against the Catholic Church.

Before we close this introduction and proceed to the debate, we bring up the fact that Traditional Catholics are far from having a >





For St. Peter Julian Eymard, La Salette was a place of great religious significance almost from the moment he first heard the reports of what happened there. La Salette was an event that occurred in Fr. Eymard's lifetime and in his own part of the world. In correspondence with his sisters in December 1846, he observed that some people were making fun of the children's story. It is clear that Eymard recognized and accepted the miraculous nature of La Salette from the outset, long before the Church had formally investigated the event and before he had ever visited the place.



The Holy Sacrifice of the Mass

# The Collect

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by Fr. Christopher Danel

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The Church prays with a lively faith in the mediation of Jesus Christ, and an unshaken confidence in His merits; as Christ has merited grace for us all, He has therefore also secured a favorable answer to our prayers. For Christ's sake, we are favored and blessed by God. Whenever God looks upon the face of His Anointed, in whom He is eternally well-pleased, He will, through Christ and for the sake of Christ, graciously receive and hear our petitions by pouring out upon us His abundant mercies and blessings.

– Monsignor Nicholas Gihl

## Introduction

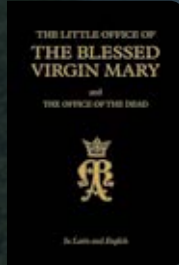
In this article we will examine the Collect, presenting the work of Monsignor Nicholas Gihl in his fundamental liturgical commentary *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*. Monsignor Gihl was a priest of the Archdiocese of Freiburg in Breisgau whose work of liturgical research took place during the time frame spanning the pontificates of Popes Pius IX to

Pius XI, including that of Pope St. 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: Gihl, Nikolaus. *Messopfer dogmatisch, liturgisch und aszetisch erklärt*. Herder: Freiburg im Breisgau, 1877.



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**“Ah, my children, you must be sure to say your prayers well, morning and evening. When you cannot do better, say at least an Our Father and a Hail Mary; but when you have time, say more.”**

Our Lady to the Children at La Salette

# Build Me a Temple

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by a Benedictine monk

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In his Rule, St. Benedict speaks of the Oratory of the Monastery as the sacred place of prayer where the monk is called seven times a day and once at night to offer to God the sacrifice of praise. He calls it a place where the soul can go and contact God in secret: "Let the Oratory be what its name implies, and let nothing else be done or kept there ...if anyone wish to pray secretly, let him just go in and pray: not in a loud voice, but with tears and fervor of heart" (Ch. 52). His great respect for the sacred asks that his monks reserve the Oratory exclusively for God and all that pertains to God.

In the various apparitions of the Blessed Virgin Mary throughout history, she almost always asks for the building of a temple on the site of the apparition. The temple would start as a very modest construction that often would grow to become a major basilica. This is perhaps an

image of our souls becoming a temple of God. The dignity of the human soul is to become the dwelling place of God Himself. In this spiritual temple, where the sacrifice of praise is offered on the altar of our hearts, the Catholic Church is represented in all of its vitality. Our souls really do reflect the qualities of the Church, the dwelling place of God with men.

The Church is essentially the kingdom of Our Lord Jesus Christ. The Gospel of St. Luke reminds us that the kingdom of God is within us. A soul in the state of grace is truly the kingdom where God reigns. "The Lord will give him the throne of David his father, and he will reign over the house of Jacob forever" (Lk. 1:32). Our souls were created to reflect this happy kingdom, which is one of truth and goodness, where God must reign over our intelligence and our will.





The soul must be a kingdom of truth. Our thoughts must be in perfect conformity with God's thoughts. He says in scripture that He is the truth. Any thought contrary to truth, or one that is deceitful or lying is a thought opposed to God and as such must be banned from the kingdom of our soul. The corruption of the world is overwhelming and unfortunately, we are often attracted to the deceitfulness of the lying world. Our Lord tells us to have confidence because He has overcome the world, but how did He conquer the world? His conquest was one of truth over the iniquity of lies. "... For this came I into the world, that I should give testimony to the truth. Everyone that is of the truth hears my voice." We too can overcome the deceits of this world by listening to the truth. Good thoughts come from God and, as such, will never die. One good thought of a child of God is of greater value than the entire material universe because it is of the spiritual realm. It will always triumph over evil because a certain presence of God is found in truth, which will always overcome the lies of the world, the flesh and the devil.

Our soul must also become the kingdom of goodness, the only object of our desires. In the Kingdom of God there can be no evil, no impurity, no hatred, no jealousy, absolutely nothing that can injure the love of God and neighbor. In this kingdom, our will must be attached to the will of God and everything that pleases Him. In the purity

of our heart, our love of God and neighbor is what pleases God the most. Jesus tells us that this great law of charity is upon what the prophets and the law depend.

In this kingdom of our soul, Our Lord is the true King by the very fact that He created our soul and through His Passion and death He "re-possesses" it by a true conquest. There is only one condition that this King obliges His subjects to embrace before He will reign in the interior of their hearts. He asks us to freely choose Him, to open the doors of our minds and our hearts to welcome Him into His kingdom. He asks us to think of pure and good thoughts, to live in the perfect bond of charity by loving God and neighbor. If we refuse to seek after truth and goodness, we will choose iniquity and live a life of hatred. "...He that loveth iniquity hateth his own soul" (Ps. 10).

If we are faithful to maintain our thoughts and love submitted to God, we will accomplish what the Blessed Virgin Mary asks in all of her apparitions: "Build me a temple." The same thought is echoed by St. Benedict: "Let the Oratory be what its name implies, and let nothing else be done or kept there ...if anyone wish to pray secretly, let him just go in and pray: not in a loud voice, but with tears and fervor of heart" (Ch. 52). May this oratory be the image of our souls where God is kept and His holy will accomplished, and where we can secretly enter and pray to our true King, Jesus Christ.



Remember,  
O most chaste spouse  
of the Virgin Mary, that  
never was it known that  
anyone who implored your  
help and sought your  
intercession was left  
unassisted.

Full of confidence  
in your power, I fly unto  
you and beg your protection.

Despise not, O Guardian  
of the Redeemer, my humble  
supplication, but in your bounty,  
hear and answer me.

Amen.



Eastern Marian Apparitions

# “Orthodoxy” and the West

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by John Rao, PhD

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Marian devotion is a hallmark of Eastern Christianity, as anyone who has entered into one of its churches and seen the central role played therein by the holy icons of the *Theotokos* can testify. It is, therefore, no surprise that believers who pray before these images on a regular basis would turn to them for miraculous aid in times of danger. Perhaps the most famous of such calls for help took place in 622, when the Patriarch Sergius, serving as regent in the absence of the Emperor and the imperial army, processed around the walls of Constantinople with a beloved Marian icon to save the city from a deadly Avar invasion.

Eastern apparitions of the Mother of God are also not unknown. Russians believe that Mary visited both Sergius of Radonezh (1314-1392) as well as the man whom he blessed to lead

the fight against the Tatars, Dmitri Donskoy (1350-1389), the Grand Prince of Moscow. But here, too, her most renowned appearance was in Constantinople, in 911. This is reputed to have taken place during another threatening invasion, at the Church of Blachernae, where Mary's robe, veil, and part of her belt, transported from Palestine in the 5th century, had long been venerated. The following description of what gave birth to the Feast of the Protection of the Most Holy *Theotokos*, celebrated by Eastern Christians annually on October 1st, comes from the website of the Orthodox Church in America:

“On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the fool-for-Christ St. Andrew (October 2), at the fourth hour, lifted up his eyes towards the heavens and beheld our most

# The Family Meal

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by the Sisters of the Society of Saint Pius X

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Seven o'clock: Kevin, 11 years old, comes home. The apartment is empty, Dad and Mom are still working. He opens the freezer, chooses an ice-cream cone that he inhales, then sits down in front of his Play Station while munching peanuts. It is only proper that he lifts his gaze from his game that he is absorbed in when his mother finally comes home; she is tired from her day, heats up some tea, and crunches an apple before looking at a magazine.

This same evening, in a neighboring apartment, Vianney has already been home for nearly two hours. Mother was there to welcome him, to listen to his stories from school, and help him with his homework. When Father returns, he sits down with the other members of the family to steaming pumpkin soup that follows an appetizing casserole of vegetables with bacon.

Here in a few words are two instances of daily family life...almost two separate civilizations. And without hesitation, we have chosen the veritable family life, the one where parents and children are found together around the table for meals.

Why is it important not to leave the children alone to eat at their leisure? A first reason is the health of the child. There is a good bet that, left to himself, he will choose pizza and cookies in preference to salad and green beans...and too bad for the balance that does not allow self-service in the refrigerator.

At a higher level, the family meal is also an excellent instructor of the will.

One practices life skills there; it is a school of self-control. One learns to eat what is served without arguing, instead of leaving free reign >

# Notre-Dame de la Garde

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by Dr. Marie-France Hilgar

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Neither apparition nor miracle explain the building. Just someone who in 1214 felt inspired to erect a small chapel to honor the Virgin Mary on top of a hill facing the city of Marseille. This hill was called La Garde, hence the denomination of Notre-Dame de la Garde. After 1524, this chapel was enclosed in the fortress built by King Francis I. It should have been closed to the public, being a military place, but the king decided that in peace time the faithful could have access to the chapel by crossing a drawbridge, which the soldiers left lowered in the daytime. There is no other known example of a sanctuary made inside an active fortress being left open to the public for such a long time: 1525-1941. Notre-Dame de la Garde holds a very important place in the Marseille inhabitants' hearts. The basilica, with its bell tower, belfry and statue is also a

major local landmark. One can find it on most posters for all kinds of events taking place in Marseille.

## The Bell Tower

The square bell tower houses a huge bell, 8,234 kilograms, erected in 1845. The bell tower is surmounted by a belfry of 12.5 meters, which itself supports a monumental statue of the Virgin, 9,796 kilograms, that dominates the shrine and the city. It is made of copper, gilded with gold leaf. The statue is re-gilded every 25 years. By day, it reflects the beautiful Provence light and by night it is lit up by powerful floodlights. On the *esplanade*, one admires the statue representing St. Veronica wiping Christ's face.





A slab on its pedestal recalls the thousands of missionaries who, in the past centuries, left for distant countries in Asia or Africa to spread the Good News, after having implored Our Lady's assistance from this height. On a side wall in the entrance hall built in 1950 above a huge door one can see the *escutcheon* of King Francis I and in a circle towards the right, the arms of France with a salamander below, which has been damaged by erosion. This wall's building enclosed stones taken from the 16th-century fortification, especially those surrounding the door. The drawbridge is visible from there on the right. The modern lobby was built in 1950 and recently totally renovated and replaced with a monumental door surmounted by a mosaic. This building houses, on the ground floor, a huge hall and another room for children's groups. On

the second level, there is the museum of Notre-Dame de la Garde, opened since 2013, and on the next level, the restaurant kept by the Missionary Workers of the "Living Water." The restaurant is closed on Mondays. On the fourth level, not far away from the upper basilica, is a religious souvenir shop. The elevator A is reserved for the basilica and the shop. The elevator B goes to the museum, the restaurant, the crypt and the *ex-voto* area.

In front of the basilica's monumental doors one can admire the statue representing the prophet Isaiah, who predicted the Virgin Mary and the statue of St. John the Apostle to whom the crucified Jesus entrusted Mary as his mother on Good Friday. The tympanum above the main entrance is decorated with a mosaic showing the Virgin Mary's Assumption. One enters >



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by Fr. Juan-Carlos Iscara, SSPX

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## Is it a mortal sin, a blasphemy, to say “Oh, my God!”?

The second Commandment prescribes that we must not take the name of the Lord “in vain”—that is, that we must not use His name in an empty, worthless way, for no good purpose. The precept demands respect for the Lord’s name and forbids every improper use of it. In practice, this means that we must not introduce the divine Name into our own speech except to bless, praise and glorify it. We should abstain from blasphemy, that is, from any words or expressions that imply

contempt or hatred, reproach or defiance of God. Moreover, we should not make promises casually invoking God’s name, and neither should we take oaths that misuse His name.

Unfortunately, in our daily speech, the name of God is frequently used for the most trivial matters, either as a spontaneous exclamation when we are surprised, or casually invoked in proof of almost everything. The habitual, unthinking and careless use of God’s name is certainly a lack of respect towards Him and, as such, a venial sin, but it is not a blasphemy, even

### Blessed John Henry Cardinal Newman

At a time in the Church's history when any good news is hard to find, there came the announcement that a miracle had been attributed to the intercession of Bl. John Henry Newman, paving the way for his canonization. The miracle was the inexplicable healing of an expectant mother from life-threatening complications from her pregnancy after praying for Newman's intercession. Her doctors testified that they had no medical explanation for her sudden and complete recovery.

Sadly, and unfairly, Cardinal Newman has been seen by some in traditional Catholic circles as being the forerunner of many of the damaging ideas coming out of Vatican II. This is so because the modernist innovators, in an attempt to validate their ideas, began to spread the thinking that Vatican II was "Newman's Council." Needless to say, this is demonstrably untrue. Even from before his conversion to the Faith, Newman was writing against the "liberals" in the Church of England who held the same ideas as those whom Pope St. Pius X would call Modernists some 40 years later.

Interestingly, it was Newman's historical research into the Arian crisis and St. Athanasius that started him on the path to the Church from Anglicanism. Through this research, he came to see that the Protestant Revolution was an abandonment of what the Church in the first centuries believed. He also came to see, contrary to what he originally hoped to prove, that Anglicanism was not the *via media* (middle road) between Protestantism and Catholicism, but rather just another Protestant sect which kept a liturgical character about it.

After his conversion from Anglicanism, Newman faced many hardships. He was abandoned by much of his family and many former friends. Colleagues wanted nothing to do with him for becoming a papist. They even went so far as to say that he was always a "crypto-Catholic" who passed himself off as an Anglican. Sadly, some Catholics in England would not accept him as a "real" Catholic and saw him as a "plant" by the Anglicans seeking to destroy the Church.

In 1879, Pope Leo XIII raised Newman to the College of Cardinals (which Newman saw as his vindication from the accusation that he was not a "real" Catholic). In his short speech given after



he was presented with the document naming him a Cardinal, Newman stated: "For 30, 40, 50 years I have resisted to the best of my powers the spirit of liberalism in religion... Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion as true. It teaches that all are to be tolerated, for all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste, not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men who go to Protestant churches and to Catholic, may get good things from both and belong to neither. They may fraternize together in spiritual thoughts and feelings, without having any views at all of doctrine in common, or seeing the need of them. Since, then, religion is so personal a peculiarity and so private a possession, we must of necessity ignore it in the intercourse of man with man. If a man puts on a







If one does away with the fact of the Resurrection, one also does away with the Cross, for both stand and fall together, and one would then have to find a new center for the whole message of the Gospel.



The 20th Century Herald

# Jacques Maritain

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by Prof. Luis Roldán. Translation by Inés de Erasquin

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Part II of a Conference on Catholic Liberalism given by Prof. Luis Roldán, at La Reja Seminary (2012)

Maritain is a curious fellow; a man who came from a Protestant family, converted to Catholicism and, through the first part of the 20th century, especially the 1920s, became renowned as the principal expert on Thomism. Thanks to the publication of some of his works—the *Introduction to Philosophy*, *The Degrees of Knowledge*, *Three Reformers*, and two books which he later did not want to publish, *Théonas* and *Antimoderne*—he grew famous as a Catholic intellectual, absolutely faithful to Catholic doctrine, and promoter of St. Thomas; but the condemnation of *Action Française*, to which he belonged or at least was very close to it, drove him to change direction. In the 1920s, he began to publish

other books; especially in the first, *Religion and Culture*, he tried to revise the condemnation of the modern world and Liberalism that the Magisterium maintained.

## The Spanish Civil War

One of the first public acts in which Maritain showed his thread-bareness, as it were, happened during the Spanish War. In 1936, the Spanish War broke out; and for most Spanish Catholics, it was very clear that the fundamental motive was the defense of the Faith, which was under attack by atheistic Communism, Freemasonry *etcetera*. In 1937, Maritain published an article in the newspaper *La Croix*, the official newspaper of France, in which he said that “In Spain, really, everyone is mistaken.” He went on to say, more or less, “In Spain, there is one group that believes it defends religion, but re-