

THE CATHOLIC RESPONSE

MARCH/APRIL 2018

VOLUME XIV • NO. 5



THE CATHOLIC RESPONSE

VOLUME XIV • No. 6

Publisher & Editor:

*The Reverend
Peter M. J. Stravinskias*

Managing Editor:

The Reverend Nicholas L. Gregoris

(ISSN 1553-0221)

Copyright © 2018. *The Catholic Response* is published bi-monthly by the Priestly Society of the Blessed John Henry Cardinal Newman. Editorial Offices: 601 Buhler Court, Pine Beach, New Jersey 08741. Publishing/Subscription Office: P.O. Box 10, New Hope, KY 40052. Subscription rates in U.S. and Possessions: one year, \$30.00; two years, \$55; three years, \$70. Outside the U.S.: one year, \$35; two years, \$65; three years, \$85. For bulk rates, call our new number 732-903-5213. Periodicals postage PAID at New Haven, Kentucky and additional mailing offices. **Postmaster:** Send address changes to *The Catholic Response*, P.O. Box 10, New Hope, KY 40052

TABLE OF CONTENTS

<i>Duc in Altum— Put Out into the Deep</i> REVEREND PETER M.J. STRAVINSKAS	1
<i>The Truth about Mary: Part XIV</i> REVEREND NICHOLAS L. GREGORIS, S.T.D.	6
<i>Memory, Sex, and the Making of “The New Man”</i> THE MOST REVEREND CHARLES J. CHAPUT, O.F.M. CAP.	20
<i>The Exorcist: Express to Elsewhere</i> GILBERT COLON	36
<i>Mother of Perpetual Help</i> BROTHER JOHN SAMAHA, S.M.	40
<i>Blessed Karl of Austria</i> SISTER M. MICHELLE, S.C.M.C.	41
<i>The Island Prison, Cuba, January 1998</i> GEORGE WEIGEL	43
<i>Questions & Answers</i>	45
<i>Short Reviews by the Editor</i>	52



Duc in Altum— Put Out into the Deep

One of the themes of the Protestant Reformation, whose fifth centenary we sadly recalled this past year, was the centrality of grace – *sola gratia* (grace alone). For some strange reason, Luther and his colleagues thought they had discovered a new insight in the Christian dispensation. The reality and necessity of grace was a teaching of the Church from time immemorial and the Church at the Council of Trent restated that teaching in the clearest manner possible.

Grace, however, seems to have fallen on hard times in our own day and age. Two extremes in its regard are in competition – and both are wrong and damaging to the living of the Christian life. The first suggests that grace is not needed because we are good enough and strong enough to do everything well on our own; this is a resurgence of the heresy of Pelagius, the fourth-century monk against whom St. Augustine fought mightily. The second suggests that the demands of the Gospel are out of reach for us mortals and, yes, even grace can't supply for that defect. In other words, God has placed burdens on us that are unsustainable – or else that He doesn't really expect us to live up to His commands. This would seem to be the tack of Cardinal Walter Kasper.

So, let's examine what the Church has to tell us about grace.

Theologically speaking, grace is both a power and a relationship. As a power, grace gives us the capacity to do and to be beyond our normal human capacities. Grace is not simply a higher octane of what we possess at a natural level; it is an infusion of the power of the Holy Spirit, first given to us in Baptism and increased in every worthy reception of the sacraments. In this way, it is also a relationship – a relationship with the Triune God. As in any natural power or relationship, growth is possible as well as loss. Every virtuous act we perform is a result of God's grace, which moves us to act in a positive manner, accompanies our action, and brings it to a happy conclusion. The accomplishment of the virtuous act then deepens our relationship with Almighty God. Each positive response to the impulse of divine grace positions us for future positive responses. Conversely, failure to respond

to the movements of God's grace brings about a diminished relationship with our God.

Those of you old enough and fortunate enough to have learned your Catholic Faith from the Baltimore Catechism will remember that there are two types of grace: sanctifying and actual. I should note that the current Catechism of the Catholic Church (which I hope you own, have read and re-read regularly) teaches the same. And so, paragraphs 2023 and 2024 teach us:

“Sanctifying grace is the gratuitous gift of his life that God makes to us; it is infused by the Holy Spirit into the soul to heal it of sin and to sanctify it. Sanctifying grace makes us ‘pleasing to God.’”

Actual grace, on the other hand, is a special, holy “nudging” of the Holy Spirit urging us to do the good or to avoid the evil at hand. Once more, we see that a positive response makes us grow in sanctifying grace, making us more pleasing to God and thus closer to Him. God's grace is never lacking to us; it is always available to us, even before we ask for it or even before we know that we need it. Grace in Latin means “gift,” and it is a constant sign of the generosity of the Blessed Trinity, which places the divine power at our disposal. It is important to note, however, that as a gift it is never forced upon us; because of God's immense love for us and His respect for our human dignity, He also gives us through free will the capacity to reject the gift of His grace, which is always an overture of His love. Because Saint Paul heard the Lord say, “My grace is sufficient for you” (2 Cor 12:9), he could face temptations and trials with the confidence embodied in a line like, “I can do all things in him who strengthens me” (Ph 4:13).

The Fathers of the Church were fond of asserting that “God became Man that men may become gods.” At Holy Mass, as the priest mingles the water and wine, he prays, “May we come to share in the divinity of Christ who humbled himself to share in our humanity.” These are bold statements, to be sure, but do not misunderstand what is being said here. This is not “New Agism” or Shirley Maclaine gone wild. In truth, the whole point of the Incarnation was to deify the human race, enabling us to share in the divine nature. As close and intimate as was the relationship between our first parents and their Creator, it was nonetheless an external relationship. Through the mystery of the Incarnation continually present in the Church, our relationship in grace is one which is interior and thus more profound. While Adam and Eve shared God's friendship, we share in His very life. Through Christ's

Paschal Mystery (that is, His Passion, Death and Resurrection), we are made *fili in Filio* (sons in the Son).

This process of divine filiation and deification occurs primarily through the sacraments, so that what we might call a “subset” of sanctifying grace is sacramental grace. In Baptism, the Lord makes that first overture of love. The astonishing nature of this undeserved grace is underscored in a most dramatic way as infants are baptized: Long before we are bright or beautiful, indeed while we are still in the state of original sin, God approaches us and introduces us to His very life. Confirmation empowers us to be strong and faithful witnesses to Christ, His Gospel and His Church, in the midst of an unbelieving and often hostile world. In the Holy Eucharist, the Sacrament of all sacraments, we are nourished with the Body and Blood of the God-Man and, in a marvelous reversal of nature, that Heavenly Food doesn’t become us, we become It! In the Sacrament of Penance, when in a state of either partial or total alienation from God, God once more reaches out to us in pitying and merciful love. In the Sacrament of Holy Order, men are configured to Christ the High Priest, receiving the power of the Holy Spirit to sanctify others in His Name and Person. The Sacrament of Matrimony makes a man and woman capable of being mirror images of the love the Divine Bridegroom has for His Bride, the Church. When we are physically debilitated, the Holy Spirit strengthens us through the Sacrament of the Sick. As you should be able to see clearly, the grace of God surrounds us at every



moment of our earthly pilgrimage to eternity. How fortunate we Catholics are to have what so many others do not have and often long to have. How grateful we need to be for such ready access to divine power, and the best way to demonstrate that gratitude is to have frequent recourse to these avenues of grace.

A fundamental principle of theology holds: *Lex orandi, lex credendi* (the law of prayer is the law of belief). In other words, what we believe is found in our liturgical prayers which, in turn, teach us the Faith and reinforce it with regularity as those prayers are recited year after year.

Just a cursory review of the “propers” of the Mass for late Lent and the Easter Octave reveals the Church’s understanding of the indispensable nature of grace.

The Collect for Saturday of the Fourth Week of Lent declares, “without your grace we cannot find favor in your sight.” The Prayer over the People for Friday of the Fifth Week of Lent asks that we “who seek the grace of your protection may be free from every evil.” The Collect for Saturday of the same week begs for “the grace to will and to do what you command.” The Prayer after Communion for Monday of the Easter Octave asks that “the grace of this paschal Sacrament... [might] make [us] worthy of your gifts.” The Prayer after Communion for Easter Tuesday refers to “the perfect grace of Baptism,” while the Collect for that Saturday speaks of “the abundance of your grace.” And then, on Divine Mercy Sunday, the Church waxes truly poetic: “Increase, we pray, the grace you have bestowed, that all may grasp and rightly understand in what font they been washed, by whose Spirit they have been reborn, by whose Blood they have been redeemed.”

Notice how these prayers highlight the role of grace in making us God’s children in Christ and in keeping us faithful disciples of Christ in the pursuit of Christian virtue.

Finally, a quick word about actual grace. God is always willing to assist us to do good and avoid evil, however, we must be attuned to the presence of His grace. A famous story is told of British journalist Malcolm Muggeridge, the biographer of Mother Teresa, who became quite enamored of the Catholic Church and all things Catholic, although an Anglican himself. This phenomenon caused a reporter to ask him one day: “With all the lovely things you say about the Catholic Church, why haven’t you become a Catholic?” Muggeridge’s pithy reply: “No grace.” Many years later in the final years of his life, Muggeridge and his wife entered the Catholic Church. Another reporter queried: “Why now?” His even pithier

reply: “Grace!” I would suggest that God’s grace was really there from the start but that the venerable gentleman didn’t perceive its presence. The Hound of Heaven, however, never ceases to pursue those He loves with offers of His grace, which is both His power and His life. That realization made Georges Bernanos have his protagonist in *Diary of a Country Priest* utter as the last words of that powerful novel: “All is grace!” Grace is the first word that is spoken on our behalf, and it will be the last. Isn’t this what Saint John taught in the Prologue to his Gospel: “From his fulness have we all received, grace upon grace” (Jn 1:16)?

I hope Pelagius learned and accepted the necessity for divine grace before he faced the Judge of all. I likewise hope that Cardinal Kasper would come to appreciate the power of God’s grace to transform our weak, human efforts into divine strength.

When confronted with your own sinful proclivities, claim the grace of Christ – available on demand. When assisting others who falter in their Christian pilgrimage, don’t tell them it’s a matter of grit and determination or, worse yet, useless; introduce them to the means of grace which enable us, even now, to share in the divine life.

If you do these things, you will *duc in altum*.

Father Peter M. J. Stravinskias
Editor and Publisher

The painting on the cover of this issue is *Christ Appearing to the Virgin* by a follower of Rogier van der Weyden, c. 1475.

The Truth about Mary:

Part XIV

BY THE REVEREND NICHOLAS L. GREGORIS, S.T.D.



The Reverend Nicholas L. Gregoris, a member of the Priestly Society of the Blessed John Henry Cardinal Newman, holds theological degrees from the Pontifical Gregorian University and the Pontifical Faculty Marianum, both in Rome. He is the managing editor of The Catholic Response.

As we move into the final days of Lent, leading up to the Paschal Triduum, we can have no finer guide than our Blessed Mother.

Mary's Profound Wisdom

(see Lk 1:29; Lk 1:34; Lk 2:19; Lk 2:33; Lk 2:51)

The word for wisdom in Hebrew is *hochma*; in Greek *sophia*; and, in Latin, *sapientia*. Wisdom as a gift of the Holy Spirit is not just practical knowledge of human affairs but, first and foremost, conformity to God's will and law; configuration to God's Wisdom Incarnate, who is Christ the Lord. Among all human creatures, the Blessed Virgin Mary is the person who was most fully conformed and configured to Jesus. One of the most venerable Marian titles is "*Sedes Sapientiae*" ("Seat of Wisdom"). Christ, as Blessed John Henry Newman explains, is indeed God's Wisdom Incarnate. Mary, however, the great Cardinal explicates, though not the Wisdom of God is the definitive seat of divine-human wisdom who takes up His abode in her. One of the earliest depictions of Mary, found in the Roman Catacombs of Santa Priscilla, is that of the Virgin seated and holding the Christ-Child in her lap. Hence, the iconography of Mary as "Seat of Wisdom."



Blessed Newman compares and contrasts Mary's questioning of the Angel Gabriel and Zechariah's questioning of the same. He concludes that Zechariah, the father of John the Baptist, was struck dumb because his questioning, unlike Mary's, was indicative of a profound lack of faith. Furthermore, Newman explains that Mary's questioning of the Angel exemplified what St. Augustine of Hippo and later St. Anselm of Canterbury termed "*fides quarens intellectum*" ("faith seeking understanding"). Our Catholic-Christian faith must be reasonable. We avoid at all costs the extremes of "rationalism," which is reason without faith, and "fideism" which is faith without reason. We make a reasonable "leap of faith," not a jump into utter darkness. Mary set us an example of reasonable faith when, according to St. Luke, she pondered the meaning of the Angel's message without, however, doubting it as did Zechariah. St. Luke also recalls on two separate occasions that Mary pondered the meaning of the mysterious yet providential events unfolding in her life. According to the Greek text of St. Luke, Mary "put those events together" (*syballousa* from *syballein* means literally, "to throw together").

The origins of this terminology is interesting. In the early Church, when Christians suffered persecution at the hands of the pagan Romans, one way they used to identify themselves as Christians to each other was to carry pieces of broken pottery decorated with Christian symbols of faith. When these pieces, as it were, fit together, the articles of faith they represented formed what came to be known as a *symbolon* or "Symbol of Faith," more commonly known as a creed like the Nicene-Constantinopolitan Creed or the Apostles' Creed.

The Blessed Virgin Mary pieced together the ordinary and extraordinary events of her life by cultivating an interior disposition of openness to God's mysterious will. She reflected in the depth of her soul about the salvific significance of what God was calling her to be and to experience in her role as His lowly handmaiden. Mary was an integral part of the divine economy of salvation from her Immaculate Conception to her bodily and glorious Assumption. Each baptized believer has his or her own special place in that same economy of salvation. No one is left out! Indeed, St. Paul teaches us that God desires all men to be saved and to come to the knowledge of the truth. As we continue our discernment of God's will in our lives, especially in the context of the Lenten and Easter seasons, we seek to understand how we fit into God's plan of salvation. Let us beseech the Virgin Mary to aid us by word and example to grow in "faith seeking understanding."

St. John Paul II composed a beautiful prayer in honor of “Our Lady of the New Millennium.” In this prayer, he exalts the wisdom of the divine plan of salvation and Mary’s singular role of cooperation in it. Furthermore, the Pope asks Mary to intercede on our behalf, so that we share in the divine-human wisdom she obtained through her unique intimacy with her Divine Son, Wisdom Incarnate. The Pontiff prays:

Mother of the Redeemer, with great joy we call you blessed. In order to carry out His plan of salvation, God the Father chose you before the creation of the world. You believed in His love and obeyed His word. The Son of God desired you for His Mother when He became man to save the human race. You received Him with ready obedience and undivided heart. The Holy Spirit loved you as His mystical spouse and filled you with singular gifts. You allowed yourself to be led by His hidden and powerful actions.

On the eve of the third Christian Millennium, we entrust to you the Church which acknowledges you and invokes you as Mother. To you, Mother of the human family and of the nations, we confidently entrust the whole of humanity with its hopes and fears. Do not let it lack the light of true wisdom. Guide its steps in the ways of peace. Enable all to meet Christ, the Way, the Truth, and the Life.

Sustain us, O Virgin Mary, on our journey of faith and obtain for us the grace of eternal salvation. O clement, O loving, O sweet Mother of God and our Mother, Mary!

Mary’s Divine Worship (see Lk 2:21-41)

Mary’s worship of Almighty God was made manifest through the alacrity with which she fulfilled her religious duty. The virtue of religion, which is an expression of justice, is giving God His due. We owe God worship because we are created by the Father; redeemed by the Son’s Passion, Death and Resurrection; and sanctified by the Holy Spirit. The word “religion” derives from two Latin words which mean “to bind again.” In other words, religion binds us to our origins in God.

Mary and Joseph were observant Jews who, whenever possible, made pilgrimages to the Temple of Jerusalem for the Jewish high holy days like Passover. Mary’s Purification and Jesus’ Circumcision were carried out in obedience to God’s Law (Torah). At the beginning of His public ministry, Jesus stood up in the synagogue of Capernaum on the Sabbath to read and interpret the Sacred
(continued on page 10)

THE CATHOLIC RESPONSE *Give the gift of Catholic truth*

Gift rate—Six issues (one year), \$30 Foreign rates, add \$5 per gift

Gift # 1:

Recipient's Name _____

Address _____

City/State/Zip _____

Gift # 2:

Recipient's Name _____

Address _____

City/State/Zip _____

Gift # 3:

Recipient's Name _____

Address _____

City/State/Zip _____

Please enclose check, payable to *The Catholic Response*, and send it to:
The Catholic Response • PO Box 10 • New Hope, KY 40052.

Your Name _____

Address _____

City/State/Zip _____

Telephone _____-_____-_____ Email _____

- Please also renew my own subscription at the special rate of \$25
Any questions? Call: 732-903-5213.

Dear Father Stravinkas,

I have enjoyed this issue of *The Catholic Response* and would like to subscribe;
enclosed please find my check in the amount of \$_____, for:

- a one-year subscription (six issues for \$30),
- a two-year subscription (\$55),
- a three-year subscription (\$70) (add \$5 per year for foreign rates).

Please enclose check, payable to *The Catholic Response*, and send it to:
The Catholic Response • PO Box 10 • New Hope, KY 40052.

Your Name _____

Address _____

City/State/Zip _____

Telephone _____-_____-_____ Email _____

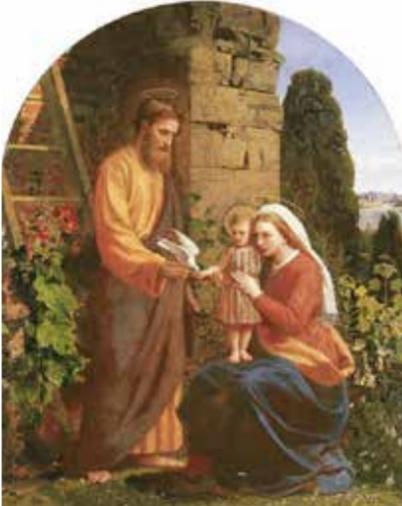
- Please also renew my own subscription at the special rate of \$25
Any questions? Call: 732-903-5213.

(continued from page 8)

Scriptures, in particular a Messianic prophecy of Isaiah declaring that the prophecy was fulfilled in their hearing because He Himself was the subject of Isaiah vaticination.

At the Last Supper, Our Blessed Lord, in the context of the Jewish Passover, instituted the Sacrament of the Most Holy Eucharist. He gave the Apostles and continues to give us, as the fruit of His Sacrifice on the Cross, His very own Body and Blood, His Sacred Humanity derived from His Blessed Mother, the Virgin Mary. This is our spiritual food and drink, the nourishment we need to accompany us in our pilgrimage of faith until at last we take our place in the company of Mary and all the saints at the eternal banquet of Heaven, the wedding feast of the Lamb.

How about a practical application of this for Catholic parents? Catholic parents have a moral and canonical obligation to provide a Catholic education for their children, whenever and wherever possible in a Catholic school. Parents who drop off their children for religious instruction on Sunday but who don't bother attending Sunday Mass themselves are setting a bad example for their children and committing the sin of scandal. On another level, the family being the "domestic church," parents should endeavor to encourage their children to discern a priestly and/or religious vocation. And parents, being the primary educators of their children, must see to it that they reinforce on a daily basis whatever truth, goodness and holiness their children are learning in Catholic school.



The Holy Family
by James Collinson, 1878

"Lex orandi, Lex credendi"
("The Law of Praying is the Law of Believing"). How we worship God, most especially at Sunday Mass, reminds us and those around us what we truly believe about the Eucharistic Lord, His Gospel and His Church. We should endeavor to worship God as the Holy Family of Nazareth did, namely, "in spirit and truth." This pure and holy worship of the one, true and living God, Father, Son, and Holy Spirit, means that we should approach the sacred mysteries of our redemption

with fear and trembling. What does it mean to have “reverential fear” of Almighty God?

- Examine your conscience thoroughly before approaching to receive Holy Communion. If you should be in a state of mortal sin, refrain from receiving until you are able to go to a priest for confession;
- Come to God’s house dressed in your “Sunday Best,” that is to say, modestly and appropriately (here we have a lot to learn from our Black Baptist friends and Jewish neighbors);
- Arrive at Mass promptly and do not leave before it has properly concluded unless there is a real emergency;
- Maintain proper comportment in church, not chatting with your neighbor, checking your cell phones, or sipping your water bottles;
- Genuflect reverently (no curtsy!) whenever passing before Our Lord truly present in the tabernacle;
- When approaching to receive Holy Communion, if you are not already kneeling, genuflect or, at least, make a profound bow as an outward sign of humble adoration.

We do not receive Holy Communion as ordinary food. When we reverence Our Lord in the Eucharist, we do so in communion with the Blessed Virgin Mary, St. Joseph and all the saints, for this reason, we commemorate the names of the saints, and always Mary and Joseph, in the Eucharistic Prayer. Who better to teach us this reverence than the two persons closest to Jesus on earth and now in Heaven!

Parents have a solemn duty to inculcate in their children this same reverence for the God-Man, Christ Jesus who, in the Eucharistic Mystery, humbles Himself as He once humbled Himself in the mystery of the Incarnation and even to death on a cross.

Catholic families, by observing the Third Commandment “To keep holy the Lord’s Day”; by attending Mass on holy days of obligation in keeping with the precepts of the Church; by participating, when possible, in Eucharistic Adoration outside Mass; imitate the Holy Family of Nazareth who lovingly observed the precepts of the Law of Moses (Torah) and joyfully cultivated a genuine spirit of Jewish piety and devotion.

Moreover, the “*Lex Orandi, Lex Credendi*” must translate into the “*Lex Vivendi*” (the “Law of Living”), for the greatest fruit

of a worthy reception of Holy Communion is charity, that shuns all vice; and which is the only virtue that endures unto eternity, accompanying us beyond faith and hope to face God in judgment when He will reward or punish us according to how we have lived and loved or how we have failed to live and love.

The Venerable Servant of God, Pope Pius XII, in his landmark Encyclical on the Sacred Liturgy, *Mediator Dei*, proffers beautiful reflections on Mary's place in the Church's divine worship and cult of the saints:

Among the saints in heaven the Virgin Mary, Mother of God, is venerated in a special way. Because of the mission she received from God, her life is most closely linked with the mysteries of Jesus Christ, and there is no one who has followed in the footsteps of the Incarnate Word more closely and with more merit than she and no one has more grace and power over the most Sacred Heart of the Son of God, and through Him, with the Heavenly Father. Holier than the Cherubim and the Seraphim, she enjoys unquestionably greater glory than all the other saints, for she is "full of grace," she is the Mother of God, who happily gave birth to the Redeemer for us. Since she is therefore,



Visitation by Domenico Ghirlandaio
c. 1491

“Mother of mercy, our life, our sweetness and our hope,” let us all cry to her “mourning and weeping in this vale of tears,” and confidently place ourselves and all we have under her patronage. She became our Mother also when the divine Redeemer offered the sacrifice of Himself; and hence by this title also, we are her children. She teaches us all the virtues; she gives us her Son and with Him all the help we need, for God “wished us to have everything through Mary.”

Throughout this liturgical journey which begins anew for us each year under the sanctifying action of the Church, and strengthened by the help and the example of all the saints, especially of the Immaculate Virgin Mary, “let us draw near with a true heart, in fulness of faith having our hearts sprinkled from an evil conscience, and our bodies washed with clean water,” let us draw near to the “High Priest” that with Him we may share His life and sentiments and by Him penetrate “even within the veil,” and there honor the heavenly Father for ever and ever.

Mary's trust in Divine Providence

Mary trusted in God. We all struggle in this area. At the Visitation, Elizabeth declared Mary blessed for trusting that the Lord's promises would be fulfilled. Mary's Canticle of Praise, the *Magnificat*, contains a plethora of expressions of Mary's trust in God's willingness and ability to turn secular ideals on their head. Mary trusts God because, in choosing her as His lowly servant to cooperate in a singular fashion in the mystery of the Incarnation, He has declared that the poor and the oppressed will be enriched and raised up; that the haughty and the mighty will be cast down from their thrones, even as the lowly will be exalted. In order words, what the world prizes – riches, fame, fortune, power, ambition – are nothing in God's sight.

As Catholic-Christians, we do not believe that “might makes for right.” We believe that trust in God and in His judgment is what brings about lasting peace and justice. God liberates us from sin and in so doing frees us to love true righteousness and not just a superficial peace that is content with the mere absence of war. The Fathers of the Second Vatican Council in their Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*) affirm that although our gaze is fixed on the new and heavenly Jerusalem, there is no a legitimate excuse for Christians to be passive spectators amidst life's vicissitudes and in the public

square. On the contrary, we are challenged to act pro-actively so that the righteousness of God's Kingdom, which took on flesh in Mary's womb in the Person of Jesus the Christ, may transform every sector of our society (family, schools, communities, economy, politics, etc.) until at last all things will be recapitulated in Christ at the end of time.

What does it mean to establish the social reign of Christ but to build up God's Kingdom on earth, acting like the salt, light and leaven Jesus called us to be in the Sermon on the Mount!

What could this mean, concretely speaking?

- Bishops and priests should not aim to be “nice guys” in conformity with the secular principle of “political correctness,” instead of preaching the hard truths of the Gospel and the Catechism of the Catholic Church with clarity and fervor;
- Catholics must resist succumbing to societal pressure to condone and celebrate homosexual lifestyles and so-called same-sex “marriage” but rather oppose them as perversions of the natural law and God's own biblical design for marriage and the family (it's never too late to seek a change or reversal, which just happened in Bermuda);
- Catholic schools and universities, whose classrooms are devoid of Christian symbols, prayer and authentic Catholic instruction in faith and morals, ought to have their Catholic title revoked by the Vatican in accord with St. John Paul II's *Ex Corde Ecclesiae*;
- Communities that alienate believers, seeking to relegate religious belief and expression to houses of worship and therefore push them further and further away from the public square need to experience pushback from their Catholic citizens;
- Pro-abortion politicians, who have the temerity to call themselves “Catholic,” refusing to vote, for example, in favor of commonsense legislation that would have made abortion illegal after 20 weeks (at which point babies can definitely feel pain), need to be voted out of office. And clergy need to apply the proscription of Canon 915 which forbids access to the Eucharist for such individuals;
- Following the social doctrine of the Church, like Pope Leo XIII's *Rerum Novarum* and John Paul II's *Centesi-*

mus Annus, Catholics should resist socio-economic and political realities that uphold the extremes of an utopian Marxist-Socialism, an atheistic Communism and an unfettered, greedy capitalism.

That great champion against Modernism and Liberalism—both of which are so rampant in our contemporary world and Church—Pope St. Pius X, in his 1904 encyclical on the Immaculate Conception entitled, *Ad Diem Illum Laetissimum*, provides moving insights linking Mary to “the recapitulation of all things in Christ,” which was his own papal motto taken from St. Paul, “*instaurare omnia in Christo*”:

But the first and chief reason, Venerable Brethren, why the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception should excite a singular fervor in the souls of Christians lies for us in that restoration of all things in Christ which we have already set forth in our first encyclical letter [*E Supremi*,” “On the restoration of all things in Christ,” 1903]. For can anyone fail to see that there is no surer or more direct road than by Mary for uniting all mankind in Christ and obtaining through Him the perfect adoption of sons, that we may be holy and immaculate in the sight of God? For if to Mary it was truly said: “Blessed art thou who hast believed because in thee shall be fulfilled the things that have been told thee by the Lord” (Luke 1:45); or in other words, that she would conceive and bring forth the Son of God and if she did receive in her breast Him who is by nature Truth itself in order that “He generated in a new order and with a new nativity, though invisible in Himself, might become visible in our flesh” (St. Leo the Great, Sermon 2, *De Nativitate Domini*, “On the Nativity of the Lord”): the Son of God made man, being the “author and consummator of our faith” it surely follows that His Mother most holy should be recognized as participating in the divine mysteries and as being in a manner the guardina of them, and that upon her as upon a foundation, the noblest after Christ, rises the edifice of the faith of all centuries.

Mary’s co-suffering with Christ

Mary and St. Joseph, together with their unborn Son, Jesus, find no room in the inn. They have meager means and are forced by dire circumstances to have Jesus’ birth take place in a feeding trough for animals. Lying on straw must have been rather

uncomfortable for the Baby Jesus. These hardships surrounding Our Lord's birth are a prelude to the sufferings He will endure once He enters into His Passion some thirty years later.

Mary and Joseph, together with their newborn Son, are forced to leave Israel and flee to Egypt. The members of the Holy Family of Nazareth become refugees, fleeing the persecution of the paranoiacal and blood-thirsty King Herod, notorious for his cruelty.

Mary also experienced sorrow when Our Lord's infant flesh was "circumcised," eight days after His birth. His blood shed in the Temple is a prefigurement of His blood shed on the altar of the Cross.

When Mary and Joseph present Jesus in the Jerusalem Temple forty days after his birth (this historic event is commemorated liturgically on February 2, which is known as "Candlemas Day," and in the Greek tradition as "*Hypapante*," meaning "Great Encounter"), the old man Simeon prophesied that Jesus, the longed for and expected Messiah of Israel, whom he had tenderly embraced, would grow up to be a "sign of contradiction" revealing the thoughts of many hearts and thus becoming the cause of the rise and fall of many in Israel. He likewise predicted that a symbolic sword of sorrow would pierce Mary's own soul.

This passage, read in the light of Christian tradition, was fundamental to the development in the Middle Ages of a special devotion to Mary as "*Mater Dolorosa*," our "Sorrowful Mother." According to one tradition, Mary encountered the Lord Jesus as He made His way to Calvary ("Place of the Skull") soldiering along the so-called *Via Dolorosa* (the "Sorrowful Way"), also known as the *Via Crucis* (the "Way of the Cross"). Thus, we see the Blessed Mother depicted in the Fourth Station of the Cross.

According to St. John's Gospel, the Blessed Virgin Mary is present at the foot of the Cross. The Evangelist notes that Mary "stood" on Calvary. Blessed Newman elucidates this fact by commenting that Mary did not grovel in the dirt as though she were a woman without a reasonable hope in the Resurrection. Newman's *pietà* reveals perhaps a stoic Mother of God such as Michelangelo had sculpted centuries earlier.

Mary's co-suffering with Christ had redemptive and salvific merit. Our suffering, especially that of a broken mother's heart; the suffering of those whose lives are filled with divine and sacrificial love (Greek: *agape*) as true believers in the power and wisdom of the Cross, when united spiritually to the sufferings of Jesus and Mary, can likewise be salvifically meritorious.



At the conclusion of the Marian Convention of Sicily on October 17, 1954, Pope Pius XII spoke tenderly of Our Sorrowful Mother in a Radio Address:

[...] Without a doubt, Mary is in Heaven eternally happy and suffers neither pain nor sorrow; but she cannot remain insensitive, rather she always nourishes love and pity for the poor human race, which was given to her as their Mother, when sorrowful and tearful she remained at the foot of the Cross, where her Son was affixed. Will humanity understand the mysterious language of those tears? Oh, the tears of Mary! Upon Golgotha there were tears of compassion for her Jesus and of sadness for the sins of the world. Does she cry again for the renewed wounds produced in the Mystical Body of Jesus? Or does she cry for so many sons, in which error and sin have extinguished the life of grace, and who gravely offend the Divine Majesty? Or are they tears awaiting the blessed return of her other sons, once faithful, and now dragged down by the false mirage of the legions of the enemies of God?

St. John Paul II had recourse to the Stations of the Cross composed by Blessed John Henry Cardinal Newman for Good Friday 2001, the centennial of the birth of Newman. His reflection

on the thirteenth station poises us well to stand at the foot of the cross and to see beyond – with Our Lady. Blessed Newman writes:

The multitude have gone home; Calvary is left solitary and still, except that St. John and the holy women are there. Then come Joseph of Arimathea and Nicodemus, and take down from the Cross the body of Jesus, and place it in the arms of Mary.

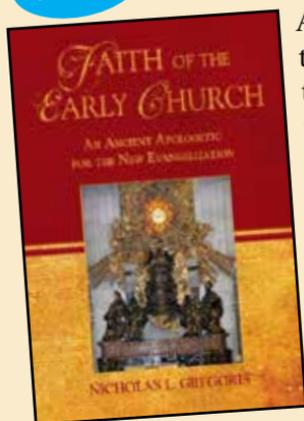
O Mary, at last thou hast possession of thy Son. Now, when His enemies can do no more, they leave Him in contempt to thee. As His unexpected friends perform their difficult work, thou lookest on with unspeakable thoughts. Thy heart is pierced with the sword of which Simeon spoke. O Mother most sorrowful; yet in thy sorrow there is a still greater joy. The joy in prospect nerved thee to stand by Him as He hung upon the Cross; much more now, without swooning, without trembling, thou dost receive Him to thy arms and on thy lap. Now thou art supremely happy as having Him, though He comes to thee not as He went from thee. He went from thy home, O Mother of God, in the strength and beauty of His manhood, and He comes back to thee dislocated, torn to pieces, mangled, dead. Yet, O Blessed Mary, thou art happier in this hour of woe than on the day of the marriage feast, for then He was leaving thee, and now in the future, as a Risen Saviour, He will be separated from thee no more.

...It's finally here!

FAITH OF THE EARLY CHURCH

NEW!

by Fr. Nicholas Gregoris



An excellent overview of the lives of the Fathers of the Church and what they taught on major doctrines. Traces the early heresies, councils, creeds and major writings. Great for high school students, seminarians, inquirers into the Catholic faith, and anyone interested in what the early Church actually taught and believed. Includes a map, topical index, apologetical index of Scripture quotes, and suggested further reading list. Color photos and illustrations.

348 pp. Softcover. ~~\$22.95~~ \$14.95

Father Gregoris has established not only that Christianity had a glorious dawn in the early first millennium, but that whatever light shines forth from the second millennium city set on the hilltop is due to the good and extensive foundations of the first millennium.

— J. Francis Cardinal Stafford
Former President,
Pontifical Council for the Laity

Faith of the Early Church is a beautifully illustrated volume, enhanced with maps, classical religious art and recommendations for further reading, wherein we are invited to return to the roots and discover again the sources of the faith.

— Sean Cardinal O'Malley, OFM Cap
Archbishop of Boston

Faith of the Early Church is a treasure of history, art and prayer In Father Gregoris' hands, the Apostolic age becomes a fascinating story.

— Donald Cardinal Wuerl
Archbishop of Washington

Order from
New Hope Publications
800-764-8444
www.newhope-ky.org

Memory, Sex, and the Making of “The New Man”

BY THE MOST REVEREND CHARLES J. CHAPUT, O.F.M. CAP.

[Editor’s Note: The following was delivered to “Into the Breach,” a men’s conference sponsored by the Diocese of Phoenix on February 3, 2018.]

“Some ideas are so stupid that only an intellectual could believe them.” Those words are usually attributed to George Orwell. I’m not sure he ever actually said them. But in an age when gender is supposed to be fluid and the meaning of “male” and “female” has become ambiguous, they do ring true. So let’s be clear about our purpose today.

“Into the Breach” is a *men’s* conference in the most thoroughly binary sense. We’re here to recover what it means to be men, and especially how to live as *Christian* men of substance and virtue. So we’ll try to do that together. The theme for my remarks is “memory, sex, and the making of ‘the new man.’” I’ll deal with each of those topics in turn because they connect to each other in some important ways. But I want to start with memory for a reason.

Romans have been living with the Catholic Church and her leaders for 2,000 years. So the city is a mix of deep piety, deep skepticism and a very unique sense of humor. The evidence is everywhere, because Rome has a lot of religious goods stores. And in one of the finest of those stores, right next to a beautiful collection of rosaries, is a stand of greeting cards with the face of a befuddled, 90-year-old cardinal. The caption reads: “Yes, I have Alzheimer’s ... but at least I don’t have Alzheimer’s.”

The ironies of old age can be a rich vein of comedy, and our culture has dozens of Alzheimer’s jokes. And some of them are very funny. But of course, the *reality* of Alzheimer’s isn’t funny at all. A number of my friends have children with Down syndrome. One of the things they live with every day is the fact that 75 percent of persons with Down syndrome will sooner or later develop Alzheimer’s disease. So the child they nourish and love today, and tomorrow, and forever, may one day forget who they are.

That’s a fierce kind of suffering. And some of the men in this room know exactly what I mean because you have a parent or spouse or sibling or friend who’s struggling right now with the same disease. Loving a person with Alzheimer’s is like watching

that person, and everything you've shared together, slowly disappear.

Toward the end of the original *Blade Runner* movie, Ridley Scott's great science-fiction film, a dying android, as his life slips away, grieves that all of his astonishing experiences, all of his memories and their meaning, will be "lost in time like tears in rain." It's a haunting line, because androids are machines. They have no soul; no yearning for eternity or anxiety about the unknown. But humans do, which is why our very human fear of death, of losing the past and all we've seen and loved, can be so poignant and intense.

That's the anguish every person feels in the presence of Alzheimer's. Memory is a cornerstone of our identity. It's the storehouse of everything we've learned, all of our love, all of our experiences, and all of their meaning. Memory gives the storyline to our lives. It shapes how we understand the world and approach the future. So when we lose our memory, we become a kind of non-person. We lose part of our substance. And that means that other people have the power to tell us who we are and what our lives mean – whether they're speaking the truth or not.

So where am I going with this?

Just as memory anchors each person's individual story, history plays the same role for cultures, nations and communities of faith. History is our shared memory. When we Christians lose a strong grasp of our own history – our own unique story and identity – others will gladly offer us a revised version of all three – a version that suits their own goals and bigotries, and not necessarily the truth. And then some very ugly things can happen. A community dies when its memory fails. So our memory as a Christian people *matters*. And I want to recall one particular piece of our history as Christian men, because it speaks to us right here, today.

Exactly 900 years ago, in A.D. 1118-19, a small group of men came together in Jerusalem to form a religious community. They were pilgrims. The First Crusade had retaken the city from Muslim rule in 1099. The men, who were all from Europe's knightly order, had come looking for a life of common prayer and service. They got both, but not in the way they intended.

As warriors, the men had skills. As knights, they came from respected families with important connections. The roads leading to Jerusalem and other holy sites were infested with brigands and Muslim raiders that would rob, rape, murder or abduct many of

Drawing of two knights
on a horse, the
emblem of the
Knights Templar,
from the
Chronica Majora of Matthew
Paris. 13th century



those making the journey. The Christian rulers of the city needed help in protecting the travelers. The men had taken vows of poverty, chastity, and obedience to the Patriarch of Jerusalem. And their first task, under obedience, was to patrol the roads.

They began that work with nine men too poor to afford anything more than the clothes they were given by pilgrims. Twenty years later, the Holy See approved the rule of their religious community, the Poor Brothers of the Order of the Temple of Solomon – the Knights Templar. The Templars went on to become the most effective Christian fighting force in the Holy Land for nearly 200 years. They had dozens of recruiting and support communities throughout Europe. And they were so successful that they were finally persecuted and suppressed through the jealousy of the French king.

A lot of nonsense – some of it vindictive, some of it ridiculous, much of it just false – has been written about the Templars. If you want facts, read Malcolm Barber's *The New Knighthood: A History of the Order of the Temple*, or the work of Jonathan Riley-Smith or Thomas Madden. Or read St. Bernard of Clairvaux's great reflection on the Templars, "In Praise of the New Knighthood." But pay special attention to that expression "the new knighthood."

Knighthood in medieval Europe began as a profession of heavily armed male thugs – men obsessed with vanity, violence, and rape. It took the Church and royalty centuries to tame and channel it. But it provided the animating ideal at the core of the Templars: to build a *new* order of *new* Christian men, skilled at arms, living as brothers, committed to prayer, austerity, and chastity, and devoting themselves radically to serving the Church and her people,

especially the weak. The ideal of this “new knighthood” was often ignored or betrayed. Then and now, humans are sinners – all of us. But the astounding thing is how *much more often* and how *much more fruitfully* the ideal was embraced, pursued and actually lived by the brothers, rather than abused.

My point is this. C.S. Lewis described Christianity as a “fighting religion.” He meant that living the Gospel involves a very real kind of spiritual warfare; a struggle against the evil in ourselves and in the world around us. Our first weapons should always be generosity, patience, mercy, forgiveness, an eagerness to listen to and understand others, a strong personal witness of faith, and speaking the truth unambiguously with love. For the Christian, violence is always a last and unwelcome resort. It’s to be used only in self-defense or in defending others. But at the same time, justice and courage are *also* key Christian virtues. And I think they have a special meaning in the life of the Christian man.

Men need a challenge. Men need to test and prove their worth. Men feel most alive when they’re giving themselves to some purpose higher than their own comfort. This is why young men join the Marines or Rangers or SEALs. They do it not *despite* its being hard, but *exactly because* it’s hard; because it hurts; because they want to be the best and earn a place among brothers who are also the very best. Men joined the early Capuchins and Jesuits not to escape the world but to transform it; to *convert* the world by demanding everything a man had – every drop of his energy, love, talent and intelligence – in service to a mission bigger and more important than any individual ego or appetite.

This is why the ideal of knighthood – despite all the videogame fantasies and freemason conspiracies that the modern world tries to attach to it – still has such a strong hold on the hearts and imaginations of men. As men, we’re hardwired by nature and confirmed by the Word of God to do three main things: to provide, to protect, and to lead – not for our own sake, not for our own empty vanities and appetites, *but in service to others*.

We men – all of us, both clergy and lay – bear a special responsibility because the Gospel tasks us as leaders. That doesn’t make us better than anyone else. It takes nothing away from the genius of women or the equality of women and men. But human beings are not identical units. We’re not interchangeable pieces of social machinery. Christian equality is based not in political ideology but in the *reality* of the differences and mutual dependencies of real men and women. As creatures we’re designed to *need* each other,

not replicate each other. And this, by the way, is a key reason why modern culture is so conflicted about the body.

On the one hand – in today’s good “progressive” thought – we should be free with our bodies to have as much sex as we want; with whomever we want; however we want; wherever we want; whenever we want. On the other hand, the body’s a downer. It’s a big disappointment. It’s awkward. It gets fat. It wears out. Then it dies. It’s a defective piece of equipment, and it doesn’t do what my will desires. When we understand this dynamic, then things like transgenderism, transhumanism and all the other curious sexual delusions of our age start to make more sense.

Again, men are meant to lead in a uniquely *masculine* way. The great saint of the early Eastern Church, John Chrysostom, described every human father as the bishop of his family. All of you fathers here today are bishops. And every father shapes the soul of the next generation with his love, his self-mastery and his courage, or the lack of them.

In the end, protecting and building up the Gospel witness in our age is the work of God. But he works through us. The privilege and challenge of that work belong to us. So we need to ask ourselves: What do I want my life to mean? If I claim to be a believing Catholic man, can I prove it with the patterns of my life? When do I pray? How often do I seek out the Sacrament of Penance? What am I doing for the poor? How am I serving the needy? Do I really know Jesus Christ? Whom am I leading to the Church? How many young people have I asked to consider a vocation? How much time do I spend sharing about God with my wife, my children and my friends? How well and how often do I listen for God’s presence in my own life?

The Church has lots of good reasons why people should believe in God, and in Jesus Christ, and in the beauty and urgency of her own mission. But she has only one *irrefutable* argument for the truth of what she teaches: the personal example of her saints.

So what does that mean? It means the world needs faithful Catholic men, men with a hunger to be saints. The role of a Catholic husband and father – a man who sacrifices his own desires, out of love, to serve the needs of his wife and children – is the living cornerstone of a Christian home. The Church in this country may face a very hard road in the next 20 years, and her sons need to step up and lead by the witness of their daily lives. We need the friendship of real brothers in the Lord to be the disciples and leaders God intends us to be. And there’s no better place to pursue that

friendship and renew our vocation as Christian men than right here, today, in the time we spend together as brothers.

Now because I made such a big deal about the importance of memory, some of you will remember that I also promised to talk about sex and the making of the “new man.” So I’ll finish with those two items.

Since most of you are familiar with those two little details called the Sixth and Ninth Commandments, I’ll mention the obvious things just briefly. *Don’t* cheat on your wife. *Don’t* put yourself in a situation where the idea would even occur to you. *Don’t* mislead and abuse women, and damage your own dignity as a man, by sleeping around before marriage. And if you’re already doing that, or did that, or you’re toying with the idea of doing it sometime in the future, *stop it, now*, and get to confession. Finally, *don’t* demean your wife, your daughters, your mother and your sisters by poisoning your imagination with porn. It steals your time and your heart from the people who need them the most – the wife and family you love. Pornography exploits and humiliates women. And it dehumanizes men at the same time. God made us to be better than that. Our families *need* us to be better than that.

Those are some of the don’ts. The do’s are equally obvious. *Do* love the women in your life with the encouragement, affection, support and reverence they deserve by right. *Do* be faithful to your wife in mind and body. *Do* show courtesy and respect to the women you meet, even when they don’t return it. Chivalry is dead only if we men cooperate in killing it – and given the vulgarity of our current national environment and its leaders, we certainly need *some* kind of new code of dignity between the sexes. Finally, those of you who marry, *do* have more children, and *do* invest your time and heart in them. America is facing a birth bust, and it’s a sign of our growing national selfishness. Children are the future. They’re the cement of love in the covenant of a husband and wife. They’re also an anchor to the imperfection and beauty of reality. They’re the single best antidote to selfishness.

Harvey Weinstein, Kevin Spacey, and all the other blots on recent male behavior are merely a symptom of an entire culture of unhinged attitudes toward sex. Women are right to be angry when men treat them like objects and act like bullies and pigs. But a real reform of male behavior will never come about through feminist lectures and mass media man-shaming by celebrities and award ceremonies. In a lot of men, that kind of hectoring will only breed nominal repentance and inner resentment. A man’s actions and

words change only when his heart changes for the better. And his heart only changes for the better when he discovers something to believe in that transforms and gives meaning to his life; something that directs all of his reasoning and desires. In other words, when he becomes a new man.

That expression “new man” has an interesting past. In ancient Rome, the *novi homines* or “new men” were men from the lower classes who earned or bought their way into public prominence and leadership. In a sense, they reinvented themselves. In the Renaissance, “new men” were humanists who made themselves indispensable as advisers to princes because of their literacy and scholarship – the tools of the new learning. But since the Enlightenment, and especially since the French Revolution, the “new man” is the man unencumbered by the chains and superstitions of the past – Promethean man who repudiates any memory or morality that could obligate him to the past, and who creates his own identity and future.

Thus the “new Soviet man” and the “new Aryan man” of the last century were creatures of ideology. They were meant to be healthy, learned, unselfish, and zealous in advancing Communism or National Socialism, without the help of any god. Both of these “new” men failed. They ended in the gulag, the Holocaust, mass murder and war. And every similar effort will always fail because we don’t and we can’t erase the past. We don’t and we can’t create ourselves. And when we try, we destroy the very thing that guarantees our humanity: the reality that *none* of us is a god, but *all* of us are sons and daughters of the true and only God.

By the way, we Americans should remember that the words *novus ordo seclorum* are stamped on our own Great Seal of the United States. A “new order of the ages” – that’s what the Founders intended this country to be. The potential for good in those words is exactly matched by the potential for vanity, ambition and evil. And the less biblical we become as a people, the more the balance tips in the wrong direction.

There’s only one way any of us will *ever* become a genuinely new man – a new man right down to our cell structure; the new man our families, our culture and our world need. It’s by giving ourselves totally to God. It’s by putting on the new man in Jesus Christ that Paul describes in Ephesians 4 (22-24) and Colossians 3 (9-17). And the kind of new men we become demands the armor Paul gives us in Ephesians 6 (11-17) – because, like it or not, as

Catholic men, we really *are* engaged in a struggle for the soul of a beautiful but broken world.

To put it another way: The “new knighthood” St. Bernard once praised never really disappears. It’s new and renewed in every generation of faithful Catholic men. And brothers, *that means us*. It’s a vocation that belongs to us, and nobody else. The rules of our order – all 22 of them – were written down 500 years ago by the great Catholic humanist, Erasmus of Rotterdam, in his book, *The Manual of a Christian Knight*. It’s a dense text for the modern reader, but here’s the substance of what he says:



Portrait of Erasmus
by Hans Holbein c. 1523

- Rule 1: Deepen and increase your faith.*
- Rule 2: Act on your faith; make it a living witness to others.*
- Rule 3: Analyze and understand your fears; don't be ruled by them.*
- Rule 4: Make Jesus Christ the only guide and the only goal of your life.*
- Rule 5: Turn away from material things; don't be owned by them.*
- Rule 6: Train your mind to distinguish the true nature of good and evil.*
- Rule 7: Never let any failure or setback turn you away from God.*
- Rule 8: Face temptation guided by God, not by worry or excuses.*
- Rule 9: Always be ready for attacks from those who fear the Gospel and resent the good.*
- Rule 10: Always be prepared for temptation. And do what you can to avoid it.*
- Rule 11: Be alert to two special dangers: moral cowardice and personal pride.*
- Rule 12: Face your weaknesses and turn them into strengths.*
- Rule 13: Treat each battle as if it were your last.*
- Rule 14: A life of virtue has no room for vice; the little vices we tolerate become the most deadly.*
- Rule 15: Every important decision has alternatives; think them through clearly and honestly in the light of what's right.*

Rule 16: Never, ever give up or give in on any matter of moral substance.

Rule 17: Always have a plan of action. Battles are often won or lost before they begin.

Rule 18: Always think through, in advance, the consequences of your choices and actions.

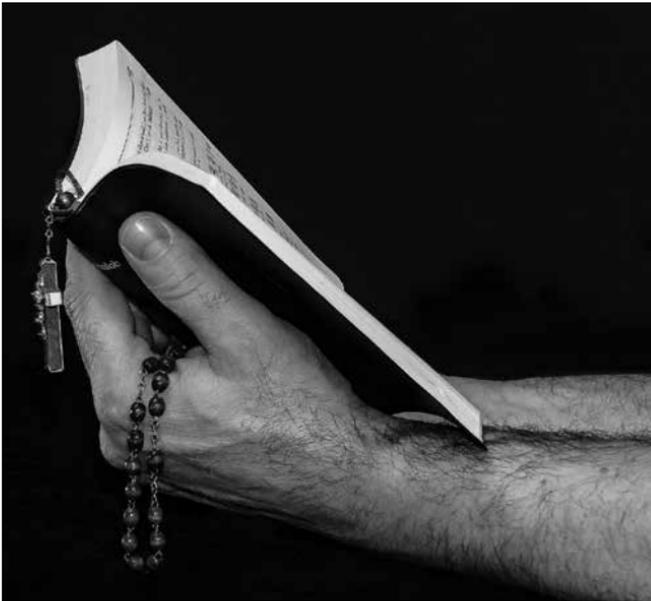
Rule 19: Do nothing – in public or private – that the people you love would not hold in esteem.

Rule 20: Virtue is its own reward; it needs no applause.

Rule 21: Life is demanding and brief; make it count.

Rule 22: Admit and repent your wrongs, never lose hope, encourage your brothers, and then begin again.

Maleness, brothers, is a matter of biology. It just happens. Manhood must be learned and earned and taught. That's our task. So my prayer for all of us today is that God will plant the seed of a new knighthood in our hearts – and make us the kind of "new men" our families, our Church, our nation, and our world need.





Newman House

Press

Catholic Publishers

Newman House Press, faithful to the vision of its heavenly patron, Blessed John Henry Cardinal Newman, seeks to aid in the Christian formation of its readers by providing works geared toward the Catholic renewal initiated by the Second Vatican Council in the areas of liturgical renewal, Catholic education and priestly identity.

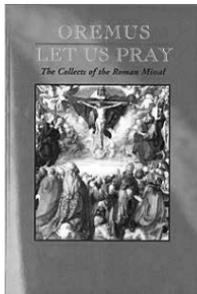


Mensis Eucharisticus

—\$10.00

Rev. Peter M. J. Stravinskias, Editor

So much of the liturgical experience rises and falls on the priest's proper disposition. Based on the regular re-surfacing of this little work for nearly two centuries, it must have something to offer in this regard. Thus, it is to be hoped that during this Year of Faith, priests will commit themselves to highlighting the Holy Eucharist in their catechetical formation of our young and in adult education programs, to preparing homilies and sermons which probe the depths of eucharistic theology, and to honing their personal *ars celebrandi*, so that those committed to their pastoral care may enter more profoundly into the *mysterium tremendum et fascinans*.



Oremus—Let Us Pray:

- \$25.00

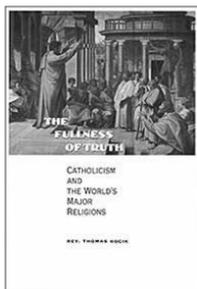
The Collects of the Roman Missal

Rev. Peter M. J. Stravinskias, Editor

Newman House Press is pleased to fill a liturgical gap created by the new translation of the Mass. The collect of a day's Mass is normally that of the Divine Office as well. There is currently a "disconnect" between the text of the Mass and the old version found in the Liturgy of the Hours. To address that, we have "collected" the collects of the Roman Missal in common with the Office and put them into one volume. 400 pages.

Order Online at:

www.NewmanHouseCatholicBooks.org

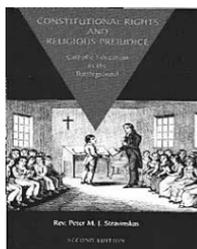


The Fullness of Truth Catholicism and the World's Major Religions

—\$10.00

Rev. Thomas M. Kocik

Seeking wisdom wherever wisdom may be found, Father Kocik explores the world's major religions and Christian traditions, explaining how the religious truths they contain receive their fullest dimensions in Catholic Christianity.



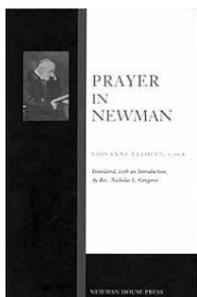
Constitutional Rights and Religious Prejudice: Catholic Education as the Battleground

—\$10.00

Rev. Peter M. J. Stravinskis

Now you can read the book that was sent to every member of Congress, every federal judge and every Catholic bishop in the U.S.!

A clear and concise look at how anti-Catholicism has affected legislation and persuaded courts, to the detriment of Catholic schools!

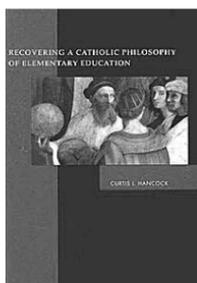


Prayer in Newman

- \$9.00

Giovanni Velocci, C.S.S.R.

Thanks to the skill of Father Nicholas Gregoris, the publication in English translation of Giovanni Velocci's important work will bring before a wider audience a significant study. In a few pages are drawn together from Newman's sermons and meditations, both Anglican and Catholic, his reflections on the life of prayer. Moreover, this little work reveals Newman himself to be a masterful teacher of the art of prayer and—most important—to be essentially a man of prayer. In Father Velocci's memorable phrase, "prayer became the preferred occupation of Newman."



Recovering a Catholic Philosophy of Elementary Education

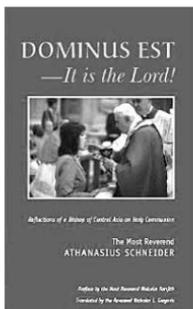
- \$20.00

Curtis L. Hancock

A book long-awaited, this text examines elementary education in light of Catholic philosophy, revealing many of the unexamined presuppositions that underlie various forms of education practiced today. Professor Hancock shows that a truly Catholic philosophy of education is capable of understanding and responding to these currents clearly, critically and profitably. This work is ideal for use in philosophy of education courses at the graduate and undergraduate levels, as well as serving as a source-book for the in-service programs for Catholic elementary school teachers.

Order Online at:

www.NewmanHouseCatholicBooks.org



Dominus Est : It Is the Lord

—\$8.00

Most Rev. Athanasius Schneider

This book was sent to every Bishop in the United States and Canada. It is a must-read on the Source and Summit of our faith: The Holy Eucharist.



The Daughter of Eve Unfallen: Mary in the Theology and Spirituality of John Henry Newman

—\$18.00

Rev. Nicholas L. Gregoris, S.T.D.

This book focuses on Mary's cooperation in the work of salvation, with particular attention to what Cardinal Newman has to say on her role of mediation in her Son's redemptive sacrifice, using his writing and theological principles to help see the best—and truly traditional way—of both understanding and using these titles. A reference point for all who will in the future write on the subject of Our Lady, especially on her cooperation in the work of redemption.

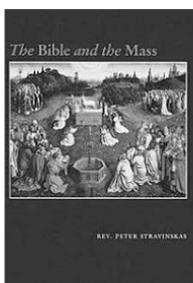


Be to Me a Father and a Priest

- \$15.00

Rev. Peter M. J. Stravinskas, Editor

Father Stravinskas tells his vocation story, and follows it up with three hundred pages of his most popular essays, homilies and lectures related to the priesthood, including: Solving the Vocation Crisis; Why Can't Women be Ordained?; and, The Priesthood and Celibacy.



The Bible and the Mass

- \$10.00

Rev. Peter M. J. Stravinskas, Editor

Let yourself be taken step by step through the Mass. This work explains the parts of the Mass, giving scriptural references and explanations for the various actions and prayers.

Each chapter ends with study questions geared toward group discussion. Perfect for the Bible study, theology class, or prayer group, or simply to deepen your own understanding.

Order Online at:

www.NewmanHouseCatholicBooks.org

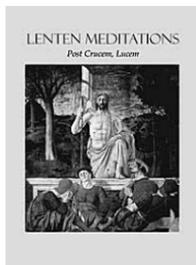


Newman's Idea of a University

—\$15.00

Edited by Rev. Peter M. J. Stravinskias and Patrick J. Reilly

Papers presented at the November 2001 conference of the Cardinal Newman Society in Washington D.C. This small volume contains a variety of weighty topics concerning the Catholic university in America as treated by practitioners in the field of higher education, including the Revs. Ian Ker, Stephen M. Fields, S.J., C. John McCloskey, Peter Stravinskias, and Professors William Marshner, Alan Kors, John E. Murray, with a foreword and conclusion by two prelates committed to the advancement of Catholic academic excellence; Archbishop Elden Francis Curtiss of Omaha and Avery Cardinal Dulles, S.J. Those especially interested in the preservation/recapturing of Catholic identity at Catholic universities will gain a new appreciation for the university as a gift to the world, born from “the heart of the Church.”

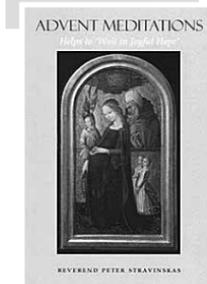


Lenten Meditations

—\$8.00

Rev. Peter M. J. Stravinskias

Daily meditations for the Season of Lent to guide you through each day to help you prepare for the celebration of our redemption through Christ's Passion, Death and Resurrection.



Advent Meditations

- \$8.00

Rev. Peter M. J. Stravinskias

Wonderful daily meditations for the Season of Advent to guide you through each day to help you “Wait in Joyful Hope.”



The Rubrics of the Mass

—\$1.50

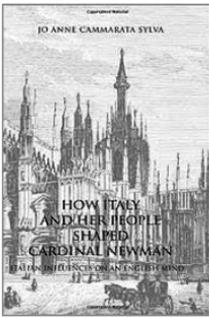
Rev. Peter M. J. Stravinskias—Editor

Many of our liturgical problems are linked to the onset of “modernity,” which has brought about a casualness and even a carelessness in regard to sacred affairs. Blessed John Henry Cardinal Newman saw this phenomenon brewing already in the nineteenth century.

The Rubrics of the Mass is intended to bring the entire People of God (clergy and laity alike) to the most profound experience possible of God's entrance in our world and of our gaining a glimpse of His.

Order Online at:

www.NewmanHouseCatholicBooks.org

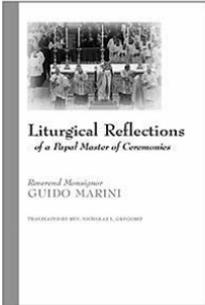


How Italy and Her People Shaped Cardinal Newman

—\$10.00

Jo Anne Cammarata Sylva, Ph.D.

Dr. Sylva explains how Newman allowed himself to be led into the fullness of Catholic truth by St. Alphonsus Liguori, Alessandro Manzoni, and St. Philip Neri, among others.

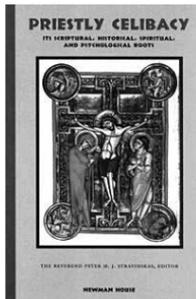


Liturgical Reflections of a Papal Master of Ceremonies

—\$10.00

Msgr. Guido Marini

Anyone who watches or participates in a papal liturgy is struck with the seeming effortless with which it is conducted, resulting in a celebration that is prayerful, dignified and uplifting. The person responsible for orchestrating this is the priest designated the Master of Pontifical Ceremonies. Reverend Monsignor Guido Marini has performed this role for some time now, and his new book, translated by Fr. Nicholas Gregoris, explains how his liturgical judgments reflect sound theology as well as Pope Benedict XVI's goals for the liturgical life of the entire church!

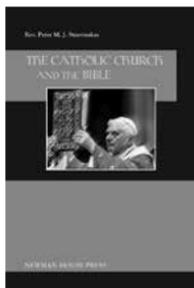


Priestly Celibacy: The Scriptural, Historical, Spiritual, and Psychological Roots

—\$25.00

Rev. Peter M. J. Stravinskas, Editor

This anthology of essays has for the majority of its authors either Protestants or converts to the Catholic Faith. At once theologically and historically precise, it is intensely practical, helping the reader to appreciate that charism rightly dubbed by Pope Paul VI as "the jewel of the priesthood."



The Catholic Church and the Bible

—\$10.00

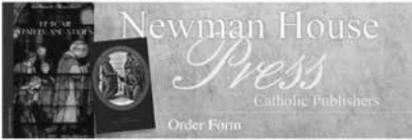
Rev. Peter M. J. Stravinskas, Editor

The third edition of a very popular work, which highlights the Biblical roots of Catholic doctrine and liturgy. This book demonstrates that the Catholic Church is THE Bible-Based church.

Newman House Publishers • 601 Buhler Court • Pine Beach, NJ 08741
732-903-5213 • E-mail—fstravinskas@hotmail.com

Order Online at:

www.NewmanHouseCatholicBooks.org



Please print and mail to:
 Newman House Publishers
 601 Buhler Court
 Pine Beach, NJ 08741

(Shipping is for domestic delivery only. For international delivery email us)
 732-903-5213 • E-mail fstravinskas@hotmail.com

Book Title	Qty	Price	Total
Papal Master of Ceremonies		\$10.00	
How Italy and Her People Influenced Cardinal Newman		\$10.00	
Advent Meditations		\$8.00	
Be To Me A Father And A Priest		\$15.00	
Constitutional Rights and Religious Prejudice		\$10.00	
Dominus Est		\$8.00	
The Fullness of Truth		\$10.00	
Rubrics of the Mass		\$1.50*	
Lenten Meditations		\$8.00	
Mensis Eucharisticus		\$10.00	
Newman's Idea of University		\$15.00	
Oremus: Let Us Pray		\$25.00	
Prayer in Newman		\$9.00	
Priestly Celibacy		\$15.00	
Recovering a Catholic Identity of Elementary Education		\$20.00	
The Bible and the Mass		\$10.00	
The Daughter of Eve Unfallen		\$18.00	
The Catholic Church & the Bible		\$10.00	
Shipping - Domestic		Shipping	
\$.01 - \$10.00	\$5.00	TOTAL	
\$10.01 - \$30.00	\$8.00		
\$30.01 - \$50.00	\$12.00		
\$50.01 - \$75.00	\$16.00		
\$75.01 - \$100.00	\$20.00		
\$100.00 and above	Call		

*\$1.50 Shipping for 1-5.
 Call for quantity discount pricing.

Ship to:

Name _____
 Address _____
 City _____ State _____ Country _____
 Zip _____ Phone _____

For shipping discounts on multiple quantities,
 please contact admin@jhcnewman.org

Make check or money order payable to Newman House Press

ST. GREGORY FOUNDATION FOR LATIN LITURGY

exists to promote the use of Latin in the Sacred Liturgy
according to the vision of the Second Vatican Council
and in the rites of the post-conciliar reform

- _____ Enclosed is \$10 for the Year 2018 membership dues.
- _____ Please send the brochure of Questions and Answers on the Latin Liturgy for \$3, plus two 50-cent stamps.
- _____ Please send the following number of DVD(s) from:
- _____ First Solemn Mass of Father Nicholas Gregoris, June 1997 at Holy Innocents Church, New York (music by the Choir of Corpus Christi Church, New York), at \$5 each.
- _____ Silver Jubilee Mass of Father Peter Stravinskis, May 2002 at Holy Innocents Church, New York (music by the Virgin Consort), at \$5 each.
- _____ Tenth Anniversary Mass of Father Nicholas Gregoris, May 2007 at Holy Innocents Church, New York, at \$10 each.
- _____ Please send _____ copy(ies) of the celebrant Mass chants in Latin at \$7 each. [Introduction to the basics of chanting the Mass for priests.]
- _____ Please send _____ copy(ies) of the Ordinary of the Mass at \$7 each. [Introduction to the basics of reciting the Latin Mass for priests.]
- _____ Please send _____ copy(ies) of Latin Resource Materials for \$2 each. [Includes bibliography of materials related to Latin grammar, music, etc. Be sure to enclose stamped, self-addressed envelope.]
- _____ Enclosed please find a special gift in the amount of \$ _____
- _____ To help defray expenses from the Seminarians' Latin Institute for 2018.
- _____ Toward gift memberships; names and addresses are enclosed on a separate sheet.

Name _____

Address: _____

Please return to:

The Saint Gregory Foundation
601 Buhler Court
Pine Beach, NJ 08741

The Exorcist: Express to Elsewhere

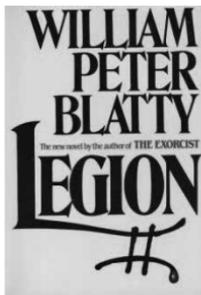
BY GILBERT COLON



GILBERT COLON has contributed to Strand Mystery Magazine, Film.Music.Media, RELEVANT Magazine, Mockingbird, CSL: The Bulletin of The New York C. S. Lewis Society, MercatorNet, The New York Review of Science Fiction, and the St. Martin's Press newsletter Tor.com. His collaborative interview with Exorcist author William Peter Blatty appeared in issues of Cinema Retro and Filmfax. Read him at **Gilbert Street** (www.gilbert-colon.tumblr.com/); send comments to gcolon777@gmail.com.

January of this year marked the first anniversary of the death of William Peter Blatty, famous for his 1971 best-selling novel *The Exorcist* and the 1973 blockbuster filmization.

There is not much more to add to decades of discussion covering Blatty's tale of a demon-possessed girl and the priests who try to liberate her, but little has been remarked on his unjustly overlooked follow-up, *The Exorcist III*. While the many *Exorcist* sequels, spin-offs, riffs, and rip-offs are legion, there is only one official sequel, and that is *The Exorcist III*, adapted in 1990 by Blatty straight from his own 1983 novel *Legion*. For the third installment, Blatty personally stepped behind the camera to direct, ignoring *Exorcist II: The Heretic* (1977), which was disastrously shot without any involvement by either the original's director, William Friedkin, or Blatty. Sadly, filmgoers ignored *The Exorcist III* almost to the extent they did *Exorcist II* at ticket windows nationwide.



Then in 2016, 26 years later, *The Exorcist III* was rescued from its limbo when it released onto Blu-ray and DVD in a rare director's cut (with the restored title *Legion*), along with the theatrical release version included for comparison, and bonus material like audio commentary and featurettes. Both versions are effective in their own right, each significant for what they discard and what they retain. The theatrical



cut contains the additional character of Fr. Morning (Nicol Williamson) who exists only to appease any exorcism expectations. At studio insistence, the priest was shoe-horned into the proceedings (against Blatty's wishes, though with his grudging participation).

Obviously, Blatty favored his own directorial cut, but viewers who love Blatty or the original film will want to see and choose for themselves between the two versions. The Blatty restoration jettisons the added exorcism extravaganza, but also scraps theatrical footage of Jason Miller, reprising his Fr. Karras role, to make room for Brad Dourif delivering his mesmerizing monologues as the Gemini Killer entirely solo. (The theatrical edit replaces parts of Dourif's performance with flashes of Miller as a reminder that the killer is in possession of Fr. Karras' reanimated body.) Other differences – minutes of extended scenes sprinkled throughout – are, while not inconsequential, too slight to note.

"I have never read horror," Blatty once said, "nor do I consider *The Exorcist* to be such, but rather as a suspenseful supernatural detective story, or paranormal police procedural." This is triply true for *The Exorcist III*, its mysteries of faith framed as an earthly murder mystery. The story begins fifteen years after the events of the first film and centers on a police protagonist, Lieutenant William F. Kinderman (George C. Scott). A series of serial slayings rocks Georgetown, beginning with the crucifixion of one of the local Police Boys Club children. The mystery is compounded when, during the course of the investigation, Kinderman meets "Patient X" at the local sanitarium, an inmate he recognizes as Fr. Karras who, at the end of *The Exorcist*, was DOA after sacrificing himself to cast out the demon Pazuzu. Furthermore, Patient X claims to be the dead Gemini Killer, a Zodiac-like serial murderer, from an old cold case. Possessing knowledge of homicides that only the genuine killer could know, the enigmatic patient pushes the spiritually doubting detective to the brink of despair.

The principal link to the original is the friendship that Kinderman formed with Fr. Dyer (Ed Flanders in *Exorcist III*) in the aftermath of Fr. Karras' death, the two bonding over a love of cinema. Fr. Dyer is also his spiritual confidante in whom he feels comfortable wrestling with the problem of evil. In the novel, Kinderman quotes memorized passages from Fyodor Dostoyevsky's *Brothers Karamazov*. As a policeman, he has seen too much. Kinderman, played by Lee J. Cobb in the 1973 film, is so compelling and distinct a character that Blatty long believed that Columbo, forever popularized by Peter Falk, was plagiarized by the show's

creators from *The Exorcist* manuscript which at the time was circulating around Tinseltown.

Blatty's approach to the horror material and style differs significantly from Friedkin's. *The Exorcist III* uses stillness and silence to great effect, tactically punctuating it with jarring interruptions that stop short of depicting actual grisly details, a calculated strategy by Blatty in the director's chair. The result is all the nail-biting tension of a Dario Argento *giallo* without the graphic gory excess. (It is fun speculating that Blatty perhaps learned some tricks from his service with the U.S. Air Force Psychological Warfare Division.)

At the time, *The Exorcist III* had the misfortune of being released only months apart from *The Silence of the Lambs* (1991) and was overshadowed by the now-infamous tête-à-tête of Hannibal Lecter and FBI trainee Clarice Starling. The exchanges compare to the intense killer-cop dance between the Gemini and Kinderman. While this is only a superficial similarity, Blatty's novel does in fact predate Thomas Harris' by five years.

To the surprise of detractors, Vincent Canby of the *New York Times* found Blatty's sequel equal to or better than the original film (albeit very different). Other media outlets that rallied for *The Exorcist III* included *People* and the *Los Angeles Times*. It nonetheless died at the box office, yet (like the second installment) paradoxically kept the uneven franchise going on the strength of the original which at this stage was all but a brand. Over the years, the third film found its audience as a cult classic (which explains the reconstructed Blatty edit).

Like virtually all of Blatty's body of work, *The Exorcist III* is steeped in his Catholic faith. The end credits of *The Exorcist III* contain an acknowledgment of gratitude to former Georgetown University presidents Rev. Timothy S. Healy, SJ, and Rev. Leo J. O'Donovan, SJ, "for their gracious and invaluable assistance during the making of this film." The soundtrack obligatorily brings back the musical notes most identified with the original, Mike Oldfield's *Tubular Bells*, supplementing the score with (per the credits) a "Gloria" liturgical chant and "Come Falda di Neve Fro" by Orlande de Lassus.

The impact that Blatty had on the ancient rite in the modern world is best summarized by Fr. Gabriele Amorth, the chief exorcist of the Vatican who, in his 1999 book *An Exorcist Tells His Story*, wrote, "It is thanks to the movies that we find a renewed interest in exorcisms," singling out the 1973 film, and its director William

Friedkin in particular. Before his death in 2016, Fr. Amorth granted Friedkin unprecedented access, all out of his long-standing admiration for the movie. The resulting documentary film, *The Devil and Father Amorth*, is based on the filmmaker's 2016 *Vanity Fair* article of the same name and is due out in April.

In a surge of creativity, Blatty wrote several novels throughout his last years – *Elsewhere* (2009), *Dimiter* (2010) and *Crazy* (2010). During the final chapter of his life, he spent his energies fighting for authentic Catholic college identity, appearing as a frequent guest of Raymond Arroyo on EWTN's *The World Over*. There he spoke on behalf of his cause (which included a canon law petition against his alma mater Georgetown University for not living up to its Catholic heritage), while also discussing his books and films.

There is a standout surrealist sequence in *The Exorcist III* where Kinderman dreams of a purgatorial rail terminus operating as a hospital where angels (one played by Fabio, another by Blatty's "dear friend" Patrick Ewing!) minister to the dead (look for an early Samuel L. Jackson). An angel bandleader conducts a Tommy Dorsey number as a station agent announces to bound-for-glory train passengers, "*The 12:18 to Elsewhere now departing from Track 11...*"

It is an example of "a belief so deep" that, as Blatty expresses in the disc commentary, he "call[s] it a knowledge that I'm gonna see all my loved ones who have passed away one day... We're gonna hug." One of the last things Blatty wrote was *Finding Peter: A True Story of The Hand of Providence and Evidence of Life After Death* (2015). This philosophical memoir, honoring the son he lost at the untimely age of 19 to a rare heart condition, garnered inside flap blurbs from Arroyo, Dinesh D'Souza, Kirk Douglas, and Stacy Keach.

Eleven years later, Blatty himself followed Peter into eternity, succumbing to multiple myeloma on January 12, 2017. All aboard Track 11, William Peter Blatty and Peter Vincent Galahad Blatty, and *requiescant in pace*.

Mother of Perpetual Help

BROTHER JOHN SAMAHA, S.M.

Devotion to Our Mother of Perpetual Help began in a story about the Christ Child. The young Jesus was frightened by a vision of two angels showing him the instruments of the Passion. He ran to His Mother for reassurance, almost losing a sandal as the traditional picture records. Safe in His Mother's arms, His hands are turned palms down into His Mother's to indicate that the graces of redemption are in her keeping.

The icon-style picture is quite familiar. The original rests on the main altar of the shrine church with her name on the Via Merulana in Rome. The most popular story of its origin is that it was painted by St. Luke. But the artist and its age are actually unknown. Some think it was venerated for many years in Constantinople as a miraculous icon and then destroyed by the Turks in 1453.

A copy of that work was made in tempera on nutwood, 17 by 21 inches. The painting was moved from Crete to Rome in 1490. It was owned privately by a family until one of its little girls had an apparition in which our Blessed Mother told her that she wished that this icon be placed in a church between St. Mary Major and St. John Lateran. Consequently, it was moved to the Church of St. Matthew on March 27, 1499, where for three centuries it was a pilgrimage shrine for the Christian world. In 1789, the old church was demolished in a war but the Augustinians serving there took it with them to their new location in Rome.

The Redemptorists came to Rome in 1855 and built a church in honor of their founder, St. Alphonsus, on the site of the old St. Matthew's. They petitioned Pope Pius IX to have the image placed in the church chosen by our Blessed Mother. The Pope granted the request and commissioned the Redemptorists to make known this devotion around the world.

Accordingly, the image of the miraculous Madonna was carried in solemn procession on April 26, 1866, to the Church of St. Alphonsus Maria de Liguori, a great devotee and defender of Mary. Today the original painting is enshrined in Rome while untold copies bring her perpetual help everywhere in the world.

Blessed Karl of Austria

BY SISTER M. MICHELLE, S.C.M.C.



Sister M. Michele is a member of the Sisters of Charity of Our Lady, Mother of the Church and teaches fourth grade at St. Joseph School in Baltic, Connecticut.

It was on 1 April 1922 that the 34-year-old Emperor/King was dying of pneumonia on the island of Madeira. His wife was at his side; his children, though not in the room, were not far off.

Blessed Karl (Charles) of the Austrian/Hungarian Empire had labored during the Great War for a speedy and lasting peace. Encouraged by Pope Benedict XV, the Emperor's goal was to arrange for peace in order to save his territory and all of Europe from the further devastation of war. He failed. Political powers were against him; they were determined and mighty. Soon after the war, he and his family were exiled from his beloved homeland and peoples. They were reduced to poverty, subject to slander, betrayed and deserted by many in the government.

Karl, who always put his family and the well-being of his peoples first, tried twice with the support of Pope Benedict to regain the throne, but his attempts failed. The Emperor was broken in body and in heart, but his spirit was still empowered by grace and his love for God. His continued aim was to maintain a genuine and lasting peace and unity for his peoples and for all of Europe. He gave all, sacrificed all to achieve this goal. Karl was the embodiment of a Christian Europe. His earthly life was spent and totally given for this peace and unity. This plan, had it succeeded, most probably would have altered the future of Europe and the world, perhaps even avoiding the Second World War twenty years later. However, Emperor Karl resigned himself to the fact that the only thing left to sacrifice for his Empire was his life. The Lord accepted Karl's suffering and sacrifice.

History books don't always shine any special lights upon this young and idealistic figure, but the Church holds

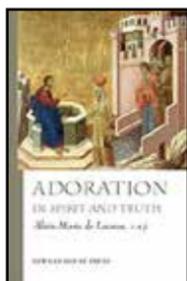


him high for his commitment to the truth, to peace, to compassion, and for his efforts in trying to raise a bloody and broken Europe with the hope of restoring her to the loving reign of the Sacred Heart. During his final days, the Emperor was prayerfully resigned. He harbored no anger, no regret, no revenge; he desired to enter Eternity free from all that would fill his heart with bitterness. God is all that mattered. All was in His Hands.

When as a young archduke, Karl met with Pope St. Pius X. The Holy Father remarked: *“I bless Archduke Karl who will be the future Emperor of Austria and who will lead his countries and peoples to great honor and many blessings, but this will not become obvious until after his death.”*

The war weighed heavily upon these two great men. Both offered their lives for peace.

Blessed Karl, pray for Europe, pray for the world, pray for us!



ADORATION IN SPIRIT AND TRUTH

Rev Alain-Marie de Lassus CSJ

No one will deny that adoration is at the heart of the Catholic faith. Yet one seldom gives thought to the full meaning of the word. In this book, the author explores the Scriptural passages that speak of adoration, the theological aspects of the obligations that follow for every believer, and also the practical aspects of how adoration is to be expressed. There are echoes here of topics addressed in the writings of Cardinal Robert Sarah, who begins by looking first at where mankind stands before God as His redeemed creatures.

Softcover. 128 pages.

\$10.00

Newman House Publishers

601 Buhler Court • Pine Beach, NJ 08741
732-903-5213 • E-mail fstravinskas@hotmail.com

The Island Prison, Cuba, January 1998

BY GEORGE WEIGEL

[Editor's Note: This excerpt is taken from a newly published book, Lessons in Hope: My Unexpected Life with St John Paul II, Basic Books, New York, 2017. We offer this passage, so as to present a fuller picture of the life and ministry of a prelate recently called home to God, in the hope that a one-dimensional consideration will not prevail.]

Then more trouble began.

When the O'Connor party arrived at the airport, we were told that our flight back to Havana would be delayed for hours because the Cuban government had decreed that no planes could be allowed in Cuban airspace while the papal plane was in the air. This was an obvious lie, as we could see planes taking off and landing while we stewed in the unair-conditioned airport. What had happened? It wouldn't have surprised me if the regime, seriously put off by Archbishop Meurice's denunciation of Fidel and his regime but unable to retaliate against the Pope, decided to stick it to the Americans by holding us in Santiago for a good long time. The former US Navy admiral John Joseph O'Connor was not amused, and as the hours wore on it was not hard to envision steam emanating from his ears.

When they finally decided to let us go, I walked out of the fetid airport with Cardinal Hickey. We were chatting about nothing in particular when a Cuban security official stepped in front of our party and said, "Gentlemen, would you please stand against that wall there for a moment?" As we lined up, Hickey, not previously known for rapierlike wit, stage-whispered to me, "Could I please have a written statement that I'm about to be shot *in odium fidei* [in hatred of the faith]? It'll simplify the beatification process."

One more story from those days should be told here. On the night of the Mass in Camaguey, I was sitting in the hotel bar with some American colleagues, rehashing the day and sharing intelligence about the politics of the visit and the bailout of most American journalists, stampeding back to Washington to cover what they expected would be the resignation of President Clinton because of the Lewinsky affair. The hotel was one of those five-star monsters built for conscience-light tourists who didn't mind vacationing in an apartheid society far more rigidly segregated

between rich foreigners and poor locals than Johannesburg ever was between whites and blacks. Clumsily disguised “bellboys” – Cuban internal security goons – were everywhere, making sure that the proper apartheid distance was being maintained and that we weren’t slipping dollars to the waiters (which we did anyway).

Then, in walked an American cardinal with a gang of youngsters he had just met at a local church trailing behind him. The cardinal invited them into the bar for a Coke and, as they were a choir, asked them to sing. Their beautiful, clear voices got everyone’s attention and I asked the cardinal what was going on. “I met them in their church,” he answered, “and asked them to come here and sing about the real revolution – the revolution of Jesus Christ.”

The cardinal wasn’t through yet. As the ferrets watched, speechless, he took these twenty kids up the escalators to one of the hotel’s posh restaurants and took them to a dinner the likes of which none of them had ever seen before, walking up and down the buffet and explaining to these impoverished youngsters in fluent Spanish what each dish was. After they had eaten, the cardinal encouraged them to sing again and sat nearby so that the security types wouldn’t interfere. Everything in the restaurant simply stopped, as guests, staff, and goons were serenaded for perhaps twenty minutes by songs about the love of Christ.

In the middle of this impromptu concert, I went over to where the cardinal was sitting and whispered, “I doubt that this is accurate theologically, but I think you’ve performed a kind of exorcism here tonight.” He smiled and we shook hands, knowing that we were living a very special moment.

The cardinal was Bernard Francis Law of Boston. What he did that night – working a small miracle of evangelical love – is another part of his legacy that deserves to be remembered.

Q & A

Dear Readers,

This is really your column, for you direct it by the questions you send me. I want to encourage you to do so for many reasons, not the least of which being that without your questions, there is no column!

Here are a few simple notes to keep in mind:

1. Your letter may deal with any topic connected to the Church and her theology; you may "piggy-back" on previous questions to seek further clarification or take issue with a response I have given.
2. It is necessary that you keep your inquiry or comment to a single page.
3. To qualify for inclusion in the column, a letter must be signed, however, you may ask that your name and/or address not be published—and that will be honored.
4. Due to the volume of mail, it is impossible to respond personally to our inquirers. Obviously, not all letters can or will be used. Look for a reply in a future issue and realize that a response may take several months to make its way into print.

Questions may be emailed to: fstravinskask@hotmail.com or sent by regular mail to:

The Catholic Response • 601 Buhler Court • Pine Beach, NJ 08741
Thanks for your continued interest and support.

Father Peter Stravinskask, Editor & Publisher



The Rubrics of the Mass

Rev. Peter M. J. Stravinskask

This is a "guided tour" of the Sunday Mass, with rubrics and explanations for all who participate in the Sacred Liturgy. It addresses the most frequently asked questions about options, deviations, etc.

Perfect
for
RCIA Classes

No. Books	Price	S&H	Total
100	50.00	6.00	56.00
50	35.00	5.00	40.00
10	10.00	4.00	14.00
5	6.00	3.00	9.00
1	1.50	1.50	3.00

Stages to sainthood

Q. Why are there the three stages of saint-making? Wouldn't it be simpler just to declare someone definitely in Heaven or merely hopeful? Are canonization decisions given the charism of infallibility? Who is the devil's advocate, and what is this office's history?

A. The canonization process actually involves four stages: Servant of God, Venerable, Blessed, and Saint. For a detailed explanation, I would recommend consulting Our Sunday Visitor's Catholic Encyclopedia under "canonization" and "beatification."

In summary form, let me note the following: Preliminary phases of the process entail obtaining information on the candidate's life, studying his writings, and getting testimonies from eyewitnesses (if possible). One miracle is needed for beatification and another for sainthood; miracles are not needed for martyrs. Pope John Paul II simplified the process in many ways, including the elimination of the "Devil's Advocate," whose role was to press against the alleged sanctity of the candidate. Many believe that the simplification, while well-intentioned, has lowered the coin of the realm. Certainly, the rash of papal canonizations hasn't increased confidence in the process. Until recently, it has been common theological opinion that the final act of canonization is truly an exercise of the charism of infallibility; I suspect that position may be more strenuously debated.

Wrong signal

Q. Is it permissible to blow military taps, on a trumpet, inside the church, immediately after Mass on Palm Sunday?

A. What would be the point? This is yet another example of attempts to make liturgy into an all-too-literal dramatization of historical events. While the liturgy "re-presents" historical events, it does not "re-enact" them in a slavish way. Furthermore, playing taps might well be appropriate for a military hero (which Jesus surely was not), but our faith is not in a fallen hero but in a Risen Lord; hence, the wrong signal is given at several levels.

Open to the supernatural

Q. I recently told a priest-friend of mine that I wanted to go to Mary's House in Loreto, Italy. He said that Mary was never in Italy and that he thought that it was all a myth. Is this so?

A. The tradition behind the Holy House of Loreto has never asserted that Our Lady ever lived in Italy; it holds that the house in which she lived in the Holy Land was transported to its present site by angels. Obviously, Catholics are free to believe this story or

not – as they are with any other supernatural phenomena. For a more detailed account of this pious tradition, consult *Our Sunday Visitor's Catholic Encyclopedia*, under “Loreto, Holy House of.”

While I tend toward the skeptical in all such situations, I feel compelled to remind others (and myself) that we cannot rule out the possibility of miraculous events, lest we do violence to so much of Sacred Scripture, which actually takes these as givens. Modern man's discomfort with the miraculous is his problem, not God's, as he has tried consistently to limit God to what man can or cannot do, to what man can or cannot conceive. In effect, then, we forestall and obviate the entrance of the “God of the surprises,” Who is just as willing to make appearances in our lives today as He was over two thousand years ago.

Differing orders

Q. I would appreciate some information on the different orders of religious life and the duties they entail. Frankly, I always thought that priests, friars, monks, and brothers were all ordained and that the only difference between them is that some took a vow of poverty, or lived in religious or cloistered communities.

A. Friars, monks and brothers are all Religious – that is, bound (*religio* in Latin) by vows or promises of poverty, chastity and obedience. Some priests belong to the secular clergy (most of whom are diocesan priests), while others also belong to a religious order or congregation. All Religious likewise live in community, unless special circumstances demand otherwise for a period of time – for example, a sick parent requiring one to live at home outside one's religious family. Secular clergy may or may not live a common life. Some of the better-known male religious communities would be the Jesuits, Dominicans, and Franciscans.

Perpetuating schism

Q. I have a question regarding bishops ordaining bishops without papal approval. This is not just academic, since my brother and part of his family are involved. If the Archbishop Marcel Lefebvre group can never have bishops, when the priests die, will the religion become invalid, since the archbishop cannot ordain new priests? Please explain.

A. Perhaps the first point to make is that the Lefebvre schism is just that – a schism, not a new religion. Pope Benedict XVI and Pope Francis have both made overtures to end this irregular situation, with Francis actually granting confession faculties to priests of the Society of St. Pius X and limited faculties to witness marriages.

Archbishop Lefebvre's ordinations were illicit once he himself was suspended. His episcopal consecrations were not just illicit but also brought with them, due to a lack of papal mandate, an excommunication for him and for those who accepted his consecration for the very reason that perpetuating a schismatic hierarchy perpetuates schism, which is totally destructive of ecclesial unity. We need to pray that the good done by the SSPX can be brought to bear on the "mainstream" Church, while the disunity is remedied.

Solemn Exposition

Q. While Mass is being said in the church proper, should the monstrance in the chapel be covered, especially if all adorers go into the church for Mass? What if there is someone in the chapel? There is a curtain in the chapel that I speak of, which is drawn before Mass, but because of the round style of the church, it is possible for some (not many) in the congregation to view the monstrance in the chapel.

A. Solemn exposition should never occur without at least one adorer present. If, therefore, the priest foresees that everyone will indeed leave the adoration chapel to attend a service in the main body of the church, the Blessed Sacrament should either be reposed in the tabernacle and or at least have a veil placed over the monstrance.

Self-denial

Q. My wife is a Methodist. She brought home the bulletin, which had a reflection on Lent, in which the minister wrote: "At the heart of it, the purpose of Lent is not self-denial or self-negation." I have enclosed the piece for you. I have always thought that self-denial is a major part of Lent, contained within the three traditional observances of prayer, fasting, and almsgiving. Your comments, please.

A. Your wife's minister goes on to say: "Lent is a preparation to receive God's most powerful gifts: a transforming grace that forgives us even from the Cross, a Resurrection that overcomes the power of death, and the promise that God is with us always through the abiding Spirit of Jesus Christ." He is absolutely correct, however, we cannot receive those tremendous gifts without preparing ourselves for them – and, as you noted, a major aspect of that preparation requires self-denial. Indeed, one of the reasons we need God's mercy is that we are usually so self-absorbed. Self-denial seeks to break that hellish cycle, to provide the Lord with an opening for the outpouring of His redeeming love. When we are full of ourselves, there is no room for Him – and that is the fundamental sin. Emptying ourselves of ourselves is an essential step on the road to conversion and new life.



The Resurrection of Christ by Noel Coypel c. 1700

Nuncio duties

Q. Just what is a papal nuncio?

A. The technical name is “apostolic nuncio,” who is an archbishop appointed by the Pope to represent him in two venues – to the hierarchy of a particular nation or region and to the civil government (for whom he serves as an ambassador of the Holy See). The most important role his office plays, however, is in the surfacing and selection of candidates for the episcopacy. After hearing the advice of the local bishops and receiving the input from laity and Religious as well, the nuncio recommends to the Holy See priests to fill diocesan vacancies. Such lists are passed on to the Congregation for Bishops in Rome, which in turn passes on their recommendations to the Pope. The Pope, however, is always free to name someone not on any of the lists.

Priestly attire

Q. Enclosed is a newspaper clipping of a local priest saying Mass without a chasuble. This is a common practice in our parish in warm weather. Is this kosher?

A. The picture that you enclosed was that of a priest celebrating Mass at a correctional facility. Technically, for just cause, one may wear only an alb and stole for Masses celebrated outside a sacred place. I do not agree with that norm for several reasons, but that is the norm. So, in this particular case, no liturgical law was violated. In a church or other sacred place, however, it is never permissible for the principal celebrant to omit use of the chasuble. If it's so hot, get lighter vestments, or open the window, or turn on the air conditioning – or, offer it up.

Blessing forms

Q. I recently heard a lecture by a priest in which he said that any baptized person can/may bless rosaries, statues, water, etc. When questioned on this statement, he added that a priest “is not needed to bless these religious objects.” His firm belief was that lay Catholics should exercise their right and responsibility of baptism. I subsequently checked the Code of Canon Law and the Catechism of the Catholic Church, and I could find no justification for his position; even deacons are limited to certain blessings.

A. The Book of Blessings allows for the laity to bless certain objects when a priest is not available; the form of the blessing is different, and no Sign of the Cross may be made. The possibility for this to be done in limited and extraordinary circumstances has clearly opened up a Pandora's box, and now ecclesiastical officials find themselves scrambling to try to get the proverbial cow back into the barn. The law is unambiguous, but my experience leads me to conclude that in many quarters it is roundly ignored – for the very reasons you heard from the lecturer you quoted. In other words, there is an intense desire on the part of some in the Church to contribute to that process so condemned by Pope John Paul II of “clericalizing the laity and laicizing the clergy.”

What we are discussing here, however, should not be construed as an attack on such traditional practices as a parent blessing one's child/children before bed; that blessing generally consists in tracing the Sign of the Cross on the child's forehead, accompanied by a prayer for the child's restful and safe sleep. That is the kind of blessing that fits in perfectly with the idea of the family as the “domestic church,” very different in scope and intention from attempts to make priests out of lay people to advance a hostile theological agenda.

Mistranslation likely

Q. I recently read an excerpt from St. Louis de Montfort that has caused me concern. In part, it reads: “...among those who

claim to worship the Blessed Virgin.” I am troubled that a saint would consider worshipping Mary.

A. I would be troubled too, but I suspect that it’s more than likely a problem in translation or in the change in meaning of words over time. Also, we find, at times, in the writings of Marian devotees such as de Montfort, the language of exuberance and love, more than precise theological terminology, not unlike a man saying to his beloved, “I worship you.” Presumably, he really doesn’t!

The Church is eminently clear, though, that there are three gradations of *cultus* (another problematic word in English!): *latría* (the worship due God alone); *hyperdulia* (the veneration due Our Lady); *dulia* (the veneration owed the other saints). In no way can we ever cross the line and give the adoration due the Holy Trinity to any created being, including the Blessed Mother. Not only would it be theologically wrong, but it would thereby be most displeasing to the very saints so treated because they want nothing more than for God to shine forth in all His glorious splendor.

Dissident gimmick

Q. For all the wrong reasons, I am an unconfirmed Catholic, married outside the Church twice to two Catholic women who were divorced, whose husbands were alive. I finally got tired of being deprived of the Eucharist for so long when I always had felt it to be so important. To compound the matter, I became convinced the Mormon Church was the only place I could find peace of mind. As a member, I learned more about Catholic teaching than in all my previous years in the Church. And you must know, the whole foundation of the Mormon Church (and other Protestant churches, I guess) rests on the belief that the so-called “Great Apostasy” has taken place, invalidating the entire Catholic Church. Since the Bible clearly states the Church (Catholic) Jesus Christ established during His ministry shall prevail until the end of time, what is the right answer to those who claim the apostasy is complete and therefore calls (in the case of the Mormons) for the reestablishment of the Church or as an offshoot of Lutheranism? I would truly welcome your help.

A. You really have two distinct questions: one, personal; the other, theological.

Your personal reconciliation with the Church depends on whether or not you are living with one of the divorced-remarried women. If you are, your ongoing state of objective adultery does not allow you to receive any of the sacraments, unless you are willing to live as brother and sister. Then you may approach the Sacrament

of Penance, return to Eucharistic Communion, seek out a priest to take instructions for Confirmation, receive that sacrament, and continue on living a truly Catholic life. If your partner received a decree of nullity for her previous union, or if her husband has died, then you would be free to marry in the Church and should proceed as I suggested above.

As far as the “Great Apostasy” is concerned, this is a gimmick used from time immemorial by dissidents to justify themselves and their causes. Martin Luther argued in that fashion and, yes, so does the Church of Jesus Christ of Latter-day Saints. You are quite correct, however, in citing Our Lord’s promise that He would be with His Church until the end of time – that Church which is a built on the rock of Peter (see Mt 16:17-19). Furthermore, any objective historian – religious or secular – will tell you that no existing ecclesial entity can lay claim to such foundation except for the Catholic Church, presided over by the Bishop of Rome. Finally, logic helps, too: Are we to believe that Christ allowed His Church (His Bride) to wallow in ignorance and error for more than a millennium, so that Joseph Smith could come and be her Savior, as though the Lord Himself and His Spirit could not do the job Themselves? To accept such a theory is a sign of either tremendous arrogance or incalculable naivete.

God’s Mother

Q. How can Mary be the Mother of God? I am concerned mainly with this syllogism: Mary gave birth to Jesus (true); Jesus is God (true); therefore, Mary is the Mother of God (wrong). This conclusion does not make sense to me. God cannot have a mother. A mother must be older than her child. Since there is only one God, He pre-existed Mary. In fact, He created Mary. The hypostatic union does not mean a thing to me. Mary gave birth to Jesus, a human being. The fact that Jesus may also have been God does not give logic to the above syllogism.

A. Your framing of the question is perfect and thus gives me the perfect opportunity to show exactly why the Church has historically insisted on the title “Mother of God.” You say: “Mary gave birth to Jesus, a human being.” That is false. Jesus was/is not “a human being.” Jesus is the Second Person of the Blessed Trinity, Son of God and Eternal Word. As such, He existed as a Person of the Blessed Trinity, Son of God and Incarnate Word. As such, He existed as a Person from all eternity – even before His conception and birth. In the mystery of the Incarnation, the Eternal Son (a Person – and a divine One) took upon Himself a human nature.

Now, natures do not exist independent of persons; so, His human nature was joined to His divine Person and nature (which, as we already noted, He possessed from all eternity). Therefore, Our Lady gave birth to the Second Person of the Blessed Trinity in the flesh. Which fact makes her not only “Mother of Jesus” but, likewise, “Mother of God Incarnate,” or “Mother of God.”

This discussion took place in the early Church and was settled at the Council of Ephesus, which, in opposition to the heretic Nestorius, proclaimed Mary to be *Theotokos* (in Latin, *Deipara*) – that is, “God-bearer.” The purpose of the title was not to aggrandize Mary but to safeguard the divinity of Christ from Nestorius and his minions, who failed to accept, in their fullness and creative tension, the Lord’s true Divinity and true humanity. And, to this day, people who refuse to accord to Mary the title of “Mother of God” end up falling into the very same Christological trap. Mariology, then, protects Christology – a point strongly underscored by Cardinal John Henry Newman more than a century ago in his attempt to show how Catholic Marian doctrine and devotion do not detract from the uniqueness of Christ, rather, they preserve it and point to it.

Seasonal directives

Q. Our parish has a newsletter, which was recently mailed to all parishioners. The reference source of an article excerpt was from a book by William J. Bausch, *A New Look at the Sacraments*. This book was also used two years ago by the pastor in a class on the sacraments, which he taught most specifically for those trying to be certified as religious-education teachers. I questioned the contents of the book at that time also, but never followed up on the author. What do you know about the orthodoxy of William J. Bausch and the above-mentioned book? Also, in his book, he stated that, during the season of Lent, there can be no baptisms or weddings since this is a penitential season. He also stated that there can be no confessions or funerals from Holy Thursday to the Easter Vigil. Is this Church teaching?

A. Most of Father Bausch’s books are uniformly unreliable, mixing a jaundiced view of Church history and defective theological principles into the soup; he and they are also in a kind of ecclesiastical/theological time-warp.

On the specific points you highlight, please note the following: Lent is a “privileged season,” which means that “ordinarily” weddings ought not to be celebrated; I would interpret that rather strictly, but it takes a lot of catechesis to get us back to the spot where we were before the Second Vatican Council, given the

disregard of it all for the past fifty years. There is no ban on the celebration of baptism at any time. Funeral Masses cannot be held during the Paschal Triduum, but confessions are actually encouraged during that time, as evidenced by the personal example of the past three popes hearing confessions each year on Good Friday in St. Peter's Basilica.

Disunifying sin

Q. You have made a reference to “a sin against unity” in several answers to questions. I read the Catechism of the Catholic Church (nn. 820-822) and, frankly, it wasn't real helpful. What is a sin against unity? How is it committed? Can you offer a few examples?

A. The unity of the Church was the Lord's dying wish – the very focus of His high priestly prayer offered to the Father on Holy Thursday night and recorded in St. John's Gospel. Christ envisioned for His Church a unity of doctrine and a unity of charity. When people reject the teaching of the Church; when people fail to observe the Church's norms for the liturgy; when people engage in divisive behavior; it is then that the unity of the Church is attacked and this saddens Christ.

Sound doctrine

Q. I recently read in another Catholic publication that a doctrine exists within the Church, “the teaching that others may share with Christ in the mediation of God's grace, whether that mediation takes the form of intercessory prayers of the saints, the instrumentality of Mary as ‘co-redemptrix’ or ‘mediatrix,’ or ‘offering up’ one's own earthly suffering in ‘reparation’ for the sins of others.” It is on this basis, the author asserts, that asking for the prayers of others is really a way of involving us all in the role of co-redeemer. I would like to know if this is sound doctrine, especially the part about offering one's own sufferings to mitigate the sins of others.

A. Properly understood, everything in your citation is orthodox Catholic doctrine. Indeed, the very heart of the doctrine of the Communion of Saints is precisely the belief that we who make up the Body of Christ, the Church, are members of one another and have a responsibility to be involved in one another's salvation. So, yes, our prayers and sufferings can truly benefit the other members of the Church, whether those still on earth or the souls in purgatory.

It is interesting to observe that in Our Lord's cure of the paralytic in Matthew's Gospel (9:1-3), there is no evidence of faith on

the part of the sick man; rather, it is the faith of his friends which moves Jesus to cure him.

Ecumenical spirit

Q. On a recent Sunday, in a spirit of ecumenism, our priest delivered a homily at the Baptist church while that minister gave the homily at our church. His homily was on the Trinity. Is this allowed?

A. A priest may preach in any setting, assuming he has the permission of the minister, rabbi, etc. For a non-Catholic minister to preach at a Mass, permission of the Catholic bishop is required. If that was granted, then the action was legitimate. Whether or not such permission is prudent (given the melt-down of so many mainline Protestant denominations in recent years), that is another question.

Alterations

Q. Please give me your opinion regarding the following scenarios. Our new pastor only wears the alb and stole when he celebrates daily Mass. Our deacon claims the Sacramentary states that wearing the chasuble for daily Mass is an option. He also claims that Father goes by the book. Other priests who celebrate Mass at our parish always wear the proper vestments. This new priest never purifies the chalice after Communion and fails to recite the *Gloria* on Sundays. Also, when he recites the Eucharistic Prayers, he has a tendency to start with Eucharistic Prayer II, and after the consecration continues with III. Plus, when he recites the formula for the consecration over the wine, he adds the words “and then He said” before reciting the words “do this in memory of Me.” I like to follow the Mass with my missal, but he makes it such a chore. Our deacon said that after Mass he tells Father when he messes up. One more irritating thing he does is before the lector reads, Father will give an explanation of the readings. Why do we have to have two homilies? Why can’t he explain the readings within the context of the regular homily?

A. If your parish priest does everything “by the book,” according to your deacon, then why does the same deacon tell him that he “messed up”? Also, the book from which the priest celebrates Holy Mass is called the Roman Missal; “sacramentary” was used for a time, but it was an inaccurate term.

In reality, nearly everything you listed is a violation of the Church’s clear liturgical discipline: The chasuble is not optional at any time; the *Gloria* must be recited on all Sundays (except

during Advent and Lent) and on all solemnities; we cannot switch Eucharistic Prayers in midstream; we cannot add words. One is free to purify the sacred vessels, either directly after Communion or immediately after Mass. While I don't like the wordiness of prepping the congregation for the readings, it is permissible.

“Mass” names

Q. I am a Byzantine-rite Catholic, and I am confused about an article in our diocesan newspaper that read that we should never use the term “Mass” because it is a term that is not in our Tradition. What is the difference between the terms “Mass” and “Divine Liturgy”?

A. The article in question attempts to explain the development of names for the Eucharistic Sacrifice in the early Church, asserting that Eastern-rite Catholics should not use the term “Mass” because it is a “nickname” derived from the dismissal of the Latin rite (“*Ite, missa est*”) The article’s treatment of the terms “*Misse*” [sic] and “liturgy” is not totally accurate; a thorough treatment of the terms can be found in the Catechism of the Catholic Church.

The Catechism explains that Mass (*Missa*) refers to the liturgy concluding “with the sending forth (*missio*) of the faithful, so that they may fulfill God’s will in their daily lives” (n. 1332). In other words, the conclusion of the Latin-rite liturgy is not so much a simple dismissal as it is a commission to live the mystery of salvation throughout all the moments of our lives, not just the moments when we are in church. The Catechism clarifies this point further by a cross-reference to n. 849, which is on the missionary mandate of the Church.

The Catechism explains the term “liturgy” as a “public work” or “service in the name of/on behalf of the people.” The word was used in the New Testament to mean divine worship, preaching the Gospel, and active charity (see nn. 1069-1070). Currently, the Eastern rites apply the term “liturgy” only to the Eucharistic Sacrifice, which is called the “Divine Liturgy.” In the Latin rite, the term “liturgy” is applied to the Mass (which includes two liturgies – the Liturgy of the Word and the Liturgy of the Eucharist) and the sacraments (see nn. 1097, 1113); the Liturgy of the Hours (nn. 1174-1178); and other celebrations known as sacramentals (such as some blessings, religious professions, exorcisms, etc.) (nn. 1667-1679).

The Catechism presents a general treatment of the liturgical diversity among the rites of the Catholic Church in nn. 1200-1209.

Although the term “Mass” derives from a language that is not part of the liturgical tradition of the Eastern rites, its reference

to the missionary mandate of the universal Church should make it acceptable as an informal term for the Eucharistic Sacrifice in the Eastern rites.

The author speaks about the “unfortunate” development in the West of the faithful not having access to frequent reception of Holy Communion for centuries. While that is true, that fact had nothing to do with the Eucharistic Sacrifice being called “the Mass.” Furthermore, abstinence from Holy Communion was not unique to the West; in truth, that phenomenon was nearly universal and is still very much a part of the landscape of many Eastern-rite communities. Interestingly enough, more frequent reception of Holy Communion among Eastern Catholics is often the result of contact with Latin-rite Catholics!

The bottom line in all this is that, especially within the one family of the Catholic Church, different rites and/or particular churches ought not present their special slant, or bent, as superior to the others; that is surely one lesson we all take from the Second Vatican Council, which encouraged mutual love and respect among all who claim to be Catholic. A codicil to that is that folks ought to be sure they have the historical facts lined up before they begin to expound on the alleged “history” of a development or phenomenon.

Participation in invalid marriages

With increasing regularity, good Catholics are being asked to attend the invalid weddings of their children, other relatives or close friends. A staunch supporter of TCR has sent us a letter he has used and passed on to his loved ones. Perhaps our readers will find it useful.

+++++

JMJ

May 6, 2016

Dear Children:

We have some questions for you, but later. First, here’s a letter within a letter:

We draft this little proposed form letter for you, because it’s that time of the year again, and the “wedding” invitations are turning up in the mailbox. If you, like so many others, wonder at the appropriateness or propriety of attending what are obviously *invalid* marriages and/or receptions let me set out this suggested letter – you just fill in the blanks to let folks know that it’s out of love for the truth about marriage that you won’t be attending or

participating. Bear in mind, though, that you will, of course, be exercising the spiritual works of mercy. Adjust the letter as you see fit. Here goes:

Date _____

Dear _____,

We have been invited to attend your “wedding” scheduled for _____. It appears that the “marriage” will be invalid for one or more of the following reasons, and therefore will be, from the beginning, a life without grace. (CCC 1648-50)*

- _____ 1. A Catholic is getting married outside the Church (w/o Church approval).
- _____ 2. One of the parties is already married to someone else.
- _____ 3. The parties are of the same sex.

Since we love you, and also want to save our own souls, we ask you to understand that we must follow our own conscience and Church teaching, and not attend what will be an invalid marriage. We trust you will respect that we would not want to compromise on such an important issue.

To help you understand this decision, we ask you to consider:

- A. To attend would water down and show disrespect for our own valid indissoluble marriage (CCC 1614 - Mt. 19:6)
- B. We would show disrespect of the scriptural passages regarding “unlawful marriages” (Mark 10:11-12; Luke 16:18; Acts 15:29).
- C. We would part company with St. John the Baptist and St. Thomas More, who lost their heads out of love for true marriage. (martyr/witness).

Thank you for understanding our (and the Church’s) position, and be assured of our prayers for you.

Sincerely,

Signature

*CCC – Catechism of the Catholic Church

Remember now and always, that to take this position is difficult, especially in today’s world where everything goes and there is no longer even right or wrong. Some will call you “unreasonable.” Some will stop talking to you. Some will call you *holier than thou*. And finally, some will spit on you. Be encouraged and consider:

First, what Scripture tells us God thinks about doing things His way, for example:

Ezekiel 3:17-19 and 33:7-9, “So you, son of man, I have made you a watchman ...”

Revelation 3:15-16, “I know your works; you are neither hot or cold ...”

Matthew 10:32-3 and Luke 12:8-9, “So everyone who acknowledges me before men ...”

Matthew 10:343-39, “Do not think I have come to bring peace on earth ...”

Second, let’s consider – would John the Baptist, if invited, have attended the wedding/reception of King Herod and his brother’s wife – you know, just to keep the line of communication open?

Third, can anyone imagine Sir Thomas More attending his pal King Henry VIII’s wedding/reception when the king “married” Anne Boleyn after leaving his wife Catherine of Aragon, you know, just to keep up their “relationship,” and incidentally, to save his own head?

So you can see, it’s pretty clear, when you start lowering standards, there’s no end to how much you can compromise the truth about marriage. We submit that folks who go to these invalid weddings/receptions endanger and cheapen their own marriages. And that’s only the beginning. What lessons are we giving our children when we not only tolerate but celebrate invalid and/or adulterous marriages, which lead to a life without grace?

Instead of falling prey to “human respect,” just write the letter and tell them that you really love them so much that you can’t *in any way* approve, celebrate or encourage them in their decision but that you’ll pray for them.

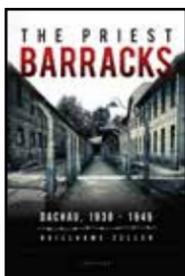
And someday, maybe a long time in the future, when they are lying on their hospital deathbed and a priest comes into the room and asks if they want to go to confession – they’ll remember the letter you sent them – and they’ll recall they did something wrong, confess it, and receive absolution and save their souls.

If we go to the wedding and/or reception, they’ll always be tempted to think they did nothing wrong since some good Catholics approved by attending and celebrating with them, and they’ll say, “No, Father, I have nothing to confess.” Will we be held responsible?

Love,
Grampa B.

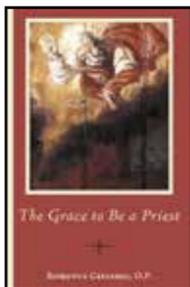
+++++

Short Reviews by the Editor



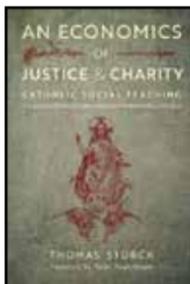
Guillaume Zeller, *The Priest Barracks: Dachau, 1938-1945*. San Francisco: Ignatius Press, 2017. \$17.95, 274 pp.

I have been reading this book as part of my Lenten program. This should be “must” reading for every priest and seminarian but also for anyone who has ever been tempted to believe that the Church and her clergy were in any way complicit with the Nazi regime. Very clear is the absolute hatred for God and the things of God – and particularly of His representatives. The accuracy of the historical facts is beyond question; the writing style is compelling and engaging.



Romanus Cessario, OP, *The Grace to Be a Priest*. Tacoma, Washington: Cluny Media, 2017. \$17.95, 133 pp.

This work is the fruit of many productive years as a priest largely responsible for the formation of future priests. It is orthodox in theology, steeped in piety, and very accessible. With the season of priesthood ordinations and anniversaries, this would be an ideal gift for that special man in a Roman collar.



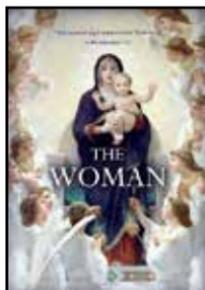
Thomas Storck, *An Economics of Justice and Charity: Catholic Social Teaching – Its Development and Contemporary Relevance*. Kettering, Ohio: Angelico Press, 2017. \$16.95, 161 pp.

When we deal with Catholic social teaching in the contemporary environment, two problems surface. The first is that secular society cannot grasp either our categories or our conclusions: “How can someone be opposed to abortion and yet be concerned about performing the corporal works of mercy?” The second is an “in-house” difficulty, coming from the Catholic “Left”: a conflation of justice and charity. The author does an admirable job of keeping focus for himself and thus for his readers.

From *St. Anthony Communications in England*, two more wonderful productions (both of these films are available from Ignatius Press and both priced at \$14.95.

<https://www.ignatius.com/The-Woman-P2855.aspx>

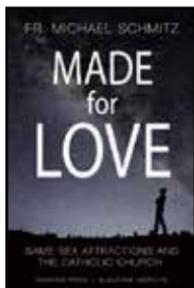
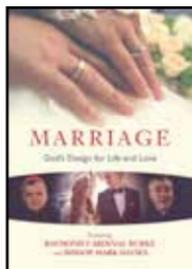
<https://www.ignatius.com/Marriage-P1705.aspx>.)



“The Woman” is a 30-minute DVD treatment of Marian doctrine and devotion. The presentations are appealing, accompanied by beautiful classical art. Ideal for Catholic high school religion classes or for RCIA.

“Marriage: God’s Design for Life and Love” is a 43-minute DVD, featuring a host of competent, faithful Catholic expositors of our understand-

ing of marriage and family, including Cardinal Raymond Burke and the British Bishop Mark Davies. This invaluable resource should be part of the curriculum in Catholic high school religion classes and a most necessary element in marriage preparation programs. While confronting problematic positions current in secular society, the presenters are positive and never shrill.



Michael Schmitz, *Made for Love: Same-Sex Attractions and the Catholic Church*. Greenwood Village, Colorado: Augustine Institute, 2017.

\$16.95, 171 pp.

Father Schmitz has become well known for his videos, which are at one and the same time doctrinally sound, engaging and even amusing (in an appropriate way). In this volume, he takes on the very sensitive issue of same-sex relations, doing so in total fidelity to the Church’s Tradition, all the while with compassion – just as the Catechism of the Catholic Church says we should. Anyone experiencing same-sex attraction, anyone knowing someone with that orientation, any pastoral worker ought to read this book and pass it on. If everyone adhering to Church teaching on this topic adopted the approach of Father Schmitz, we would be much more credible witnesses to the authentic truth about human sexuality and human dignity.

« EFFECTIVE IMMEDIATELY:



Any subscriber who would prefer to change your print subscription to an electronic subscription, please email Father Stravinkas at *fstravinkas@hotmail.com*.

We will then deliver a pdf of each issue to your email inbox, and will no longer mail a hard copy to your mailbox.

