



Graduation

"Thank, come back, and recruit." These words Fr. Alain Nely, First Assistant to Bishop Fellay, spoke to the 54 graduates of St. Mary's Academy and College. While Fr. Nely was addressing the specific graduates from the Society's Kansas school, his words carried advice for every graduate from the Society's schools around the United States.

Gratitude was the first point Father made in his sermon. The amount of the graces received while attending a Catholic school is immense because of the tools that the school gives to the students.

"You may not realize but you will realize, as far as you go as you advance in life, that your presence here for these few years was really a great grace," Father Nely said. "We realize that you have been chosen from among many, many others, and you have the privilege to receive a real solid Catholic education."



Notre Dame de la Salette Boys Academy, Georgetown, Illinois



St. Mary's Academy, St. Marys, Kansas

Firstly, God must be thanked. Father explained that only God knows why a student has received the grace of a truly Catholic upbringing—both at home and in the classroom. It is not something given to all men, but only to a few.

Secondly, gratitude must be shown to the parents for their sacrifices in sending the child to school, to the priests for administering the sacraments and for their directing the souls of the students, and to the teachers for giving the students an intellectual life.

"St. Thomas Aquinas says there is a parallel, an analogy, between the parents and the teachers because in one way you can say they gave you birth, they enlighten your intel-

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Graduations

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lect, they develop your intellect," Fr. Nely told the graduates. "They gave you their science. They fed you with their science."

Father also included the staff of the schools: the cooks, the maintenance works, and anyone who allowed the students to profit from the school.

After gratitude, Fr. Nely said, the student must return to the school, physically and spiritually. A physical return shows a spirit of good will and gratitude. Furthermore, Fr. Nely said, it allows the priests and teachers the consolation of seeing their work coming to fruition.

"It's a great joy for us to see that the fruits are growing and developing," he said, "and that in their term they are able to raise a family or to help souls in their vocations, in their religious vocation or priestly vocation."

But the spiritual return is more important. It is the return of the student's mind on a daily basis to what he was given at school. It is an application of the principles of philosophy, religion, literature, science, and mathematics which were developed under the tutelage of the Society's educators.

"Of course you will develop, you will increase your knowledge, but [your studies at school] will follow you," Fr. Nely said, "and you will be able to grasp from this treasure all of what you will need through all your life."

But it is not enough for the student to say he is grateful or for him simply to return. He is called to recruit. Fr. Nely said that it was not simply a call to bring others to his Alma Mater. It was a call to Catholic Action. "What you received," Father said, "you did not receive only for yourself."

Father explained that the task of every Catholic is to save souls—one's own soul and the souls of others. The student must take his education into the university, into the factory, into the office.

"These people, they need you," Fr. Nely said. "You cannot put yourself under the bushel by cowardice or by laziness or by lack of generosity. We saw that it is never by chance that two immortal souls meet. You must engrave these few words in your mind and in your memory. You will meet many souls on your path, and you must be sure that they will need you because they did not receive what you did. And you will be able to lead them to open their souls, and in this way you will serve our Lord."

In order to carry out this work, Fr. Nely told the students to take advantage of their weapons: the Holy Eucharist and the Rosary. "With these

St. Mary's Academy, St. Marys, Kansas



A graduate swears on the Gospel while reciting the Profession of Faith.



Fr. Fullerton, the Rector, congratulates a graduate.



two weapons, you will be, we can say, invincible in the world," Fr. Nely said. "So do your best—as many people do here—to assist at Mass every day, to be able to receive our Lord every day. If you cannot, you can unite yourself. You can make spiritual communions. But you will have this desire to be united to our Lord.

"And on the other hand, never leave your Rosary. This is the special weapon with the Holy Mass. We may be deprived of Mass one day—who knows?—but nobody can deprive us of our rosary by which we have the contemplation of our faith and by which we beg God the graces we need to grow in holiness."

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BOOK REVIEW

Cranmer's Godly Order by Michael Davies

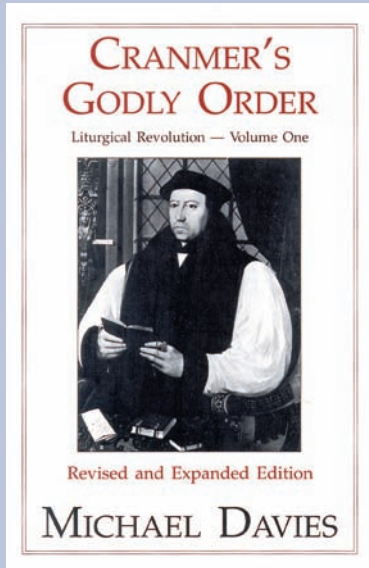
Reviewed by Fr. Dominique Bourmaud, FSSPX

This is the first of a three-volume series on the Liturgical Revolution, followed by *Pope John's Council* and *Pope Paul's New Mass*: a rather powerful historical collection relevant to the crisis in the Church. Every Catholic should be well acquainted with it.

Davies wrote this first volume to show the extent to which the faith of a Catholic people was changed by a mere liturgical change. There was no need to preach against the "Popish faith," historically confirming the maxim that *the law of prayer sets the law of belief*.

This he does in a masterly fashion by explaining Protestant vs. Catholic doctrine. Protestantism is fundamentally individualistic: Luther made everyone a pope with Church-less doctrine (free interpretation) and Church-less justification (gutting out the sacraments). He covered his despairing pessimism with a bogus optimism that, whatever I am and do, "I am saved."

Luther uttered prophetically: "Once the Mass has been overthrown, I say we'll have overthrown the whole of Popedom." By that time, he had gathered statesmen and a hoard of wild Bible preachers to set the German



States aflame. He had no need for a prudent liturgical strategy.

But in England, Cranmer adopted a different approach: win the Church's lawful authorities over to King Edward's wishes, and proceed ever so slowly in adulterating the liturgical rites. Their revolutionary work was so effortless and subtle that it was not imposing a new doctrine, but simply leading the sheeplike fold under the authorized shepherd—into channels familiar enough and so carefully graded to finally end in the opposite direction. Hence, to the blind obedience of the constituted authorities was added a liturgical sleight of hand. At first, the rites were simply ambiguous and sinned only by omission before they became

utterly heretical. By contrast, Davies shows that St. Pius V's work was a real re-form which consolidated and canonized previous liturgies, proving that shedding the past is not Catholic.

Luther wished to tear the heart out of the body of the Church. Is it too much to say that what he threatened, Bugnini's *Novus Ordo* fulfilled?

Available from Angelus Press

372 pp. Color Hardcover. STK# 3050* \$32.95

National Religion Test

A District-wide religion test was administered to all 8th and 12th grade students in SSPX schools in March. Congratulations go out to the following:

Schools scoring the highest:

12th Grade: La Salette Boys Academy (Olivet, IL) 87%
8th Grade: Our Lady of the Angels Academy (Arcadia, CA) 86%

La Salette has ranked first on the 12th grade exam every year since the exam was implemented six years ago. Our Lady of the Angels has ranked first on the 8th grade exam four out of the six years.

Best Scores – 12th Graders:

Theodore Fisher (La Salette Boys Academy, Olivet, IL) 97%
Connor Spencer (La Salette Boys Academy, Olivet, IL) 97%
Isabella Morgali (Saint Mary's Academy, St. Marys, KS) 93%

Winners received \$1,500, \$1,250 and \$1,000 respectively toward future tuition in a SSPX institution of higher learning, or toward a SSPX-sponsored pilgrimage.

Best Scores – 8th Graders:

Karen Romero (Our Lady of the Angels Academy, Arcadia, CA) 96%
Jade Burgos (Our Lady of the Angels Academy, Arcadia, CA) 93%
Caroline Bafundo (Saint Padre Pio School, Ridgefield, CT) 91%

Winners received \$500 (1st Place), \$350 (2nd Place) or \$200 (3rd Place) toward future tuition in a SSPX school.

Religion Essays

Connor Spencer

La Salette Boys Academy, Olivet IL
(Overall Rank on the Exam: tied for 1st)

Question #4

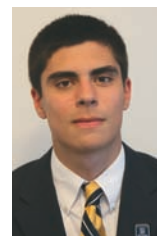
The nature of Satan's warfare against the Church, and against individual souls, must be an attack, either direct or indirect, on the will of an individual soul. Only thus can he attack God or us, for anything else will only affect us for a short time, whereas sin can make us enemies of God for all eternity.

But St. Thomas tells us that man's will is always directed towards the

good. How, then, can a man sin? The answer goes to the root of the question. A man sins because he desires an apparent good over a real good. The devil makes war on mankind by deception, by placing unreal goods before a man, and persuading him that they are better than the real goods offered by God. We, as members of Christ's Mystical Body, possess the real good of grace, the presence of God in our souls. Satan proposes unreal goods, things that lack the complete good they ought to have, and are therefore evil; they will not ultimately be good for us or others.

In no other age has this tactic been seen more clearly than today. In an age where so many have anything

and everything (worldly speaking) they could want, Satan is winning his battle, making souls choose empty riches or pleasures over God. We see that people are miserable and depressed, because they eventually discover the unreality of the "good" they've bought into. They discover what the great philosophers and theologians already know, that anything evil is lacking in goodness (that is the definition of evil), and the desirable aspects of those things, like the unreality that they are, fade away into nothingness, and in the end there is no goodness left. There is however, in today's wasteland, "shelter under this red rock." God can give real goodness, which the devil feigns to give. This is the battle.



Theodore Fisher



Connor Spencer



Isabella Morgali



Karen Romero



Jade Burgos



Caroline Bafundo

Winners

Laura Stafki

Immaculate Heart of Mary Academy, Oak Grove, MN

(Overall Rank on the Exam: 4th)

Question #3

Baptism removes original sin and bestows on the soul the life of God, sanctifying grace. It also makes us children of God, and temples of the Holy Ghost. It plants in us the theological and moral virtues to be enriched as we grow in grace. Lastly, it remits the eternal punishment of hell and makes us heirs of heaven. For the soul in this example, as for all adult baptisms, it likewise remits the temporal punishment due to any past sins, provided the soul (has) true contrition.

Since we have sanctifying grace, we are obliged to strive and keep that life of God in our soul by avoiding mortal sins that kill it and venial sins and imperfections that tarnish it. It is an immense gift of God that must be properly cared for above all else.

Since we are children of God, we must act and think like children of God. This would include our need to learn our Faith so that we may live it and be examples to the world. We must remember that God is our Father, One that can never be loved or thanked enough. Likewise, others are to be treated as our spiritual brothers, for we all have God as our Father.

As temples of the Holy Ghost we need to often recall that because the Holy Ghost is dwelling within us, we must be especially careful not to profane His abode in any way. We may not expose our bodies shamelessly or speak words that would in any way displease and dishonor the perfect Guest within us.

We have the duties to develop the virtues and gifts planted in us, helping them to grow. We cannot expect them to flourish without effort on our part, nor can we be pleased with a certain level and not try to become holier and holier in every virtue. A baptized soul has no right to be a stagnant garden of half-bloomed virtues.

Lastly, a soul can never thank God enough when he thinks how he has

been given the right to heaven. We will not be condemned to limbo, but had heaven opened to us before we could even utter our own words. The mercy and love of God is astounding. Ever more fiercely, then, should we combat sin, especially mortal sin, lest we lose that which was given to us so freely.

Thus each one of us is, by our baptism, proven to be a "chosen one of God" by the fact that we are given all these immense and special helps to reach heaven which God does not deign to give to all. The Chosen People in the Old Testament were given the laws and prophets to keep them apart from the pagans. We are given such great helps and such a wonderful sacrament that were we to die even one second after the water was poured and the words spoken, we would go straight to Heaven. God has indeed chosen us through no merit of our own and given wretches the chance of eternal paradise. "Kneel down, chosen one of God, and say the Our Father."

Theodore Fisher

La Salette Boys Academy, Olivet IL

(Overall Rank on the Exam: tied for 1st)

Question #4

It is a Catholic principle that evil is but a lack of good, as falsehood is but a denial of the truth. Just so, sin is a rejection of the obvious power and authority God has over man; it is a denial of reality. A culture infested with such insanity must inevitably become a culture of illusion, and that we see today.

The fundamental principle is that God is the Ultimate Reality, the Truth. To deny this is itself a sin, and natu-

rally leads to many more. The hell-inspired construction of perverted and confusing arguments to support a non-Theocentric view of the universe is but illusion trying to overcome the real. (Impossible!)

Yet, perhaps more subtle is the effect of this state of denial on modern culture and society, which every day seems to more perfectly reject the authority of God, of Jesus Christ, of Our Lady. We live in a culture obsessed with the transient, the trivial; sports, finance, sensual pleasure and the latest TV show are foremost in the minds of many (and all too often, in our own). Without God to think about and His kingdom to strive for, man finds himself in a near-vacuum and obsesses over whatever irrelevant tidbit he can

find. Truly, it is a loss of perspective, an oncoming madness, a rejection of reality.

Mr. Sheed was pointing out the root of our spiritual crisis today (for obvious reasons), as well as of our social crisis, especially in the Church. A couple years ago, the Vatican enthusiastically issued its "Ten Commandments for Courteous/Enviro-friendly Driving." The onslaught of digitalization has taken us yet another large step away from the imitative arts. Does it not follow that this superficial illusionism is, at least in part, drawn from a lack of the real? When man has forgotten Christ – the Way, the Truth, and the Light – there is but one thing left for him, and that, hardly a thing at all – the illusion of unreality.

May Crowning



May crowning at St. Mary's



With red and white petals, young girls in white dresses and young boys in white suits paved the path for the lady whom Dante called "la Regina del Cielo." Following the direction of Pius XII in his encyclical *Ad Coeli Reginam*, these children, along with the clergy of the Society of St. Pius X and the laity, were honoring their queen and mother. It was part of the May Crownings, the crowning of Mary, the true May Queen, taking place around the United States District.

It was October 11, 1954, when Pius XII declared the Feast of the Queenship of Mary. Materialism and Communism were spreading to all corners of the world, the Cold War was locking countries in fear, and nuclear weapons were constant threat. In these circumstances, the pope declared that Mary as Queen of Heaven, as the *Regina Coeli*, was, for man, the source of peace and consolation.

"Following upon the frightful calamities which before our very eyes have reduced flourishing cities, towns, and villages to ruins, we see to our sorrow that many great moral evils are being spread abroad in what may be described as a violent flood," Pius XII says. "Occasionally we behold justice giving way; and, on one hand and the other, the victory of the powers of corruption. The threat of this fearful crisis fills us with a great anguish, and so with confidence we have recourse to

Mary Our Queen, making known to her those sentiments of filial reverence which are not ours alone, but which belong to all those who glory in the name of Christian."

Because of her role as the Mother of God, as the Mother of Christ the King, as the Mediatrix of all graces, and as the Co-redemptrix, Mary is queen. St. John Damascene, in *An Exposition of the Orthodox Faith*, writes, "Assuredly she who played the part of the Creator's servant and mother is in all strictness and truth in reality God's Mother and Lady and Queen over all created things." So also St. Alphonsus Liguori follows along the same lines in the opening chapter of *The Glories of Mary*, "The Holy Church justly honors the great Virgin Mary, and would have her honored by all men with the glorious title of queen, because she has been elevated to the dignity of mother of the King of kings."

To the modern mind, however, the word queen means authority, and sometimes brings with it the "fear and trembling" of Puritanism. But, as St. Alphonsus is quick to point out: Mary, being the Queen of Heaven, is the

fountain of God's mercies, of God's graces. For certain, many of her titles speak of her love for her children: "Virgin most merciful...Health of the sick...Comforter of the afflicted..." "Mary, then, is queen," writes St. Alphonsus, "but let all learn for their consolation that

she is a mild and merciful queen, desiring the good of us poor sinners....The greatness of kings and queens consists in comforting, as Seneca says."

A little later, St. Athanasius states that kings must use both mercy and justice in their dealings with their people. "Not so Mary, who, although queen, is not the queen of justice, intent on the punishment of the guilty, but queen of mercy, solely intent upon compassion and pardon for sinners."

Pius XII reminded the world of Mary's mercy towards sinners with the words of the eminent Spanish Jesuit theologian Francisco Suarez, who writes, "Christ, because He redeemed us, is our Lord and king by a special title, so the Blessed Virgin also [is our queen], on account of the unique manner in which she assisted in our redemption, by giving of her own substance, by freely offering Him for us,

by her singular desire and petition for, and active interest in, our salvation."

In literature, there is no greater example of Mary's love for man than in Dante's *Divina Commedia*. Beatrice, having been sent from the heights of Heaven, tells Virgil to lead Dante towards the heavenward path: "A gracious lady sits in Heaven grieving / for what happened to the one I send you to, / and her compassion breaks Heaven's stern decree." And later, after Dante has walked through Hell and Purgatory and has flown through Heaven, St. Bernard adds a word of consolation: "And the Queen of Heaven for whom I am all / burning with love, will grant us every grace."



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